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A Birth-day Present from his
— Nov 5th 1873. —

THE
GREEK TESTAMENT.

VOL. I.

THE FOUR GOSPELS.

ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

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THE

GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND
IDIOMATIC USAGE: PROLEGOMENA:
AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY
HENRY ALFORD, D.D.
DEAN OF CANTERBURY.

IN FOUR VOLUMES.
VOL. I.
CONTAINING
THE FOUR GOSPELS.

SEVENTH EDITION.

Boston:
LEE AND SHEPARD, PUBLISHERS.
New York:
LEE, SHEPARD, AND DILLINGHAM.

1874.

ADVERTISEMENT

TO THE

FIFTH EDITION.

IN the present Edition considerable improvements and additions have been made. The text has been carefully gone over, and the results of additional evidence, from new mss., and the more exact collation of others previously known, have been embodied in it.

The digest of various readings has been nearly re-written since the publication of the Fourth Edition. I regret that the printed edition of the Codex Sinaiticus did not reach me till the three first Gospels were printed. In the Digest to the Gospel of St. John, the whole of its readings are incorporated.

The marginal references have undergone careful and thorough revision, and will be found more practically useful, and more exhaustive of the occurrence of words and constructions, than in the former Editions.

The notes have, for the first time since the publication of the First Edition in 1849, been subjected to entire revision. I could have wished to have taken account in them of every recent contribution to the exegesis of the sacred text: but this has been found impossible. Bleek's valuable posthumous "Introduction to the New Testament" has been consulted throughout: and many additional notices have been inserted from other modern works.

I would request the reader, before entering on the work itself, to consult the following portions of the PROLEGOMENA:

Chap. VI. OF THE ARRANGEMENT OF THIS EDITION.

- § 1. The Text.
- 2. The Various Readings.
- 3. The Marginal References.

Chap. VII. APPARATUS CRITICUS.

- § 1. Manuscripts referred to.
- 2. Versions referred to.
- 3. Fathers and other Ancient Writers referred to.

vi ADVERTISEMENT TO THE SEVENTH EDITION.

I would also take this occasion of stating, that the matter of the prolegomena, digest of various readings, and notes, throughout my work, must be understood to be gathered from all sources to which time and opportunity have afforded me access.

DEANERY, CANTERBURY,
May, 1863.

ADVERTISEMENT TO THE SIXTH EDITION.

THE only addition required to the foregoing Advertisement is, that the Codex Sinaiticus has been now collated for the three first Gospels also, and the readings of the Codex Bezae have been corrected by Scrivener's recent edition of that ms.

DEANERY, CANTERBURY,
Midsummer, 1868.

ADVERTISEMENT TO THE SEVENTH EDITION.

IN this Edition a few corrections and additions have been made in the marginal references and in the notes. But the principal additions will be found in the digest, for which Tischendorf's 8th Edition has been used, and in the list of mss. (Prolegomena), for which Mr. Burgon's Last Twelve Verses of St. Mark, and his Letters to the Rev. F. H. Scrivener have chiefly furnished the materials. P. E. Pusey, Esq., has kindly supplied for many places in the digest correct statements of citations by St. Cyril of Alexandria. The new matter in the digest, notes, and prolegomena, is enclosed, wherever practicable, in square brackets.

March, 1874.

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PROLEGOMENA.

CHAPTER I.

ON THE THREE FIRST GOSPELS GENERALLY.

SECTION I.

GENERAL CHARACTERISTICS OF THE THREE FIRST GOSPELS.

1. ON examining the four records of our Lord's life on earth, the first thing which demands our notice is the distinctness, in contents and character, of the three first Gospels from the fourth. This difference may be thus shortly described.

2. Matthew, Mark, and Luke, in relating His ministry, discourses, and miracles, confine themselves exclusively to the events which took place in Galilee, until the last journey to Jerusalem. No incident whatever of His ministry in Judæa is related by any of them¹. Had we only their accounts, we could never with any certainty have asserted that He went to Jerusalem during His public life, until His time was come to be delivered up. They do not, it is true, *exclude* such a supposition, but rather perhaps imply it (see Matt. xxiii. 37; xxvii. 57, and parallels: also Matt. iv. 12 as compared with iv. 25; Matt. viii. 10; xv. 1); it could not however have been gathered from their narrative with any historical precision.

3. If we now turn to the fourth Gospel, we find this deficiency remarkably supplied. The various occasions on which our Lord went up to Jerusalem are specified; not indeed with any precision of date or sequence, but mainly for the purpose of relating the discourses and miracles by which they were signalized.

¹ The reading *Ἰουδαίας* in Luke iv. 44 (to the authorities for which, the Codex Sinaiticus must now be added) would seem to introduce an exception. But the notice of a ministry in Judæa would even thus be merely incidental and general: and no visit to Jerusalem is implied.

4. But the difference in *character* between the three first Evangelists and the fourth is even more striking. While their employment (with the sole exception, and that almost exclusively in Matthew, of the application of O. T. prophecies to events in the life of our Lord) is *narration without comment*, the fourth Evangelist speaks with dogmatic authority, and delivers his historical testimony as from the chair of an Apostle. In no place do they *claim* the high authority of eye-witnesses; nay, in the preface to Luke's Gospel, while he vindicates his diligent care in tracing down the course of events from the first, he implicitly *disclaims* such authority. This claim is, however, advanced in direct terms by John (see below, ch. v. § ii. 1). Again, in the *character of our Lord's discourses*, reported by the three, we have the same distinctness. While His sayings and parables in their Gospels almost exclusively have reference to His dealings with *us*, and the nature of His kingdom among men, those related by John regard, as well, the deeper subjects of His own essential attributes and covenant purposes; referring indeed often and directly to His relations with His people and the unbelieving world, but usually as illustrating those attributes, and the unfolding of those purposes. That there are exceptions to this (see e. g. Matt. xi. 27: Luke x. 22) is only to be expected from that merciful condescension by which God, in giving us the Gospel records through the different media of individual minds and apprehensions, has yet furnished us with enough *common* features in them all, to satisfy us of the unity and truthfulness of their testimony to His blessed Son.

5. Reserving further remarks on the character of John's Gospel for their proper place (see ch. v. of these Prolegomena), I further notice that the three, in their narration of our Lord's *ministry*, proceed in the main upon a common outline. This outline is variously filled up, and variously interrupted; but is still easily to be traced, as running through the middle and largest section of each of their Gospels. From this circumstance, they are frequently called *the synoptic Gospels*: and the term will occasionally be found in this work.

6. Besides this large portion, each Gospel contains some prefatory matter regarding the time before the commencement of the Ministry,—a detailed history of the Passion,—fragmentary notices of the Resurrection, and a conclusion. These will be separately treated of and compared in the following sections, and more at large in the Commentary.

SECTION II.

THEIR INDEPENDENCE OF ONE ANOTHER.

1. Having these three accounts of one and the same Life and Ministry of our Lord, it is an important enquiry for us, *how far they may be considered as distinct narratives,—how far as borrowed one from another.* It is obvious that this enquiry can only, in the absence of any direct historical testimony, be conducted by *careful examination of their contents.* Such examination however has conducted enquirers to the most various and inconsistent results. Different hypotheses of the mutual interdependence of the three have been made, embracing every possible permutation of their order². To support these hypotheses, the same phenomena have been curiously and variously interpreted. What, in one writer's view, has been a *deficiency* in one Evangelist which another has supplied,—has been, in that of a second writer, a *condensation* on the part of the one Evangelist of the full account of the other;—while a third writer again has seen in the fuller account the more minute depicting of later tradition.

2. Let us, however, observe the evidence furnished *by the Gospels themselves.* Each of the sacred Historians is, we may presume, anxious to give his readers an accurate and consistent account of the great events of Redemption. On either of the above hypotheses, two of them respectively sit down to their work with *one, or two, of our present narratives before them.* We are reduced then to adopt one or other of the following suppositions: Either, (α) *they found those other Gospels insufficient, and were anxious to supply what was wanting;* or, (β) *they believed them to be erroneous, and purposed to correct what was inaccurate;* or, (γ) *they wished to adapt their contents to a different class of readers, incorporating at the same time whatever additional matter they possessed;* or (δ) *receiving them as authentic, they borrowed from them such parts as they purposed to relate in common with them.*

² 1. That Matt. wrote first—that Mark used his Gospel—and then Luke both these. This is held by Grotius, Mill, Wetstein, Townson, Hug, &c., and Greswell, who advances, and sometimes maintains with considerable ingenuity, the hypothesis of a *supplemental* relation of the three taken in order.

2. Matt., Luke, Mark.—So Griesbach, Fritzsche, Meyer, De Wette, and others.

3. Mark, Matt., Luke.—So Storr and others, and recently, Mr. Smith of Jordanhill.

4. Mark, Luke, Matt.—So Weisse, Wilke, Hitzig, &c.

5. Luke, Matt., Mark.—So Büsching and Evanson.

6. Luke, Mark, Matt.—So Vögel. See ref. to the above in Meyer's Commentary, vol. i. Einleitung, pp. 30, 31.

3. There is but one other supposition, which is plainly out of the range of probability, and which I should not have stated, were it not the only one, *on the hypothesis of mutual dependancy*, which will give any account of, or be consistent with, the various minute discrepancies of arrangement and narration which we find in the Gospels. It is (ϵ) *that* (see last paragraph) *they fraudulently plagiarized from them, slightly disguising the common matter so as to make it appear their own.* One man wishing to publish the matter of another's work as his own, may be conceived as altering its arrangement and minutiae, to destroy its distinctive character. But how utterly inapplicable is any such view to either of our three Evangelists! And even supposing it for a moment entertained,—how imperfectly and anomalously are the changes made,—and how little would they be likely to answer their purpose!

4. Let us consider the others in order. If (α) was the case, *I maintain that no possible arrangement of our Gospels will suit its requirements.* Let the reader refer to the last note, and follow me through its divisions. (1), (2), (5), (6) are clearly out of the question, because the *shorter* Gospel of Mark follows upon the *fuller one* of Matthew, or Luke, or both. We have then only to examine those in which Mark stands *first*. Either then *Luke* supplemented *Matthew*—or *Matthew, Luke*. But first, both of these are inconceivable as being *expansions of Mark*; for his Gospel, although shorter, and narrating *fewer* events and discourses, is, in those which he does narrate, the fullest and most particular of the three. And again, Luke could not have supplemented *Matthew*; for there are most important portions of *Matthew* which he has altogether omitted (e.g. ch. xxv. much of ch. xiii. ch. xv.);—nor could *Matthew* have supplemented *Luke*, for the same reason, having omitted almost all of the important section, *Luke* ix. 51—xviii. 15, besides very much matter in other parts. I may also mention that this supposition leaves all the difficulties of *different arrangement* and *minute discrepancy* unaccounted for.

5. We pass to (β), on which much need not be said. If it were so, nothing could have been done *less calculated to answer the end*, than that which our Evangelists have done. For in no material point do their accounts differ, but only in arrangement and completeness;—and this latter difference is such, that no one of them can be cited as taking any pains to make it appear that his own arrangement is chronologically accurate. *No fixed dates* are found in those parts where the differences exist; no word to indicate that any other arrangement had ever been published. *Does this look like the work of a corrector?* Even supposing him to have suppressed the charge of inaccuracy on others,—would he not have been precise and definite in the parts where his own corrections appeared, if it were merely to justify them to his readers?

6. Neither does the supposition represented by (γ) in any way ac-

count for the phenomena of our present Gospels. For,—even taking for granted the usual assumption, that Matthew wrote for Hebrew Christians, Mark for Latins, and Luke for Gentiles in general,—we do not find any such consistency in these purposes, as a revision and alteration of another's narrative would necessarily presuppose. We have the visit of the Gentile Magi exclusively related by the Hebraizing Matthew ;—the circumcision of the child Jesus, and His frequenting the passovers at Jerusalem, exclusively by the Gentile Evangelist Luke. Had the above purposes been steadily kept in view in the revision of the narratives before them, the respective Evangelists could not have omitted incidents so entirely subservient to their respective designs.

7. Our supposition (8) is, that receiving the Gospel or Gospels before them as authentic, the Evangelists borrowed from them such parts as they purposed to narrate in common with them. But this *does not represent the matter of fact*. In no one case does any Evangelist borrow from another any considerable part of even a single narrative. For such borrowing would imply verbal coincidence, unless in the case of strong Hebraistic idiom, or other assignable peculiarity. It is inconceivable that one writer borrowing from another matter confessedly of the very first importance, *in good faith and with approval*, should alter his diction so singularly and capriciously as, *on this hypothesis*, we find the text of the parallel sections of our Gospels altered. Let the question be answered by ordinary considerations of probability, and let any passage common to the three Evangelists be put to the test. The phenomena presented will be much as follows :—first, perhaps, we shall have three, five, or more words *identical*; then as many *wholly distinct*; then two clauses or more, expressed in the *same words* but *differing order*; then a clause *contained in one or two*, and *not in the third*; then *several words identical*; then a clause not only *wholly distinct* but *apparently inconsistent*;—and so forth;—with recurrences of the same arbitrary and anomalous alterations, coincidences, and transpositions. Nor does this description apply to verbal and sentential arrangement only;—but also, with slight modification, to that of the larger portions of the narratives. Equally capricious would be the disposition of the subject-matter. Sometimes, while coincident in the things related, the Gospels place them in the most various order,—each in turn connecting them together with apparent marks of chronological sequence (e. g. the visit to Gadara in Matt. viii. 28 ff. as compared with the same in Mark v. 1 ff. and Luke viii. 26 ff.; and numerous other such instances noticed in the commentary). Let any one say, divesting himself of the commonly-received hypotheses respecting the connexion and order of our Gospels, whether it is within the range of probability that a writer should thus singularly and unreasonably alter the subject-matter and diction before him, having (as is now supposed) *no design*

in so doing, but intending, fairly and with approval, to incorporate the work of another into his own? Can an instance be any where cited of undoubted borrowing and adaptation from another, presenting similar phenomena³?

8. I cannot then find in any of the above hypotheses a solution of the question before us, *how the appearances presented by our three Gospels are to be accounted for*. I do not see how any theory of mutual interdependence will leave to our three Evangelists their credit as *able* or *trustworthy writers*, or even as *honest men*: nor can I find any such theory borne out by the nature of the variations apparent in the respective texts.

SECTION III.

THE ORIGIN OF OUR THREE GOSPELS.

1. It remains then, that the three Gospels should have arisen *independently of one another*. But supposing this, we are at once met by the difficulty of accounting for so much common matter, and that narrated, as we have seen, with such curious verbal agreements and discrepancies. Thus we are driven to *some common origin* for those parts. But of what kind? Plainly, either *documentary*, or *oral*. Let us consider each of these in turn.

2. *No documentary source could have led to the present texts of our Gospels*. For supposing it to have been in the Aramaic language, and thus accounting for some of the variations in our parallel passages, as being *independent translations*,—we shall still have no solution whatever of the more important discrepancies of *insertion*, *omission*, and *arrangement*. To meet these, the most complicated hypotheses have been advanced⁴,—all perfectly capricious, and utterly inadequate, even when

³ The examples cited from modern historians by Mr. Smith of Jordanhill, are not in point. In almost every one of those, reasons could be assigned for the adoption or rejection by the posterior writer of the words and clauses of the prior one. Let the student attempt such a rationale of any narrative common to the three Gospels, on any hypothesis of priority, and he will at once perceive its impracticability. If Matthew, Mark, and Luke are to be judged by the analogy of Suchet, Alison, and Napier, the inference must be, that whereas the historians were intelligent men, acting by the rules of mental association and selection, the Evangelists were mere victims of caprice, and such caprice as is hardly consistent with the possession of a sound mind.

⁴ It may be worth while, as an example, to state the nature of Bp. Marsh's hypothesis of the origin of our three Gospels. He supposes, 1) α , the original Hebrew Gospel, 2) α a Greek version of the same. 3) $\alpha + \alpha + A$, a volume containing a copy of the Hebrew original Gospel, accompanied by lesser (a) and greater (A) additions. 4) $\alpha + \beta + B$, another copy of ditto, accompanied by *other* lesser (B) and greater (B) additions. 5) $\alpha + \gamma + \Gamma$, a third copy of ditto, accompanied by a *third* set of lesser

apprehended, to account for the phenomena. The various opponents of the view of an original Gospel have well shewn besides, that such a Gospel could never have existed, because of the omission in one or other of our three, of passages which *must necessarily have formed a part of it*; e.g. Matt. xxvi. 6—13 (*see there*) omitted by Luke⁵. I believe then that we may safely abandon the idea of any single original Gospel, whether Aramaic or Greek.

3. Still it might be thought possible that, though *one* document cannot have originated the text of the common parts of our Gospels, *several documents*, more or less related to one another, may have done so, in the absence of any original Gospel. But this, it will be seen, is but an imperfect analysis of their origin; for we are again met by the question, *whence did these documents take their rise?* And if they turn out to be only so many modifications of a received oral teaching respecting the actions and sayings of our Lord, then to that oral teaching are we referred back for a more complete account of the matter. That such evangelical documents *did exist*, I think highly probable; and believe I recognize such in some of the *peculiar* sections of Luke; but that the *common* parts of our Gospels, even if taken from such, are *to be traced back further*, I am firmly convinced.

4. We come then to enquire, whether the *common* sections of our Gospels could have originated from a *common oral source*. If by this latter is to be understood,—*one and the same oral teaching every where recognized*, our answer must be in the negative: for the difficulties of verbal discrepancy, varying arrangement, insertion, and omission, would, as above, remain unaccounted for. At the same time, it is highly improbable that such a course of oral teaching should ever have been adopted. Let us examine the matter more in detail.

(γ) and greater (Γ) additions. 6) \mathfrak{z} , a Hebrew gnomology (collection of sayings of the Lord), varying according to different copies.

Hence he holds our Gospels to have arisen: viz. the *Hebrew Matthew*, from $\mathfrak{z} + \mathfrak{z} + \alpha + A + \gamma + \Gamma$:—*Luke*, from $\mathfrak{z} + \mathfrak{z} + \beta + B + \gamma + \Gamma + \bar{\mathfrak{z}}$:—*Mark*, from $\mathfrak{z} + \alpha + A + \beta + B + \bar{\mathfrak{z}}$: the *Greek Matthew*, to be a translation from the Hebrew Matthew, with the collation of $\bar{\mathfrak{z}}$, and of Luke and Mark. This is only *one* of the various arrangements made by the supporters of this hypothesis. For those of Eichhorn, Gratz, &c., see Meyer's Comment. vol. i. Einleitung, pp. 25—27.

⁵ Those who maintain the anointing of Matt. xxvi. 6 to be the same with that of Luke vii. 36, forget that it is incumbent on them in such cases to shew *sufficient reason* for the inversion in order of time. It is no reply to my argument, to say that Luke omits the anointing at Bethany, *because he had related it before in ch. vii.* Had he *not had Matthew's Gospel before him*, it is very likely that he may have inserted an incident which he found without date, in a place where it might illustrate the want of charity of a Pharisee: but *having* (on their hypothesis) *Matthew's Gospel before him*, and the incident being there related in strict sequence and connexion with our Lord's Death, it is simply inconceivable that he should have transposed it, and obliterated all trace of such connexion, deeply interesting and important as it is.

5. The Apostles were *witnesses of the resurrection of the Lord Jesus*. In this consisted their especial office and work. Others besides them had been companions of our Lord :—but peculiar grace and power was given to them, by which they gave forth their testimony (Acts iv. 33). And *what* this testimony included, we learn from the conditions of apostleship propounded by Peter himself, Acts i. 21, 22 : that in order to its being properly given, an Apostle must have been an eye and ear witness of what had happened *from the baptism of John until the ascension* : i. e. during the *whole official life of our Lord*. With the *whole of this matter*, therefore, *was his apostolic testimony concerned*. And we are consequently justified in assuming that the substance of the teaching of the Apostles consisted of their *testimony to such facts*, given in the Holy Ghost and with power. The ordinary objection to this view, that their extant discourses do not contain Evangelic *narrations*, but are hortatory and persuasive, is wholly inapplicable. Their extant discourses are contained in the Acts, a second work of the Evangelist Luke, who having in his former treatise given all which he had been able to collect of their *narrative teaching*, was not likely again to repeat it. Besides which, such narrative teaching would occur, not in general and almost wholly apologetic discourses held before assembled unbelievers, but in the building up of the several churches and individual converts, and in the catechization of catechumens. It is a strong confirmation of this view, that Luke himself in his preface refers to this original apostolic narrative as the source of the various *διωγμοίς* which many had taken in hand to draw up, and states his object in writing to be, that Theophilus might know the certainty (*ἀσφάλειαν*) of *those sayings concerning which he had been catechized*.

It is another confirmation of the above view of the testimony of the apostolic body,—that Paul claims to have received an independent knowledge, by direct revelation, of at least some of the fundamental parts of the gospel history (see Gal. i. 12 : 1 Cor. xi. 23 ; xv. 3), to qualify him for his calling as an Apostle.

6. I believe then that the Apostles, in virtue not merely of their having been eye and ear witnesses of the Evangelic history, but especially of *their office*, gave to the various Churches their testimony in a *narrative of facts* : such narrative being modified in each case by the individual mind of the Apostle himself, and his sense of what was requisite for the particular community to which he was ministering. While they were principally together, and instructing the converts at Jerusalem, such narrative would naturally be *for the most part the same*, and expressed in the same, or nearly the same words : coincident, however, *not from design or rule*, but because the *things themselves were the same*, and the teaching naturally fell for the most part into one form. It would be easy and interesting to follow this cycle of narratives

of the words and deeds of our Lord in the Church at Jerusalem, with regard to its probable origin and growth for both Jews and Hellenists,—the latter under such teachers as Philip and Stephen, commissioned and authenticated by the Apostles. In the course of such a process some portions would naturally be written down by private believers, for their own use or that of friends. And as the Church spread to Samaria, Cæsarea, and Antioch, the want would be felt in each of these places, of similar cycles of oral teaching, which when supplied would thenceforward belong to and be current in those respective Churches. And these portions of the Evangelic history, oral or partially documentary, would be adopted under the sanction of the Apostles, who were as in all things, so especially in this, the appointed and divinely-guided overseers of the whole Church. *This common substratum of apostolic teaching,—never formally adopted by all, but subject to all the varieties of diction and arrangement, addition and omission, incident to transmission through many individual minds, and into many different localities,—I believe to have been the original source of the common part of our three Gospels.*

7. Whether this teaching was wholly or in part expressed originally in *Greek*, may admit of some question. That it would very soon be so expressed, follows as a matter of course from the early mention of Hellenistic converts, Acts vi., and the subsequent reception of the Gentiles into the Church; and it seems to have been generally received in that language, *before any of its material modifications arose.* This I gather from the remarkable *verbal coincidences* observable in the present Greek texts. Then again, the *verbal discrepancies* of our present Greek texts entirely forbid us to imagine that our Evangelists took up the usual oral teaching at one place or time; but point to a process of alteration and deflection, which will now engage our attention.

8. It will be observed that I am now speaking of *those sections which our Gospels possess in common*, and WITHOUT REFERENCE TO THEIR ORDER. The larger additions, which are due to peculiar sources of information,—the narratives of the same event which have not sprung from a common source,—the different arrangement of the common sections, with all these I am not now concerned.

9. The matter then of those sections I believe to have been this generally-received oral narrative of the Apostles of which I have spoken. Delivered, usually in the same or similar terms, to the catechumens in the various Churches, and becoming the text of instruction for their pastors and teachers, it by degrees underwent those modifications which the various Gospels now present to us. And I am not now speaking of any considerable length of time, such as might suffice to deteriorate and corrupt mere traditional teaching,—but of no more than the transmission through men apostolic or almost apostolic, yet of independent

habits of speech and thought,—of an account which remained in substance the same. Let us imagine the modifications which the individual memory, brooding affectionately and reverently over each word and act of our Lord, would introduce into a narrative in relating it variously and under differing circumstances :—the Holy Spirit who brought to their remembrance whatever things He had said to them (John xiv. 26), working in and distributing to each severally as He would ;—let us place to the account the various little changes of transposition or omission, of variation in diction or emphasis, which would be sure to arise in the freedom of individual teaching,—and we have I believe the only reasonable solution of the arbitrary and otherwise unaccountable coincidences and discrepancies in these parts of our Gospels.

10. It might perhaps be required that some presumptive corroborations should be given of such a supposition as that here advanced. For the materials of such, we must look into the texts themselves of such sections. And in them I think I see signs of such a process as the latter part of paragraph 9 describes. For,

11. It is a well-known and natural effect of oral transmission, that while the *less prominent* members of a sentence are transposed, or diminished or increased in number, and *common-place expressions* replaced by their synonymes, any *unusual word*, or *harsh expression*, or *remarkable construction* is *retained*. Nor is this only the case, such words, expressions, or constructions, *preserving their relative places* in the sentences,—but, from the mind laying hold of them, and retaining them at all events, they are sometimes found preserved *near their original places*, though perhaps with *altered relations* and *import*. Now a careful observation of the text of the Gospels will continually bring before the reader instances of both of these. I have subjoined in a note a few more to tempt the student to follow the track, than to give any adequate illustration of these remarks ^c.

^c Of unusual words, &c., retaining their places in the parallel sentences :—ἀπαρθῆναι, Matt. ix. 15 : Mark ii. 20 : Luke v. 35 ;—κατέκλασεν, Mark vi. 41 : Luke ix. 16 ;—ὀπίσω μου, Matt. xvi. 24 : Mark viii. 34 : Luke ix. 23 ;—δυσκόλως, Mark x. 23 : Luke xviii. 24 ;—συνθάλάω and λικμάω, Matt. xxi. 41 : Luke xx. 18 ;—κολοβόω, Matt. xxiv. 22 : Mark xiii. 20 ;—συλλαβεῖν (whereas they generally use λαμβ. simply), Matt. xxvi. 55 : Mark xiv. 48 ;—διαβλέπω, Matt. vii. 5 : Luke vi. 42 ;—γεννητοὶ γυναικῶν, Matt. xi. 11 : Luke vii. 28.

Of unusual words, expressions, or constructions, found at or near their places in parallel passages, but *not in the same connexion* :—ἀπέχω, Matt. vi. 2 al. : Luke vi. 24 ;—χρεῖαν ἔχω, Matt. xiv. 16 : Luke ix. 11 ;—εἰς, Mark viii. 19, 20 : Luke ix. 13 : John vi. 9 ;—σκούλλω, Mark v. 35 : Luke viii. 49 ;—εἴτα, Mark iv. 17 : Luke viii. 12 ;—βασανίζω, Matt. xiv. 24 : Mark vi. 48 ;—πῶς, Mark v. 16 : Luke viii. 36 ;—ἀνασείω, Mark xv. 11 : Luke xxiii. 5 ;—ἦλθεν (of Joseph of Arimathea), Matt. xxvii. 57 : Mark xv. 43 : John xix. 38 ;—περιτίθημι, Matt. xxvii. 28 : Mark xv. 17 ;—προσφωνέω, with dative, Matt. xi. 16 : Luke vii. 32.

12. With regard to those parts of our Gospels which do not fall under the above remarks, there are various conceivable sources whence they may have arisen. As each Evangelist may have had more or less access to those who were themselves witnesses of the events, whether before or during the public ministry of our Lord, or as each may have fallen in with a more complete or a shorter account of those events, so have our narratives been filled out with rich detail, or confined to the mere statement of occurrences :—so have they been copious and entire in their history, or have merely taken up and handed down a portion of our Lord's life. These particulars will come under our notice below, when we treat of each Gospel by itself.

13. The above view has been impugned by Mr. Birks (*Horæ Evangelicæ*, &c. Lond. 1852), and Mr. Smith of Jordanhill (*Dissertation on the Origin and Connexion of the Gospels*: Edinb. 1853). While maintaining different hypotheses, both agree in regarding 'oral tradition' as quite insufficient to account for the phenomena of approximation to identity which are found in the Gospels. But both, as it seems to me, have forgotten to take into account the *peculiar kind* of oral tradition with which we are here concerned. Both concur in insisting on the many variations and corruptions to which oral transmission is liable, as an objection to my hypothesis. But we have here a case in this respect exceptional and *sui generis*. The oral tradition (or rather ORAL TEACHING) with which we are concerned, formed the substance of a deliberate and careful testimony to facts of the highest possible importance, and as such, was inculcated in daily catechization : whereas common oral tradition is careless and vague, not being similarly guarded, nor diffused as matter of earnest instruction. Besides which, these writers forget, that I have maintained the probability of a very early collection of portions of such oral teaching into documents, some of which two or even three Evangelists may have used ; and these documents or *διηγήσεις*, in some cases drawn up after the first minute verbal divergences had taken place, or being translations from common Aramaic sources, would furnish many of the phenomena which Mr. Smith so ingeniously illustrates from *translation* in modern historians and newspapers. I have found reason to infer, Vol. II., Prolegg. ch. ii. § ii. 17 β, that St. Luke was acquainted with Hebrew ; and he would therefore be an independent translator, as well as the other two Evangelists.

14. For the sake of guarding against misunderstanding, it may be well formally to state the conclusion at which I have arrived respecting the origin of our three first Gospels : in which, I may add, I have been much confirmed by the thorough revision of the text rendered necessary in preparing each of these later editions, and indeed by all my observation since the first publication of these prolegomena :

That the synoptic Gospels contain the substance of the Apostles'

testimony, collected principally from their oral teaching current in the Church,—partly also from written documents embodying portions of that teaching: that there is however no reason from their internal structure to believe, but every reason to disbelieve, that any one of the three Evangelists had access to either of the other two Gospels in its present form.

SECTION IV.

THE DISCREPANCIES, APPARENT AND REAL, OF THE THREE GOSPELS.

1. In our three narratives, many events and sayings do not hold the same relative place in one as in another: and hence difficulties have arisen, and the faith of some has been weakened; while the adversaries of our religion have made the most of these differences to impugn the veracity of the writers themselves. And hence also Christian commentators have been driven to a system of harmonizing which condescends to adopt the weakest compromises, and to do the utmost violence to probability and fairness, in its zeal for the veracity of the Evangelists. It becomes important therefore critically to discriminate between *real* and *apparent* discrepancy, and while with all fairness we acknowledge the former where it exists, to lay down certain common-sense rules whereby the latter may be also ascertained.

2. The *real* discrepancies between our Evangelistic histories are very few, and those nearly all of one kind. They are simply the results of the entire independence of the accounts. They consist mainly in different chronological arrangements, expressed or implied. Such for instance is the transposition, before noticed, of the history of the passage into the country of the Gadarenes, which in Matt. viii. 28 ff. precedes a whole course of events which in Mark v. 1 ff. and Luke viii. 26 ff. it follows. Such again is the difference in position between the pair of incidents related Matt. viii. 19—22, and the same pair of incidents found in Luke ix. 57—60. And such are some other varieties of arrangement and position, which will be brought before the readers of the following Commentary. Now the way of dealing with such discrepancies has been twofold,—as remarked above. The *enemies of the faith* have of course *recognized* them, and pushed them to the utmost; often attempting to create them where they do not exist, and where they do, using them to overthrow the narrative in which they occur. While this has been *their* course,—equally unworthy of the Evangelists and their subject has been that of those who are usually thought the *orthodox Harmonists*. They have usually taken upon them to state, that such variously placed narratives *do not refer to the same incidents*, and so to save (as they imagine) the credit of the Evangelists, at the expense of

common fairness and candour. Who, for example, can for a moment doubt that the pairs of incidents above cited from Matthew and Luke are identical with each other? What man can ever suppose that the same offer would have been, not merely twice made to our Lord in the same words and similarly answered by Him (for this is very possible), but actually followed *in both cases* by a request from *another* disciple, couched also in the very same words? The reiterated sequence of the two is absolutely out of all bounds of probability:—and yet it is supposed and maintained by one of the ablest of our modern Harmonists. And this is only one specimen out of very many of the same kind, notices of which may be seen in the following Commentary.

3. The fair Christian critic will pursue a plan different from both these. With no desire to create discrepancies, but rather every desire truthfully and justly to solve them, if it may be,—he will candidly recognize them where they unquestionably exist. By this he loses nothing, and the Evangelists lose nothing. That one great and glorious portrait of our Lord should be harmoniously depicted by them,—that the procession of events by which our redemption is assured to us should be one and the same in all,—is surely more wonderful, and more plainly the work of God's Holy Spirit, *the more entirely independent of each other they must be inferred to have been.* Variation in detail and arrangement is to my mind the most valuable proof that they were, not mere mouthpieces or organs of the Holy Spirit, as some would suicidally make them, but holy men, under His inspiration. I shall treat of this part of our subject more at length below (in § vi.):—I mention it now, to shew that we need not be afraid to recognize real discrepancies, in the spirit of fairness and truth. *Christianity never was, and never can be the gainer, by any concealment, warping, or avoidance of the plain truth, wherever it is to be found.*

4. On the other hand, the Christian critic will fairly discriminate between real and apparent discrepancy. And in order to this, some rules must be laid down by which the limits of each may be determined.

5. *Similar incidents must not be too hastily assumed to be the same.* If one Evangelist had given us the feeding of the *five* thousand, and another that of the *four*, we should have been strongly tempted to pronounce the incidents the same, and to find a discrepancy in the accounts:—but our conclusion would have been false:—for we have now *both events* narrated by each of two Evangelists (Matthew and Mark), and formally alluded to by our Lord Himself in connexion. (Matt. xvi. 9, 10 : Mark viii. 19, 20.) And there are several narrations now in our Gospels, the identification of which must be abstained from; e.g. the anointing of our Lord by the woman who was a sinner, Luke vii. 36 ff., and that at Bethany by Mary the sister of Lazarus, in Matt. xxvi. 6 ff. : Mark xiv. 3 ff. : John xi. 2 ; xii. 3 ff. In such cases we must judge fairly and according to

probability,—not making trifling differences in diction or narrative into important reasons why the incidents should be different;—but rather examining critically the features of the incidents themselves, and discerning and determining upon the evidence furnished by them.

6. *The circumstances and nature of our Lord's discourses must be taken into account.* Judging *a priori*, the probability is, that *He repeated most of His important sayings many times over, with more or less variation, to different audiences, but in the hearing of the same apostolic witnesses.* If now these witnesses by their independent narratives have originated our present Gospels, what can be more likely than that these sayings should have found their way into the Gospels in *various forms*.—sometimes, as especially in Matt., in long and strictly coherent discourses,—sometimes scattered up and down, as is the matter of several of Matthew's discourses in Luke? Yet such various reports of our Lord's sayings are most unreasonably by some of the modern German critics (e. g. De Wette) treated as discrepancies, and used to prove Matthew's discourses to have been mere arrangements of shorter sayings uttered at different times. A striking instance of the repetition by our Lord of similar discourses, varied according to the time and the hearers, may be found in the denunciations on the Scribes and Pharisees as uttered during the journey to Jerusalem, Luke xi. 37 ff., and the subsequent solemn and public reiteration of them in Jerusalem at the final close of the Lord's ministry in Matt. xxiii. Compare also the parable of the *paradise*, Luke xix. 11 ff., with that of the *talents*, Matt. xxv. 14 ff., and in fact the whole of the discourses during the last journey in Luke, with their parallels, where such exist, in Matthew.

SECTION V.

THE FRAGMENTARY NATURE OF THE THREE GOSPELS.

1. On any hypothesis which attributes to our Evangelists the design of producing a *complete history* of the life and actions of our Lord, and gives to them the advantage of consulting other records of the same kind with their own,—the *omissions* in their histories are *perfectly inexplicable*. For example,—Matthew, as an Apostle, was himself an eye-witness of the *Assumption*, an event holding a most important place in the divine process of the redemption of man. Yet *he omits all record or mention of it*. And though this is the most striking example, others are continually occurring throughout the three Gospels. Why has there been no mention in them of the most notable miracles wrought by our Lord,—which indeed, humanly speaking, was the final exciting cause of that active enmity of the Jewish rulers which issued in His crucifixion?

Can it be believed, that an Apostle, *writing in the fulness of his knowledge as such, and with the design of presenting to his readers Jesus of Nazareth as the promised Messiah*,—should have omitted all mention of the *raising of Lazarus*,—and of the *subsequent prophecy of Caiaphas*, whereby that Messiahship was so strongly recognized? The ordinary supposition, of silence being maintained for prudential reasons concerning Lazarus and his family, is quite beside the purpose. For the sacred books of the Christians were not published to the world in general, but were reserved and precious possessions of the believing societies : and even had this been otherwise, such concealment was wholly alien from their spirit and character.

2. The absence of completeness from our Gospels is even more strikingly shown in their *minor omissions*, which cannot on any supposition be accounted for, if their authors had possessed records of the incidents so omitted. Only in the case of Luke does there appear to have been any design of giving a regular account of things throughout : and from his many omissions of important matter contained in Matthew, it is plain that his sources of information were, though copious, yet fragmentary. For, assuming what has been above inferred as to the independence of our three Evangelists, it is inconceivable that Luke, with his avowed design of completeness, ch. i. 3, should have been in possession of matter so important as that contained in those parts of Matthew, and should deliberately have excluded it from his Gospel.

3. The Gospel of Mark,—excluding from that term the venerable and authentic fragment at the end of ch. xvi.,—terminates abruptly in the midst of the narrative of incidents connected with the resurrection of our Lord. And, with the exception of the short prefatory compendium, ch. i. 1—13, there is no reason for supposing this Evangelist to be an abbreviator, in any sense, of the matter before him. His sources of information were of the very highest order, and his descriptions and narratives are most life-like and copious : but they were confined within a certain cycle of apostolic teaching, viz. that which concerned the official life of our Lord : and in that cycle not complete, inasmuch as he breaks off short of the Ascension, which another Evangelistic hand has added from apostolic sources.

SECTION VI.

THE INSPIRATION OF THE EVANGELISTS AND OTHER N. T. WRITERS.

1. The results of our enquiries hitherto may be thus stated :—That our three Gospels have arisen independently of one another, from sources of information possessed by the Evangelists :—such sources of

information, for a very considerable part of their contents, being the narrative teaching of the Apostles; and, in cases where their personal testimony was out of the question, oral or documentary narratives, preserved in and received by the Christian Church in the apostolic age;—that the three Gospels are not formal complete accounts of the whole incidents of the sacred history, but each of them fragmentary, containing such portions of it as fell within the notice, or the special design, of the Evangelist.

2. The important question now comes before us, *In what sense are the Evangelists to be regarded as having been inspired by the Holy Spirit of God?* That they *were so, in some sense*, has been the concurrent belief of the Christian body in all ages. In the *second*, as in the *nineteenth* century, the ultimate appeal, in matters of fact and doctrine, has been to these venerable writings. It may be well, then, first to enquire on what grounds their authority has been rated so high by all Christians.

3. And I believe the answer to this question will be found to be, *Because they are regarded as authentic documents, descending from the apostolic age, and presenting to us the substance of the apostolic testimony.* The Apostles being raised up for the special purpose of witnessing to the gospel history,—and these memoirs having been universally received in the early Church as embodying that their testimony, I see no escape left from the inference, that they come to us with *inspired authority*. The Apostles themselves, and their contemporaries in the ministry of the Word, were singularly endowed with the Holy Spirit for the founding and teaching of the Church: and Christians of all ages have accepted the Gospels and other writings of the New Testament as the written result of the Pentecostal effusion. The early Church was not likely to be deceived in this matter. The reception of the Gospels was *immediate* and *universal*. They never were placed for a moment by the consent of Christians in the same category with the spurious documents which soon sprung up after them. In external history, as in internal character, they differ entirely from the apocryphal Gospels; which, though in some cases bearing the name and pretending to contain the teaching of an Apostle, were *never recognized as apostolic*.

4. Upon the authenticity, i. e. the *apostolicity* of our Gospels, rests their claim to inspiration. Containing the substance of the Apostles' testimony, they carry with them that special power of the Holy Spirit which rested on the Apostles in virtue of their office, and also on other teachers and preachers of the first age. It may be well, then, to enquire of what kind that power was, and how far extending.

5. We do not find the Apostles transformed, from being men of individual character and thought and feeling, into mere channels for the transmission of infallible truth. We find them, humanly speaking, to have been still distinguished by the same characteristics as before the

notices to be given, is clearly not justified, according to his own shewing and assertion⁷. The value of such arrangement and chronological connexion must depend on various circumstances in each case :—on their definiteness and consistency,—on their agreement or disagreement with the other extant records ; the preference being in each case given to that one whose account is the most minute in details, and whose notes of sequence are the most distinct.

13. In thus speaking, I am doing no more than even the most scrupulous of our Harmonizers have in fact done. In the case alluded to in paragraph 11, *there is not one of them who has not altered the arrangement*, either of Matthew, or of Mark and Luke, so as to bring the visit to the Gadarenes into the same part of the evangelic history. But if the arrangement itself were matter of divine inspiration, then have we no right to vary it in the slightest degree, but must maintain (as the Harmonists have done in other cases, but never, that I am aware, in this) *two distinct visits to have been made at different times, and nearly the same events to have occurred at both*. I need hardly add that a similar method of proceeding with all the variations in the Gospels, *which would on this supposition be necessary*, would render the Scripture narrative a heap of improbabilities ; and strengthen, instead of weakening, the cause of the enemies of our faith.

14. And not only of the arrangement of the evangelic history are these remarks to be understood. There are certain minor points of accuracy or inaccuracy, of which human research suffices to inform men, and on which, from want of that research, it is often the practice to speak vaguely and inexactly. Such are sometimes the conventionally received distances from place to place ; such are the common accounts of phænomena in natural history, &c. Now, in matters of this kind, the Evangelists and Apostles were not supernaturally informed, but left, in common with others, to the guidance of their natural faculties.

15. The same may be said of citations and dates from history. In the last apology of Stephen, which he spoke being full of the Holy Ghost, and with divine influence beaming from his countenance, we have at least two demonstrable historical inaccuracies. And the occurrence of similar ones in the Gospels does not in any way affect the inspiration or the veracity of the Evangelists.

16. It may be well to mention one notable illustration of the principles upheld in this section. What can be more undoubted and unani-

⁷ To suppose St. Luke to have written *ἔδοξεν καὶ μοί, κ.τ.λ.* if he were under the conscious inspiration of the Holy Spirit, superseding all his own mental powers and faculties, would be to charge him with ascribing to his own diligence and selection that which was furnished to him independently of both. Yet to this are the asserters of verbal inspiration committed.

mous than the testimony of the Evangelists to THE RESURRECTION OF THE LORD? If there be one fact rather than another of which the Apostles were witnesses, *it was this*:—and in the concurrent narrative of all four Evangelists it stands related beyond all cavil or question. Yet, of all the events which they have described, *none is so variously put forth in detail*, or with so many minor discrepancies. And this was just what might have been expected, on the principles above laid down. The great fact that the Lord *was risen*,—set forth by the ocular witness of the Apostles, who had seen Him,—became from that day first in importance in the delivery of their testimony. The *precise order* of His appearances would naturally, from the overwhelming nature of their present emotions, be a matter of minor consequence, and perhaps not even of accurate enquiry till some time had passed. Then, with the utmost desire on the part of the women and Apostles to collect the events in their exact order of time, some confusion would be apparent in the history, and some discrepancies in versions of it which were the results of separate and independent enquiries; the traces of which pervade our present accounts. But what fair-judging student of the Gospels ever made these variations or discrepancies a ground for doubting the veracity of the Evangelists as to the fact of the Resurrection, or the principal details of the Lord's appearances after it?

17. It will be well to state the bearing of the opinions advanced in this section on two terms in common use, viz. *verbal* and *plenary* inspiration.

18. With regard to *verbal inspiration*, I take the sense of it, as explained by its most strenuous advocates, to be, that every word and phrase of the Scriptures is absolutely and separately true,—and, whether narrative or discourse, took place, or was said, in every most exact particular as set down. Much might be said of the *a priori* unworthiness of such a theory, as applied to a gospel whose character is the freedom of the Spirit, not the bondage of the letter: but it belongs more to my present work to try it by applying it to the Gospels as we have them. And I do not hesitate to say that, being thus applied, its effect will be to destroy altogether the credibility of our Evangelists. Hardly a single instance of parallelism between them arises, where they do not relate the same thing indeed in substance, but expressed in terms which if literally taken are incompatible with each other. To cite only one obvious instance. The *Title over the Cross* was written in Greek. According, then, to the verbal-inspiration theory, each Evangelist has recorded the *exact words* of the inscription; *not the general sense*, but the *inscription* itself,—not a letter less or more. This is absolutely necessary to the theory. Its advocates must not be allowed, with convenient inconsistency, to take refuge in a common-sense view of the matter wherever their theory fails them, and still to uphold it in the

main^s. And how it will here apply, the following comparison will shew:—

Matt., οὗτός ἐστιν ἰησοῦς ὁ βασιλεὺς τῶν ἰουδαίων.

Mark, ὁ βασιλεὺς τῶν ἰουδαίων.

Luke, ὁ βασιλεὺς τῶν ἰουδαίων οὗτος.

John, ἰησοῦς ὁ ναζωραῖος ὁ βασιλεὺς τῶν ἰουδαίων.

19. Another objection to the theory is, that if it be so, the Christian world is left in uncertainty what her Scriptures are, as long as the sacred text is full of various readings. *Some one manuscript must be pointed out to us*, which carries the weight of verbal inspiration, or *some text whose authority shall be undoubted*, must be promulgated. But manifestly neither of these things can ever happen. To the latest age, the reading of some important passages will be matter of doubt in the Church: and, which is equally subversive of the theory, though not of equal importance in itself, there is hardly a sentence in the whole of the Gospels in which there are not varieties of diction in our principal mss., baffling all attempts to decide which was its original form.

20. The fact is, that this theory uniformly gives way before intelligent study of the Scriptures themselves; and is only held, consistently and thoroughly, by those who have never undertaken that study. When put forth by those who have, it is never carried fairly through; but while broadly asserted, is in detail abandoned.

21. If I understand *plenary inspiration* rightly, I hold it to the utmost, as entirely consistent with the opinions expressed in this section. The inspiration of the sacred writers I believe to have consisted in the fulness of the influence of the Holy Spirit specially raising them to, and enabling them for, their work,—*in a manner which distinguishes them from all other writers in the world, and their work from all other works*. The men were full of the Holy Ghost—the books are the pouring out of that fulness through the men,—the conservation of the treasure in earthen vessels. The treasure is ours, in all its richness: but it is ours as only it can be ours,—in the imperfections of human speech, in the limitations of human thought, in the variety incident first to individual character, and then to manifold transcription and the lapse of ages.

22. Two things, in concluding this section, I would earnestly impress on my readers. First, that we must take our views of inspiration not, as is too often done, from *a priori* considerations, but ENTIRELY FROM THE EVIDENCE FURNISHED BY THE SCRIPTURES THEMSELVES: and secondly, that the MEN WERE INSPIRED; the BOOKS are the RESULTS OF THAT INSPIRATION. This latter consideration, if all that it implies be duly weighed, will furnish us with the key to the whole question.

^s This has been done, as far as I have seen, in all remarks of verbal-inspirationists on this part of my Prolegomena.

SECTION VII.

IMPRACTICABILITY OF CONSTRUCTING A FORMAL HARMONY OF THE
THREE GOSPELS.

1. From very early times attempts have been made to combine the narratives of our three Gospels into one continuous history. As might have been expected, however, from the characteristics of those Gospels above detailed, such Harmonies could not be constructed without doing considerable violence to the arrangement of some one or more of the three, and an arbitrary adoption of the order of some *one*, to which then the others have been fitted and conformed. An examination of any of the current Harmonies will satisfy the student that this has been the case.

2. Now, on the supposition that the three Gospels had arisen one out of the other, with a design such as any of those which have been previously discussed (with the exception of ϵ) in § ii. 2, 3, such a Harmony not only ought to be *possible*, but should *arise naturally* out of the several narratives, without any forcing or alteration of arrangement. Nay, on the *supplementary* theory of Greswell and others, the *last written Gospel should itself be such a History as the Harmonizers are in search of*. Now not only is this not the case, but their Harmonies contain the most violent and considerable transpositions:—they are obliged to have recourse to the most arbitrary hypotheses of repetition of events and discourses,—and, after all, their Harmonies, while some difficulties would be evaded by their adoption, entail upon us others even more weighty and inexplicable.

3. Taking, however, the view of the origin of the Gospels above advocated, the question of the practicability of harmonizing is simply reduced to one of *matter of fact*:—*how far* the three Evangelists, in relating the events of a history which *was itself one and the same*, have presented us with the *same side* of the narrative of those events, or with fragments which will admit of being pieced into one another.

4. And there is no doubt that, as far as the *main features* of the evangelic history are concerned, a harmonious whole is presented to us by the combined narrative. The great events of our Lord's ministry, His baptism, His temptation, His teaching by discourses and miracles, His selection of the Twelve, His transfiguration, His announcement of His sufferings, death, and resurrection, His last journey to Jerusalem, His betrayal, His passion, crucifixion, burial, and resurrection,—these are common to all; and, as far as *they* are concerned, their narra-

tives naturally fall into accordance and harmony. But when we come to range their texts side by side, to supply clause with clause, and endeavour to construct a complete history of details out of them, we at once find ourselves involved in the difficulties above enumerated. And the inference which an unbiassed mind will thence draw is, that as the Evangelists wrote with no such design of being pieced together into a complete history, but delivered the apostolic testimony as they had received it, modified by individual character and oral transmission, and arranged carefully according to the best of their knowledge,—so we should thus simply and reverentially receive their records, without setting them at variance with each other by compelling them in all cases to say the same things of the same events.

5. If the Evangelists have delivered to us truly and faithfully the apostolic narratives, and if the Apostles spoke as the Holy Spirit enabled them, and brought events and sayings to their recollection, then we may be sure that *if we knew the real process of the transactions themselves, that knowledge would enable us to give an account of the diversities of narration and arrangement which the Gospels now present to us.* But *without such knowledge*, all attempts to accomplish this analysis in minute detail must be *merely conjectural*: and must tend to weaken the evangelic testimony, rather than to strengthen it.

6. The only genuine Harmony of the Gospels will be furnished by the unity and consistency of the Christian's belief in their record, as true to the great events which it relates, and his enlightened and intelligent appreciation of the careful diligence of the Evangelists in arranging the important matter before them. If in that arrangement he finds variations, and consequently inaccuracies, on one side or the other, he will be content to acknowledge the analogy which pervades all the divine dealings with mankind, and to observe that God, who works, in the communication of His other gifts, through the medium of secondary agents—has been pleased to impart to us this, the record of His most precious Gift, also by human agency and teaching. He will acknowledge also, in this, the peculiar mercy and condescension of Him who has adapted to universal human reception the record of eternal life by His Son, by means of the very variety of individual recollections and modified reports. And thus he will arrive at the *true harmonistic view of Scripture*; just as in the great and discordant world he does not seek peace by setting one thing against another and finding logical solution for all, but by holy and peaceful trust in that Almighty Father, who doeth all things well. So that the argument so happily applied by Butler to the *nature of the Revelation* contained in the Scriptures, may with equal justice be applied to the *books themselves* in which the record of that Revelation is found,—that “He who believes the Scriptures to have proceeded from Him who is the Author of nature, may well expect

to find the same sort of difficulties in them as are found in the constitution of nature."

CHAPTER II.

OF THE GOSPEL ACCORDING TO MATTHEW.

SECTION I.

ITS AUTHORSHIP.

1. THE author of this Gospel has been universally believed to be, THE APOSTLE MATTHEW. With this belief the contents of the Gospel are not inconsistent; and we find it current in the very earliest ages (see testimonies in the next section).

2. Of the Apostle Matthew we know very little for certain. He was the son of Alphaeus (Mark ii. 14), and therefore probably the brother of James the less. His calling, from being a publican to be one of the Twelve, is narrated by all three Evangelists. By Mark and Luke he is called Levi; in this Gospel, Matthew. Such change of name after becoming a follower of the Lord, was by no means uncommon; and the appearance of the apostolic, not the original name, in the Gospel proceeding from himself, is in analogy with the practice of Paul, who always in his Epistles speaks of himself by his new and Christian appellation. (On the doubts raised in ancient times respecting the identity of Matthew and Levi, see note on Matt. ix. 9.)

3. The Apostle Matthew is described by Clement of Alexandria⁹ as belonging to the ascetic Judaistic school of early Christians. Nothing is known of his apostolic labours out of Palestine, which Eusebius mentions generally (ἐφ' ἑτέροις, Hist. Eccl. iii. 24). Later writers fix the scene of them in Ethiopia, but also include in their circle Macedonia, and several parts of Asia (Rufin. Hist. Eccl. x. 9: Soer. Hist. Eccl. i. 19). Heraclion, as cited by Clement of Alexandria, Strom. iv. 9, p. 525, relates that his death was natural. This is implicitly confirmed by Clement himself, and by Origen and Tertullian, who mention only Peter, Paul, and James the greater, as *martyrs* among the Apostles.

⁹ Ματθαῖος μὲν οὖν ὁ ἀπόστολος σπερμάτων κ. ἀκροδρύων κ. λαχάνων ἔνευ κρεῶν μετελάμβανεν, Ἰωάννης δὲ ὑπερτείνας τὴν ἐγκράτειαν ἀπρίδας κ. μέλι ἤσθιεν ἄγριον. Pwdag. ii. 1, p. 174-5.

SECTION II.

ITS ORIGINAL LANGUAGE.

I. It has been much disputed among biblical scholars, whether this Gospel was originally composed in HEBREW (i. e. Syro-chaldaic, the vernacular language of the Hebrew Christians in Palestine) or in GREEK. I shall state the principal arguments on both sides, and give my own judgment on them.

A. Those who maintain a HEBREW original rest on the evidence of the early Church. And this evidence was unanimous. It mainly consists of the following testimonies :

(a) PAPIAS, bishop of Hierapolis in Phrygia in the beginning of the 2nd century. Eusebius thus describes him (H. E. iii. 36),—Παπίας, τῆς ἐν Ἱεραπόλει παροικίας καὶ αὐτὸς ἐπίσκοπος, ἀνὴρ τὰ πάντα ὅτι μάλιστα¹ λογιώτατος καὶ γραφῆς εἰδήμων. He wrote five συγγράμματα, entitled λογίων κυριακῶν ἐξηγήσεις (ib. iii. 39) ; as Irenæus also states (Haer. v. 33, p. 332),—where he calls him Ἰωάννου μὲν ἀκουστής, Πολυκάρπου δὲ ἐταῖρος γεγονώς, ἀρχαῖος ἀνὴρ. It is true that Eusebius asserts him, with reference to his adoption of chiliastic opinions, to have been σφόδρα σμικρὸς τὸν νοῦν (H. E. *ibid.*) : but this, it is alleged, cannot be brought to bear on the validity of his testimony to a matter of fact ; being only said controversially, and with regard to the adoption by Papias of apocryphal stories, and his belonging to a particular school of interpretation, from which Eusebius dissented. His testimony runs thus : Ματθαῖος μὲν οὖν ἐβραΐδι διαλέκτῳ τὰ λόγια συνετάξατο· ἡρμήνευσε δ' αὐτὰ ὡς ἐδύνατο (or ἦν δυνατός) ἕκαστος. That Papias meant by τὰ λόγια the Gospel of Matthew, not merely a collection of discourses, is probable, from his calling Mark's Gospel (apparently), σύνταξις τῶν κυριακῶν λογίων (Eus. *ib.*) : and from the title of his own work (see above). It would seem from the latter words of the above testimony, that Papias was not,

¹ The author of the article on the first edition of this vol. in the Edinburgh Review, July, 1851, would render ἀνὴρ λογιώτατος “a man full of anecdotes,” and thereby disparage Papias' testimony. But not to mention how inconsistent this is with the whole tenor of the passage in which the term occurs, which goes to *exalt* that testimony, the usage of λόγιος by Eusebius himself is decisive against the Reviewer. See, e. g., H. E. vi. 15 (of Origen), διανείμας τὰ πλήθη, τὸν Ἡρακλᾶν τῶν γνωρίμων προκρίνας, ἐν τε τοῖς θείοις σπουδαῖον, καὶ ἄλλως ὄντα λογιώτατον ἄνδρα κ. φιλοσοφίας οὐκ ἄμοιρον, κοινωνῶν καθίστη τῆς κατηχήσεως : *ib.* 20,—ἤκμαζον δὲ κατὰ τοῦτο πλείους λόγιοι κ. ἐκκλησιαστικοὶ ἄνδρες, . . among whom he enumerates Beryllus of Bostra, Hippolytus, Gaius (λογιώτατος ἀνὴρ) : cf. also v. 16 (*init.*), vii. 7 (αὐτὸς οὗτος λόγιός τε καὶ θαυμάσιος). See Heinichen's note on the word in the passage cited in the text.

at all events, aware of any authoritative contemporaneous version in Greek.

(β) IRENÆUS, *Hær.* iii. 1, p. 174 : ὁ μὲν Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ διαλέκτῳ αὐτῶν καὶ γραφὴν ἐξήνεγκεν εὐαγγελίου, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων καὶ θεμελιούντων τὴν ἐκκλησίαν. Not a word is here said of Papias : indeed, by the last clause, this testimony, it is said, manifestly rests on independent ground. That such a note of time should have been, as has been supposed (*Edin. Rev.* July 1851, p. 38), a calculation of Irenæus himself, is inconceivable.

(γ) EUSEBIUS, *H. E.* v. 10, relates of Papias, ὁ Πάππαιος καὶ εἰς Ἰουδαίους ἐλθεὶν λέγεται, ἔτι αὐτὸν λόγος εἶρεν αὐτὴν προφθιάσαν τὴν αὐτοῦ παρουσίαν τὸ κατὰ Ματθαῖον εὐαγγέλιον παρὰ τῶν αὐτοῦ τὸν χριστὸν ἐπεγνωκόσιν, οἷς Βαρθολομαῖον τὸν ἀποστόλον ἕνα κηρύττει, αὐτοῖς τε Ἑβραίων γράμμασι τὴν τοῦ Ματθαίου καταλείπει γραφὴν, ἣν καὶ σώζεσθαι εἰς τὸν δηλούμενον χρόνον. This tradition recognizes a Hebrew Gospel according to Matthew, and thus agrees with the testimonies before cited.

(δ) ORIGEN, *Comm. in Matt.* tom. i., preserved in *Eus. H. E.* vi. 25, describes himself as ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων ἃ καὶ μόνᾳ ἀνατιρήρήτά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ θεοῦ, ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ τὸν ποτὲ τελώνην, ὕστερον δὲ ἀπὸστολον Ἰησοῦ χριστοῦ. Ματθαῖον, ἐκδεδοκῶτα αὐτὸ τοῖς ἀπὸ Ἰουδαϊσμοῦ πιστεύεσασιν γράμμασιν ἑβραϊκοῖς συντεταγμένον.

(ε) EUSEBIUS, *Hist. Eccl.* iii. 24 : Ματθαῖος μὲν γὰρ πρότερον Ἑβραίοις κηρύξας, ὡς ἔμελλε καὶ ἐφ' ἑτέροις ἰέναι, πατρίῳ γλώττῃ γραφὴν παραδὼν τὸ κατ' αὐτὸν εὐαγγέλιον, τὸ λεῖπον τῇ αὐτοῦ παρουσίᾳ τούτοις ὅφ' ὃν ἐστέλλετο διὰ τῆς γραφῆς ἀνεπλήρουν. With this may be compared another passage of Eusebius (*Ad Marin.* quæst. ii., vol. iv. p. 941) : λέλεκται δὲ ὅφ' ὃν τοῦ σαββάτου παρὰ τοῦ ἐρμηνεύσαντος τὴν γραφὴν ὁ μὲν γὰρ εὐαγγελιστὴς Ματθαῖος ἑβραϊδὶ γλώττῃ παρέδωκε τὸ εὐαγγέλιον. This last passage shews that Eusebius himself believed the Gospel to have been written in Hebrew.

(ζ) EPIPHANIUS, *Hær.* xxix. 9, vol. i. p. 124, says of the Ebionites and Nazarenes, ἔχουσι δὲ τὸ κατὰ Ματθαῖον εὐαγγέλιον πληρέστατον ἑβραϊστί. παρ' αὐτοῖς γὰρ σαφὲς τοῦτο, καθὼς ἐξ ἀρχῆς ἐγράφη ἑβραϊκοῖς γράμμασιν, ἔτι σώζεται. And again, *Hær.* xxx. 3, p. 127, καὶ δέχονται μὲν καὶ αὐτοὶ τὸ κατὰ Ματθαῖον εὐαγγέλιον . . . καλοῦσι δὲ αὐτὸ κατὰ Ἑβραίους, ὡς τὰ ἀληθῆ ἐστιν εἰπεῖν, ὅτι Ματθαῖος μόνος ἑβραϊστί καὶ ἑβραϊκοῖς γράμμασιν ἐν τῇ καιῇ διαθήκῃ ἐποιήσατο τὴν τοῦ εὐαγγελίου ἑκθεσίᾳ τε καὶ κήρυγμα.

(η) JEROME, *Præf. to Matt.*, vol. vii. pp. 3, 4 : "Matthæus . . . Evangelium in Judæa Hebræo sermone edidit ob eorum vel maxime causam qui in Jesum crediderant ex Judæis." Also *De Viris Illustr.* 3, vol. ii. p. 833 : "Matthæus, qui et Levi, ex publicano Apostolus, primus in Judæa propter eos qui ex circumcisione crediderant, Evangelium Christi Hebræicis literis verbisque composuit, quod quis postea in Græcum transtulerit, non satis

certum est. Porro ipsum Hebraicum habetur usque hodie in Casariensi bibliotheca, quam Pamphilus martyr studiosissime confecit. Mihi quoque a Nazareis qui in Beroa urbe Syriæ hoc volumine utuntur, describendi facultas fuit. In quo animadvertendum, quod ubicumque Evangelista, sive ex persona vera sive ex persona Domini Salvatoris, veteris scripturæ testimoniis utitur, non sequatur LXX translatorum auctoritatem, sed Hebraicum, e quibus illa duo sunt: 'Ex Ægypto vocari filium meum:' et, 'Quoniam Nazaræus vocabitur.'" Also, In Quatuor Evv. ad Damasum præfatio, vol. x. p. 527, Migne: "*De novo nunc loquor testamento, quod Græcum esse non dubium est, excepto Apostolo Matthæo, qui primus in Judæa Evangelium Christi Hebraicis literis edidit.*" Again, Ep. (xx.) Damaso de Osanna 5, vol. i. p. 68: "*Matthæus, qui Evangelium Hebraico sermone conscripsit, ita posuit osanna berama, id est, Osanna in excelsis,*" &c. Again, Ep. (cxx.) Hedibia, quæst. viii. l. p. 831: "*In Evangelio autem*" (*Matthæi, from context*), "*quod Hebraicis literis scriptum est, legimus, 'non velum templi scissum, sed superliminare templi miræ magnitudinis corruisse.'*" Again, Comm. in Hos. xi., vol. vi. p. 123, in treating of the words, 'Out of Egypt have I called my son,' he says, "*Hunc locum in septimo volumine Julianus Augustus quod adversum nos, i. e. Christianos, evomit, calumniatur et dicit, quod de Israel scriptum est, Matthæus Evangelista ad Christum transtulit, ut simplicitati eorum qui de gentibus crediderant illuderet. Cui nos breviter respondebimus: 1º, Matthæum Evangelium Hebræis literis edidisse, quod non poterant legere nisi hi qui ex Hebræis erant: ergo non propterea fecit ut illuderet ethnicis.*" Jerome refers also to the tradition mentioned under (γ) above, and says, "*Reperit (Pantenus) in India Bartholomæum de duodecim Apostolis aduentum Domini nostri Jesu Christi juxta Matthæi Evangelium prædicasse, quod, Hebraicis literis scriptum, revertens Alexandriam secum detulit*" (*De Viris Illustr. 36, vol. ii. p. 876*).

(θ) Gregory Nazianzen, Chrysostom, Augustine, Isidorus Hispalensis, Theophylact, Euthymius, and others, assert the same.

B. Those who maintain a GREEK original, rest principally on the internal evidence furnished by the Gospel itself. But they also *demur to the sufficiency of the external evidence above cited.* They object,

I. (ι) That the testimony of Papias, on which much of this evidence rests, is unsatisfactory, as having proceeded from a man of weak judgment.

(κ) That there appears to have been some confusion between the (supposed) Hebrew original of St. Matthew, and the heretical 'Gospel according to the Hebrews.' Jerome, *de Viris Illustr. 3*, says (see above, (η)) that he had seen the Hebrew original of Matthew at Beroa by favour of the Nazarenes, and had copied it. But further, in his Commentary on Matt. xii. 13, vol. vii. p. 77, he says, "*In Evangelio quo utuntur Nazaræi et Hebionitæ, quod nuper in Græcum de Hebræo ser-*

mone transtulimus, et quod vocatur a plerisque Matthæi authenticum,” &c. And the Commentary on Matthew was written some years after his treatise *De Viris Illustr.* Again, still later, Dialog. adv. Pelagianos, lib. iii. 2, vol. ii. p. 782: “*In Evangelio juxta Hebræos, quod Chaldaico quidem Syroque sermone, sed Hebræicis literis conscriptum est, quo utuntur usque hodie Nazareni, secundum Apostolos, sive ut plerique autumant, juxta Mattheum, quod et in Cæsariensi habetur bibliotheca, narrat historia*” (then follows an apocryphal anecdote).

Now let these notices be compared with his assertion above, that the Hebrew original of Matthew related “*superliminare templi miræ magnitudinis corruisse,*” and it will appear,

1. That Jerome once believed the Hebrew ms. in the Cæsarean library to be the original Gospel of St. Matthew.

2. That he believed this original to be different from our present Greek Gospel: for he quotes from it things not found there.

3. That in subsequent years he modified his opinion that this document was the original Hebrew text of St. Matthew, and took refuge under “*quod vocatur a plerisque,*” and “*secundum Apostolos, sive ut plerique autumant,*” &c.

(λ) Light is thrown on this uncertainty by the assertion of Epiphanius (above, (ξ)), which clearly shews that he was misled by the Nazarenes and Ebionites to believe their Gospel to be the genuine Gospel of Matthew.

II. But the advocates of the Greek original rest mainly on the *phenomena of the Gospel itself.* They maintain,

(μ) That the present Greek text stands on precisely the same footing as that of the other Gospels: is cited as early, and as constantly as they are.

(ν) That the hypothesis of a translation from the Hebrew altogether fails to account for the identity observable in certain parts of the text of the three synoptic Gospels. For the translator must either have been acquainted with the other two Gospels,—in which case it is inconceivable that in the midst of the present coincidences in many passages, such divergences should have occurred,—or unacquainted with them, in which case the identity itself would be altogether inexplicable.

(ξ) A further observation of the coincidences and divergences is said to confirm the view of a Greek original. The synoptic Gospels mainly *coincide in the discourses and words of our Lord, but diverge in their narrative portions;* and while verbal identity is found principally in the former, the latter present the phenomena either of independent translations from the same original, or of independent histories.

(ο) Again, whereas the Evangelists themselves, in citing the O. T., usually quote from the Hebrew text, our Lord in His discourses almost uniformly quotes the Septuagint, even where it differs from the Hebrew.

This is urged as tending to establish the Greek original of St. Matthew: for if the Gospel were really written in Hebrew for the use of Jews, it is not conceivable that the citations would be given in any but the Hebrew text: and equally inconceivable that the translator would have rendered them into the language of the LXX in our Lord's discourses, while he retained the Hebrew readings in the narrative.

(π) But the same fact would also tend to establish that our Lord *spoke usually in Greek*²,—that Greek was the language commonly used and generally understood by the Jews of Palestine,—and consequently, that the composition of a Hebrew Gospel for the early Judæo-Christians would be unnecessary, and in the last degree improbable.

C. (ρ) It would exceed the limits of these Prolegomena to argue the question at length. I can only state my own judgment on the point in debate. In the first edition of this work, I acceded to what appeared to me the irresistible weight of testimony of antiquity. But I have since then studied very closely the text itself, especially with reference to its revision in those passages which find parallels in the other Gospels: and I am bound to say that my view of the Hebrew origin is much shaken.

(σ) Besides which, it certainly appears to me, that the testimonies of Epiphanius and Jerome go to shew that they believed the so-called *Gospel to the Hebrews* TO BE THE VERITABLE ORIGINAL of St. Matthew: that *so believing*, Jerome copied and translated it, and quoted from it: but subsequently found reason to doubt this, and gradually modified his former assertions. Strange as this may be, I do not see how we can deny it as the result of combining the above extracts from his writings.

(τ) On the whole, then, I find myself constrained to abandon the view maintained in my first edition, and to adopt that of a Greek original.

(υ) We thus have to consider the first Gospel on the same ground, and to judge it by the same rules, as the second and third Gospels.

² This has been maintained (by the late Duke of Manchester) in 'A Chapter on the Harmonizing Gospels,' printed at the University Press, Dublin, 1854. See also Hug, *Einleitung*, ed. 4, vol. ii. pp. 27—49, on the ordinary language of Palestine when Matthew wrote his Gospel: and *Discussions on the Gospels*, by Alexander Roberts, D.D., 2nd edn. pp. 26—316; and on the general subject of this section, *ib.* pp. 319—448.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The statements in several of the testimonies above cited, shew the prevalence of a general opinion that Matthew originally drew up his Gospel for the use of the Jewish converts in Palestine. And internal notices tend to confirm this inference. We have fewer interpretations of Jewish customs, laws, and localities, than in the two other Gospels. The whole narrative proceeds more upon a Jewish view of matters, and is concerned more to establish that point, which to a Jewish convert would be most important,—that *Jesus was the Messiah prophesied in the Old Testament*. Hence the commencement of His genealogy from Abraham and David; hence the frequent notice of the necessity of this or that event happening *because it was so foretold by the Prophets*; hence the constant opposition of our Lord's spiritually ethical teaching to the carnal formalistic ethics of the Scribes and Pharisees.

2. But we must not think of the Gospel as a systematic treatise drawn up with this end continually in view. It only exercised a very general and indirect influence over the composition, not excluding narratives, sayings, and remarks which had no such tendency, or even partook of an opposite one.

3. *Grecian readers* were certainly also in the view of the Apostle; and in consequence, he adds interpretations and explanations, such e.g. as ch. i. 23; xxvii. 8, 33, 46, for their information.

4. In furtherance of the design above mentioned, we may discern (with the caution given in 2) a more frequent and consistent reference to the Lord *as a King*, and to his Messianic kingdom, than in the other Gospels. Designing these Prolegomena not as a complete Introduction to the Gospels, but merely as subsidiary to the following Commentary, I purposely do not give instances of these characteristics, but leave them to be gathered by the student as he proceeds.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

The testimony of the early Church is unanimous, that Matthew wrote *first* among the Evangelists. Clement of Alexandria, who dissented from the present order of our Gospels, yet placed those of Matthew and Luke first: *προγεγράφθαι ἔλεγε τῶν εὐαγγελίων τὰ περιέχοντα τὰς γενεαλογίας* (Eusebius, Hist. Eccl. vi. 14). Origen's

testimony see above (§ ii. 1, δ). And Irenæus (see above, *ibid.* β) relates that Matthew wrote his Gospel while Peter and Paul were preaching and founding the Church in Rome³. Without adopting this statement, we may remark that it represents a date, to which internal chronological notices are not repugnant. It seems, from *ch.* xxvii. 8, and xxviii. 15, that some considerable time had elapsed since the events narrated; while, from the omission of all mention of the destruction of Jerusalem, it would appear that the Gospel was published *before* that event. All these marks of time are, however, exceedingly vague, especially when other notices are taken into account, which place the Gospel eight years after the Ascension (Theophyl. and Euthym.);—fifteen years after the Ascension (Niceph. Hist. Eccl. ii. 45):—at the time of the stoning of Stephen (Cosmas Indicopleustes, Fabricius, *Bibl. Gr.* iv. 5).

SECTION V.

ITS STYLE AND CHARACTER.

1. The Gospel of Matthew is written in the same form of diction which pervades the other Gospels, the Hebraistic or Hellenistic Greek. This dialect resulted from the dispersion of the Greek language by the conquests of Alexander, and more especially from the intercourse of Jews with Greeks in the city of Alexandria. It is that of the LXX version of the Old Testament; of the apocryphal books; and of the writings of Philo and Josephus. In these two latter, however, it is not so marked, as in versions from the Hebrew, or books aiming at a Hebraistic character.

2. Of the three Gospels, that of Matthew presents the most complete example of the Hebraistic diction and construction, with perhaps the exception of the first chapter of Luke. And from what has been above said respecting its design, this would naturally be the case.

3. The internal character of this Gospel also answers to what we know of the history and time of its compilation. Its marks of chronological sequence are very vague, and many of them are hardly perhaps to be insisted on at all. When compared with the more definite notices of Mark and Luke, its order of events is sometimes superseded by theirs. It was to be expected, in the earliest written accounts of matters so

³ The Edinburgh Reviewer blames it in me as an instance of carelessness, that I have here combined a passage relating to the *existing Greek* Gospel, with one referring to the *hypothetical Hebrew* one. But I own I am unable to see why the view of the early Church, as to a matter of *date*, may not be gathered from both, irrespective of the question of a Hebrew or Greek original.

important, that the object should rather be to record the *things done*, and the *sayings* of our Lord, than the *precise order* in which they took place.

4. It is in this principal duty of an Evangelist that Matthew stands pre-eminent; and especially in the report of the *longer discourses* of our Lord. It was within the limits of his purpose in writing, to include all the descriptions of the state and hopes of the citizens of the kingdom of heaven which Jesus gave during His ministry. This seems to have been the peculiar gift of the Spirit to him,—to recall and deliver down, in their strictest verbal connexion, such discourses as the Sermon on the Mount, ch. v.—vii.; the apostolic commission, ch. x.; the discourse concerning John, ch. xi.; that on blasphemy against the Holy Ghost, ch. xii.; the series of parables, ch. xiii.; that to the Apostles on their divisions, ch. xviii.; and in their fulness, the whole series of polemical discourses and prophetic parables in ch. xxi.—xxv.

5. It has been my endeavour in the following Commentary, to point out the close internal connexion of the longer discourses, and to combat the mistake of those critics who suppose them to be no more than collections of shorter sayings associated together from similarity of subject or character.

6. On the connexion between the Epistle of James and some parts of this Gospel, see the Prolegomena to that Epistle, § iv. 2, note.

CHAPTER III.

OF THE GOSPEL ACCORDING TO MARK.

SECTION I.

ITS AUTHORSHIP.

1. As in the case of the two other Gospels, we are dependent entirely on traditional sources for the name of the author. It has been universally believed to be *Marcus*: and further, that he was the same person who, in Acts xii. 12, 25; xv. 37, is spoken of as Ἰωάννης ὁ ἐπικαλούμενος (ἐπικληθείς, καλούμενος) Μάρκος: in xiii. 5, 13, as Ἰωάννης: in xv. 39, as Μάρκος: also in Col. iv. 10: 2 Tim. iv. 11: Philem. 24. The few particulars gleaned respecting him from Scripture are, that his mother's name was Mary (Acts xii. 12); and that she was sister to the Apostle Barnabas (Col. iv. 10); that she dwelt in Jerusalem (Acts, *ibid.*); that he was converted to Christianity by the Apostle Peter (1 Pet. v. 13); that he became the minister and companion of Paul and Barnabas, in

their first missionary journey (Acts xii. 25) ; and was the cause of the variance and separation of these Apostles on their second (Acts xv. 37—40),—Barnabas wishing to take him again with them, but Paul refusing, because he had departed from them before the completion of the former journey (Acts xiii. 13). He then became the companion of Barnabas in his journey to Cyprus (Acts xv. 39). We find him however again with Paul (Col. iv. 10), and an allusion apparently made in the words there to some previous stain on his character, which was then removed : see also Philem. 24 : 2 Tim. iv. 11. Lastly, we find him with Peter (1 Pet. v. 13). From Scripture we know no more concerning him. But an unanimous tradition of the ancient Christian writers represents him as the ‘interpres’ of Peter : i. e. the secretary or amanuensis, whose office it was to commit to writing the orally-delivered instructions and narrations of the Apostle. See authorities quoted in § ii. below.

2. Tradition (Eusebius, Hist. Eccl. ii. 15) brings him with Peter to Rome (but apparently only on the authority of 1 Pet. v. 13) ; and thence to Alexandria. He is said to have become first bishop of the Church in that city, and to have suffered martyrdom there. All this however is exceedingly uncertain.

SECTION II.

ITS ORIGIN.

1. It was universally believed in the ancient Church, that Mark’s Gospel was written under the influence, and almost by the dictation, of Peter.

(α) Eusebius quotes from Papias (Hist. Eccl. iii. 39), as a testimony of John the presbyter, Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν, κ.τ.λ.

(β) The same author (Hist. Eccl. v. 8) says Μάρκος ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκε. This he quotes from Irenæus (iii. 1, p. 174) ; and further that this took place μετὰ τὴν τούτων (i. e. τοῦ Πέτρου κ. τοῦ Παύλου) ἔξοδον.

(γ) The same author (Hist. Eccl. ii. 15) relates, on the authority of Clement (Hypotyp. vi.) and Papias, that the hearers of Peter at Rome, unwilling that his teaching should be lost to them, besought Mark, who was a follower of Peter, to commit to writing the substance of that teaching ; that the Apostle, being informed supernaturally of the work in which Mark was engaged, ἡσθῆναι τῇ τῶν ἀνδρῶν προθυμίᾳ, κινῶσαί τε τὴν γραφὴν εἰς ἔκτευξιν τῆς ἐκκλησίας. This account is manifestly inconsistent with the former.

(δ) In Hist. Eccl. vi. 14, Eusebius gives yet another account, citing the very passage of Clement above referred to : that Peter, knowing of

Mark's work when it was completed and published, προτρεπτικῶς μίγτε κωλύσαι μίγτε προτρέψασθαι.

(ε) The same author, in his *Demonstr. Evang.* iii. 5, vol. iv. p. 122, says Πέτρος δὲ ταῦτα περὶ ἑαυτοῦ μαρτυρεῖ πάντα γὰρ τὰ παρὰ Μάρκῳ τοῦ Πέτρον διαλέξεων εἶναι λέγεται ἀπομνημονεύματα.

(ζ) Tertullian (*Cont. Marcion.* iv. 5, vol. ii. p. 367) relates : " Marcus quod edidit Evangelium, Petri adfirmatur, cujus interpretes Marcus."

(η) Jerome (*Ad Hedibiam* (Ep. cxx.), quæst. xi., vol. i. p. 844) writes : " Habebat ergo (Paulus) Titum interpretem, sicut et beatus Petrus Marcum, cujus Evangelium *Petro narrante et illo scribente compositum est.*"

2. The above testimonies must now be examined as to how far we are bound to receive them as decisive. We may observe that the matter to which they refer is one which could, from its nature, have been known to very few persons ; viz. the private and unavowed influence of an Apostle over the writer. (For I reject at once the account which makes Peter *authorize* the Gospel, from no such authorization being apparent, which it certainly would have been, had it ever existed.) Again, the accounts cited are most vague and inconsistent as to the *extent* and *nature* of this influence,—some stating it to have been no more than that Peter preached, and Mark, after his death, collected the substance of his testimony from memory ; others making it extend even to the dictation of the words by the Apostle.

3. It is obvious that all such accounts must be judged according to the phenomena presented by the Gospel itself. Now we find, in the title of the Gospel, a presumption that no *such* testimony of Peter is here presented to us, as we have of Matthew in the former Gospel. Had such been the case, we should have found it called the Gospel according to *Peter*, not according to *Mark*.

4. If again we examine the contents of the Gospel, we are certainly not justified in concluding that Peter's hand has been directly employed in its compilation in its present form. The various mentions, and omissions of mention, of incidents in which that Apostle is directly concerned, are such as to be in no way consistently accounted for on this hypothesis. For let it be allowed that a natural modesty might have occasionally led him to omit matters tending to his honour,—yet how are we to account for his omitting to give an exact detail of other things at which he was present, and of which he might have rendered the most precise and circumstantial account ? This has been especially the case in the narrative of the day of the Resurrection, not to mention numerous other instances which will be noticed in the Commentary. Besides, the above hypothesis regarding his suppressions cannot be consistently carried out. A remarkable instance to the contrary may be seen, ch. xvi. 7, where εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ stands for εἶπατε τοῖς μαθηταῖς αὐτοῦ in Matthew.

5. We are led to the same conclusion by a careful comparison of the contents of this Gospel with those of Matthew and Luke. We find that it follows the same great cycle of apostolic teaching ;—that its narratives are derived in many cases from the same sources ;—that it is improbable that any individual Apostle should have moulded and fashioned a record which keeps so much to the beaten track of the generally-received evangelic history. His own individual remembrances must unavoidably have introduced additions of so considerable an amount as to have given to the Gospel more original matter than it at present possesses.

6. But while unable to conceive any influence *directly* exerted by Peter over the compilation of the Gospel, I would by no means deny the possibility of the derivation of some narratives in it from that Apostle, and recognize in such derivation the ground of the above testimonies. The peculiarly minute and graphic precision (presently, § viii. to be further spoken of) which distinguishes this Evangelist, seems to claim for him access in many cases to the testimony of some eye-witness where the other two Evangelists have not had that advantage. I have pointed out these cases where they occur, in the Commentary ; and have not hesitated in some of them to refer conjecturally to Peter as the source of the narration.

7. The inference to be drawn from what has preceded is, that,—the general tradition of the ancients, which ascribed to Mark a connexion with Peter as his secretary or interpreter, being adopted, as likely to be founded on fact,—yet the idea of any considerable or direct influence of Peter over the writing of the Gospel is not borne out by the work itself. We may so far recognize in it one form of the probable truth ;—it is likely that Mark, from continual intercourse with and listening to Peter, and possibly from preservation of many of his narrations entire, may have been able, after his death, or at all events when separated from him, to preserve in his Gospel those vivid and original touches of description and filling-out of the incidents, which we now discover in it. Further than this I do not think we are authorized in assuming ; and even this is conjectural only.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. Internal evidence is very full as to the class of readers for whom Mark compiled his Gospel : the *Gentile Christians* are clearly pointed out by the following indications :—

(α) The omission of all genealogical notices of our Lord's descent.

(β) The general abstinence from Old Testament citations, except in reporting discourses of our Lord (ch. i. 2, 3 is the only exception, xv. 28 being rejected as spurious).

(γ) The appending of interpretations to the Hebrew or Aramaic terms occurring in the narrative (ch. v. 41 ; vii. 11, 34).

(δ) The explanations of Jewish customs, as for example ch. vii. 3, 4.

(ε) Remarkable insertions or omissions in particular places : as, e. g. *παύειν τοῖς ἔθνεσιν*, ch. xi. 17, which words are omitted in Matthew and Luke :—no mention of the *Jewish law* :—omission of the *limitations* of the mission of the Apostles in Matt. x. (common, however, also to Luke).

2. It is true that too much stress must not be laid on single particulars of this sort, as indicating *design*, where the sources of the Gospels were so scattered and fragmentary. But the *concurrence* of all these affords a very strong presumption that that class of readers was in the view of the Evangelist, in whose favour all these circumstances unite. See Prolegg. to Matthew, § iii. 2.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

1. The most direct testimony on this head is that of Irenæus, iii. 1 (see above, § ii. 1, β), that it was after the deaths of Peter and Paul. This would place its date, at all events, *after the year 63* (see Prolegg. to Acts, chronological table). But here, as in the case of the other Gospels, very little can be with any certainty inferred. We have conflicting traditions (see above, § ii.), and the Gospel itself affords us no clue whatever.

2. One thing only we may gather from the contents of the three first Gospels,—that none of them could have been *originally written* after the destruction of Jerusalem. Had they been, the omission of all allusion to so signal a fulfilment of our Lord's prophecies would be inexplicable. In the case indeed of Luke, we can approximate nearer than this (see below, ch. iv. § 4) ; but in those of Matthew and Mark, this is all which can be safely assumed as to the time of their first publication ;—that it was after the dispersion or even the death of most of the Apostles, and before the investment of Jerusalem by the Roman armies under Titus in the year 70.

SECTION V.

AT WHAT PLACE IT WAS WRITTEN.

Of this we have no trustworthy evidence. Most ancient writers (Clement, Eusebius, Jerome, Epiphanius, &c.) mention *Rome* ; but apparently in connexion with the idea of Mark having written under

the superintendence of Peter. Chrysostom mentions *Alexandria*; but no Alexandrine writer confirms the statement. In modern times, Storr has advanced an hypothesis that Mark wrote at Antioch, which he grounds, but insufficiently, on a comparison of ch. xv. 21, with Acts xi. 20.

SECTION VI.

IN WHAT LANGUAGE IT WAS WRITTEN.

1. There has never been any reasonable doubt that Mark wrote in *Greek*. The two Syriac versions contain a marginal note, that Mark *preached in Rome in Latin*: and four mss. (Centt. X.—XIII.) enumerated by Scholz, prolegg. p. xxx, append a notice, τὸ κατὰ μάρκ. εὐαγ. ἐγράφη ῥωμαῖστὶ ἐν ῥώμῃ μετὰ ἔτη ιβ' τῆς ἀναλήψεως τοῦ κυρίου. This statement, however, is destitute of probability from any external or internal evidence, and is only one more assumption from the hypothetical publication in Rome under the superintendence of Peter, and for *Roman* converts.

2. Many writers of the Romish Church have defended the hypothesis of a Latin original, being biassed by a wish to maintain the authority of the Vulgate: and a pretended part of the *original autograph* of the Evangelist is still shewn in the Library of St. Mark's church at Venice; which, however, has been detected to be merely part of an ancient Latin ms. of the four Gospels,—another fragment of which exists, or existed, at Prague,—formerly preserved at Aquileia.

3. If Mark wrote in Latin, it is almost inconceivable that the original should have perished so early that no ancient writer should have made mention of the fact. For Latin was the language of a considerable and increasing body of Christians,—unlike Hebrew, which was little known, and belonged [but even this is doubtful] to a section of converts few in number:—yet ancient testimony is unanimous to Matthew's having written in Hebrew,—while we have not one witness to Mark having written in Latin.

SECTION VII.

GENUINENESS OF THE GOSPEL.

1. This has never been called in question, till very recently, by some of the German critics (Schleiermacher, Credner:—which last however (see Meyer, Com. ii. 9, note) has since seen reason to abandon his view,—and more recently still, Grimm) on, as it appears to me, wholly insufficient grounds. They allege that the testimony of Papias (see

above, § ii. 1, a) does not apply to the contents of our present Gospel, but that some later hand has worked up and embellished the original simple and unarranged notices of Mark, which have perished.

2. But neither do the words of Papias imply any such inference as that Mark's notices must have been simple and unarranged; nor, if they did, are they of any considerable authority in the matter. It is enough that from the very earliest time the Gospel has been known as that of Mark; confirmed as this evidence is by the circumstance, *that this name belongs to no great and distinguished founder of the Church, to whom it might naturally be ascribed, but to one, the ascription to whom can hardly be accounted for, except by its foundation in matter of fact.*

3. On the genuineness of the remarkable fragment at the end of the Gospel, see notes there.

SECTION VIII.

ITS STYLE AND CHARACTER.

1. Of the three first Gospels, that of Mark is the most distinct and peculiar in style. By far the greater part of those graphic touches which describe the look and gesture of our Lord, the arrangement or appearance of those around Him, the feelings with which He contemplated the persons whom He addressed, are contained in this Gospel. While the *matters related* are fewer than in either Matthew or Luke, Mark, in by far the greater number of common narrations, is the most *copious, and rich in lively and interesting detail.*

2. In one part only does Mark appear as an abridger of previously well-known facts; viz. in ch. i. 1—13, where,—his object being to detail the official life of our Lord,—he hastens through the previous great events,—the ministry of John, the baptism and temptation of Christ. But even in the abrupt transitions of this section, there is wonderful graphic power, presenting us with a series of life-like pictures, calculated to impress the reader strongly with the reality and dignity of the events related.

3. Throughout the Gospel, even where the narratives are the most copious, the same isolated character of each, the same abrupt transition from one to another, is observable. There is no attempt to bind on one section to another, or to give any sequences of events. But occasionally the very precision of the separate narratives of itself furnishes accurate and valuable chronological data:—e. g. the important one in ch. iv. 35, by which it becomes evident that the whole former part of Matthew's Gospel is out of chronological order.

4. Mark relates but few *discourses*. His object being to set forth

Jesus as the SON OF GOD (see ch. i. 1), he *principally* dwells on the *events* of His official life. But the same characteristics mark his report of our Lord's discourses, *where he relates them*, as we have observed in the rest of his narrative. While the sequence and connexion of the longer discourses was that which the Holy Spirit peculiarly brought to the mind of Matthew, the Apostle from whom Mark's record is derived seems to have been deeply penetrated and impressed by the *solemn iterations of cadence and expression*, and to have borne away the *very words themselves and tone* of the Lord's sayings. See especially, as illustrating this, the wonderfully sublime reply, ch. ix. 39—50.

5. According to the view adopted and vindicated in the notes on ch. xvi. 9—20, the Gospel terminates abruptly with the words *ἐφοβούντο γάρ*, ver. 8. That this was not intentionally done, but was a defect,—is apparent, by the addition, in apostolic times, of the authentic and most important fragment which now concludes the narrative ^a.

6. I regard the existence of the Gospel of Mark as a gracious and valuable proof of the accommodation by the Divine Spirit of the records of the life of our Lord to the future necessities of the Church. While it contains little matter of fact which is not related in Matthew and Luke, and thus, generally speaking, forms only a confirmation of their more complete histories, it is so far from being a barren duplicate of that part of them which is contained in it, that it comes home to every reader with all the freshness of an individual mind, full of the Holy Ghost, intently fixed on the great object of the Christian's love and worship, reverently and affectionately following and recording His positions, and looks, and gestures, and giving us the very echo of the tones with which He spoke. And thus the believing student feels, while treating of and studying this Gospel, as indeed he does of each in its turn, that,—without venturing to compare with one another in value these rich and abiding gifts of the Holy Spirit to the Church,—the Gospel of Mark is at least as precious to him as any of the others; serving an end, and filling a void, which could not without spiritual detriment be left uncared for.

[^a Since the above was written an important book has been published on this subject, "The Last Twelve Verses of the Gospel according to St. Mark," by the Rev. J. W. Burgon. Oxford, 1871. Mr. Burgon makes it appear that the numbers of Ammonius and Eusebius would have been more accurately designated the numbers of Eusebius, and that the patristic evidence against the passage ought to be limited to that of Eusebius, whose language has been adapted, or even literally copied, by the later authorities. All the Fathers, moreover, who are usually cited against these verses, treat them as part of the Gospel record; and as such they are recognized in the following Commentary; while Victor of Antioch expressly states *ἡμεῖς ἐξ ἀκριβῶν ἀντιγράφων ἐν πλείστοις εὐρόντες αὐτά, καὶ κατὰ τὸ Παλαιστιναῖον Εὐαγγέλιον, ὡς ἔχει ἡ ἀλήθεια Μάρκου, συντεθείκαμεν . . . , μετὰ τὸ ἐφοβούντο γάρ, τουτέστιν ἀπὸ τοῦ ἀναστὰς δὲ . . . καὶ καθ' ἑξῆς, μέχρι τοῦ διὰ τῶν ἐπακολουθούντων σημείων.* Ἀμήν.]

CHAPTER IV.

ON THE GOSPEL ACCORDING TO LUKE.

SECTION I.

ITS AUTHORSHIP.

1. ALTHOUGH the Author of this Gospel plainly enough speaks of himself in his Introduction, and in that to the Acts of the Apostles, we are left to gather his *name* from tradition. Here, however, as in the case of Mark, there seems to be no reasonable ground of doubt. It has been universally ascribed to *Lucas*, or *Luke*, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 11.

2. Of this person we know no more with any certainty than we find related in the Acts of the Apostles and the passages above referred to. From Col. iv. 11, 14, it would appear that he was *not born a Jew*, being there distinguished from οἱ ὄντες ἐκ περιτομῆς. It is, however, quite uncertain whether he had become a Jewish proselyte previous to his conversion to Christianity. His worldly calling was that of a *physician*; he is called ὁ ἰατρὸς ὁ ἀγαπητός by Paul, Col. iv. 14. A very late tradition (Niceph. Hist. Eccl. ii. 43), generally adopted by the Romish Church, makes him also to have been a *painter*; but it is in no respect deserving of credit. His birthplace is said by Eusebius (Hist. Eccl. iii. 4) and Jerome (De Viris Illustr. 7, vol. ii. p. 840) to have been Antioch, but traditionally only, and perhaps from a mistaken identification of him with Lucius, Acts xiii. 1 (Lucas = Lucanus, not Lucius). Tradition, as delivered by Epiphanius (Har. li. 11, vol. i. p. 433), Pseudo-Origen, Theophylact, Euthymius, &c., makes him to have been *one of the seventy*, Luke x. 1; but this is *refuted by his own testimony*, in his preface,—where he by implication distinguishes himself from those who were eye-witnesses and ministers of the word. It seems to have arisen from *his Gospel alone containing the account of their mission*.

3. Luke appears to have attached himself to Paul during the second missionary journey of the Apostle, and at Troas (Acts xvi. 10). This may be inferred from his there first making use of the *first person plural* in his narrative; after saying (ver. 8) κατέβησαν εἰς Τρωάδα, he proceeds (ver. 10), εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν. He thence accompanied Paul to Macedonia, remaining perhaps at Philippi (but see below, § iv. 3) until Paul returned thither again at the end of his

second visit to Greece, after the disturbance at Ephesus. Thence (Acts xx. 5) we find him again accompanying Paul to Asia and Jerusalem (xxi. 17); being apparently with him at Cæsarea during his imprisonment (xxiv. 23); and travelling with him to Rome (xxvii. 1—xxviii. 16). There we also find him remaining with the Apostle to a late period, very nearly till his martyrdom (see 2 Tim. iv. 11).

4. Of the time and manner of his death nothing certain is known, and the traditions are inconsistent one with another: some, as Greg. Naz., alleging him to have suffered martyrdom, while the general report is that he died a natural death.

SECTION II.

ITS ORIGIN.

1. A plain statement of the origin of this Gospel is given us by the Author himself, in his preface, ch. i. 1—4. He there states that many had taken in hand to draw up a statement, according to the testimony of those who were from the beginning eye-witnesses and ministers of the word, of the matters received (or fulfilled) among Christians; and that it therefore seemed good to him also, having carefully traced the progress of events from the first, to write an arranged account of the same to his friend (or patron) Theophilus.

2. From this we gather, (1) that Luke was *not himself an eye-witness, nor a minister of the word* (ἐπηρέτης τοῦ λόγου) *from the beginning*; (2) that he compiled his Gospel *from the testimony of eye-witnesses and Apostles*, which he carefully collected and arranged. For (1) he implicitly excludes himself from the number of the αὐτόπται κ. ἑπ. τ. λόγου: and (2) by the κἀμοί he includes himself among the πολλοί who made use of autoptic and apostolic testimony.

3. I have before proved *generally* that the Gospels of Matthew and Mark *cannot have been among the number of these δαγγήσεις of which Luke speaks*. I may now add to those proofs, that if Luke had seen and *received*, as of apostolic authority, either or both of these Gospels, then his *variations from them* are, on his own shewing, unaccountable; if he had seen them, and *did not receive them*, his *coincidences with them* are equally unaccountable. The improbabilities and absurdities involved in his having either or both of them before him and working up their narratives into his own, I have before dealt with, in the general Prolegomena to the three Gospels.

4. Judging entirely from the phenomena presented by the Gospel itself, my conclusion with regard to its sources is the following:—that Luke, under the guidance of the Holy Spirit, drew up his Gospel inde-

pendently of, and without knowledge of, those of Matthew and Mark;—that he fell in with, in the main, the same cycle of apostolic teaching as the writers of those Gospels placed on record, viz. that which embraced principally the *Galilwan* life and ministry of our Lord, to the exclusion of that part of it which passed at Jerusalem before the formal call of the twelve Apostles;—but that he possessed other sources of information, not open to the compiler of Matthew's Gospel, nor to Mark.

5. To this latter circumstance may be attributed his access to (I believe, from its peculiar style and character) a *documentary* record of the events preceding and accompanying the birth of the Lord, derived probably from *her* who alone was competent to narrate several particulars contained in it:—his preservation of the precious and most important cycle of our Lord's discourses and parables contained in that large section of his Gospel, ch. ix. 51—xviii. 15, which is mostly peculiar to himself:—numerous other details scattered up and down in every part of his narrative, shewing autoptic information:—and, lastly, his enlarged account of some events following the Resurrection, and the narration, *by him alone*, of the circumstances accompanying the Ascension.

6. A tradition was very early current, that Luke's Gospel contained the substance of the *teaching of Paul*. Irenæus, Hær. iii. 1, p. 174, states: Λουκᾶς δὲ ὁ ἀκόλουθος Παύλου τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο⁴. See also Tertullian, cont. Marc. iv. 5, vol. ii. p. 367. But this is contradicted by the implicit assertion of the Evangelist himself in his preface, that the Gospel was compiled and arranged by himself from the testimony of those who ἀπ' ἀρχῆς, 'from the beginning of our Lord's ministry,' were eye-witnesses or ministers of the word⁵. Among these it is not, of course, possible to reckon Paul.

7. It is however an interesting enquiry, how far his continued intercourse with the great Apostle of the Gentiles may have influenced his diction, or even his selection of facts. It is a remarkable coincidence, that the account of the institution of the Lord's Supper should be nearly verbatim the same⁶ in Luke xxii. 19, and in 1 Cor. xi. 23,—and that Paul claims to have received this last *from the Lord*⁷. For we know

⁴ Origen, Eusebius, and Jerome go so far as to understand the expression τὸ εὐαγγέλιόν μου, Rom. ii. 16, of the *Gospel of Luke*. But this is contrary to the usage of the word εὐαγγέλιον in the N. T.: see notes there.

⁵ The Edinburgh Reviewer denies this. But it is implied by the ἡμῶν and ἔδοξεν καὶ μοί. Had Paul been the source of his information, he would surely have expressed himself otherwise in his preface, and not have so plainly classed himself among those who were dependent for their information on the αὐτόπται and ὑπηρέται τοῦ λόγου.

⁶ Even after conforming the texts to the best MSS. Cf. the two passages.

⁷ It is impossible, with the Edinburgh Reviewer, to regard ἀπὸ τοῦ κυρίου here as

that to compensate to Paul in his apostolic office for the want of autoptic authority, and to constitute him a witness to the truth of the gospel, a revelation was made to him,—to which he refers, Gal. i. 12 : Eph. iii. 3 : 1 Cor. xi. 23 ; xv. 3,—embracing at least the leading facts of the evangelic history. And this circumstance may have acted imperceptibly on the mind of Luke, and even shaped or filled out some of his narratives, in aid of direct historic sources of testimony.

8. There is *very little trace of Paul's peculiar diction, or prominence given to the points which it became his especial work to inculcate* in the Gospel of Luke. Doubtless we may trace a *similar cast of mind and feeling* in some instances ; as e. g. Luke's carefulness to record the sayings of our Lord which were assertive of His unrestricted love for Jew and Gentile alike : Luke iv. 25 ff. ; ix. 52 ff. ; x. 30 ff. ; xvii. 16, 18. We may observe too that in Luke those parables and sayings are principally found, which most directly regard the great doctrine of man's free justification by grace through faith : e. g. ch. xv. 11 ff. ; xvii. 10 ; xviii. 14, in which latter place the use of *δεδικαιωμένος* (see note there) is remarkable. These instances, however, are but few,—and it may perhaps be doubted whether Commentators in general have not laid too great stress upon them. It would be very easy to trace similar relations and analogies in the other Gospels, if we were bent upon doing so.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. Both these questions are formally answered for us by the Evangelist himself. He states, ch. i. 3, that he wrote primarily *for the benefit of one Theophilus, and that he might know the certainty of those accounts which had formed the subject of his catechetical instruction.*

2. But we can hardly suppose this object to have been the *only* moving cause to the great work which Luke was undertaking. The probabilities of the case, and the practice of authors in inscribing their works to particular persons, combine to persuade us that Luke must have regarded his friend as the representative of a class of readers for

spurious. The variations are otherwise accounted for : *παρά*, by *παρέλαβον* preceding ; —*θεοῦ*, by the invariable practice of noting in the margin, where *ὁ κύριος* occurs, *θεός*, or *χριστός*, by way of explanation. And if it be genuine, then Paul did certainly receive *matters of fact* by special revelation. The idea of the facts of the gospel history having been “familiar to Paul when he was a persecutor” is too absurd to require refutation, as will at once appear from applying it to such a fact as this very one, viz. the institution of the Lord's Supper.

whom his Gospel was designed. And in enquiring what that class was, we must deal with the data furnished by the Gospel itself.

3. In it we find *universality* the predominant character. There is no marked regard paid to Jewish readers, as in Matthew, nor to Gentiles, as in Mark; if there be any preference, it seems rather on the side of the latter. In conformity with Jewish practice, we have a genealogy of our Lord, which however does not, as in Matthew, stop with Abraham, but traces up his descent even to the progenitor of the human race. Commentators have noticed that Luke principally records those sayings and acts of our Lord by which God's mercy to the Gentiles is set forth: see ch. xv. 11 ff.; xviii. 10; xix. 5 (but see notes there); x. 33; xvii. 19; ix. 52—56; iv. 25—27. Such instances, however, are not much to be relied on;—see above, ch. i. § ii. 6;—to which I will add, that it would be easy to construct a similar list to prove the same point with respect to Matthew or John⁸;—and I therefore much prefer assigning the above character of *universality* to this Gospel, which certainly is visible throughout it. That it was constructed for Gentile readers as well as for Jews, is plain; and is further confirmed from the fact of its author having been the friend and companion of the great Apostle of the Gentiles.

4. I infer then that the Gospel was designed *for the general use of Christians*, whether Jews or Gentiles; and, subordinately to this general purpose, for those readers whose acquaintance with Jewish customs and places was sufficient to enable them to dispense with those elucidations of them which Mark and John have given, but which are not found in Matthew or Luke.

5. The object of the Gospel has been sufficiently declared in Luke's own words above cited,—*that the converts might know the certainty of those things in which they had received oral instruction as catechumens*; in other words, that the portions of our Lord's life and discourses thus

⁸ e.g. Matthew relates the *visit of the Magi*, ch. ii. 1 ff.; refers to *Galilee of the Gentiles* seeing a great light, ch. iv. 15, 16; 'Many shall come from the East and West,' &c. ch. viii. 11; 'Come unto Me, all ye that labour,' ch. xi. 28; the *Syrophœnician woman* (not related by Luke), ch. xv. 21 ff.; 'The Kingdom of God shall be taken from you, and given to a nation,' &c. ch. xxi. 43 (omitted by Luke); 'the elect from the four winds of heaven' (not in Luke), ch. xxiv. 31; the *judgment of πάντα τὰ ἔθνη*, ch. xxv. 31—46; 'Make disciples of πάντα τὰ ἔθνη,' ch. xxviii. 19.—Again, John relates the *visit to the Samaritans*, ch. iv.; 'the other sheep not of this fold,' ch. x. 16; 'not for that nation only, but that he should gather together in one the children of God that were scattered abroad,' ch. xi. 52; the *request of the Greeks* at the feast, ch. xii. 20, &c. &c. See the view, that Luke wrote for *Greeks* principally, ingeniously illustrated in the lecture prefixed to this Gospel in the first volume of Bp. Wordsworth's Greek Testament: which however, like the other notices of this learned writer, is written far too strongly in the spirit of an advocate, who can see only that which it is his aim to prove.

imparted to them might receive both permanence, by being committed to writing,—and completion, by being incorporated in a detailed narrative of His acts and sayings.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

1. We are enabled to approximate to the time of the publication of this Gospel with much more certainty than we can to that of any of the others. The enquiry may be thus conducted.—We may safely assume that the ‘*former treatise*’ of Acts i. 1, can be no other than this Gospel. And on that follows the inference, that the Gospel was published *before the Acts of the Apostles*. Now the last event recorded in the Acts is an interview of Paul with the Jews, shortly after his arrival in Rome. We further have the publication of the Acts, by the words of ch. xxviii. 30, postponed *two whole years* after that arrival and interview; but, I believe, *no longer than that*. For had Paul continued longer than that time in his hired house before the publication, it must have been so stated; and had he left Rome or that house, or had any remarkable event happened to him before the publication, we cannot suppose that so careful a recorder as Luke would have failed to bring his work down to the time then present, by noticing such departure or such event. I assume then the publication of the Acts to have taken place *two years after Paul’s arrival at Rome*: i. e. according to Wieseler (*Chron. des Apostolischen Zeitalters*, pp. 117, 118: see chronological table in Prolegg. to Acts, Vol. II.), in the spring of A.D. 63.

2. We have therefore a fixed date, before which the Gospel *must have been published*. But if I am not mistaken, we have, by internal evidence, the date of its publication removed some time back from this date. It is hardly probable that Luke would speak of, as *ὁ πρῶτος λόγος*, a work in which he was then, or had been very lately, engaged. But not to dwell on this,—even allowing that the prefatory and dedicatory matter, as is usually the case, may have come *last* from the hands of the author,—I find in the account of the Ascension, which immediately follows, a much more cogent proof, that the Gospel had been some considerable time published. For while it recapitulates the Gospel account just so much that we can trace the same hand in it (compare Acts i. 4 with Luke xxiv. 49), it is manifestly a *different account*, much fuller in particulars, and certainly *unknown to the Evangelist when he wrote his Gospel*. Now, as we may conclude, in accordance with the *παρηκολοθηκότι πᾶσιν ἀκριβῶς*, of Luke i. 3, that he would have carefully sought out every available source of information at the time of writing his Gospel,—this becoming acquainted with a new account of the Ascen-

sion implies that in the mean time fresh sources of information had been opened to him. And this would most naturally be by *change of place*, seeing that various fixed cycles of apostolic teaching were likely to be current in, and about, the respective mother churches. Now the changes of place in Luke's recent history had been,—two years before, from Cæsarea to Rome, Acts xxvii. 1 ff.; two years and a half before that, from Philippi to Jerusalem, Acts xx. 6; xxi. 15 ff.,—and Cæsarea. This last is left to be inferred from his leaving Cæsarea with Paul, ch. xxvii. 1;—at all events he was during this time in Palestine, with, or near Paul. I shall make it probable in the Prolegomena to Vol. II. that during this period he was engaged in collecting materials for and compiling the Acts of the Apostles; and by consequence (see above), that in all probability the Gospel had been then written and published. This would place its publication before A.D. 58;—consequently, before the traditional date of the Gospel of Matthew,—see above, ch. ii. § iv.

3. Tracing Luke's history further back than this,—it has been thought that he remained at Philippi during the whole time comprised between Acts xvii. 1 and xx. 6, because he disuses the first person at the first of those dates, at Philippi,—and resumes it also at Philippi, at the second. Now this was a period of *seven years*: far too long for such an inference as the above to be made with any probability. During this time he *may* have travelled into Palestine, and collected the information which he incorporated in his Gospel. For that it was collected *in Palestine*, is on all accounts probable. And that it should have been published much before this, is, I think, improbable.

4. My reasons are the following:—I have implied in the former part of these Prolegomena, that it is not likely that the present evangelic collections would be made until the dispersion of all or most of the Apostles on their missionary journeys. Besides this, the fact of numerous *διηγήσεις* having been *already drawn up* after the model of the apostolic narrative teaching, forbids us to suppose their teaching by oral communication to have been in its fulness still available. Now the Apostles, or the greater part of them, were certainly at Jerusalem at the time of the council in Acts xv. 1—5 ff., i. e. about A.D. 50. How soon after that time their dispersion took place, it is quite impossible to determine:—but we have certainly *this date* as our *terminus a quo*, before which, as I believe, no Gospel could have been published.

5. After this dispersion of the Apostles, it will be necessary to allow some time to elapse for the *διηγήσεις* of which Luke speaks (ch. i. 1) to be drawn up;—not less certainly than one or two years, or more; which would bring us just about to the time when he was left behind by Paul in Philippi. This last arrangement must however be, from its merely hypothetical grounds, very uncertain.

6. At all events, we have thus eight years, A.D. 50—58, as the limits within which it is probable that the Gospel was published. And, without pretending to minute accuracy in these two limits, we may at least set it down as likely that the publication did not take place much before Luke and Paul are found together, nor after the last journey which Paul made to Jerusalem, A.D. 58. And even if the grounds on which this latter is concluded be objected to, we have, as a final resort, the fixed date of the *publication of the Acts* two years after Paul's arrival at Rome, *after which*, by internal evidence, *the Gospel cannot have been published.*

SECTION V.

AT WHAT PLACE IT WAS WRITTEN.

1. Our answer to this enquiry will of course depend upon the considerations discussed in the last section. Adopting the view there taken, we find Luke in Asia Minor, Syria, or Palestine (probably) previously to his first journey with Paul A.D. 51; and from that time till his second journey A.D. 58, perhaps remaining in Greece, but perhaps also travelling for the sake of collecting information for his Gospel. At all events, at the latter part of this period he is again found at Philippi. We need not then dissent from the early tradition reported by Jerome (Prolog. in Matt. vol. vii. pp. 3, 4), that Luke published his Gospel “in Achaïæ Bœotiaque partibus,” as being on the whole the most likely inference.

2. The inscription in the Syriac version,—and Simcon Metaphrastes in the tenth century,—report that the Gospel was written at Alexandria, but apparently without any authority.

SECTION VI.

IN WHAT LANGUAGE IT WAS WRITTEN.

There never has been any doubt that Luke wrote his Gospel in Greek. His familiarity with Greek terms and idioms, and above all, the classical style of his preface, are of themselves convincing internal evidence that it was so⁹.

SECTION VII.

GENUINENESS OF THE GOSPEL.

1. It has been generally and almost unanimously acknowledged that the Gospel which we now possess is that written and published by Luke.

⁹ See the lecture above referred to, prefixed to St. Luke in Wordsworth's G. Test. vol. i.

2. Whatever doubts may have been raised by rationalistic Commentators as to the genuineness of the *two first chapters*, have been adopted in aid of their attempts to overthrow their *authenticity* (on which see the next section); and have rested on no sufficient ground of themselves. Their principal appeal is to Marcion, who notoriously mutilated the Gospel, to make it favour his views of the Person of Christ.

3. On the genuineness of ch. xxii. 43, 44, see various readings and notes there.

SECTION VIII.

THE AUTHENTICITY OF THE TWO FIRST CHAPTERS.

1. If the view maintained above of the probable time of the publication of the Gospel be adopted,—and its later terminus, the publication of the Acts two years after Paul's imprisonment at Rome began, is, I think, *beyond question*,—I cannot see how any reasonable doubt can be thrown upon the authenticity of this portion of the narrative. For there were those living, who might have contradicted any false or exaggerated account of our Lord's birth and the events which accompanied it. If not the Mother of our Lord herself, yet His brethren were certainly living: and the universal reception of the Gospel in the very earliest ages sufficiently demonstrates that no objection to this part of the sacred narrative had been heard of as raised by them.

2. The ἀκριβῶς παρηκολουθηκότι of Luke forbids us to imagine that he would have inserted any narrative in his Gospel which he had not ascertained to rest upon trustworthy testimony, as far as it was in his power to ensure this: and the means of ensuring it must have been at that time *so ample and satisfactory*, that I cannot imagine for a moment any other origin for the account, than *such testimony*.

3. If we enquire what was probably the *source* of the testimony, I answer, that but one person is conceivable as delivering it, and that person the Mother of our Lord. She was living in the Christian body for some time after the Ascension; and would most certainly have been appealed to for an account of the circumstances attending His birth and infancy.

4. If she gave any account of these things, it is inconceivable that this account should not have found its way into the records of the Lord's life possessed by the Christian Church, but that instead of it a spurious one should have been adopted by two of our Evangelists, and that so shortly after, or even coincident with, her own presence in the Church.

5. Just as inconceivable, even supposing the last difficulty sur-

mounted, is the formation of a mythical, or in any other way unreal account of these things, and its adoption, in the primitive age of the Church. For the establishment of this I refer to the late Professor Mill's able tract, *On the Mythic Interpretation of Luke i.*;—in which he has stated and severally refuted the arguments of Strauss and the rationalists.

6. I infer then that the two first chapters of this Gospel contain the account given by the Mother of our Lord, of His birth, and its prefatory and attendant circumstances; of some of which circumstances that in Matt. i. 18—25 is a more compendious, and wholly independent account.

SECTION IX.

ITS STYLE AND CHARACTER.

1. We might have expected from Luke's name and profession, that he was a man of education, and versed in the elegant use of the Greek, which was then the polite language in the Roman empire. We accordingly find that while we have very numerous Hebraisms in his Gospel, we also have far more classical idioms, and a much freer use of Greek compounds than in the others. By consulting the marginal references in this edition it will be seen that the number of ἀπαξ λεγόμενα in Luke is very great, far exceeding those in any other Gospel; and that very many of them are classically-authorized compound words.

2. The composition of the sentences is more studied and elaborate than in Matthew or Mark;—the Evangelist appears more frequently in the narrative, delivering his own estimate of men and things—e. g. ch. xvi. 14; vii. 29, 30; xix. 11 al.;—he seems to love to recount instances of our Lord's tender compassion and mercy;—and in *the report of His parables*, e. g. in ch. xv., is particularly simple in diction, and calculated to attract and retain the attention of his readers.

3. In narrative, this Evangelist is very various, according to the copiousness or otherwise of the sources from which he drew. Sometimes he merely gives a hasty compendium: at others he is most minute and circumstantial in detail, and equally graphic in description with Mark: see as instances of this latter, ch. vii. 14; ix. 29. It has been remarked (see Olshausen, *Bibl. Comm.* i. p. 20) that Luke gives with extreme accuracy not so much the *discourses*, as the *observations* and *occasional sayings* of our Lord, with the replies of those who were present. This is especially the case in his long and important narrative of the journey up to Jerusalem, ch. ix. 51—xviii. 14.

4. On the question how far those doctrines especially enforced by the

great Apostle of the Gentiles are to be traced, as inculcated or brought forward in this Gospel, see above in this chapter, § ii. 7.

5. In *completeness*, this Gospel must rank first among the four. The Evangelist begins with the announcement of the birth of Christ's Forerunner, and concludes with the particulars of the Ascension: thus embracing the *whole great procession of events by which our Redemption by Christ was ushered in, accomplished, and sealed in heaven*. And by recording the allusion to the *promise of the Father* (ch. xxiv. 49), he has introduced, so to speak, a note of passage to that other history, in which the *fulfilment of that promise*, the great result of Redemption, was to be related. It may be remarked, that this *completeness*,—while it shews the earnest diligence used by the sacred writer in searching out, and making use of every information within his reach,—forms an additional proof that he can never have seen the Gospels of Matthew and Mark,—or *he would* (to say nothing of the other difficulties attending this view, which have before been dealt with in ch. i.) *most certainly have availed himself of those parts of their narratives, which are now not contained in his own*.

6. The chronological notice, on the discovery, by the younger Zumpt, that Quirinus was twice governor of Syria, and the light thus thrown on Luke ii. 2, inserted here in the third edition, is now incorporated in the notes ad loc.

CHAPTER V.

THE GOSPEL ACCORDING TO JOHN.

SECTION I.

ITS AUTHORSHIP.

1. THE universal belief of the Christian Church has ascribed this Gospel to the Apostle John. I shall not here anticipate the discussion respecting its genuineness (see below, § vi.), but assume that it has been rightly so ascribed.

2. John was son of Zebedee and Salome, and younger (?)¹ brother of James. His father was a Galilean, and by occupation a fisherman on

¹ This is by no means certain. While Matt. and Mark always write 'Peter, James, and John'—Luke, in ch. ix. 28 and Acts i. 13 (not in rec.), has 'Peter, John, and James;' although in the other catalogue of the Apostles, Luke vi. 14, he keeps the usual order. It is impossible to say whether the order arose from any account at all being taken of mere seniority.

the lake of Galilee. Where he resided, is uncertain—perhaps at Bethsaida: but the circumstance of Simon Peter, who was of that place, being (Luke v. 10) partner in the fishing trade, or perhaps, in that particular expedition only with the sons of Zebedee, is no proof as to *their* residence there also.

3. The family of John seems not to have been one of the lowest class: we find *hired servants* in the ship with Zebedee, Mark i. 20; their mother Salome was one of those women who came with Jesus from Galilee, and ministered to Him of their substance, Luke viii. 3; xxiii. 55, compared with Mark xvi. 1; the same Salome was one of those who bought sweet spices and ointments to anoint Him (Mark, *ibid.*); and, John xix. 27, we find John himself taking the mother of our Lord *εἰς τὰ ἱδία*, which though (see note there) it *need not* imply that John had *then* a house at Jerusalem, certainly denotes that he had some fixed habitation, into which she was received. If, as is most likely, John be meant by the ἄλλος μαθητής of ch. xviii. 15, he was personally known to the High Priest Caiaphas. From all these facts the inference is that his family belonged to the *middle class of society*; the higher grade of those who carried on the by no means despised or ungainful business of fishermen on the sea of Galilee.

4. If (see note on John i. 41) the second of the two disciples who heard the Baptist's testimony to Jesus, and followed Him in consequence, was John himself,—we have his acquaintance with our Lord dating from the very beginning of His ministry. And to this agree the contents of chapters ii. iii. iv. v., containing particulars of the Ministry at Jerusalem and in Galilee which happened previous to the commencement of the official record of the other Evangelists. It seems that John accompanied our Lord to Jerusalem,—with perhaps those of the Apostles already called,—and witnessed those incidents which he has related in that part of his Gospel.

5. In the intervals of our Lord's first circuits and journeys, the Apostles seem to have returned to their families and occupations. Thus in Luke v. 1—11, we find the sons of Zebedee, as well as Simon Peter, again engaged in fishing, and solemnly and finally summoned by Jesus to follow Him;—an incident which, as Lücke acknowledges (*Comm. in Joh., Einleitung*, p. 12), would be inexplicable even by the miracle, unless there had been a previous acquaintance on their part with our Lord.

6. From that time John belonged to that chosen number known as 'the Twelve,' who were nearest to the Person of Jesus during His ministry. And of that number, he seems to have been the most personally beloved by our Lord. For the assumption that he is the author of our Gospel, also identifies him with 'the disciple whom Jesus loved,' so often mentioned in it (see ch. xiii. 23; xix. 26; xx. 2; xxi. 7, 20, 24). He, together with his brother James, and Peter, was witness of the

raising of Jacirus's daughter, Mark v. 37; also of the transfiguration, Matt. xvii. 1 ff.; and of the agony in Gethsemane; he lay on the bosom of Jesus at the last supper; and was recognized by Peter as being the innermost in His personal confidence, John xiii. 23. To him was committed the charge of the mother of Jesus, by Himself when dying on the Cross, John xix. 26, 27.

7. And to this especial love of the Redeemer John appears to have corresponded in devoted affection and faithfulness. He fled, it is true, with the rest, at the dark hour of the capture of Jesus: but we find him, together with Peter, soon rallying again,—and from that time, John xviii. 15, 16, even to the end, xix. 25 ff., an eye-witness of the sufferings of his Divine Master. In John xxi. we find the same personal distinction bestowed on the beloved disciple by our Lord after His Resurrection.

8. In the Acts of the Apostles, John comes before us but very seldom, and always in connexion with and thrown into the background by Peter. See Acts iii. 1 ff.; viii. 14—25. The history leaves him at Jerusalem: where however he appears *not to have been on Paul's first visit to Jerusalem*, Gal. i. 18 ff., A.D. 38—40 (see chronological table in Prolegg. to Acts, Vol. II.), for he states that he saw *none of the Apostles save Peter and James*. On his second visit, Acts xi. 29, 30, cir. A.D. 43 (see as above), we have no intimation whether John was there or not. If the journey to determine the question about circumcision, Acts xv. 1, was identical with Paul's third visit, Gal. ii. 1 (which I have maintained in Prolegg. to Acts, Vol. II., note 1 to Chron. Table), then at that date (i. e. cir. A.D. 50) John was in Jerusalem. After this time, we lose sight of the Apostles, nor can we with any approach to certainty point out the period of their final dispersion. It took place probably some time between this council and Paul's last visit to Jerusalem, Acts xxi. 18 (cir. A.D. 60), when we find only James resident there.

9. For the after-history of John, we are dependent on tradition. And here we have evidence more trustworthy than in the case of any other Apostle.

(a) It is related by Polycrates, Bishop of Ephesus at the end of the second century,—in his Epistle to Victor Bishop of Rome on the keeping of Easter,—that John, whom he numbers among the great lights (*στοιχεῖα*, see Eusebius, iii. 31, and Heinrichen's note) of Asia, died and was buried (*κεκοίμηται*) in Ephesus.

(β) Irenæus also,—the scholar of Polycarp, who himself was a disciple of John,—relates that John remained in Ephesus till the times of Trajan (Adv. Hær. ii. 39, p. 148; iii. 1 and 3, pp. 174, 178, cited also by Eusebius, iii. 23). To the same effect testify Clement of Alexandria (Euseb. *ibid.*), Origen (Euseb. iii. 1), Eusebius (*ibid.*), and Jerome (De Viris Illustr. c. 9, vol. ii. p. 845).

10. But assuming as a fact the long residence and death of the Apostle at Ephesus, we in vain seek any clue to guide us as to the time when, or the place whence, he came thither. The Asiatic Churches were founded by St. Paul, who made it a rule not to encroach on the field of labour of any other Apostle, Rom. xv. 20:—who never, in his Epistles to the Asiatic Churches, makes any mention of nor sends any salutation to John:—who, in his parting speech to the Elders of the Ephesian Church at Miletus (Acts xx.), certainly did not anticipate the coming of an Apostle among them. So much then we may set down as certain, that the arrival of John in Asia must have been after the death of Paul.

11. We may perhaps with some appearance of probability conjecture that the dangers which evidently beset the Asiatic Churches in Paul's lifetime,—and to which Peter in his First Epistle, written to them, not indistinctly alludes (see 1 Pet. i. 14; ii. 1, 2, 7, 8, 12, 16 al. fr.),—had taken so serious a form after the removal of Paul their father in the faith, that John found it requisite to fix his residence and exercise apostolic authority among them. This is supposed by Lücke, Einl. p. 24, and Neander, *Leitung u. Pflanzung der Kirche*, 4th edition, p. 614.

12. But we are as far as ever, even if this conjecture be adopted, from arriving at any method of accounting for the interval between John's leaving Jerusalem, and his coming to Asia Minor: a period, on any computation, of nearly six years, A.D. 58—64. It is not necessary, however, as Lücke also observes, to reject a tradition so satisfactorily grounded as that of John's residence and death at Ephesus, on this account;—especially when we consider that we seem compelled to interpose some influence corresponding to that of John, between the state of the Asiatic Churches as shewn in the Pauline Epistles, and that in the time of Polycarp, who immediately followed the apostolic age. See Neander, *Leitung u. Pflanzung*, 4th edition, p. 615. I reserve the discussion of the other element of uncertainty in this matter,—the possible confusion of two persons named John, the Apostle and the Presbyter, for the Prolegomena to the Second Epistle of John, in Vol. IV.

13. I mention here,—reserving its discussion for the Prolegomena to the Apocalypse, Vol. IV.,—the tradition universally received in the early Church, which records that the Apostle John was exiled under Domitian to the island of Patmos. *Assuming the Apocalypse to be his work, the fact of such an exile is established*, see Rev. i. 9,—but the time left uncertain. But even those who do not ascribe the Apocalypse to him, relate this exile, e. g. Eusebius, *Hist. Eccl.* iii. 20.

14. It is also related (Euseb. *ibid.*) that he returned under Nerva to Ephesus, and that his death (under Trajan, see above) took place (in what manner is uncertain, but probably not by martyrdom) in extreme old age. It would be out of place here to recount the other traditions, some of them highly interesting, which are extant. See one of them in

note on 1 John iii. 18, and the whole recounted and commented on in Stanley's Sermons and Essays on the Apostolic Age, pp. 275—289.

SECTION II.

ITS SOURCES.

1. In several places the Author of this Gospel plainly declares or implies that he relates what he had seen and heard. See ch. i. 14; xiii. 23; xviii. 15; xix. 26; xx. 2, and especially xix. 35². Also xxi. 24.

2. And with this declaration the contents of the Gospel agree. Amidst the entire disregard of minute specifications of sequence or locality as a general rule, in almost every narrative we have undoubted marks of autoptic testimony.

3. The only question which arises on receiving this as the fact, has reference to the *diversity of style observed in the discourses* of our Lord as related by the three other Evangelists, and as related by John. In their more or less common report, a certain similarity of style is supposed to be observable throughout the parables and sayings of Jesus, which is wholly absent from them in John's Gospel. Let us examine this matter more closely.

4. In order to form a satisfactory judgment on this point, it would be necessary to be in possession of some *common matter reported by both*. But such common matter, in any sufficient quantity for this purpose, *we do not possess*. No one discourse is reported by all four. Certain insulated sayings are so reported: e.g. compare John ii. 19 with Matt. xxvi. 61 and Mark xiv. 58; John vi. 20 with Matt. xiv. 27 and Mark vi. 50; John xii. 7, 8 with Matt. xxvi. 10, 11 and Mark xiv. 6, 7; John xiii. 20 with Matt. x. 40 and Luke x. 16; John xiii. 21 with Matt. xxvi. 21 and Mark xiv. 18; John xiii. 37, 38 with Matt. xxvi. 33 and ||; John xx. 19 with Luke xxiv. 36. Now in these common reports, amidst much variety in verbal and circumstantial detail, such as might have been expected from independent narrators, there is *no such differences of style observable*.

5. We have then the following remarkable phenomenon presented by the two classes of narrators: that the sayings of our Lord reported by the one are *different from*, and *exclusive of* those contained in the other. And this must very much modify our view of the subject in question.

² On the futility of the attempt to shew from this verse, on account of *κακῆϊνος*, that the eye-witness spoken of is a different person from the writer of the Gospel, see note on the usage of *ἐκεῖνος* by our Evangelist, John vii. 29.

6. It would be in the highest degree probable that our Lord would discourse mainly and usually on *two great branches of divine truth*: one of these being, the *nature and moral requirements of that kingdom which He came to found among men*, which would embrace the greater part of His discourses to the multitude,—His outer or popular sayings,—His parables and prophecies:—and the other, *the deeper spiritual verities relating to his own Divine Person and Mission*. Of these latter, there would be two subdivisions: one class of them would be spoken in the gracious condescension of love to His own disciples when conversing privately with them, and the other in the fire of holy zeal when contending against His bitter adversaries, the rulers of the Jews.

7. Now of the two greater classes just mentioned, let us enquire which would most naturally form the matter of the oral apostolic teaching to the Churches in the first age. Let it be remembered that that teaching was mostly elementary,—matter of catechization;—selected for the edification of those who were to be built up as Christian converts. Would it not unquestionably be *the first*? Granted, that some few of those deeper sayings (deeper, I mean, in their very *form* and *primary reference*) might occasionally find their place in the reports of longer discourses (see e.g. Matt. xi. 27 : Luke x. 22), yet I cannot imagine the main stream of oral apostolic teaching to have been otherwise composed than as we find it: viz. of the popular discourses and parables of our Lord, to the exclusion for the most part of His inner teaching and deeper revelations respecting his own Divine Person. These, in case the Apostles had been suffered by Providence to carry on systematically their testimony to the Church, might have followed after: but certainly they would not be likely to form the *first* subject of their oral teaching.

8. But that they would dwell powerfully on their minds, and in proportion to their individual receptivity of the Spirit and Person of their Lord, is most evident. And this consideration, united with that of the very nature and purpose of the apostolic office, and with the promise specially recorded that the Spirit should bring to their minds all things which He had said to them, will fully account for there arising, late in the apostolic age, so copious and particular a report of these inner and personal discourses of our Lord.

9. That such a report should be characterized in some measure by the individual mind which has furnished it, was to be expected, on any view of spiritual guidance. But that this individuality has in any considerable degree modified the report, I think extremely improbable. Taking the circumstances into consideration, the relation of John to his Divine Master, the employment and station from which he was called, and the facts also which have been noticed respecting the sayings reported by all in common, I think it much more probable, that the character and diction of our Lord's discourses entirely penetrated and

assimilated the habits of thought of His beloved Apostle ; so that in his first epistle he writes in the very tone and spirit of those discourses ; and when reporting the sayings of his own former teacher the Baptist, he gives them, consistently with the deepest inner truth of narration (see note on ch. iii. 31), the forms and cadences so familiar and habitual to himself.

10. It belongs to the present section of our subject, to enquire how far it may be supposed that John had seen or used the synoptic Gospels. I confess myself wholly unable to receive the supposition *that any of them, in their present form, had ever been seen by him.* On such a supposition, the phenomena presented by his Gospel would be wholly inexplicable. To those parts of it which he has in common with them, the reasonings of the former part of these Prolegomena will apply. And though these are not so considerable in extent as in the case of the three Gospels, yet they are quite important enough to decide this question. The account and testimony of the Baptist in ch. i. ;—the miraculous feeding in ch. vi. ;—the whole history from ch. xii. 1, in its subject-matter, will come under this description. Let any *common passages* be selected, and tried by the considerations above advanced, ch. i. § ii.,—and our conclusion must be that the report is *an independent one, not influenced or modified by theirs.* Of those parts of his Gospel which are peculiar to himself, I will speak in another section.

11. It is, however, an entirely distinct question, how far John had in his view the generally received oral teaching from which our three Gospels are derived. That he himself, answering so strictly to the description in Acts i. 21,—laying so much weight as he does on *testimony*, ch. i. 19 ; xix. 35 ; xxi. 24,—bore his part, and that no inconsiderable one, in the Apostles' witness to the facts of the evangelic history,—I take for granted. It will follow that he was aware of the general nature and contents of that cycle of narratives and discourses of our Lord which became current at Jerusalem from his own testimony and that of the other Apostles. Accordingly we find him in his Gospel *assuming as known, certain facts contained in that cycle.* See ch. vii. 41, and note,—ch. xi. 1,—also ch. i. 40, where *Simon Peter* is referred to as *one known*, before the giving of the latter name is related.

12. I can hardly however suppose, that John wrote with any fixed design of filling up by a supplementary Gospel the deficiencies of the generally-received oral account. Sometimes, e. g. ch. vi. 1—14 ; xviii. xix., he goes over *the same ground* with it : and in no part can it by the most ingenious application of the supplementary theory be shewn, that he in any respect produces or aims at the effect of a work designed to fill up and elucidate those which have gone before. This point will be dwelt on more at length in the next section.

13. I have no hesitation, therefore, in receiving as the true account

of the source of this Gospel, that generally given and believed ;—viz. *that we have it from the autoptic authority of the Apostle himself.*

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. This Gospel presupposes readers already Christians, and was written to build them up and confirm them in the faith. (See ch. xix. 35; xx. 31.) It is, as Lücke remarks (Einl. p. 185), neither complete enough, nor elementary enough, for the *first founding* of a belief in Christ in the mind. This must have been, even as early as the apostolic times, the work of no written Gospel (see Luke i. 1—4), but of the oral preaching of the word.

2. Being written then for Christian readers, the *main and ultimate* purpose as regards them is sufficiently declared in ch. xx. 31,—*ταῦτα γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.*

3. This purpose however, as it would be common to all the sacred writings of the New Testament more or less, in no way accounts for the *peculiar cast of the Gospel*, or the portions of the Christian's faith which are most prominently brought out in it. These will require closer examination.

4. It will at once appear, that *some especial occasion* must have induced John to write so pointedly as he has done on certain doctrines,—and to adopt, in doing so, a nomenclature unknown to the rest of the New Testament writers. Some state of opinion in the Church must have rendered it necessary for the Apostle to state strongly and clearly the truth about which error was prevalent, or questions had been raised: the method of speaking which even *he*, under the guidance of the Spirit, adopted to convey that truth, must have become familiar to and valued by the educated and philosophic minds in the Christian community.

5. It may be well to set down the opinions of the ancients on this, before we enter into the matter itself.

Irenæus states that John wrote his Gospel to controvert the errors of Cerinthus, and before him the Nicolaitans³. Tertullian (De Præscript. adv. Hær. 33, vol. ii. p. 46) in the main agrees with this. Epiphanius

³ “Hanc fidem annuntians Johannes Domini discipulus, volens per evangelii annuntiationem auferre eum qui a Cerintho insemminatus erat hominibus errorem, et multo prius ab his qui dicuntur Nicolaitæ, qui sunt vulsio ejus, quæ falso cognominatur scientia,—ut confunderet eos et suaderet quoniam unus Deus qui omnia fecit per verbum suum, . . . sic inchoavit in ea quæ est secundum evangelium doctrina, &c.” Adv. Hær. iii. 11, p. 188.

(Hær. li. 12, vol. i. p. 434) and Jerome⁴ repeat it as a certain fact, that John wrote against Cerinthus, but instead of the Nicolaitans, they mention the Ebionites. Those who assert him to have written against Valentinus or Marcion are evidently chronologically in error.

6. Several of the ancients give in substance, the *supplementary* view of the design of John's Gospel. Clement of Alexandria, as cited by Eusebius, Hist. Eccl. vi. 14, related, τὸν Ἰωάννην ἔσχατον συνιδόντα ὅτι τὰ σωματικά ἐν τοῖς εὐαγγελίοις δεδήλωται, προτραπέντα ὑπὸ τῶν γνωρίμων, πνεύματι θεοφορηθέντα, πνευματικὸν ποιῆσαι εὐαγγέλιον. Eusebius in another place (Hist. Eccl. iii. 24) states, that whereas the other Evangelists wrote the history of the official life of our Lord subsequent to the imprisonment of the Baptist, John, wishing that there should be a complete account, gave in his Gospel the particulars *preceding* that event. The same is repeated almost verbatim by Jerome, ut supra. Later authors (see Lücke, Einleitung, p. 189) reproduced the conjectures of their predecessors as being traditions of the Church; and for the most part united the *polemical* with the *supplementary* theory⁵.

7. None of the above-cited authors appeal to any *historical* or *traditional* fact, as the ground of their own statements. Those statements have therefore for us *no authority ab extra*, and must be judged by their own intrinsic probability or otherwise, as established by the contents of the Gospel, and the state of the Church at the period of its publication. In modern times, these last considerations have given rise to several opinions, which I shall now briefly state; acknowledging, throughout this part of the section, my obligations to Lücke, whose facts and remarks I have for the most part borrowed.

8. Grotius, and some of the Socinian commentators, supposed,—on account of the contrast strongly drawn in the prologue, ch. i. and elsewhere, between Jesus Christ as the true Light, and the Baptist as only having come to bear witness of that Light,—that the Evangelist wrote against the so-called *disciples of John*, who held the Baptist to have been the Messiah. Others (as Herder, Overbeck, Ziegler) thought that the *Sabæi*, who combined gnostic errors with an overweening estimation of John the Baptist, were principally aimed at. Others, not finding in

⁴ “Joannes Apostolus novissimus omnium scripsit evangelium, rogatus ab Asiæ episcopis adversus Cerinthum aliosque hæreticos et maxime tunc Ebionitarum dogma consurgens, qui asserunt, Christum ante Mariam non fuisse.” De Viris Illustr. c. 9, vol. ii. p. 843. But he also gives in the same place another reason: see in the text below.

⁵ For an instance of the kind of use which is made of these notices in Eusebius and others by the advocates of the supplementary theory, see Wordsworth's note introductory to St. John: where such parts of them as suit that theory are strongly affirmed as fact, and called “the uniform consent of antiquity concerning the design of St. John's Gospel in relation to the other three,” while the part not suiting it is hushed up under “for *other* reasons of a doctrinal nature.”

this a sufficient account of the peculiarities of the Gospel, supposed this or other polemic aims, to have been united with the supplementary one. Of this last number are Storr, Wegscheider, Hug, &c. Others again (as Paulus) finding in the Gospel no sufficient evidence either of a polemical or a supplementary intention, fell back on the didactic aim set forth ch. xx. 31. This view, however, was never found satisfactory to explain the *peculiar phenomena* of the Gospel.

9. Meantime, however, the critical study of the other Gospels had so far advanced, that it became more and more clearly seen, that the hypothesis of John having been acquainted with, and having wished to complete or correct them, was *entirely untenable*. Again, not finding traces of a *polemical* design sufficiently prominent in the Gospel, some critics, slightly altering the term, have supposed it to be *apologetic* in its character (Hensen, Seiffarth, Schott). Some, lastly, pronounced it unworthy of the Apostle to follow any secondary designs, considering his own avowal in ch. xx. 30, 31 (Credner). But, as Lücke remarks, even granting this, it may still be a lawful enquiry, *What peculiar circumstances led to his realizing this his great design in the present peculiar form of composition?* The synoptic Evangelists had, he says, beyond question, *the same great design*, and yet have followed it in a very different manner. Something of this may doubtless be explained by the individual character of the writer's mind, but clearly *not all*: and that character itself was modified by surrounding events. We are driven therefore to the special circumstances under which the Gospel, but especially *the prologue*, which in this matter rules the Gospel, was composed.

10. Into these Lücke enquires under two heads: (1) the relation of John's Gospel to the other three; (2) the character of the age and section of the Church in which the Evangelist lived. In treating the first of these he disproves, much in the same manner as has been done in these Prolegomena, the probability that John intended to supply, or had ever seen, our present Gospels; and maintains that an acquaintance on his part with the general stream of oral testimony from which they were derived, will sufficiently account for the relations observable between him and them. His inference is, that if his Gospel (as undoubtedly is the case) sometimes supplies and gives precision to theirs, this has been only the *result*, but could in no way be the *aim* of his writing; the peculiarities and object of which must be altogether accounted for from considerations belonging to the other head of the enquiry.

11. In pursuing this, he distinguishes three classes of writings likely to arise in the apostolic age: (a) the simple committal to paper of the cycles of oral narration, with a view to fixing them for the general and continued edification of the readers. To this class he refers the Gospels

of Matthew and Mark. (β) Writings compiled with a more set purpose of giving a *complete* account, *in order*, of the events of our Lord's life on earth. In this division he classes the Gospel of Luke. (γ) The third class would arise from the growing up of the faith, which at first was a simple historical belief, into the maturer $\gamma\omega\sigma\iota\varsigma$ of doctrinal system. In the course of this progress, various questions would arise respecting the life and teaching of the Lord Jesus, which the generally-received oral narration was not competent to answer. And these writings would be composed to satisfy such enquirers by presenting such an apologetic view of the Lord's life, and such a doctrinal account of His teaching, as might tend to set their questionings at rest. To this class he supposes *may* have belonged some of the gnostic apocryphal writings; and to this class certainly does belong the Gospel of John.

12. At the time of its composition, many questionings were already raised between the believing and unbelieving, and among the believing themselves. Traces of such we find even in the Pauline Epistles, 1 Cor. i. 23; xv. 1. Lücke instances some of these questions which this Gospel was well adapted to answer. (α) The rejection of the Lord Jesus by His own people the Jews, was an event likely to prove a stumbling-block, and to be used by unbelievers against our religion. To the elucidation of this,—the tracing its progress, step by step,—the shewing its increasing virulence amidst the blameless innocence and holy words and deeds of the Redeemer,—does John especially devote the middle and principal section of his Gospel. He shews that thereby His enemies were fulfilling the divine purpose, and that they were even forewarned of this by one among themselves, ch. xi. 51, 52. (β) We may evidently see, from the diligence with which John accumulates autoptic evidence on the subject of the actual death of Christ, and His resurrection, that he has in this part also some in view, who did not receive those great events as undoubted facts, but required the authority of an Apostle to assure them of their truth. (γ) The way also in which he relates the testimonies of our Lord respecting the manner, results, and voluntary nature of His own death,—that it was His true glorification,—that it was undertaken freely, but in complete accordance with the Father's will,—seems to point to doubts as to the character of that event, which the Evangelist meditated removing. (δ) It was certainly, later (see Origen against Celsus, quoted in note on Matt. ix. 9—13), a reproach against the Apostles, that they were low-born and ignorant men. In the case of Paul, we find very early a disposition on the part of some in the Churches, to set aside apostolic authority. And those who were so disposed might perhaps appeal to the oral narrative which forms the foundation of the synoptic Gospels, to prove that the Apostles often misunderstood the sayings of the Lord, and might from thence take occasion to vilify their present preaching as resting on

similar misunderstanding. John,—from his relating so much at length the discourse of our Lord in which He promised the Comforter to guide them into all the truth, and bring to their minds all that He had said to them, and from noticing (ch. xii. 16; xx. 9) that they understood not certain things at first, which were made clear to them afterwards,—seems to be guarding the apostolic office and testimony from such imputations.

13. But all these designs, possible as they may have been, do not reach so far as to give any account of the very remarkable cast and diction of the *prologue*. This opening gives a tone to the whole Gospel, being no less than a compendium or programme of its contents, gathered up and expressed according to a nomenclature already familiar to certain persons within the Church. The fact of John having been led to adopt the gnostic term λόγος as the exponent of his teaching respecting the person of our Lord, would of itself make it probable that he had the combating of *gnostic error* in his view; or perhaps, speaking more accurately, that he was led to take advantage of the yearnings of the human desire after an universal and philosophic religion,—by grasping and lifting upward into the certainty of revelation the *truth* which they had shaped to themselves,—and thereby striking off and proscribing their manifold and erroneous conceits. But neither the language of the prologue itself, nor any prominence given to antagonistic truths in the Gospel, justify us in ascribing to the Evangelist a position directly polemical against the peculiar tenets of Cerinthus⁶. The stand made in the Gospel, is *against gnosticism in the very widest sense*: in its Ebionitish form, as denying the Divinity and pre-existence of Christ,—and in its Docetic, as denying the reality of His assumption of the Human Nature.

14. While, however, John contends against false γνῶσις, he is, in the furtherance and grounding of the true γνῶσις, the greatest, as he was the last, of the spiritual teachers of the Church. The great Apostle of the Gentiles, amidst fightings without and fears within, built in his argumentative Epistles the outworks of that temple, of which his still greater colleague and successor was chosen noiselessly to complete, in his peaceful old age, the inner and holier places. And this, after all, ranging under it all secondary aims, we must call the great object of the Evangelist;—to advance, purify from error, and strengthen, that maturer Christian life of *knowledge*, which is the true development of the teaching of the Spirit in men, and which the latter part of the apostolic period witnessed in its full vitality. And this, by setting forth the Person of the Lord Jesus in all its fulness of grace and truth,

⁶ For an account of them, see Neander's Church History, Rose's translation, vol. ii. p. 49.

in all its manifestation in the flesh by signs and by discourses, and its glorification by opposition and unbelief, through sufferings and death⁷. That he should have been led to cast his testimony into a form antagonistic to the peculiar errors then prevalent,—that he should have adopted the thoughts and diction of previous seekers after God, so far as they were capable of serving his high purpose and being elevated into vehicles of heavenly truth,—these are arrangements which we may not, because they are natural and probable, the less regard as providential, and admirably designed for that which especially was his portion of the apostolic work,—the PERFECTING OF THE SAINTS⁸.

⁷ I cannot here forbear from referring to an important work on the Gospel of St. John, Luthardt's *Das Johanneische Evangelium nach seiner Eigenthümlichkeit geschildert und erklärt*, Nürnberg, 1853, 2 voll. The reader will find all the preliminary matter copiously and ably handled in vol. i.,—and vol. ii. contains a running commentary in which many striking ideas are suggested. Without subscribing to all Luthardt's views, I cannot but think his book a most valuable contribution to a right understanding of our Gospel. The greater part of the new matter in my notes on St. John is derived from this source. Note to 2nd edition. (I may now say, that having since used Luthardt's book during a continuous pulpit exposition of the earlier part of St. John, I have ever found more and more reason to value it. No such attempt to give a general account of the aims and characteristics of the Gospel has ever before been made. A good translation of it could not fail to bring about in England a worthier appreciation of this wonderful Gospel.—Note to 3rd edition.) (The above opinion remaining in its full force, I may now add, that the second edition of Stier's *Reden Jesu* notices and reviews throughout the remarks of Luthardt, and forms a very valuable corrective to the sometimes overwrought views of that earnest and delightful writer.—Note to 4th edition.)

⁸ It will be hardly necessary to state, but I do so in order to bring down the views respecting the Gospels advocated in these Prolegomena expressly to the date of this last (the fifth) edition, that additional study, and subsequent reflection, convince me more and more of the untenableness of the ordinary harmonistic theories, and of that which attributes to St. John the design of supplementing the rest. I need only ask any student, who shares with me the same general idea of the fair and ingenuous principles which should rule our enquiries respecting this subject, to consult the introductions to the Gospels in Bp. Wordsworth's *Greek Testament*; and I feel assured he will derive similar confirmation, as far as it is gathered from seeing to what shifts the advocates of the procrustean theories are driven. Witness e.g. the objection (I) and answer, p. 206: where those who doubt, as matter of fact, the communication of the three Gospels to St. John, are charged with disbelief in Inspiration, and are refuted by an *a priori* decree of Bp. Wordsworth's as to what was "morally certain" to have been the procedure of the Holy Spirit. And this is really but a fair sample of the way in which every received theory of the patristic and middle ages is advocated, and enforced by strong anathemas, in that and similar works. I may also mention, that the remarks in a work entitled "*The Gospel of St. Mark, in the Authorized Version, arranged in Parts and Sections, with Titles and Summaries of Contents, Marginal Notes of Time and Place, and a Preface* ; to which are appended, Cautions against the Greek Testament of Dean Alford, and the Hulsean Lectures of Dean Ellicott. For the Use of Schools and Young Students. By the Rev. J. Forshall, M.A., F.R.S., formerly Fellow of Exeter College, Oxford," have not induced me to modify any of the statements or expressions in these Prolegomena. (1863.)

SECTION IV.

AT WHAT PLACE AND TIME IT WAS WRITTEN.

1. These two questions, as relating to John's Gospel, are too intimately connected to form the subject of separate sections.

2. The most ancient testimony, that of Irenæus, relates that it was published at *Ephesus*⁹. This testimony is repeated by Jerome¹ and others, and is every way consonant with what we have above (§ i.) related of the history of the Apostle its author. Some later writers have reported that it was published from *Patmos*, during John's exile; some have combined the two accounts, and made John dictate the Gospel in *Patmos*, and publish it at *Ephesus* after his return. But of these the only account which from its date and character deserves attention, is that of Irenæus.

3. The Gospel itself furnishes only negative or uncertain evidence on this point. From the manner in which the sites and habits of Palestine are spoken of², it seems evident that it was composed at a distance from that country. If again we regard the peculiar nomenclature of the prologue, and enquire to what locality this points, two places occur to us where it would be likely to have been adopted; one of these, *Alexandria*,—the other, *Ephesus*. The first of these cities was the home and birthplace of the gnostic philosophy; the other (*Acts* xviii. 24) was in communication with, and derived its philosophic character from *Alexandria*³. Now as no history gives us any account of the Apostle having laboured or ever been at *Alexandria*, this consideration also forms a presumptive confirmation of the tradition that the Gospel was written at *Ephesus*.

4. If so, we have some clue, although but an indirect one, to the time at which it was published. If John cannot be supposed to have come thither till some time after the ultimate disappearance of the Apostle Paul from *Asia Minor*⁴, then we have obviously a time specified, before which the Gospel cannot have been published.

5. The voice of tradition on this point is very uncertain. Irenæus states that this Gospel was the latest written of the four: which, as he places Mark's and Luke's after the deaths of Peter and Paul (but see

⁹ Ἰωάννης ὁ μαθητὴς τοῦ κυρίου, ὁ καὶ ἐπὶ τὸ στήθος αὐτοῦ ἀναπεσών, καὶ αὐτὸς ἐξέδωκε τὸ εὐαγγέλιον, ἐν Ἐφέσῳ τῆς Ἀσίας διατρίβων. *Adv. Hær.* iii. 1, p. 174; cited also by Euseb. *H. E.* v. 8.

¹ Prologue to Matthew, vol. vii. pp. 5, 6.

² See ch. ii. 6, 13; iii. 23; iv. 4; v. 2; vi. 4; x. 22; xi. 18, 49—51, 54, 55; xviii. 1, 13, 28; xix. 13, 31.

³ See note on John i. 1 (I. ε).

⁴ See § i. of the present chapter, paragraph 10.

Prolegg. to Luke, § iv.), would bring us to a similar date with that pointed out in the preceding paragraph⁶. As usual in traditional matter,—on our advance to later writers, we find more and more particular accounts given:—the year of John's life, the reigning Emperor, &c., under which the Gospel was written⁶. In all such cases the student will do well to remember, that *such late traditions are worthless exactly in proportion to their particularity of detail*.

6. But we have thus no direct indication, at what date to place the Gospel. On examining its contents, we find no such indication given by them. It is true that the Evangelist speaks in ch. v. 2 of the pool of Bethesda in the *present* tense as being near the sheepgate, and thence it might seem as if he wrote before the destruction of Jerusalem:—but such indications are confounded by the fact that he alone of the Evangelists speaks of places near Jerusalem, which would remain after the destruction, in the *past* tense (ch. xi. 18), which seems to shew that no stress is to be laid on such expressions, which were perhaps used by him according to the cast of the particular narrative which he was then constructing, without any reference to the existing state of things at the time of his writing⁷. See, however, note on ch. xi. 18.

7. It has been variously inferred,—from ch. xxi. 18, 19,—that the Gospel must have been published *during the lifetime* of Peter;—for that, had the Lord's prophecy been fulfilled before the account was written, some notice would have been taken of such fulfilment;—and from ch. xviii. 10, that it cannot have been published till *after his death*,—for that Peter's name would not have been mentioned, had he been still living. But it is plain that we might just as well argue for ch. xxi. 18, 19, being written *after* Peter's death, on account of the definiteness of the interpretation there given to the prophecy; and I have shewn in my note on Matt. xxvi. 51, that no stress can be laid on the other inference.

8. Nor do we find any more certain indication by comparison of the Gospel with the First Epistle, or with the Apocalypse. The dates of both these are very uncertain;—and it has been disputed whether their contents presuppose the Gospel or not. Such expressions as ὁ λόγος τῆς ζωῆς, ἡ ζωὴ αἰώνιος, ἥτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν, 1 John i. 1, 2, and similar ones, make it at least probable, that the Epistle was written after the Gospel (see Lücke, iii. 21 ff.). But *how long after*, we have no means of even conjecturing. And with regard to the Apocalypse, if we assume the Domitianic date (95 or 96 A.D.), up-

⁵ Similarly Clement of Alex., Origen, and Eusebius: see Eus. H. E. v. 8; iii. 24.

⁶ ἐπὶ τῇ γηραλέᾳ αὐτοῦ ἡλικίᾳ, μετὰ ἔτη ἐννεήκοντα τῆς ἑαυτοῦ ζωῆς, μετὰ τὴν αὐτοῦ ἀπὸ τῆς Πάτμου ἐπάροδον, τὴν ἐπὶ Κλαυδίου γενομένην Καίσαρος. Epiphani. Hær. li. 12, vol. i. p. 434.

⁷ See also ch. xviii. 1; xix. 41.

held in Prolegg. to Revelation, § ii., we yet get no trustworthy points of comparison whereby to infer the date of the Gospel.

9. Our only resource then must be, the space included between the very wide limits above indicated. The final departure of Paul from Asia Minor, and indeed his death, must be supposed to have happened some time;—this, such as it is, will be our *terminus a quo*;—and our *terminus ad quem*, the probable duration of John's life, or more properly speaking, of his power of writing as we find him writing in this Gospel. And as antiquity testifies that he lived to a great age, and survived his vigour, this latter terminus will be even less definite than the former.

10. One consideration, however, may tend somewhat to narrow its limits. I have argued in the Commentary, that ch. xxi. is a genuine addition by the hand of the Apostle himself, probably in the decline of life, some years at least, from internal evidence of style, after the Gospel was completed. Add to which, as hinted above, that the style of the Gospel is, as Lücke has also remarked, that of a *matured*, but *not of an aged* writer.

11. Whether then we set the death of Paul with Wieseler in A.D. 64, or, as upholders of a second Roman imprisonment, in A.D. 68, we perhaps must not in either case allow our *terminus a quo* to be placed much earlier than 70: nor, supposing John to have been a few years younger than our Lord, can we prolong our later limit much beyond A.D. 85. We should thus have, but with no great fixity either way, *somewhere about fifteen years*,—A.D. 70—85, during which it is probable that the Gospel was published.

SECTION V.

IN WHAT LANGUAGE IT WAS WRITTEN.

1. The testimony of antiquity is unanimous that John wrote in Greek. (See Lücke, *Einleitung*, § xi.) Nor is there any reason to doubt the fact. If he lived and taught in Asia Minor, he must have been familiar with the Greek language.

2. Some among the moderns (Salmasius, according to Lücke, the first) have held an Aramaic or Hebrew original. They seem to ground this principally on the citations from the Old Testament being from the Hebrew, not from the LXX. But this latter is by no means without exception: see ch. i. 23; ii. 17; vi. 45; x. 34; xii. 14, 15, 38; xv. 25; xix. 24, 36. That we find other citations (xii. 40; xiii. 18; xix. 37) after the Hebrew solely or principally, was to be expected from the Apostle's personal history, as a Jew of Palestine who had been brought up in the knowledge of the Hebrew original: and is a confirmation of the genuineness of the Gospel. See below in the next section, and Bleek, *Beiträge zur Evangelien Kritik*, p. 87.

SECTION VI.

ITS GENUINENESS.

1. It would enlarge these Prolegomena too much, to give a detailed history of the recognition of this Gospel, and its impugnors, in ancient times. It may suffice to refer to such works as Lücke's *Einleitung*, where this history will be found. The result of his researches on the subject is, that down to the end of the second century the Gospel was by all recognized and attributed to the Apostle whose name it bears, with the sole exception of the Alogi, an unimportant sect in Asia Minor, who, from excessive opposition to the heresy of Montanus, rejected both the Apocalypse and Gospel of John, as favouring (according to them) some of the views of that heretic. Such an exception rather strengthens than weakens the general evidence of ancient Christendom in its favour.

2. Equally satisfactory is the testimony of the Fathers after the close of the second century. The citations by Irenæus from this Gospel are very frequent, and express, both as to its canonicity and the name of its author. And his testimony is peculiarly valuable, because (1) he was an anti-gnostic : (2) his acquaintance with the whole Church, Eastern and Western, was greater than that of any other ecclesiastical writer : and (3) in his youth he had conversed with Polycarp, himself a disciple of the Apostle John. Theophilus of Antioch, Tertullian, Clement of Alexandria, Hippolytus, Origen, Dionysius of Alexandria, Eusebius,—the ancient Syriac version, the Peschito,—the adversaries of Christianity, Porphyry, and Julian,—all these refer to the Gospel as without doubt the work of the Apostle John.

3. We may then, *as far as antiquity is concerned*, regard its genuineness as established. But there is one circumstance which has furnished many modern writers with a ground for doubting this. Neither Papias, who carefully sought out all that Apostles and apostolic men had related regarding the life of Christ,—nor Polycarp, who was himself a disciple of the Apostle John,—nor Barnabas, nor Clement of Rome, in their Epistles, nor lastly Ignatius (in his genuine writings), makes any mention of, or allusion to, this Gospel. So that in the most ancient circle of ecclesiastical testimony, it appears to be unknown or not recognized.

4. But this circumstance, when fairly considered in connexion with *its universal recognition by writers following on these*, rather serves for a confirmation of the genuineness of this Gospel. It confessedly was written *late in the apostolic age*. As far then as silence (or apparent silence) can be valid as an argument, it seems to shew that the recognition of

this Gospel, as might have been expected, was *later than that of the others*. And it is some confirmation also of this view, that Papias, if Eusebius (iii. 39) gives his testimony entire, appears *not to recognize Luke's Gospel*, but *only those of Matthew and Mark*. It is remarkable, however, on the other hand, that Papias (Eusebius, *ibid.*) recognizes the *First Epistle of John*, which, as remarked in § iv., was probably written after the Gospel. This would seem to make it probable that we have not in Eusebius the whole testimony of Papias given; for it would certainly seem from internal grounds that the First Epistle and the Gospel must stand or fall together.

5. It is evident that too much stress must not be laid on the silence of Polycarp, from whom we have one short epistle only. He also (apparently) was acquainted with the First Epistle of John⁸. But he wrote with no purpose of giving testimony to the sacred books, and what reason therefore have we to expect in his Epistle, quotations from or allusions to any particular book which did not happen to come within his design, and the subject of which he was treating?

6. The same may be said of the silence of Barnabas, Hermas, and Ignatius. Had any intention existed on the part of the primitive Christian writers of informing posterity what books were counted canonical in their days, their silence would be a strong argument against any particular book:—but they had no such intention: their citations are fortuitous, and most of them loose and allusory only. So that we cannot argue from such silence to the recognition or otherwise of any book, unless it be universal and continuous, which is not the case with regard to this Gospel.

7. Again, the *kind of testimony* furnished by Irenæus is peculiarly valuable. He does not relate *from whom* he had heard that John wrote a Gospel, but he treats and quotes it as a well-known and long-used book in the Christian Church. What could have induced Irenæus to do this, except *the fact of its being thus known and used*? So that this character of his testimony virtually carries it back farther than its actual date. Besides, when one who has had the means which Irenæus had of ascertaining the truth in a matter, asserts things respecting that matter,—the ordinary and just method is to suppose that he *draws his information from his superior opportunities of gaining it*, even though he may not expressly say so: so that when Irenæus, who had conversed with Polycarp himself, the friend of the Apostle John, quotes this Gospel as the work of that Apostle, we may fairly presume that he had assured himself of this by the testimony of one so well capable of informing him.

⁸ πᾶς γὰρ ὅς ἐν μὴ ὁμολογῇ Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι.
Ch. vii. p. 1012, ed. Migne: compare 1 John iv. 3.

8. Another historical argument used against its genuineness is,—that in the dispute about the time of keeping Easter between Polycarp and Anicetus bishop of Rome about the year 160, the former defended the practice of the Asiatic Churches,—which was to keep their Christian passover at the time of the Jewish passover, the evening of the 14th of Nisan, by what he had learned from John and the other Apostles (Eusebius, Hist. Eccl. v. 24). But, say the opponents, John himself in his Gospel clearly relates that our Lord instituted the Lord's supper on the evening of the 13th of Nisan, and was crucified on the 14th. Therefore either Polycarp falsely appealed to John's authority, which is not probable, or John did not write the Gospel which bears his name. But, as Lücke has shewn, this argument is altogether built on the assumption that the Christian passover must necessarily coincide with *the time of the institution* of the Lord's supper; whereas such a coincidence does not appear to have entered into the consideration of the litigants in this case, but merely the question, whether the Churches should follow the Jewish calendar, or an arrangement of their own. Even in the later dispute between Polycrates bishop of Ephesus and Victor (Eusebius, *ut supra*), on the same point, *this question was not raised*, but the matter was debated on other grounds.

9. The last historical objection which I shall notice is, that this Gospel was first circulated by the Gnostics, and therefore is to be looked on with suspicion. But Lücke has shewn (Einl. p. 119) that this was not the case: that *unquestionable traces of catholic reception of it are found before it was received by them*: and that, at all events, Irenæus recognized and used it contemporaneously with the Valentinians. The known opposition between the catholic Fathers and the Gnostics furnishes a sure guarantee, that, *had they first promulgated the Gospel, it never would have been received into the Canon of the catholic Church*.

10. The modern opponents of the genuineness and canonicity of this Gospel have raised two arguments against it upon *internal* evidence. The first of these rests upon the assumed radical diversity between the views of the Person and teaching of Christ presented to us by John, and by the synoptic Evangelists. On this point I have said nearly all that is necessary in § ii.; and I will only now add, that supposing the diversity to be as unaccountable as it is natural, it would of itself serve as a strong presumption that the Gospel was not the work of a forger, who would have enlarged and decorated the accounts already existing, but a genuine testimony of one who was not an imitator of nor dependent on those others.

11. The second endeavours, by bringing out various supposed inconsistencies in the narration, to shew that the Apostle John cannot have been the Author. Such are,—imagined want of connexion in certain

parts (ch. iv. 44 ; xiii. 20 ; xiv. 31, where see notes) ;—an imputed inconsistency in the character and development of the treachery of Judas (see note on ch. vi. 64) ;—the not naming once in the Gospel of his own brother James (which, as Lücke remarks, is far easier to account for on supposition of its genuineness than on that of its spuriousness⁹) ;—the supposed want of accurate information with regard to the geography and customs of Judæa. But again, the passages cited to support this, involve only geographical and archaeological *difficulties*, such as would never have been raised by an impostor ;—and one in particular (ch. vii. 52 : see note there) is chargeable, not on the Evangelist, but on the Sanhedrim, who were likely enough to have made the mistake, or purposely overlooked the fact, in their proud spirit of contempt for Galilee. The other objections derived from internal considerations are hardly worth recounting. They are fully stated and answered by Lücke, *Einleitung*, pp. 136—140.

12. An hypothesis was advanced by Eckermann, Vogel, and Paulus, and brought to completeness by Weisse, founded on a compromise between the evidence for and against the Gospel : that it is *partly genuine*, and principally in the didactic portions, which are veritable notices from the Apostle John : but that a later hand has wrought upon these, and added most of the narrative portions. But first, ecclesiastical tradition gives no countenance to this, always citing the Gospel *as a whole*,—and dropping no hint of any such distinction between its parts ;—and secondly, it is quite impossible to draw any line in the Gospel itself which shall separate the original matter from the supposed additions. There certainly is a marked distinction in diction and style between the rest of the Gospel and ch. xxi. (of ch. vii. 53—viii. 12, I do not now speak ; see notes there) :—which I believe to be accounted for by that chapter being a later addition by the Author himself : but farther than this, no such distinction can, even by the most fanciful analogies, be established. The same spirit pervades the form of the narrative and didactic parts : and so strongly, that the impugnors of the Gospel have made this very circumstance an argument against the authenticity of the latter ;—how unjustly, I have shewn above in § ii. :—but the fact of the objection having been made is important, as fatal to Weisse's hypothesis.

13. The principal arguments against the genuineness of the Gospel have been repeated and elaborated by Baur (in Zeller's *Theologisches Jahrbuch*, 1844, 1. 3. 14), who tries to shew that the whole is apocryphal,

⁹ James, the son of Zebedee, though one of the favoured Three, comes forward no where personally in the Gospels, nor in the Acts ; and vanishes the first of all the Apostles from the historic field of view. It is very unlikely that John would have introduced mention of him merely because he was his brother. He has not named several others of the Apostles. See ch. xxi. 2, and note.

—and has arisen from a pious fraud of an author in the latter part of the second century. I mention this attempt because an admirable answer to it has appeared, by Ebrard, *Das Evangelium Johannis und die neueste Hypothese über seine Entstehung*, pp. 217. Zurich, 1845. In this work he has gone over carefully all the arguments treated in the preceding sections, and shewn their entire untenableness. Luthardt also, in the work above referred to, has treated at length of the view of Baur and his school, vol. i. pp. 230—237.

14. Our conclusion then from internal as well as external evidence, must be that the Gospel is what it has generally been believed to be,—*the genuine work of the Apostle John*. And this result has been obtained by rigid criticism, apart from all subjective leanings either way. To dilate on the importance of this conclusion, does not belong to these Prolegomena ; but I cannot avoid pointing it out, in an age when on the one hand the historic truth of our scriptural accounts is being again boldly denied ;—and on the other, we providentially stand at a point in the progress of criticism, where none but the most rigid trial of them, —none but the fairest and most impartial judgments,—can or ought to satisfy us.

SECTION VII.

ITS STYLE AND CHARACTER.

1. This is the only one of the four Gospels to which a *pre-arranged and systematic plan* can with any certainty be ascribed. That such does not exist in the other three, any farther than the circumstances under which they were each respectively written have indirectly modified their arrangement, has been already shewn. But that such a plan is proposed and followed out by the Writer of this Gospel, will become evident by an examination of its contents.

2. The prologue contains a *formal setting forth of the subject-matter of the Gospel*:—‘that the Eternal Creator Word became Flesh, and was glorified by means of that work which He undertook in the flesh.’ This *glorification of Christ* he follows out under several heads : (1) the testimony borne to Him by the Baptist ; (2) His miracles ; (3) His conflict with the persecution and malice of the Jews ; (4) His own testimony in His discourses, which are very copiously related ; (5) His sufferings, death, and resurrection. And this His glorification is the *accomplishment of the purpose of the Father, by setting Him forth as the Light and Life of the world,—the One Intercessor and Mediator, by whose accomplished Work the Holy Spirit is procured for men* ; and through whom all spiritual help, and comfort, and hope of glory, is derived.

3. Several subdivisions of the Gospel have been proposed, as shewing its arrangement in subordination to this great design. The simplest and most satisfactory is that adopted by Lücke : (1) the prologue, ch. i. 1—18 ; (2) the first main division of the Gospel, i. 19—xii. 50 ; (3) the second main division of the Gospel, xiii. 1—xx. 31 ; (4) the appendix, ch. xxi.

4. Of these divisions, I. the prologue, contains a general statement of the whole subject of the Gospel. II. The first main division treats of the official work of the Lord in Galilee, Judæa, and Samaria, His reception and rejection, and closes with the general reflections of the Evangelist, ch. xii. 37—43, and summary of the commission of Jesus, ib. 44—50 :—its foundation in the will of the Father, and purposes of grace and love to men. III. The second main division may be subdivided into two parts, (1) the inner glorification of Christ in His last supper and His last discourses, (2) His outer and public glorification by His Sufferings, Death, and Resurrection. Then IV. the appended chapter xxi. relates, for a special purpose, an appearance of the Lord, after His resurrection, in Galilee : see notes there.

5. In all these, except the last, the great leading object of the Gospel is kept in view, and continually worked out more fully. After having stated it in the prologue, he relates the recognition of Christ's glory by the testimony of the Baptist ;—then by the disciples on their being called ;—then the manifestation of that glory by His miracle in Cana of Galilee,—by His cleansing of the temple,—by His declaration of Himself to Nicodemus,—and so onwards. But the more this is the case, the more is He misunderstood and withstood : and it becomes evident by degrees, that the great shewing forth of His glory is to be brought about by the result of this very opposition of His enemies. This reaches its height in the prophetic testimony of Caiaphas, ch. xi. 47 ff. ; and the voice from heaven, xii. 28, *ἐδόξασα καὶ πάλιν δοξάσω*, seems to form the point of transition from the manifestation of His glory by His acts, discourses, and conflict with the Jews, in Part I., to that by His Sufferings, Death, and Resurrection in Part II. Thus, as Lücke remarks, these words form the ground-tone of the whole Gospel,—“ The public working of Christ manifested His glory ; but at the same time led on to His Death, which Death again manifested His glory.”

6. In the course of the Gospel the Evangelist steadily keeps his great end in view, and does not turn aside from it. For its sake are the incidents and notices introduced, with which his matter is diversified ; but for its sake only. He has no chronological, no purely historical aims. Each incident which is chosen for a manifestation of the Lord's glory, is introduced sometimes with very slight links, sometimes with altogether no links of connexion to that which has preceded. So that while in the fulfilment of its inner design the Gospel forms a closely

connected and perfect whole, considered in any other view it is disjointed and fragmentary¹.

7. With regard to the style of this Gospel, it may be remarked— (1) that Dionysius of Alexandria, as cited by Eusebius, Hist. Eccl. vii. 25, remarked the purity of its Greek as compared with that of the Apocalypse. τὰ μὲν γάρ (the Gospel and First Epistle) οὐ μόνον ἀπταιστως κατὰ τὴν τῶν Ἑλλήνων φωνήν, ἀλλὰ καὶ λογιώτατα ταῖς λέξεσι, τοῖς συλλογισμοῖς, ταῖς συντάξεσι τῆς ἐρμηνείας γέγραπται. πολλοῦ γε δεῖ βάρβαρόν τινα φθόγγον, ἢ σολοικισμόν, ἢ ὅλως ἰδιωτισμόν ἐν αὐτοῖς εὑρεθῆναι. (2) That without subscribing to the whole of this eulogy, if classical authors are to be the standard of comparison, the same will hold good of this Gospel as compared with the other three. (3) That the greater purity of its Greek is perhaps mainly owing to its far greater *simplicity of style*. While the deepest truths lie beneath the words, the words themselves are almost *colloquial* in their simplicity; the historical matter

¹ Luthardt's division is:

I. JESUS THE SON OF GOD: ch. i.—iv.

1. The Christ: ch. i. 1—18.

2. The introduction of Jesus into the world (i. 19—ii. 11) by the testimony (a) of the Baptist (i. 19—40); (b) of Himself (i. 41—ii. 11).

3. First revelation of Himself as the Son of God (ii. 12—iv. 54)—(a) in Jerusalem and Judæa (ii. 12—iii. 36), (b) in Samaria and Galilee (iv. 1—54).

II. JESUS AND THE JEWS: ch. v.—xii.

1. Jesus the Life. Opening of the conflict: ch. v. vi. (a) His divine working as Son of God—beginning of opposition (v. 1—47); (b) Jesus the Life in the flesh,—progress of belief and unbelief (vi. 1—71).

2. Jesus the Light. Height of the conflict: ch. vii.—x. (a) He meets the unbelief of the Jews at Jerusalem (vii. 1—52); (b) opposition between Jesus and the Jews at its height (viii. 12—59); (c) Jesus the Light of the world for salvation, and for judgment (ix. x.).

3. The delivery of Jesus to death is the Life and the Judgment of the world: ch. xi. xii. (a) The raising from the Dead (xi. 1—57); (b) prophetic announcements of the Future (xii. 1—36); (c) final judgment on Israel (ib. 37—50).

III. JESUS AND HIS OWN: ch. xiii.—xx.

1. Jesus' Love and the belief of His disciples. (a) His Love in condescension (xiii. 1—30); (b) His Love in keeping and completing the disciples in the faith (xiii. 31—xvi. 33); (c) His Love in the exaltation of the Son of God (xvii.).

2. Jesus the Lord; the unbelief of Israel, now in its completion; the belief of His own: ch. xviii.—xx. (a) His free self-surrender to His enemies, and to the unbelief of Israel (xviii. 1—xix. 16); (b) His self-surrender to Death, and divine testimony in death (xix. 16—42); (c) His manifestation of Himself as passed from death into liberty and life, and the completion of the disciples' faith worked thereby (xx. 1—29).

The APPENDIX: ch. xxi. The glimpse into the future. (a) the symbolic draught of fishes (1—8); (b) the symbolic meal (9—14); (c) the calling and its prospect (15—23); (d) conclusion.

These leading sections he follows out into minor detail in other subdivisions of much interest.

is of small amount as compared with the dialogue. (4) That while the language is for the most part unobjectionable Greek, the cast of expression and thought is Hebraistic. “*Sermo quidem Græcus sed plane adumbratus ex Syriaco illius sæculi*” (Grotius). There is, both here and in the Epistle, very little unfolding or deducing one proposition from another: different steps of an argument, or sometimes different conclusions from mutually dependent arguments, are indicated by mere juxtaposition:—and the intelligent reader must be carrying on, as it were, an undercurrent of thought, or the connexion will not be perceived. (5) That in this respect this Gospel forms a remarkable contrast to those parts of the New Testament written by Hellenistic Christians,—e. g. the Epistles of Paul, and that to the Hebrews; in which, while external marks of Hebraistic diction abound, there is yet an internal conformation of style, and connexion of thought, more characteristic of the Grecian mind:—they write more in periods, and more according to dialectic form. In observing all such phenomena in our sacred writings, the student will learn to appreciate the evidence which they contribute to the historic truth of our belief with regard to them and their writers:—and will also perceive an admirable adaptation of the workman to his work, by Him whose one Spirit has overruled them all.

8. The reader will find a very elaborate and detailed account of the peculiarities of diction and style of this Gospel in Luthardt's work referred to above, vol. i. pp. 21—69.

CHAPTER VI.

ON THE ARRANGEMENT OF THIS EDITION.

SECTION I.

THE TEXT.

1. IN order to set clearly before the student the principles on which the text has been revised, it may be well to premise a short account of what has been hitherto done towards its revision in modern times.

2. The *received text* of the Greek Testament is that of the second Elzevir edition, published at Leyden in 1633, and founded on a collation of the third edition of Robert Stephens (1550),—which itself was founded on the fifth edition of Erasmus (1535),—with Beza's editions. The term ‘*received text*’ appears to have originated in an expression used by the Elzevirs in their preface—“*Textum ergo habes nunc ab*

omnibus receptum, in quo nihil immutatum aut corruptum damus." (For particulars respecting the previous editions of the Greek Testament, see Wetstein, prolegg. pp. 116 ff.: and Tregelles, Printed Text of the Greek Test.)

3. The critical authority of the received text is very feeble.—The fifth edition of Erasmus mentioned above was nearly a reprint of his fourth, which was founded on his former editions corrected by the Complutensian², which had just been published at that time. But neither Erasmus nor the Complutensian editors had before them any sufficient critical apparatus whereupon to construct their text;—nor did the latter use faithfully even that which they had. Wetstein has shewn that their text is singularly corrupted and inaccurate. Erasmus also, besides committing numerous inaccuracies, tampered with the readings of the very few mss. which he collated³. Stephens has given but a very vague account of the additional mss. to which he had access, and the work appears to have been done with levity and carelessness. The Elzevirs differ from Stephens's third edition in about 150 readings only. (Tischendorf, ed. 7, p. lxxxv.)

4. The first systematic attempt to revise the received text which I shall notice here, as embracing in itself some previous partial ones, is that of J. J. Griesbach, whose edition (complete) appeared in 1796—1806. He collected and systematized the previous labours of Mill and Wetstein, adding to them very many collations of his own. His theory of various recensions of the Greek text apparent in the different classes of mss., although arbitrarily carried out by him and those who have adopted it from him, has certainly a foundation in truth, and corresponds in the main to the phenomena:—but it misled him in the recension of the text. Nor has he been sufficiently careful in his collation of the principal mss., nor consistent in the application of his own critical rules. Besides which, the number and complexity of his symbols indicating his judgment on the quality of the readings, form an objection to his edition as furnishing a text for general use.

5. The next considerable attempt to revise the text is found in the edition of Dr. Scholz, late Roman Catholic professor of sacred literature at Bonn. In his extensive travels undertaken in pursuance of his work,

² Published at Alcalá (Complutum) in Spain, under the superintendence of Cardinal Ximenes. This edition was ready in 1514, two years before Erasmus published his first edition; but, from various delays, not published till 1522, after Erasmus had published his *third*.

³ "Ut jam non repetam, quod Erasmus lectionem eorum quos habebat codicum Evangeliorum, Actorum et Epistolarum aliquoties temere mutaverit, ejus rei vestigia adhuc dum in ipsis codd. manifesta conspiciuntur, præter loca supra p. 44 allata. Quin neque ipse diffitetur, ultro ad amicos scribens 'se codices suos præcastigasse.'" Wetst. prolegg. p. 127.

he discovered, and cursorily collated very many MSS. unknown before :— and in this, the pioneering department of criticism, his services were considerable. But the theory which he upheld with regard to the recension of the text is as untenable, as his own departure from it is manifest. He adopts, in the main, Griesbach's classification of MSS., arranging them however in *two* great families or recensions, the Alexandrine and the Constantinopolitan. Of these he holds that the latter contain the true original text of the sacred books, the former having been altered and corrupted by transcribers and grammarians. But notwithstanding this, he continually receives into his text, in almost every page, Alexandrine readings, against the nearly unanimous testimony of the Constantinopolitan MSS.⁴ In fact, his is a text constructed in spite of, not according to, his theory. Besides which, with all respect for Dr. Scholz's labours in the cause of biblical criticism, it must be confessed that the extreme inaccuracy of his edition of the New Testament renders it almost unfit for the use of the scholar⁵.

6. In 1831 a stereotype edition of the New Testament appeared, followed in 1842 by a first part, containing the Gospels, of a larger edition with various readings and the Latin Vulgate annexed, by C. Lachmann. The view with which he reconstructed his text is explained at length in his prolegomena to the edition of 1842. He professes to give the text as it was received in the East in the fourth century. To this end he cites as his authorities *entirely the older* MSS.⁶, ABCPQTZ in the Gospels as of primary, and D as of secondary authority : neglecting altogether the other uncial MSS. and all the cursive MSS. :—of the versions he lays most stress (and properly) on the ancient Latin, represented by its most important MSS., *a, b, c*, D-lat., but to the entire neglect of the important Syrr., copt., ath., arm., sah.⁷ Of the Fathers, in the Gospels he cites Origen only as of primary authority,—Irenæus, Cyprian, Hilary, and Lucifer as of secondary ;—and lastly, the Vulgate of Jerome. But this rejection of the greater part of the witnesses for the text has reduced him, in a very considerable part of the New

⁴ Dr. Scholz himself informed me in 1817, not long before his death, that if he lived to bring out another edition of his Gr. Test., he should transfer into the text most of the Alexandrine readings which now are noted in large type beneath it. And the same intention is alluded to in an academical prolusion published by him in 1845.

⁵ So viel aber ist entschieden daß man den Angaben dieses Kritikers nimmer mit Zuerficht vertrauen kann, und daß seine Arbeiten, die denen welche sich damit befassen nur vergebliche Mühe und Zeit kosten, als völlig unbrauchbar möglichst bald der Vergessenheit überliefert werden sollten. Es gibt wenig Zeilen im Vol. I. dieses N. T. worin sich nicht irgend eine Incorrectheit nachweisen ließe. Schulz, cited by Tischendorf, ed. Lips. 2, prolegg. p. xxxix,—who adds: "Quod D. Schulz testatus est; Es gibt wenig Zeilen u.f.w.: id majorem in modum in vol. ii. quadrare quævis pagina docet."

⁶ See catalogue of MSS. below, ch. vii. § i.

⁷ See, for all these, catalogue of versions below, ch. vii. § ii.

Testament, to implicit following of one MS. only (e. g. A does not contain Matt. i.—xxv. 6, besides other lacunæ; B does not contain the Epistles to Timothy, Titus, and Philemon, nor the Apocalypse; and the lacunæ in C are large and frequent). Besides which, he has not consistently followed his own system, as Tischendorf, ed. Lips. 2, prolegg. p. xlv, has shewn by many instances. And he has not taken the pains which he should have done to obtain the best collations of the Vatican MS. (B), by far the most important for his work⁸; having neglected altogether that of Bartolucci, which was known and accessible to him;—nor of the Parisian Codex Ephremi (C), which was also accessible to him, but which he has taken from the imperfect collation of Wetstein.

7. These defects necessarily take off considerably from the otherwise valuable services of Lachmann to N. T. criticism. And it is much to be lamented that, owing to the nature of his plan, and the fact of its never having been thoroughly carried out, his work has ever been very generally and fatally misunderstood, and its readings cited by ignorant persons as if they were the result of the Editor's deliberate judgment. All this ought in fairness to be recognized, when we discuss the residuum of value which Lachmann's provisional labours now possess for the biblical student. It is undoubtedly true, as Dr. Tregelles has observed,—Printed Text of the Greek Test., p. 113,—that, “let any objections be raised to the plan, let inconsistencies be pointed out in the execution, let corrections of varied kinds be suggested, still the fact will remain, that *the first Greek Testament, since the invention of printing, edited wholly on ancient authority, irrespective of modern traditions, is due to CHARLES LACHMANN.*” At the same time the student must take care to keep this high praise in its proper place. Lachmann's was the work of a pioneer, not that of a builder. It was not in his design, *in the work which we now possess*, to give us a critical and trustworthy text. This he might have done, had he lived, and had he not been deterred and discouraged by the general misunderstanding of what he had done. His real service to the cause of sacred criticism has been, the bold and uncompromising demolition of that unworthy and pedantic reverence for the received text, which stood in the way of all chance of discovering the genuine word of God; and, the clear indication of the *direction* which all future sound criticism must take, viz. a return to the evidence of the most ancient witnesses. For the firm hold which this latter principle has taken, for the comparative absence of blind fautorship of the received text, in spite of repeated attempts to shake the one and to re-establish the other, we have mainly to thank Lachmann: and this,—even in the midst of all conceded objections to

⁸ See below, ch. vii. § i., catalogue of MSS. under B.

his plan, to his carrying it out, and to his tone and temper,—is surely no mean eulogy.

For further and full description of his Edition, see Tregelles, Printed Text, &c., pp. 97—115.

8. Dr. Tischendorf has published at Leipzig several editions of the Greek Testament. I shall speak here of two only: the second, which appeared in 1849, and the seventh, in 1859⁹. In his revision of the text, as explained in his prolegomena to the edition of 1849, he has followed the *most ancient mss.*, not however disregarding the testimony of the later ones and of versions and Fathers, where the former disagree, or where the readings of the elder mss. have apparently sprung from corruption of the text. And to judge of this last, he lays down the following rules:—Readings are to be suspected,—1. which are peculiar to one or other of the elder mss., or which savour strongly of the character of some one class of recensions, and have therefore probably proceeded from some corrector;—2. which although supported by many mss., have manifestly or probably sprung from the error of a copyist;—3. which have sprung from a desire to assimilate citations from the Old Testament to the text of the cited passage, or parallel places in the Gospels to one another. In such cases (unless there be strong cause to the contrary) the discrepant reading is to be preferred to the accordant one. 4. A reading is to be preferred, which appears to furnish a clue to the others, or to contain the elements of them in itself. 5. The usage of the New Testament writers in general, and of each one in particular, is to be regarded in balancing readings with one another. For the discussion of these rules, I refer the student to the work itself. The theory of them is unobjectionable; it will be by the practical carrying out of them that the New Testament editor must be judged. And on the whole his principles appear to have been boldly and consistently carried out; and the text of this edition of 1849 is, in my view, very far superior to any which preceded it. The fact of my never having adopted it myself, will shew that I do not consider this praise to be in all cases deserved. The edition is very unequal in its various parts. His design grew on him as he advanced, and he did not re-write the earlier portion to correspond with the later. In the Epistles, he gave in full the authorities for the reading which he adopted, as well as those for that which he rejected: in the Gospels, *very rarely the latter*,—sometimes *neither*. Indeed the digest, in the early Gospels, was miserably meagre. Full one-third of the readings of D were omitted, as well as many others of importance. Compare only, e. g., the various readings of Matt. xii.

⁹ While this edition has been preparing, a portion of an 8th edition has been published, and has been consulted where it was available. It is by no means free from inaccuracies, both in the compilation and in the printing.

1—8 with those in Lachmann. And the same is true of almost every page. His adoption of readings was not always distinguished by watchfulness to detect trips of transcribers, as e.g. in John vi. 51, where the homœoteuton δόσω—δῶσω was obviously the first source of confusion : see also Luke xxiv. 51, 52. But, allowing for such imperfections, and for instances of carelessness such as are incident to all who undertake a work of this kind, I cannot but regard Tischendorf's 2nd edition as the most valuable contribution, at the time of its appearance, which had been yet made to the revision of the text of the New Testament. And I believe that all future texts arranged on critical principles, will be found to approach very closely to his. Such has been the case with my own, although in every instance of correction or re-arrangement I have been led, not by him, but as the careful reader may see, by the rules which he and I have followed in common. And it will be found by any who will take the trouble to compare our texts, that the differences between us are both numerous and important.

9. Tischendorf's *seventh* edition is a far larger work, and, on account of its many departures from the second and subsequent ones¹, requires special notice.

As far as regards uniformity of plan and execution, this edition is certainly superior to the second. The array of witnesses cited for and against the text adopted is every where as copious as circumstances would admit. But it may be doubted whether in point of text the later edition is any advance on the former. While professing the same critical principles as before, the Editor has involved himself far more in subjective speculations, the tendency of which has been to lead him away in very many instances from the safe path of the consensus of our most ancient evidence, into the defence of a speculative text, respecting which arbitrary opinion may be as strongly pronounced on one side as on the other. This habit has resulted in a going back in a number of passages to the received text : so much so, that the defenders of that text against ancient evidence have claimed this edition of Tischendorf's as a victory on their side². So that, on all sound critical principles, it must be regarded, as far as its text is concerned, as a retrogression, rather than an advance; since that of the edition of 1849.

¹ This term must, in Tischendorf's case, be taken with some qualification. His various editions do not represent successive deliberate recensitions of his text and digest, nor do they embrace the same design, as in most other works : but they are merely, for the most part, varying *forms* under which he has issued his text, with or without an abbreviated digest of various readings. Properly speaking, we have had but *three* complete *editions* from him : the first in 1841, the second in 1849, and the third in 1857-9. It may be mentioned, that in his *eighth* edition [1864 &c.], many places are conformed to the readings of the Codex Sinaiticus.

² So, e.g., Bp. Wordsworth, Preface to his Greek Testament, vol. i. p. xiv.

10. It is much to be regretted that in many particulars Tischendorf's digest should still present so many marks of inaccuracy ; and that, where not borne out by others, so little reliance can be placed upon its citations of versions and Fathers. This is the universal testimony of those who have taken the pains to compare his citations with the originals : and I can add to it from my own experience. When I have had occasion to search the works of a Father to discover the real bearing of a passage which has been obscured by being partially extracted in his notes, I have, at least as often as not, found that it ought not to have been alleged as evidence.

11. And the complaints made with regard to the versions are even more loud and general. The charges are made against Tischendorf, that he has referred very carelessly to the Curetonian Syriac : that in the case of the important Syriac version (Peshito) he relies on the Latin translation of Leusden and the very unsatisfactory edition of Schaaf : and it would appear certain from his silence (prolegg. edn. 7, p. xix) that he has neglected the much more important editions of Widmanstadt and Lee (see Tregelles, Horne's *Introd.* to N. T. vol. iv. p. 260). He has passed over in silence the edition of the Coptic (Memphitic) version of the Acts and Epistles by Dr. Paul Bötticher—which, though not perfectly satisfactory, should still not have been left unconsulted by a professed critical editor—and has relied on the very incorrect Latin of the older edition of Wilkins. Again, in the case of the Armenian version, he has trusted wholly to the incorrect and partial collations (Tregelles, *ib.* p. 311) which were made for the N. T. edited by Scholz. It is also not unjust to say, that I have been informed by a friend who has some knowledge of the original languages, that in the case of other versions, where Tregelles and Tischendorf differ in their statement of the readings adopted and the impressions given by an ancient version, the English Editor is commonly right, and the German Editor commonly wrong. Several of these defects appear to have been remedied in his eighth edition.

12. Still, with all these faults, Tischendorf's book is indispensable to the thorough biblical scholar. Its research, and accumulation of testimonies are wonderful, considering that they are the work of one man : and the digest contains what must necessarily form the materials for all future revisions of the N. T. text. It is all the more to be regretted that such a work should be disfigured by blemishes so considerable, and should not have been carefully kept free from those elements of untrustworthiness, which its Author was so ready to point out and insist on in his predecessor, Dr. Scholz.

13. In 1857, Dr. Tregelles published the first part of his edition of the Greek Testament, containing the Gospels of St. Matthew and St. Mark : and in 1861, the second part, containing the Gospels of St. Luke

and St. John. The ends which he proposes are thus stated in his introductory notice :—

I. To give the text of the New Testament on the authority of the ancient witnesses, MSS., and versions, with the aid of the earlier citations, so as to present, as far as possible, the text best attested in the earlier centuries.

II. To follow certain proofs when obtainable, which carry us as near as possible to the apostolic age.

III. So to give the various readings, as to make it clear what is the evidence on both sides : and always to give the whole of the testimony of the ancient MSS. (and of some which are later in date but old in text), of the versions as far as the seventh century, and the citations down to Eusebius inclusive.

In order to accomplish this end, Dr. Tregelles has himself spent much time on the labour of collating and re-collating, and has availed himself of trustworthy materials before collected by others.

14. It will be superfluous, to those who are acquainted with the character of Dr. Tregelles's previous biblical labours, to say that his work has been done with scrupulous fidelity and accuracy. And it is on this ground principally that his edition is so peculiarly valuable : that we every where are assured of the ground on which we stand ; and are not left to the fallacious influence of vast catalogues of authorities on which we know not whether we can fairly depend.

15. It was perhaps to be expected, that Dr. Tregelles, approaching biblical criticism from the side of faithful research and thorough assurance of his ground, should be somewhat more dependent than others on mere diplomatic evidence, and less alive to the necessity of judiciously estimating, and in some cases even putting aside, the evidence of our oldest MSS. And if Tischendorf has run into a fault on the side of speculative hypotheses as to the origin of readings found in those MSS., it must be confessed, that Tregelles has sometimes erred on the (certainly, far safer) side of scrupulous adherence to the mere literal evidence of the ancient MSS. I shall elsewhere try to shew, that to accept *merely* such literal evidence, is, in fact, to shut our eyes to very much of the *real evidence* which due study of the habits of the MSS., and consequent intelligent judgment *on* that literal testimony, might set before us³.

16. Believing this, I cannot concur with Dr. Tregelles in his view of the conclusion to be arrived at from the evidence in many disputed places. My reasons will be stated at length in the subsequent paragraphs. Meantime I would beg my readers to carry away in their

³ See below, parr. 38 ff.

minds the impression, not of my dissent from Dr. Tregelles in regard to such passages, but of my thorough concurrence with his principles on the whole, and of my great value for his biblical labours, and for the spirit of painstaking and accuracy, and reverence, which every where distinguishes them. My *personal* obligations to him in the preparation of this edition will be acknowledged under their proper heads⁴. No one among those interested in the elucidation of the sacred text can more heartily wish than I do, that he may have health and eyesight spared him to complete the important work which he has so faithfully and worthily begun.

17. It remains now that I should explain in detail the principles on which I have revised the text.

18. The text which I have adopted has been constructed by following in all ordinary cases the united or preponderating evidence of the most ancient authorities : in cases where the most ancient authorities do not agree nor preponderate, taking into account later evidence ; and in cases where the weight of diplomatic testimony is interfered with by adventitious circumstances (such as parallelism or the like), applying those principles of criticism which appear to furnish sound criteria of a spurious or genuine reading. The object of course is, in each case, *where evidence is divided*, to mount up, if possible, to the *original reading from which all the variations sprung* : in other words, to discover some word, or some arrangement, which shall account for the variations, but for which none of the variations will account.

19. The carrying out of this primary object will lead to several critical maxims, more or less applicable under varying circumstances. These have been for the most part so well detailed long ago by Griesbach, that I shall need no apology for transferring to my pages his important paragraphs on the subject :—

“1) *Brevior lectio*, nisi testium vetustorum et gravium auctoritate penitus destituatur, *preferenda est verbosiori*. Librarii enim multo proniores ad addendum fuerunt, quam ad omittendum. Consulto vix unquam prætermiserunt quicquam, addiderunt quam plurima : casu vero nonnulla quidem exciderunt, sed haud pauca etiam oculorum, aurium, memoriae, phantasiae ac judicii errore a scribis admissa, adjecta sunt textui. In primis vero brevior lectio, etiamsi testium auctoritate inferior sit altera, *preferenda est*—

- a) si simul durior, obscurior, ambigua, elliptica, hebraizans aut solœca est,
- b) si eadem res variis phrasibus in diversis codicibus expressa legitur,
- c) si vocabulorum ordo inconstans est et instabilis,

⁴ See below, in the list of MSS.

d) in pericoparum⁵ initiis,

e) si plenior lectio glossam seu interpretamentum sapit, vel parallelis locis ad verbum consonat, vel e lectionariis immigrasse videtur.

“Contra vero plenior lectionem breviori (nisi hanc multi et insignes tueantur testes) anteponimus—

a) si omissioni occasionem præbere potuerit ὁμοιοτέλετον,

β) si id quod omissum est, librariis videri potuit obscurum, durum, superfluum, insolens, paradoxum, pias aures offēdens, erroneum, aut locis parallelis repugnans,

γ) si ea quæ absunt, salvo sensu salvaque verborum structura abesse poterant, e quo genere sunt propositiones, quod vocant, incidentes, præsertim breviores, et alia, quorum defectum librarius relegens quæ scripserat haud facile animadvertēbat,

δ) si⁶ brevior lectio ingenio, stylo aut scopo auctoris minus conveniens est,

ε) si⁶ sensu prorsus caret,

ζ) si e locis parallelis aut e lectionariis eam irrepsisse probabile est.

“2) *Difficilior et obscurior lectio anteponenda est ei, in qua omnia tam plana sunt et extricata, ut librarius quisque facile intelligere ea potuerit.* Obscuritate vero et difficultate sua eæ potissimum indoctos librarios vexarunt lectiones—

a) quarum sensus absque penitiorē græcismi, hebraismi, historiæ, archæologiæ, &c. cognitione perspicī non facile poterant,

b) quibus admissis vel sententia, varii generis difficultatibus obstructa, verbis inesse, vel aptus membrorum orationis nexus dissolvi, vel argumentorum ab auctore ad confirmandam suam thesin prolatorum nervus incidi videbatur.

“3) *Durior lectio præferatur ei, qua posita, oratio suaviter leniterque fluit.* Durior autem est lectio elliptica, hebraizans, solœca, a loquendi usu græcis consueto abhorrens aut verborum sono aures offēdens.

“4) *Insolentior lectio potior est ea, qua nil insoliti continetur.* Vocabula ergo rariora, aut hac saltem significatione, quæ eo de quo quæritur loco admittenda esset, rarius usurpata, phrasesque ac verborum constructiones usu minus tritæ, præferantur vulgatoribus. Pro exquisitoribus enim librarii usitatoria cupide arripere, et in illorum locum

⁵ In the beginnings of the ecclesiastical portions we often find a word or a clause supplied,—the proper name of the agent or speaker, or the like.

⁶ Both these must be applied with caution: the first, because it is quite possible that an intelligent librarian might correct *to* the well-known expression of his author: the second, because that which on a mistaken conventional view of a passage, seems without sense, often acquires an admirable sense when the true context is discovered.

glossemata et interpretamenta (præsertim si margo aut loca parallela talia suppeditaient) substituere soliti sunt.

"5) *Lectiones minus emphaticæ*, nisi contextus et auctoris scopus emphasim postulent⁷, *propius ad generaliam scripturam accedant*, quam discrepantes ab ipsis lectiones quibus major vis inest aut inesse videtur. Erudituli enim librarii⁸, ut commentatores, emphases amabant ac captabant.

"6) *LECTIO, præ aliis sensum pietati* (præsertim monasticæ) *abundè aptum fundens, suspecta est*⁹.

"7) *Præferatur aliæ lectio cui sensus subest apparenter quidem falsus*, qui vero re penitus examinata verus esse deprehenditur.

"8) *Inter plures unius loci lectiones ea pro suspecta merito habetur, quæ orthodoxorum dogmatibus manifeste præ cæteris faciet*. Cum enim codices hodie superstites plerique, ne dicam omnes, exarati sint a monachis aliisque hominibus catholicorum partibus addictis, credibile non est, hos lectionem in codice, quem quisque exscriberet, obviam neglexisse ullam, qua catholicorum dogma aliquod luculenter confirmari aut hæresis fortiter jugulari posse videretur. Scimus enim, lectiones quas-cunque, etiam manifesto falsas, dummodo orthodoxorum placitis patrocinarentur, inde a tertii sæculi initio mordicus defensas seduloque propagatas, cæteras autem ejusdem loci lectiones, quæ dogmati ecclesiastico nil præsidii afferrent hæreticorum perfidiæ attributas temere fuisse¹.

"9) Cum scribæ proclives sint ad iterandas alieno loco vocabulorum et

⁷ But it is evident that this exception requires the utmost caution in its application.

⁸ "Librarios enim dicimus, et hic et alibi criticos simul ac colicum possessores intelligi volumus, qui in suis libris, e quibus alii deinceps exscripti sunt, vel ipsum textum immutarent, vel marginali saltem qualescunque suas animadversiones et emendationes illeverunt." (not. Griesb.)

⁹ Thus, e. g., in Rom. xiv. 17, where the kingdom of God is said to be not meat and drink, but δικαιοσύνη κ. εἰρήνη κ. χαρὰ ἐν πν. ἁγίῳ, the ms. 4 inserts after δικαιοσύνη, καὶ ἄσκησις. In some portions, such interpolations and corrections abound. Cf. as an example I Cor. vii. with the var. readd.

¹ This rule, sound in the main (and hardly to be cited, as Scrivener, p. 375, would wish me to do, without its concluding sentence), must be applied with the following discrimination:—If the passage is of such a nature, that, *whichever reading is adopted, the orthodox meaning is legitimate, but the adoption of the stronger orthodox reading is absolutely incompatible with the heretical meaning*,—then it is probable that *such stronger orthodox reading was the original*. For while the heretics would be certain to annul the expression offensive to them and substitute the weaker one, the orthodox, on the above hypothesis, would have originally no motive for alteration.—A case in point is the celebrated τὴν ἐκκλησίαν τοῦ θεοῦ, Acts xx. 28. Had θεοῦ been the original, it would have been certain to be altered by the heretics: had κυρίου been the original, no reason can be assigned why the orthodox should have tampered with it. It is probable therefore, as far as *this* consideration is involved (see note in loc.), that θεοῦ was the original word.

sententiarum terminationes easdem, quas modo scripsissent aut mox scribendas esse, præcurrentibus calamum oculis, præviderent, *lectiones ex ejusmodi rhythmī fallacia facillime explicandæ, nullius sunt pretii*².

- “10) Hisce ad peccandum illecebris similes sunt aliæ. Librarii, qui sententiam, antequam scribere eam inciperent, totam jam perlegissent, vel dum scriberent fugitivo oculo exemplum sibi propositum inspicerent, sæpe ex antecedentibus vel consequentibus literam, syllabam aut vocabulum perperam arripuerunt, novasque sic lectiones proeuderunt. Si v. c. duo vocabula vicina ab eadem syllaba vel litera inciperent, accidit haud raro, ut vel prius plane omitteretur, vel posteriori temere tribueretur, quod priori esset peculiare. Ejusmodi hallucinationes vix vitabit, qui libello paullo verbosiori exscribendo operam dat, nisi toto animo in hoc negotium incumbat: id quod pauci librarii fecisse videntur. Lectiones ergo, quæ ex hoc errorum fonte promanarunt, quantumvis vetustæ ac consequenter in complures libros transfusæ sint, recte rejiciuntur, præsertim si codices cæteroqui cognati ab hujus labis contagio puri deprehendantur³.
- “11) E pluribus ejusdem loci lectionibus *ea præstat, quæ velut media inter cæteras interjaret*; hoc est ea, quæ reliquarum omnium quasi stamina ita continet, ut, hæc tanquam primitiva admissa, facile appareat, quam ratione, seu potius quonam erroris genere, ex ipsa cæteræ omnes propullularint.
- “12) *Repudiantur lectiones glossam seu interpretamentum redolentes*, ejus generis interpolationes nullo negotio emunctioris naris criticus subolfaciet.
- “13) *Rejiciendas esse lectiones, e Patrum commentariis aut scholiis vetustis in textum inrectas*, magno consensu critici docent. (He proceeds at some length to caution against the promiscuous assumption of such corruptions in the earlier codices and versions from such sources.)
- “14) *Respuimus lectiones ortas primum in lectionariis*, quæ sapissime in anagnosmatum initiis ac interdum in clausulis etiam atque in medio contextu claritatis causa addunt, quod ex orationis serie sup-

² See a curious instance, among many others, of mechanical repetition of a phrase from association, 1 Cor. xiv. 18: and Rom. viii. 1.

³ The vast number and extent of mistakes of this kind are only known to those who have carefully observed the phenomena of the later and usually less regarded mss. There is hardly an opportunity presented by similar endings of words, of which the fertile genius of error has not availed itself. And even in our most ancient mss., these occur not unfrequently. A remarkable instance is found in A, 1 Cor. vi. 2—6, where because *ἐλαχίστων* ends ver. 2, and *ἀπίστων* ends ver. 6, the whole lying between is omitted, the transcriber's eye having passed on from the first *-ιστων* to the second; and another in B, Matt. xii. 46—48, where the whole ver. 47 is omitted between *καλεῖσαι* and *καλεῖσαι*.

plendum esset, resecantque vel immutant, quod, sejunctum ab antecedentibus aut consequentibus, vix satis recte intelligi posse videretur. (Similar cautions are here added against assuming this too promiscuously.)

“15) *Damnandæ sunt lectiones e latina versione in græcos libros invectæ.* (Cautions are here also inserted against the practice of the earlier critics, who if they found in the græco-latin mss. or even in those of high antiquity and value, a solitary reading agreeing with the Latin, hastily condemned that codex as latinizing.)”

20. Having reprinted for the use of students these excellent rules of Griesbach's, I must be contented to refer for their ampler illustration to the prefaces of his and other editions, especially that of the 7th Leipzig edition of Tischendorf, pp. xxvii ff.

21. It is mainly in accordance with these rules that my text has been arranged. Every various reading has been judged with reference to external manuscript authority and internal probability combined,—and that reading adopted, which on the whole seemed most likely to have stood in the original text. Such judgments are of course open to be questioned, and in many cases the reading will perhaps never be completely agreed on; but I do not know that this should deter successive editors from using all means in their power to arrive at a decision in each case, and conscientiously discharging their duty by the sacred text⁴.

22. The reader will expect to find a statement, how far, in the later Editions of the present volume, I have remained firm to the principles enunciated in the earlier ones, and how far increasing experience, and the labours of others, have modified the manner in which I have aimed at reaching the end above enounced.

23. The tendency of any change which time has brought about in my critical views, may be described as twofold: both branches being consistent and concurrent.

24. FIRST, I have become disposed, as research and comparison have gone on, to lay more and more weight on the evidence of our few most ancient mss. and versions, and less on that (in its present state at least) of the great array of later mss. which are so often paraded in digests as supporting or impugning the commonly received text.

25. It is but due from me to render a reason for an assertion apparently so much at variance with some passages in the Prolegomena to the Second Edition of this volume, and in the Prolegomena to the earlier Editions of Vol. II.

⁴ In this part of my work I have found of especial service the critical notices prefixed to each chapter in Meyer's Commentary, and the similar discussions of readings in the text of that of De Wette: and have consulted whatever else I have been able to find on the more important and celebrated varieties of reading.

I am still willing to endorse what was said there, Vol. II. ch. v. § i. par. 5 (Third Edition):—

“With regard to manuscript testimony, it has been my endeavour to *combine*, as far as possible, that furnished by the *later* mss. with that of the more ancient, and to give them, as well as the others, due weight in the determination of readings. The great thing required, in weighing the testimony of mss., is a knowledge of the habits of various classes of correctors and transcribers. Long before the date of our earliest ms., a systematic course of correction had begun, and there existed errors of transcription of considerable standing. The earlier those corrections or errors originated, the more extensively would they be spread among our present families of manuscripts, and the more likely are they to have found their way into the generally received text. Also, I need hardly say, the more difficult are they of detection. The only sure way to detect them, is by intimate acquaintance with the general phenomena of manuscripts, the cursive as well as the uncial. Such acquaintance will enable us at once to pronounce a reading to be spurious, which yet has a vast array of ms. authority in its favour: just because we know that it furnishes an instance of a correction or of an error commonly found in other places.”

26. But it is in the very course of applying this in practice, that difficulties have sprung up, of a nature so formidable, as to produce in me an oscillation back towards the purely diplomatic principle, as after all the only trustworthy one under our present circumstances.

27. For let us consider, the remarks above cited being taken as substantially correct, how we are to proceed. We find a certain number of mss. and versions respecting which our knowledge is definite and reliable: whose date we can determine within very narrow limits of deviation. So far, as to external evidence, we are safe. We cannot arrive by their means at the original sacred text, for the reasons stated in the paragraph above quoted: viz. because, before they were written and made, a course of correction, and a series of mistakes in transcribing, had taken place: but we can arrive at a result of which we know the value: we can ascertain, in the main, what was the text of the times to which that body of evidence belongs: and we can then, under safe caution, apply to that text the above canons of subjective criticism: of which application I shall speak by and by. We now come to the great mass of cursive mss., written in later ages. That some of these possibly may be transcripts of texts of at least as much value as those of our more ancient mss., hardly admits of a doubt: and in some few cases it has been ascertained that it is so. But in the great majority of cases, where are we now, as to definiteness of evidence? What do we know of the character of the texts which we are citing? Even supposing that our collations have been

thoroughly made, as in the case of the mss. examined by Mr. Scrivener, how can we be sure that many of our witnesses ought not to be reduced to one, as being mere transcripts of one and the same text? Here all is uncertainty; all is vague, and liable to wide mistake. In this field it is, that the strong assertions may be safely made, which we so constantly find in the pages of those who would uphold the received text at all hazards: who tell us again and again that "*four or five mss. only*" read this or that, and "*all the rest agree with the received text:*" when perhaps those "four or five" are just the consensus of our most ancient and venerable authorities, and "all the rest" may, for aught we know, be in many cases no more worthy to be heard in the matter, than so many separate printed copies of the present day.

28. The tendency of these remarks has been to shew, that though there may yet lie hid, among the mass of cursive mss., texts of great value and of independent ancient origin, we must be contented to take, as our basis of revision of the sacred text, such ancient texts as can, at each period of revision, be definitely pointed out to us; and we must not assume at random that because the mass *may* contain more of such, therefore it is to be regarded as made up of them. Future researches will very probably bring to light more such trustworthy witnesses: as this happens, let them be admitted into our list, as has been already done in the case of the mss. 1, 33, 69, and some others. And let the existence of any remarkable readings in the other cursive mss. be carefully noted, that their value and position may be by degrees ascertained. But it is high time that it should be acknowledged, with humility and ingenuousness, that we of this age, when sacred criticism is yet in its infancy, must be contented with a provisional text, founded on such data as are well assured and defined for us: and must leave it to other times, and more complete states of our manuscript evidence, to approximate closer and closer to what may be presumed to be our ultimate best text.

29. It is considerations such as these which have led me to banish from my digest the long processions of cursive mss. of which I have been speaking⁵: and to base my revision only on those witnesses respecting which I am able to speak with something like certainty.

30. SECONDLY, experience has brought about some change in my convictions with regard to the application of canons of subjective criticism to the consensus of ancient mss. In proportion as I have been led severely to examine, how far we can safely depend on such subjective considerations, I confess that the limits of their applicability have become narrowed. In very many cases, they may be made to tell with

⁵ The main reason for inserting the evidence of cursives has been, the fact of their supporting or illustrating readings found in one or two only of the uncial mss.

equal force either way. One critic adopts a reading because it is in accord with the usage of the sacred writer : another holds it, for this very reason, to have been a subsequent conformation of the text. One believes a particle to have been inserted to give completeness : another, to have been omitted as appearing superfluous.

Now doubtless the statement of such uncertainties as these will lead mere reviewers, and those who like them only skim the surface of the subject, to cast contempt on all application of subjective considerations. But such ought not to be its result, and will not be, on any critical mind. The limits of such application will become narrowed : but by that very contraction it will become safer and more certain. It is manifest that we ought, in every case where it seems to be called for, to look at and weigh both sides : where the probabilities appear to be balanced, we are bound, in fair dealing with the sacred text, to leave on the mind of the critical reader the impression of that equilibrium, and for the general reader, *who must be furnished with a text*, to give the ancient witnesses the benefit of the doubt :—where the preponderance appears to us to be clear (a matter which I will presently illustrate) against the ancient mss. and versions, we ought not to adhere stiffly and formally to diplomatic conformity, but boldly to reject them in this case, as we boldly follow them in others.

31. And as to this latter, I do not know that the difference between the principles of intelligent critics is very great. Certainly, as before remarked, Tischendorf, in his 7th edition, committed himself to subjective speculations of a vague and untrustworthy kind : but they were violations of his own principles. The difference with which I am mainly here concerned on this point, is that between the practice of Dr. Tregelles, and my own. In order to set this clearly before the reader, I will cite some of the principles which he has enounced in the Introductory Notice to his Greek Testament.

32. He says,

“(3.) If the reading of the ancient authorities in general is unanimous, there can be but little doubt that it should be followed, whatever may be the later testimonies : for it is most improbable that the independent testimony of early mss., versions, and Fathers, should accord with regard to something entirely groundless.”

And,

“(6.) The readings respecting which a judgment must be formed, are those where the *evidence* is really divided in such a way, that it is needful to enquire on which side the balance preponderates. In such cases, it is not enough to enumerate authorities : they must be examined point by point. OTHER THINGS BEING EQUAL, (a) an early citation will sometimes be *decisive*, especially if it is given in express terms. (b) Also if one reading accords with a parallel passage and

the other does not : (c) or if one introduces an amplification given elsewhere : (d) or if one seems to avoid a difficulty which the other does not : (e) or if there is *one* well-attested reading, and *several* others which may probably have been taken from it : (f) or if the one reading might be easily accounted for on principles connected with the known origin of variations ; in such cases it is not difficult, on the whole, to form a judgment as to what was probably the original reading. It is quite true that at times it may be very doubtful whether the quantity of direct evidence may not overbalance all modes of procedure derived from the application of a principle, and as to *which* of two seemingly conflicting considerations ought to have most weight."

33. Now with the whole of these statements I accord in the main, and it is only on a certain portion of frontier ground, so to speak, that I have any difference with Dr. Tregelles : on that namely which lies *between* the cases described in these two paragraphs of his. Where ancient evidence is *vastly preponderant* in favour of some reading, but at the same time we have very strong reasons for suspecting that reading, it is in these cases, which I am bound to say very seldom occur, that I sometimes feel bound to go one way and Dr. Tregelles goes the other.

34. There is one element, implied perhaps in his case (f), but not explicitly stated, which in such cases deserves more weight than he has given to it. It is this : the known habits of early copyists, and of the particular mss. with which we are dealing. All biblical critics know, that certain ways of writing, e. g. α for ε and vice versa, η for ε, ε for ι, υ for ο, &c., prevail to such an extent as to form a subject for discrimination, entirely separate from that of various readings. One ms. reads *εραπε*, another *ερεπα* : but we hardly as much as notice this at all⁶. We call it *itacism*, the name by which such *normal enormities* are known : and no further notice is taken of it. Of these Tregelles himself says, Horne, vol. iv. p. 51, "Such interchanges as these are frequent even in the oldest mss. extant : and their occurrence belongs rather to the head of orthography than to that of various readings in the proper sense of the term. In general, they may and ought to pass unnoticed : but when they happen to form an actual word it may require some consideration to determine *what* was the word intended. . . . The sense and meaning must determine : for the spelling has no authority at all between *εοται* and *εοτε*, *εχετε* and *εχεται*, and similar words. Even if every ms. should agree in one spelling, there would be no liberty taken by any who read the other : since these vowels and diphthongs are used indiscriminately."

⁶ I believe that on one occasion or other, specimens of all these 'monstra' will be found noticed in the digest ; but no point has been made of inserting them throughout.

35. Now there are *other variations* in our ancient MSS., not quite of the same character, but very nearly approximating to it, which ought whenever they occur, to be taken *cum grano salis*, bearing in mind the entire uncertainty whether they ought really to be reckoned as various readings or not.

36. To give but one instance, that of the convertible use of the long and short vowels. A reads ζορνν for ζωρνν Mark vi. 8; λαμβανωμεν for λαμβανομεν 1 John iii. 22 : B^N read εχωμεν for εχομεν Gal. vi. 10 : C reads ζησωμεν for ζησομεν Rom. vi. 2, and συνζησωμεν for -ομεν ib. 8 : D reads χειρων σχισμα γινεται Mark ii. 21 : AB read διωκομεν for διωκωμεν Rom. xiv. 19 : AC read εισερχωμεθα for -ομεθα Heb. iv. 3 : AD read προσηνέωμαι twice for -ομαι in 1 Cor. xiv. 15. Dr. Tregelles attempts (Horne, ut supra) to clear the most ancient MSS. from the charge of this confusion : but in vain ; they are amenable to it in common with, though not to such an extent as, the later ones.

37. With these facts before us we come to such a reading as the εχωμεν of Rom. v. 1. Here we have certainly not one or two ancient MSS., but the consensus of all, together with the oldest versions and Fathers. And I own to having been so far shaken in the trustworthiness of subjectivities, that in the Fourth Edition of my Second Volume, I edited εχωμεν, as matter of strict duty. But I feel that my confidence in it, as the original word of St. Paul, was very much diminished owing to the practice of the MSS. of interchanging ο and ω.

38. But let us descend from this almost irrefragable diplomatic ground to the far more common case, where perhaps, first-rate evidence being but scanty to begin with, all that exists in the particular case presents just such a reading as the mistakes or corrections of copyists are constantly bringing before us : where, without that balance of evidence which Tregelles seems to require as the condition for the exercise of critical judgment, some one of his six considerations might in most minds carry conviction as to the original reading ; are we to abstain, in such a case, from sitting in judgment on the reading, and on the authority of two, or even but one, of our early uncials, to carry into our text what we are all but sure is not part of it, or leave out of it that which we are nearly certain belongs to it ?

39. The question which I have just asked applies to the majority of passages where my readings differ from those of Dr. Tregelles. It would lead us too far, in these prolegomena, to examine them one by one ; but if the reader, who follows my text and digest, notes the passages where I have been led, not by the weight of ancient external testimony, but by some one of the above-stated principles which seems to me to establish the text in spite of it, he may be nearly sure that in those Tregelles and I diverge.

40. The principal matter in which our great MSS. are at fault in
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the three Gospels, is, the piecing one Gospel from another in parallel places. The observation of a close student of the text will not fail to convince him, without "assuming that in every passage where there is variety of reading, the probability that two Evangelists did not use the same words exceeds all other probabilities⁷," that in even the earliest mss. there has been constant tampering with the text of one Gospel to conform it to that of another. And surely, such being a patent fact, nothing can justify us in lending ourselves to sanction such a practice by adopting it in our text, nor ought we to follow the multitude, whether it be of moderns or of ancients, in thus doing evil; but, even with the possibility of mistake in judgment, to avoid the almost certainty of mistake in fact. These cases require a discrimination which we can hardly expect in any critic to be faultless: but I submit that they *do peremptorily* require it; and I cannot believe that it will be found entirely wanting to those who with the human appliances of study of the sacred text, and ripened caution, unite that spirit of conscientious reverence, without which all biblical labour is in vain.

41. It remains that I should say something of the principles of recension of the text enounced and defended by Mr. Scrivener, in his edition of the Codex Augiensis, and now more elaborately in his "Introduction to the Criticism of the N. T."

42. From what has preceded, it will be clearly seen that I cannot consent to the course which he would prescribe for us, that of seeking our readings from the later uncials, supported as they usually are by the mass of cursive mss.: for to this his practice really amounts, after all the explanation which he has given of it in the work last cited. Nor can I conceive a time when examinations of texts, whose character is now latent, should lead scholars to such a procedure. For what right have we to set virtually aside these two wonderful facts: First, *the agreement in the main of our oldest uncials, at the distance of one or two centuries*,—of which, owing probably to the results of persecution, we have no manuscript remains,—*with the citations of the primitive Fathers, and with the earliest versions?* I say, the agreement *in the main*: for Mr.

⁷ So Mr. Hort, in an able notice of Tischendorf and Tregelles in the Journal of Philology for March, 1858, expresses himself, charging us with making the assumption. But surely this is not quite fair. We do not *assume* this, *all other things being equal*; but we are led to *conclude this to have been so in the particular case*, other things being *unequal*,—e.g. where one Gospel is undisputed in the use of some particular word or phrase, and where in the parallel place in the others this word or phrase is found as the reading of one or more (perhaps all that happen to be present, in case of defect of one or more) of our great mss., against the concurrence of the later uncials. It is obvious that in such a case as this we make no assumption such as that with which Mr. Hort charges us.

Serivener's instances of discrepancy⁸ are in vain used by him to produce an impression, which we know would be contrary to the fact in the majority of instances⁹.

43. Secondly, *the very general concurrence of the character of text of our earliest mss., versions, and Fathers, with that text which the soundest critical principles lead us to adopt.* This surely invests the authority of those early witnesses with a claim upon us which can never be set aside: whereas on the other hand, the fact, that the character of the text generally received, depending as it does in the main on our later uncials and on the mass of the cursive mss., instances so much more frequently the violation of sound critical principles, does seem to me to detract from the weight of those later witnesses in a measure which no mere concurrence of numbers can ever fill up.

44. If this were reversed; if we found, the earlier we mounted up, the Gospels more conformed, instead of more divergent; easy readings abounding instead of difficult ones; if we found that the text at present received differed from that of the early ages in being more harsh, more apparently discrepant from itself, more difficult and startling: then indeed we should have good reason to cling pertinaciously to it, and to believe, in spite of history, that the vigilance of the Church over the sacred word had been ever on the increase, at a period in her history when all her other graces were on the decline: then we should be compelled to take as truth the plaint of the old tragedian, ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί¹, and to accept for once the prodigy, that "the further from the source the clearer the stream." The fact that all this is undeniably the other way; that the process by which the present received text has been attained has been that of crumbling down salient points, softening irregularities, conforming differences, favouring prevalent doctrines²,—forms what will ever prove to me an insuperable

⁸ Mr. Serivener, no doubt without designed unfairness, but very unfortunately, chose for his field of comparison the Gospel of St. Mark, in which we have not the Curetonian Syriac, on the testimony of which Tregelles very much relies.

⁹ It would be impossible here to range over such a number of examples as would prove this to the reader. But Mr. Serivener himself furnishes a comment which may at least tend to relax the stringency of his own conclusion from those which he adduces: "I am fully aware that in a field so wide as the criticism of the N. T., those who dexterously select their examples may prove just what they will." It is true he has avoided the imputation of "dexterous selection" in those now brought forward by him (Introduct. &c. pp. 401-2): but may not almost the same be said of any limited selection of examples as set against the great prevailing currents of manuscript evidence? The dissidence of ancient testimony is, I own, more valuable to me than the concurrence of that which is later. The study of the various readings in parallel places in the Gospels will, I should imagine, bring most minds to the same conclusion.

¹ Eur. Med. 414.

² Mr. Serivener says (Introduct. p. 406), "I am sorry he should think it right to add,

barrier against accepting the principles so ably advocated by Mr. Scrivener.

45. Of course it will be inferred that still less can I accede to the principles of recension enounced by another school of critics, e. g. by a writer in a number of the British Quarterly. I need but mention these principles by way of illustrating by antagonism those which I believe more and more to be the only sound ones. They seem to be nearly as follows :

1. That the received text requires alteration in comparatively few passages.
2. That in making alterations, the earlier mss. should have much less authority yielded to them than critical editors have hitherto assigned.
3. That the *context* ought to have great weight in determining the true reading.
4. That ancient versions, Fathers, and such known facts as corruption from parallel passages, should only be used in subordination to the mass of mss. and considerations derived from the context.

46. In fact, to dwell but on one point here put forward, the consideration of the "*context*" is the very last that should be allowed by a critic to be present in his mind as an element of his judgment. I do not say that in some extreme cases it may not have to be introduced, as perhaps (but I should now speak doubtfully even in this case) in Rom. v. 1, where there are so many confusing considerations arising from the habits of the mss. : but certainly we may say, that it is by this very consideration of the context, and of N. T. usage, that our deteriorated Textus Receptus has in many instances arisen³, and that the general

'favouring prevalent doctrines.' Why should any one be backward in stating that which is a notorious fact?" Mr. S.'s two next pages are very instructive as to the difference in view between him and myself as regards the dissidence of ancient, and concurrence of later evidence. The challenge which he there throws out to me, to "illustrate the next edition of my text of the Gospels with a further accession of various readings from the best cursive codices," is one which I of all men should be most ready to accept, if, on the one hand, my digest were to be taken for more than a compendium of various readings : and if, on the other, I could find that the character of the text of the various cursives had been sufficiently studied to be accurately ascertained.

³ See two notable instances of these, 1) in a note of Dr. Bloomfield's on John vi. 69—where the ancient reading *ἅγιος* is rejected, because the expression *ἅγιος τοῦ θεοῦ* does not elsewhere occur except in the confession of the *dæmoniacks*, and *χριστός, ὁ υἱὸς τοῦ θεοῦ* frequently occurs in the N. T. (!) A purer piece of arbitrary subjectivity can hardly be imagined. And 2) in Bp. Wordsworth's note in loc., in which he retains *τοῦ ζῶντος* in the text, against BCDL (A being deficient, which he does not state) 1. 33, all the old latin versions except *ff*₂, the vulg. copt. arm. Cyr. al., as being "*very expressive and relevant to this place in connexion with ῥήματα ζωῆς, ver. 68.*"

adoption of it as a critical gnomon would be the worst imaginable retrograde step in sacred criticism.

47. I am very anxious, in concluding this section, not to leave the impression on the reader that my present text differs from the former ones, or from those of Tischendorf and Tregelles, *more than is really the case*. In fact, with regard to the principles which regulate the decision in by far the greater number of differing readings, we are all in accord. It is but seldom, in most parts of the N. T., that those passages occur where our reasons of divergence come into play. And the same caution should be carried yet further. When it is objected by such writers as the critic in the British Quarterly, that "the texts in the modern critical editions are not even substantially the same," let the reader not hastily take this for granted, but carefully examine for himself how far it is true. He will find, that while in some passages differing views as to the comparative value of mere diplomatic evidence and of subjective considerations have led modern critical editors to different results, in the great mass of cases they are in accord. And let him hence learn to estimate the real gain which has accrued to our knowledge of the sacred text from that modern criticism which it is now becoming the fashion to despise : the positive progress which has been made in all those places where the ancient mss. are unanimous against our received text : and the more satisfactory state of our knowledge by means of more collations, and the exercise of critical judgment, even in those places where the true reading is, and perhaps must ever remain, a matter of doubt.

48. It now remains to give a brief account of the *method of spelling* adopted in the text which I have edited. It has been taken, like the text itself, from the testimony of our most ancient existing mss.

The following table is intended to bring into one view the main outlines of the course pursued in this volume, and to aid in freeing the digest as far as possible from all purely orthographical details :—

ἀλειῖς, Mark i. 16, 17, AB¹[C also in 17]. (ἀλειῖς has been retained in Matt. iv. 18, 19 (αλειῖς B¹(since ascertained) C^N¹) and Luke v. 2 (αλειῖς ACQ^N¹). In Mark i. 16, C def.; **N** has αλειῖς ver 16, αλειῖς ver 17.)

ἀλλ' for **ἀλλά** (or *vice versa*). Whenever weighty testimony necessitates a change in the ordinary text, the chief witnesses for the form adopted are given as briefly as possible in the digest *ad loc.* Similarly with all other cases of elision or non-elision.

ἀνάγαιον ABCD[PR]**N**. (Mark xiv. 15 : Luke xxii. 12.)

ἀνάπειρος AB¹DR**N**. (Luke xiv. 13, 21.)

ἀντιπέρα ABDR**EN**. (Luke viii. 26.)

ἀποκτένων AC, and sometimes DR**N**.

βαθέως ABCDR**N**. (Luke xxiv. 1.)

βαλλάντιον ABD**N**, supported also by CQT**E**.

βεελεβούλ ACDR (Luke xi. 15, &c.), also **N** in Mark iii. 22. Elsewhere **N** reads **βεεζεβουλ** with B.

βοανηγές ABC**N**. (Mark iii. 17.)

Βοός, Luke iii. 32, ABDN^{3a} and C(def. in Luke) Matt. But we read Βοῒς with BN in Matt. i. 5.

Γεθησημανεῖ (-νει) ABCDN. (Matt. xxvi. 36 : Mark xiv. 32.)

γένημα ABCDN. (Compare under Ἰωανάν below. Similarly ρ for pp, e.g. ἐριμμένοι B¹CN, Matt. ix. 36 : ἐράπισαν ABCDZN, Matt. xxvi. 67 ; προσέρηξεν (not edited) BDN¹, Luke vi. 48 ; and B¹ has παρησία Mark viii. 32, διαρήξας Mark xiv. 63, *et similia*.)

Δαυεῖδ ABCDN. So also L^{TE} of Gosp., E of Acts, and (always) D of Epistles. The abbreviated form δαδ is exclusively used in FKN P[also P of Acts Epp. Apoc.] QRUXZΓΔ[Π] 33. 69 ; it is also found in ACEGHLMAΞN I, E of Acts, F of Epistles. The word is found at full length in BD always ; in A, Luke iii. 31 ; in C, Heb. iv. 7 ; in N, Matt. i. 6. See Tregelles' digest on Luke iii. 31, from which this is partly taken. Δαυῖδ is read in B²EMVΓA, and in F of Epistles ; but Δαυεῖδ is supported by overwhelming manuscript authority and is the form adopted by Lachmann, Tischdf., Tregelles, and Westcott.

ἐδύνατο and ἡδύνατο. The best mss. have the one almost as often as the other. When a consensus of mss. leads to a form different from that found in the *textus receptus* the authority for our text is given in the digest.

[-ει- and -ι-. See under Δευεί.]

εἰλικωμένος ABDPN, Luke xvi. 20. (Cf. ἀνάπειρος.)

ἐκατοντάρχης BCN¹, Matt. viii. 13. (AD def.) But ἐκατόνταρχος Matt. viii. 5, 8 (read by BC notwithstanding the -χη in ver 13) ; xxvii. 54 (-χης DN) ; Luke vii. 6 (-χης BL) ; xxiii. 47 (-χης BN¹).

Ἐλίσαιος ABDN, Luke iv. 27. (Cf. γένημα, above.)

ἐνατος ABCDN. But in Matt. xxvii. 46 [and xx. 5] D has *εννατ.*, in ver 45 *ενат.* (*ἐνενήκοντα* is also read in BDN [and all the other uncials]. Cf. γένημα.)

ἐνεκα BZN, Matt. xix. 5. But elsewhere in Gosp. *ἐνεκεν* is retained. Except Luke vi. 22, where most agree in *ἐνεκα* ; and *ἐνεκεν* Luke iv. 18, in which the uncials agree. (B has *ενεκα* in Matt. v. 10, 11 : Mark xiii. 9 ; —[DN in Matt. xix. 29 ; —] D, in Mark x. 29 : Luke xxi. 12. BN have *εινεκεν* Luke xviii. 29.)

ἐπροφήτευσα B¹CD [L(exc Matt. xi. 13) T_cZ] N[exc Luke i. 67, N^{3a}], and sometimes A. *ἐραυνάν* B¹N, John v. 39 al.

ἐρρήθη B^b D. (AC def. in Matt. v. 21, 27, 31, 33, 38, 43.) In Rom. ix. 12, 26 AB¹ have *ἐρρέθη*, and so also Cod. Clarom. l. m.,—and N throughout (Rev. vi. 11, *ἐρέθη*).

ἐσθεν BN in Mark i. 6 ; BD in Luke vii. 33 ; x. 7 ; xxii. 30. In other places *ἐσθίειν* as rec.

εὐδόκησα and ἡδόκησα ; εὐλόγησα and ἡλόγησα ; εὕρισκον and ἡύρισκον ; *et similia*, treated as *ἐδύνατο* and *ἡδύνατο*, *q. v.*

εὐθύς, BCN every where in Mark (except i. 18 ; where, however, LN have *εὐθύς*).

ἐχθές, John iv. 52, AB¹CDN.

ἡρώτουν, Matt. xv. 23, BCDN. (So also CN in Mark iv. 10, where ABD and the text have *-των*.)

Ἱεροσόλυμα, Mark xi. 1, BCDN. This is the form used in all other places in Matt., Mark, and John (Gosp.), except Matt. xxiii. 37, where there is clearly special reason for the Hebrew form found alike in the ancient mss. and in the ordinary text.

Ἱερουσαλήμ, Luke xviii. 31, BDRN. This is the form found in all places in Luke (Gosp.) except ii. 22 ; xix. 28 (Ἱερουσαλημ D) ; xxiii. 7.

Ἰωανάν (for Ἰωαννά) AB N-corr¹⁻³, Luke iii. 27 (N¹ *ιωναν*, C def., D has a different genealogy). Similarly B generally reads Ἰωάνης, which Tregelles has edited : so does N-corr¹ in Mark xiii. 3, N¹ in Luke i. 13. But B has Ἰωάννης Luke i. 60, 63

[^b Tischdf. gives *ἐρρέθη* as the reading of B¹, taking the correction to *ἐρρήθη* as made sometimes appy by his B² (= our B¹-corr), sometimes by B³ (= our B²).]

[and B¹ (Tischdf.) ib. ver 13]: Acts iv. 6, 13, 19, where Vercellone (similarly Tischdf.) states expressly, "*ita cod. cum duplici ν.*" In the other great mss. the double *ν* holds its ground.

κάγώ, κάμοι, κάμέ, κάν, κάκεϊ, κάκεϊθεν, κάκεϊνος, or their respective uncontracted forms, edited according to the preponderance of the early testimony briefly given in the digest. Variation only noticed when this consensus differs from the *textus receptus*.

Καφαρναούμ BD[RT]ZN [also in C Luke x. 15; John iv. 46, vi. 59; C¹ Luke vii. 1]. (The received Καπερ. is found in A C[sometimes] NP.)

κράβαττος ABCD, so **κ** in Acts v. 15. (B¹ has κραββατος (not as Tischdf.) in Mark ii. 9, 11, 12, and only there; κραβαττος in ver. 4; also in Mark vi., John v. &c. In Mark ii. vi. and John v., **κ** has κραβακτον: so **κ**¹ in Acts ix.)

λεγιών BDN¹. So also C in Mark v. 9, but in v. 15 -ει; -ει- has been retained in this edition in Matt. xxvi. 53: Luke viii. 30. λεγειων is the form in D Matt. xxvi. 53: in the mss. ει and ι are constantly confounded; this is therefore equivalent to λεγιών, as λεγαιων (D², Luke viii. 30; so B¹(perhaps) **κ**^{3a}) is to λεγών.

Λευεί AB^κ, Luke iii. 29. Similarly Λευεί Heb. vii. 5 (BCD¹**κ**); Λευέις Heb. vii. 9 (BC¹**κ**³), Luke v. 27, 29 (ABC (D[-ει]) R**κ****κ**); Λευείτης Luke x. 32 (BD), John i. 19 (B^κ); Λευεϊτικός Heb. vii. 11 (BD^κ). In all places B has -ει-, but as it is certainly a special characteristic of B to substitute ει for ι (e.g. γεινομαι, γεινωσχω, κρεινω, μεισω, τειμω), it has not been followed in Λευεί or Λευέις (except when further supported, as above), Ηλειας, Ιερειχω, Γαλειλαια, Ελεισαβετ. It is fair to remark that ει is not *invariably* found in B, e.g. κρινῶ is spelt with ι; κρίνω, with ει: we find also (and have edited) Ἐξεκίας, Ζαχαρίας, Ἀβιά, Ἱερεμίας, Ἰεχονίας, Δυσανίας. The tendency in C was rather to substitute ι for ει; but in Matt. xxviii. 3, we have ventured to reject εἶδα though supported by ABCD **κ**-corr¹, and in Mark i. 5 Ἰεροσολυμείται (ABDN^κ). There is no doubt that some names should be written with ει which it has been customary to spell with ι, but about many others there is an uncertainty which it has been thought best that the text of this edition should reflect. The following names, occurring for the most part in the genealogies of Matt. i. and Luke iii., have been edited with -ει-: —Ἀρμεναδάβ B (Matt. i. 4, D def.) D (Luke iii. 33, an omission in B), Ἐσλεί AB^κ, Ἡλεί AB^κ, Ἰωσείας B¹DN¹, Μελχεί AB^κ, Νηρεί AB^κ, Νινευείται ABC(D)**κ**, in Matt. xii. 41 (but Νινευίται Luke xi. 30, with AC against **κ**, D omitting the ver.), Ὁσείας BD, Χοραζέιν ABC**κ**.

λήμψομαι ABCDNQRT[Θ]**κ**. So also in all compounds. Similarly ἀνάλημψις ABCDN (Luke ix. 51), λήμψις ABD¹**κ** (Phil. iv. 15, C def.)

Μαριάμ and Μαρία. The leading mss. do not seem to be uniform in their practice. All agree in Μαριάμ Luke i. 27, and in making the genitive case Μαρίας (it occurs 7 times). In the dative, there is no reason to depart from the received reading Μαριάμ Luke ii. 5 (D alone reading Μαρία), Μαρία τῇ Μαγδ. Mark xvi. 9 (C has Μαριάμ). In the accusative, there is sufficient authority throughout the Gospels for editing Μαριάμ; rejecting the received Μαρίαν in John xi., on the authority of BC, and sometimes A: but Μαρίαν is read in B Matt. i. 20; in D, Luke ii. 16; and in ABC, Rom. xvi. 6. (For variations between μ and ν, compare Ἰωάνμ and Καινám (Luke iii. 30, 36) where μ has been edited with **κ**: similarly in ver. 27 for Ἰωανάν, Ἰωανám is read in **κ**.)

Μαθθαῖος B¹D, and, in Matt. ix. 9 and Luke vi. 15, **κ**. This form has been adopted by Lachmann, Tischdf., and Tregelles. The received Μαθ. is supported by AC &c., and, in Mark iii. 18, by **κ**. Similarly Μαθάν (Matt. i.) and Μαθαάτ in Luke iii. 29, but Μαθαάτ (so even B) in Luke iii. 24.

μαχαίρη, Matt. xxvi. 52 (AB¹**κ****κ**), Luke xxii. 49 (B¹DT**κ**). Similarly πλημύρης B¹**κ** (Luke vi. 48).

Μωϋσής B[not Luke xvi. 31; John ix. 28] D[not Luke xxiv. 27] and, at least sometimes, R^{EN}; so also occasionally A (Rev. xv. 3) C ([Luke v. 14, ix. 30; John i. 17;] Heb. iii. 2, 5). In the dative Μωυσει is the form generally found in BDN, but B¹CN have -ση in Mark ix. 4. The accusative occurs only once in the Gospels (Luke xvi. 29), and there all the uncials agree in the received termination -σεα. In the Acts and Epistles (4 places), however, there seems to be a similar agreement in favour of -σην.

ν ἐφελκυστικόν uniformly added, except where manuscript testimony is overwhelming against it.

Ναζαρέθ, Ναζαρέτ, and Ναζαρά. Some of the second and third-rate uncials have adopted *one form throughout*: thus L always has Ναζαρετ; and H^{MU}VA, Ναζαρεθ. But in our earliest and best mss. we find no such artificial uniformity. A has Ναζαρατ 4 times, Ναζαραθ twice, and Ναζαρετ 3 times; B, Ναζαρετ 6 times (besides 3 times *secunda manu*), Ναζαρεθ 4 times, and Ναζαρα twice; C, Ναζαραθ 3 times, and Ναζαρεθ 4 times; E, Ναζαρετ, Ναζαρεθ, and Ναζαρα, each once; N, Ναζαρετ 6 times, Ναζαρεθ 4 times, and Ναζαρα once (besides once *secunda manu*); D, however, has Ναζαρεθ 7 times, Ναζαρετ and Ναζαρεδ each once. We have then four or five forms, each of which has strong claims to be considered as the ancient or even the original reading in one or other of the twelve passages in which the word occurs. In Acts x. 38 and Matt. xxi. 11 we have no difficulty in adopting Ναζαρέθ: in the former case on the authority of BCDE^N against AGH, and in the latter on that of BCDX^N &c. against FGL[MNS]Γ. With as little hesitation we are bound to accept Ναζαρέτ in John i. 46, 47, with ABLX^N against EFGH^{MU}VA[KSΓ(Δ)Π]. In Matt. iv. 13, a third form, Ναζαρά, establishes itself, on the authority of B¹Z^N 33 Orig., supported as they are by B¹E^N in Luke iv. 16, lat-ε in John i. 46, and Eus. (teste Scholz) in Matt. ii. 23: see also Griesbach's fourth Canon. In Luke ii. 39, 51, the agreement of B¹ with D &c., confirmed in ver. 39 by E, establishes the form Ναζαρέθ (B²^N however reading Ναζαρετ). The five remaining cases admit of considerable doubt, and in fact it is almost impossible to come to any steady decision upon them: for in Matt. ii. 23, Ναζαρεθ is supported by C &c., Ναζαρετ being the reading of B(sic) DL^N; in Mark i. 9 Ναζαρετ is supported by BLFAN, Ναζαρατ by AP, and Ναζαρεθ by DFHK^{MU}VΠ; in Luke i. 26, we have BN for Ναζαρετ, C for Ναζαρεθ, and A for Ναζαραθ; in Luke ii. 4 Ναζαρετ is supported by BEKL^E, Ναζαρεθ by DFGH^{MU}ΓAN, and Ναζαραθ by ACA; lastly, in Luke iv. 16, we have every variety—A has Ναζαρατ; B²KL, Ναζαρετ; EFGH^{MU}VΓA, Ναζαρεθ; Δ, Ναζαραθ; D, Ναζαρεδ; and B¹(Tischdf., expr.) EN, Ναζαρα,—which last ought to be read. (We may mention here that Γεννησαρέτ, though it only occurs three times, and then with preponderating authority for the usual form, is still, in one or two uncial mss., varied in a manner similar to Ναζαρέτ. Thus we find Γεννησαρεθ, Γεννησαρατ, Γεννησαρεδ (D, Luke v. 1), and even (in D¹ [so also latt Syr syr-cu, Matt. xiv. 34; Syr syr-jer Luke v. 1]) Γεννησαρ.)

Ναιμάν ABC(D)^N, Luke iv. 27.

οὕτως before a consonant, edited uniformly. So, but with occasional exceptions, ABCD^N &c.

παραδοί, e. g. Mark iv. 29 BDN¹. Similarly γνοί, e. g. Mark v. 43 ABD.

πεῖν B¹CD(N), John iv. 7, 9, 10. (N has πιν, so A ver. 9.)

πραῦς BCD^N. Similarly πραῦτης in the Epistles.

ῥαββεί ABCD^N, Mark ix. 5; xi. 21 [not A]; xiv. 45. But ῥαββί retained in all other places, though in most, if not all, BN read ραββει.

ῥαββουνί ABCN and all other uncials (Mark x. 51 and (rec. also) John xx. 16). (B has -νει.)

Σολομῶνος (Gospels) BDEN¹ and sometimes AC. Similarly Σολομῶνα.

σπεκουλάτορα AB(D)N &c. (Mark vi. 27, C def.)

συνζητεῖν AB¹CDN. Adopted by Lachmann, Tischendorf, and Tregelles. (But in the following cases the ordinary form has been retained : ἐγκακεῖν,—ενκ- AB¹DQN (Luke xviii. 1, C def.); παλιγγενεσία,—παλιγγ- B¹CDZN Matt. xix. 28; συγκαθῆσθαι,—συνκ- AB¹CPN (Mark xiv. 54, *var. lect.* in D); συγκαλεῖν,—συνκ- DN and sometimes ABC; συλλαλεῖν,—συνλ- BD N(*var. lect.* in Mark ix. 4) and, twice, C (συλλ. A and, once, C); συμμαθητής,—συνμ- A B¹(Tischdf.) CDN John xi. 16. συλλαμβάνειν holds its ground in B,—συλλ- is read 11 times, συνλ- only once (Phil. iv. 3, where 2. m. has συλλ-); in N συλλ- is read 10 times, συνλ- twice (Luke v. 7: Phil. iv. 3). The same is the case with συλλέγειν: συλλ- all 7 times in B, 6 times in N (συνλ- N in Luke vi. 44, D in Matt. xiii., the only place in that ms. where the word occurs).

συνλυπεῖσθαι B¹CDAN. (Mark iii. 5.)

συνπαραγίνεσθαι AB¹CDPQRN. (Luke xxiii. 48.)

συνπνίγειν AB¹CDN.

συνπορεύεσθαι AB¹CN. (Mark x. 1, *var. lect.* in D.)

συνσταυροῦν AB¹N. (Matt. xxvii. 44 (C def., D *var. lect.*); John xix. 32 (CD def.))

ταμείον BDN (-μιον DN), Matt. vi. 6. (All agree in this form in the 3 other passages.)

τεσσαράκοντα AB¹CPN. (C contains only one of the 4 places (Matt. iv. 2) in the Gospels in which the word is found.) But τέσσαρες in B throughout the Gospels; τεσσερες in N (John xi. 17; xix. 23); τεσσαρ- 5 times in A, τεσσερα once (John xix. 23). So also ἐκαθερίσθη has been edited in Mark i. 42 with A B¹(sic) C; but ἐκαθαρίσθη in the 7 other places, in 6 of which B has -θαρ-, in Matt. viii. 3 -θερ-, 1. m. **χροοφιλέτης** ABDI_cPREN. (Luke vii. 41; xvi. 5. C def. in both.)

49. The conflicting claims of ἄν and ἑάν have in general more the character of various readings than of mere orthographical variations. But the habit of B and many other mss., and also of the printed text from the *Textus Receptus* to that of the present volume, brings before us many cases in which ἑάν must be looked upon merely as a popular corruption for ἄν. The following is a list of certain of these, compiled by Kuenen and Cobet (*N. T. ad fidem Cod. Vat. præs. p. lxxiii*), in which B has εαν. Matt. v. 19 (once); xi. 27; xii. 32 (once)*; xv. 5 (once); xvi. 19 (once), 25*; xviii. 5, 18 (once), 19; xx. 4; xxii. 9*; xxiv. 28; xxvi. 13; Mark iii. 28*; vi. 10; viii. 35 (once)*; x. 35; xiii. 11; xiv. 9*: Luke vii. 23; ix. 48 (once), 57*; xvii. 33 (once)*; Acts ii. 21*; viii. 19. On looking out these places in critical editions, we find that in every one of them D has αν. In those marked with an asterisk the text of this edition differs from the received. In the rest, the received, as well as our text, has the form found in B. The other instances in the Gospels and Acts included in Cobet's list are:—Matt. viii. 19, where, D being deficient, there seems to be no variation from the reading ἑάν; and Luke x. 35, where B stands alone.

50. One other matter, referred in the digest to the Prolegomena, must be treated of here. We have to decide in some way or other between the readings Γαδαρηνων, Γερασσηνων, and Γεργεσηνων in the parallel passages of the three synoptical Evangelists (Matt. viii. 28; Mark v. 1; Luke viii. 26, 37). There being strong ancient evidence for each of these words,

and each occurring in all three Gospels, how are we to find out which of them belongs properly to any one of the three? The ancient versions are here of little assistance: for Syr syr-text uniformly adopt Γαδαρηνων; latt, Γερασηνων; copt ath arm, Γεργεσηνων. We have endeavoured then to assign the proper reading to each Gospel by weighing ms. against ms. in the light of the principle called ‘corruption from parallel passages.’ In *St. Matthew*, we have BC¹ (Σ¹ Γαζαρ-) for Γαδαρηνων; against D for Γερασηνων (A being here defective), and we therefore adopt Γαδαρηνων. Again in *St. Luke*, we have Γερασηνων, supported by BC¹D; against Γαδαρηνων, which is the reading of AR &c., and Γεργεσηνων which is read by Σ &c.; we therefore place Γερασηνων in the text of *St. Luke*. Lastly, in *St. Mark’s Gospel*, we find that BDΣ¹ are arrayed against AC; the former supporting Γερασηνων, which we have already accepted as *St. Luke’s* word, the latter supporting Γαδαρηνων, which seems to be the right reading in *St. Matthew*. Σ alone seems to keep a distinction between the Gospels:—Matt. Γαζαρ-, Mark Γερασ-, Luke Γεργεσ-; but Σ^{2a} has reduced all to a level by reading Γεργεσ- in Matt. and Mark,—though he strangely puts Γαδαρ- in Luke viii. 37, restoring however the original text. What is to be done in this division of the best mss., joined as it is to the high probability that there has been corruption in C from || Matt., in BD from || Luke? At this juncture, the second-rate mss. come to our aid, supported by other considerations of importance: Δ reads Γαδαρηνων in *St. Matt.*, Γαδαρηνων in *St. Luke*, but Γεργεσηνων in *St. Mark*; U deserts the class with which it is usually found, to support the same reading, which is moreover the only one found in the three places in L(Σ^{2a}) 1.33 copt ath arm, is the reading of PΞ in *St. Luke* (the only one of the three passages in which they are extant), of X elsewhere, of Epiphanius, of ev-y, and (though in other places it has Γερασηνων) of the margin of the later Syriac.

51. The punctuation of the text in this and my other editions has been revised on the principle which as far as I know Lachmann was the first to apply to the N. T., viz. the dropping of commas wherever they were unnecessary, i. e. wherever the sense of itself sufficiently indicates the break: and the frequent substitution of commas or periods for the colons so plentifully scattered in the received text: of commas, where the sense flows on, and the colon hindered it; of periods, where the sense is entirely broken, and the colon seemed to connect it. Almost all printed books are sadly over-punctuated. There is no greater hindrance to the flow and connexion of thought in the mind of a reader than that festooning off words and clauses by commas, of which many modern typographers are so fond. And if the getting rid of them is desirable in other books, it becomes a duty in our treatment of the sacred text. All stops in it are purely human inventions: and though some are absolutely necessary for the guidance of the general reader,

they should be as few as possible and only those positively required. Among other services which modern criticism has rendered to the sacred text, this, though it may seem one of the least, is no mean one, that it has cleared it from the exegetical obscuration of many thousand commas.

SECTION II.

THE VARIOUS READINGS.

1. The digest of various readings in the Fourth Edition of this Volume was entirely re-written. In the Fifth Edition the whole was carefully revised and the processes mentioned in the next paragraph carried out more thoroughly and consistently than in the previous Edition. This labour was undertaken and carried through, under my own superintendence, by the Rev. A. W. Grafton, now Prebendary of Wells.

2. The particulars in which these Editions differ from their predecessors may be thus stated :

- a) The weeding out of matter untrustworthy, or irrelevant, or not properly belonging to a work whose *main* purpose is philological and exegetical.
- β) The insertion of valuable additional matter which has chiefly accrued by the labours of collators during the years 1856—April, 1863.

3. With reference to the former of these, I may remark that experience has shewn great numbers of the cursive mss. commonly cited for or against readings in the sacred text, to be evidence of the most uncertain and questionable kind. Their readings have been very imperfectly collated: their individual character is little known: the impression given by a long array of them on one side is most fallacious, for we know not whether an equally long array might not be mustered on the other, had they been more thoroughly collated. This remark applies to very many readings which are commonly supposed to rest on the almost unanimous testimony of the later mss. The whole reasoning founded on them has been loose and baseless. We know not the stability of our ground.

4. It seemed therefore in re-arranging the digest for the Fourth Edition, that it would be best to banish from it all uncertain and ill-assured evidence, and to construct our text out of that only, on which we could entirely depend. The abbreviations ‘*al*₂₀ Sz,’ ‘*al*₁₈₀ Tischdf,’ and the like, no longer appear, since, in our entire ignorance of any definite particulars, such statements tend only to mislead. A summary of the evidence of the cursive mss. is given in passages where they have been really examined. We have been able to place on our margin and cite systematically three of the most important and most thoroughly

collated of the cursive mss. Others have been occasionally cited, chiefly with the view of shewing something of the relation which they bear either to our more ancient mss. or to the *Textus Receptus*.

5. As respects the omission of irrelevant matter, it may be remarked, that at the same time with the long lists of cursive mss., has vanished from our digest the pretension of being a *complete* account of all various readings. And since no such complete account could be given, it became a question whether it were really answering any worthy purpose to encumber our pages with numerous insignificant readings of later mss., or versions which could not under any circumstances enter into consideration in editing the text. And the reply to this question has been, the exclusion as a general rule of all readings which are not supported by at least some one ms. as old as the sixth century. Even with respect to these, mere variations in orthography and alteration of grammatical forms were in the Fifth Edition to a great extent omitted. The list given above, pp. 94 *et seq.*, is intended as a summary account of such matters. In a manner similar to that which is there described (under ἀλλά, κἀγώ, &c.) we have treated the frequent substitution of the first aorist εἶπα for the second εἶπον; 1 aor. ἔδωκα, for perfect δέδωκα; and the like.

6. The additional mss., &c., incorporated in the digest in this Edition, will be found specified in detail in the enumeration of the Apparatus Criticus.

7. I have given, in almost all cases, the authorities both for and against the text which I have adopted; and have, where it seemed requisite, inserted in the digest, in brackets and in italics, the reasons which influenced my judgment⁴.

8. In some cases I have found it impossible to decide between two conflicting readings. When it seemed to me more than usually doubtful whether one or more words ought to be inserted or omitted, they have been printed in the text, but marked by square brackets. In more complex cases, where this expedient could not be used, one of the two readings stands in the text itself, the alternative one in the digest, but with accents and *in the same type as the text*, the attention of the reader being called to the fact by asterisks both in the text and in the digest.

9. I would recommend to the student, though it may seem irksome at first, the diligent study of the digest of various readings. It is of the first moment, to become familiar with the criticism of the sacred text: to be able to decide for oneself in each case, or at all events to be acquainted with the reasons on which others have decided. Charges of rashness are often brought against us as editors, by persons totally unacquainted with the science of criticism: and nothing short of a patient

⁴ Where only one or two mss. are cited for a particular variation from the edited text, and none in support of that text, it is to be concluded that at least the remaining mss. indicated on the margin contain the reading adopted.

examination of classes of various readings will prevent students from being misled by such easy and random verdicts.

10. In the digest I have used the following *signs* and *abbreviations*:

aft, after.

al, alii = some cursive mss.

appy, apparently.

ast, asterisk. 'w-ast,' marked with an asterisk or asterisks: see note on 'ob' below.

bef, before.

beg, beginning.

comm, commentary—when appended to the name of a Father denotes that the reading referred to is found in the body of his commentary, and not in the text printed at the head of the commentary. This last is often very much tampered with.

corr, corrector.

corrd, corrected.

def, defective.

ed, edition.

elz, elzevir edition of the Greek Test.

e sil, e silentio collatorum.

ev, evangelisterium, i.e. a copy of the Gospels arranged for church use.

ev-eb, Ebionite Gospel.

exc, except.

expr, expressly.

Fd, Field.

gr, greek—when appended to a letter denoting a Græco-latin ms. means that the reading of the Latin text differs from that of the Greek:—when followed by 'ff,' the Greek Fathers. Similarly 'lat' in both applications.

ins, insert. 'ins *καὶ* AB' means that the mss. A and B insert *καὶ*.

marg, margin. 'marg-eccles' denotes that the reading cited is given on the margin as an alteration to be made in reading the passage in church, e.g. the name of our Lord, where the pronoun would otherwise stand, at the beginning of a 'Gospel for the day.'

Mey, Meyer.

ob, obelus. 'w-ob,' marked with an obelus or with obeli. This abbreviation and 'ast' are principally used with reference to the later Syriac version⁵.

⁵ On these marks Trégelles observes: "The asterisks and obeli shew points of similarity to the Syriac version of the Old Test. made from the Hexaplar text of the LXX as revised by Origen. As that translation employs those marks, borrowed from the Greek text, to indicate variations from the Hebrew, so too here, they seemed to be used in a similar manner; they thus point out respectively additions, and words which are marked as if they should be omitted. It looks, therefore, as if in revising, additions had been introduced marked with an asterisk, and that whatever was or was deemed redundant was marked with an obelus." (Treg. in Horne, vol. iv. p. 272.)

om, omit. ‘om και AB’ means that the mss. A and B omit the και given in the text or inserted by other mss.

pref, prefix. e. g. ‘aft $\tau\iota$ ins και A : pref C :’ ‘pref’ means that C inserts και before $\tau\iota$ instead of after it as A does.

rec, the *Textus Receptus*, or received text of the Greek Testament.

Used in this Edition when elz and Steph agree.

rel, reliqui—means that all the other manuscripts named on the margin have the reading to which this is appended.

simly, similarly.

Steph, Stephens’ Greek Testament.

Sz, Scholz.

Tischdf, Tischendorf.

transp, transpose.

Treg, Tregelles.

txt, text—when followed by a list of mss., versions, &c., means that the reading adopted in this Edition is supported by those mss., versions, &c.

ver, verse.

vss, versions.

vv, verses.

Wetst, Wetstein.

The figures 2, 3, &c. inserted *above* the line to the right hand, imply a *second*, third, &c. hand in a ms. Thus B¹ means the original scribe of B; C² the first corrector of C; C³, the second; D^c, a recent corrector of D; and so on. A¹-corr denotes a correction by the original scribe of A; the same thing is sometimes expressed by l. m. or *eadem manu*. In D and \aleph where the various hands have been minutely distinguished, \aleph -corr¹ means \aleph as corrected by the contemporary διορθωτής, \aleph ² the second corrector, \aleph -corr¹⁻³ implies that the correction of the διορθωτής has been repeated by the third corrector, \aleph -corr¹(?)³ that the correction may have been made by the διορθωτής but certainly by the later corrector, &c.: see below in the list of mss.

The same figures *below* the line, imply *recurrence* of the reading, 2, 3, &c. times in the author or the evangelisterium mentioned; e. g. Aug₁, Orig₅, Bas₃, ev-H₁.

(But \mathfrak{f}_1^1 means (see p. 135) that Corbeian ms. which is cited by Scholz, &c. as “Corb. 1.”

\mathfrak{f}_2^2 , Corb. 2: $\mathfrak{f}_{1,2}^1$, Corb. 1 and 2. Similarly in the cases of g_1 , g_2 , $g_{1,2}$. \mathfrak{f}_2^1 , means the original scribe of Latin ms. \mathfrak{f}_2^2 .

\mathfrak{f}_1^2 , means the corrector of \mathfrak{f}_1^1 .

f^1 , the original scribe of ms. f .

ev-H¹, one occurrence in ev-H *prima manu*.)

See further the note on the list of Fathers below.

SECTION III.

THE MARGINAL REFERENCES.

1. The references in the margin of this edition of the Greek Testament are not those usually printed in other editions. Those are references to the *subject-matter* of the text: and are most useful and necessary to every biblical student. As however they are now to be found in many editions of our English Bible, it seemed unnecessary to reprint them here. Instead of them, I have drawn up a body of references to *verbal and idiomatical usages*, which I hope will be found an addition to our apparatus criticus, as tending to exhibit, simultaneously with the text itself, the peculiarities and ἅπαξ λεγόμενα of the passage under consideration.

2. The materials for constructing such a body of references have of course been principally found in the various Greek Testament Lexicons, aided by personal study of the text in matters of which Lexicons do not treat. I have also used with profit, but not extensively, Grinfield's *Editio Hellenistica Novi Testamenti*, and take this opportunity of acknowledging my obligations to that work.

3. The hindrances, as well as the helps, to such a compilation, should be mentioned. They mainly consisted in the almost uniform *inaccuracy in the references in the existing Lexicons*. In Schleusner and Parkhurst, little more than half of the passages referred to were to be found. Their citations are *copied without verification*. In Wahl, this was not the case, nor are the inaccuracies so many; but the errors in printing have introduced far more than were compatible with a profitable use of his very laborious and copious work. An honourable exception to the general inaccuracy of our Lexicon references I found in Robinson's *Greek and English Lexicon to the New Testament*, edited by Dr. Bloomfield. I was however constrained principally to use Wahl, from his greater copiousness in detail. I cannot omit to mention the very complete and accurate Concordance of Bruder, as saving the scholar very much of the complication of lexical arrangement, and giving freer scope for the exercise of his own judgment. I only wish I had been acquainted with it when I began to compile these references: as I might have been saved many a weary hour's search.

4. In the present work, *no reference has been inserted which has not been verified*⁶: and I trust that the accuracy of the printing has corresponded to my earnest desire that the whole may be found correct. In the course of so many thousand citations, I cannot expect but that errors will occasionally have crept in: and I shall still be obliged to any

⁶ An exception to this has arisen: as experience has approved the almost unexceptionable accuracy of Bruder's Concordance, I have generally cited from him in the later additions to my references, without verifying.

reader who may discover mistakes, to communicate with me (addressed at Messrs. Rivingtons', Waterloo Place) that they may be corrected.

5. The sources whence the references have been drawn have been :—(1) *the text of the Greek Testament itself*, as affording instances of similarity of usage or construction,—of use of the same or different words in parallel passages of the Gospels,—or of tacit reference to the words and acts of our Lord in the Epistles;—(2) *the Septuagint version*⁷ of the Old Testament; as being, from the place and time of its publication, its use by the New Testament writers, and its similarity of style and diction, so full of interest in the elucidations of the sacred text;—(3) *the Apocrypha*, which approaches even more nearly than the canonical LXX to the peculiar Hellenistic style of the New Testament;—(4) in the case of words not occurring in the LXX, the fragments of the other Greek interpreters in Origen's Hexapla⁸,—and (5) the works of Josephus, Philo-Judaus, and the Apostolic Fathers, who occasionally are found using expressions and constructions similar to those in our text. To these may be added, (6) a few instances from the classic writers, especially Xenophon, justifying or elucidating New Testament words or constructions.

6. For convenience in arranging this body of references, it has been found necessary to use some few signs and abbreviations, which will here be explained.

- (a) When a reference is preceded by the sign (=), it is indicated that the word which is the subject of reference is used, in the passage referred to, *in the same sense* as in the text.
- (β) When, in the Gospels, and in the Evangelic statement, 1 Cor. xi. 23—25, the sign (||) occurs in a reference, it is signified that the word occurs *in the parallel place* in the other Gospels, which will always be found indicated *at the head of the note* on the paragraph. When the sign (||) is *qualified*, thus, '|| Mk.,' or '|| Mt. Mk.,' &c., it is signified that the word occurs *in the parallel place in that Gospel or Gospels, but not in the other or others*.
- (γ) When the words 'here only,' or in such and such places 'only,' occur in a reference, they are always to be understood as meaning that the word occurs in that place or those places *only of the New Testament*; and as having *no reference* (unless so implied by their following citations from the LXX) *to its occurring in the LXX or elsewhere*.

⁷ In references to the LXX,—‘Ed-vat.’ appended signifies the common Roman edition; ‘B,’ the readings as far as ascertained of the Codex Vaticanus; ‘Ald.’ ‘compl.’ the Aldine and Complutensian editions; ‘Alex.’ ‘F.’ the editions of the Codex Alexandrinus by Grabe and Field respectively; and ‘A’ the readings of the ms. itself.

⁸ Of these, ‘Aq.’ appended to a reference signifies Aquila, ‘Symm.’ Symmachus, ‘Theod.’ Theodotion, ‘alius’ or ‘incert.’ an unknown interpreter.

- (δ) When a reference is followed by the sign (†), it is indicated that the word *does not occur in the Canonical Septuagint version of the Old Testament*, though it may occur in the Apocrypha.
- (ε) When a reference is followed by the sign (‡), it is indicated that the word *does not occur in the Canonical LXX in the same sense as in the text*.
- (ζ) The abbreviation 'constr.' occurring before a reference, indicates that it is the *construction* of the clause or sentence which is referred to.
- (η) Other abbreviations will be understood from the context: e. g. 'trans.' or 'intrans.,' that the verb is used *transitively*, or *intransitively* in the passages referred to: 'gen.,' 'dat.,' 'acc.' that the verb or preposition governs these cases respectively in those passages: so of 'act.,' 'pass.' &c. &c. 'v. r.' added to a reference implies that the word or construction is found in the passage referred to, not in the text adopted in this Edition, but in some generally well supported *various reading* recorded in the digest.
- (θ) In *one only case* are the references not to verbal or idiomatical usage, but to *subject-matter*. Where the text contains a *citation from or reference to* the Old Testament, or to an earlier place in the New Testament, the place of that citation or reference is indicated in the margin, but *in small capitals*: thus, 'ISA. liii. 5.'

7. The student is requested not to consider the references in any instance as embracing *the whole number of times* where a word occurs in the New Testament,—*unless it be expressly so stated*. In by far the greater number of cases, they consist merely of a selection, at discretion, from an abundance of similar instances. At the same time considerable pains have been now taken to make some one set of references in each volume *exhaustive*; which one has then been used as the *stock* reference for that particular word or construction.

8. To avoid mistakes, I think it well to advertise the student, that when the references extend *below the text*, they are to be read *in single lines* across the page.

9. In the Fifth Edition, the whole body of references was gone over, and many corrections and insertions made. The object proposed in doing this was, to supply a more complete account, both of ἀπαξ λεγόμενα and of peculiar usage of words and constructions, in the sacred Writers, however common such words or constructions may be in ordinary Greek: to add, in very many instances, references to the LXX: and to bring the former portion of my work, in which the design of the body of references had less opened before me than it afterwards did, into harmony with the subsequent volumes. In this part of the work, I had the valuable co-operation of the Rev. Robert Hake, M.A., Minor Canon of Canterbury, without whom it would have been impossible that it should have been accomplished.

CHAPTER VII.

APPARATUS CRITICUS⁹.

SECTION I.

MANUSCRIPTS OF THE GREEK TESTAMENT REFERRED TO IN THIS EDITION.

Manuscripts written in the capital, or uncial character.

(The names of MSS. as old as the sixth century are printed in small capitals.)

A. The MS. referred to by this symbol is that commonly called the Alexandrine, or CODEx ALEXANDRINUS. It once belonged to Cyrillus Lucaris, patriarch of Alexandria and then of Constantinople, who in the year 1628 presented it to our King Charles I. It is now in the British Museum. It is on parchment in four volumes, of which three contain the Old, and one the New Testament, with the Epistle of Clement to the Corinthians. This fourth volume is exhibited open in a glass case. It will be seen by the letters in the inner margin of this edition, that the first 24 chapters of Matthew are wanting in it, its first leaf commencing *ὁ νομφίος*, ch. xxv. 6:—as also the leaves containing *ἴνα*, John vi. 50,—to *καὶ σὺ*, viii. 52. It is generally agreed that it was written at Alexandria;—it does not, however, in the *Gospels*, represent that commonly known as the Alexandrine text, but approaches much more nearly to the Constantinopolitan, or generally received text. The New Testament, according to its text, was edited, in uncial types cast to imitate those of the MS., by Woide, London, 1786, the Old Testament by Baber, London, 1819: and its N. T. text has now been edited in common type by Mr. B. H. Cowper, London, 1861. The date of this MS. has been variously assigned, but it is now pretty generally agreed to be the *fifth century*.

B. The CODEx VATICANUS, No. 1209 in the Vatican Library at Rome; and proved, by the old catalogues, to have been there from the foundation of the library in the 16th century. It was apparently, from internal evidence, copied in Egypt. It is on vellum, and contains the Old and New Testaments. In the latter, it is deficient from Heb. ix. 14 to the end of the Epistle;—it does not contain the Epistles to Timothy, Titus, and Philemon;—nor the Apocalypse. An edition of this celebrated codex, undertaken as long ago as 1828 by Cardinal Angelo Mai, has since his death been

⁹ For a more complete account of the subject of this chapter, I would refer the reader to Tregelles' vol. iv. of the new edition of Horne's Introduction, p. 152 ff., and to Scrivener's Introduction to N. T. Criticism, p. 76 ff.

published at Rome. The defects of this edition are such, that it can hardly be ranked higher in usefulness than a tolerably complete collation, entirely untrustworthy in those places where it differs from former collations in representing the ms. as *agreeing with* the received text. An 8vo edition of the N. T. portion, newly revised by Vercellone, was published at Rome in 1859 (referred to as 'Vere'): and of course superseded the English reprint of the 1st edition. Even in this 2nd edition there were imperfections which rendered it necessary to have recourse to the ms. itself, and to the partial collations made in former times. These are—(1) that of Bartolucci (under the name of Giulio de St. Anastasia), once librarian at the Vatican, made in 1669, and preserved in manuscript in the Imperial Library (MSS. Gr. Suppl. 53) at Paris (referred to as 'Ble'); (2) that of Birch ('Beh'), published in various readings to the Acts and Epistles, Copenhagen, 1798,—Apocalypse, 1800,—Gospels, 1801; (3) that made for the great Bentley ('Btly'), by the Abbate Mico,—published in Ford's Appendix to Woide's edition of the Codex Alexandrinus, 1799 (it was made on the margin of a copy of Cephalaus' Greek Testament, Argentorati, 1524, still amongst Bentley's books in the Library of Trinity College, Cambridge); (4) notes of alterations by the original scribe and other correctors. These notes were procured for Bentley by the Abbé de Stosch, and were till lately supposed to be lost. They were made by the Abbate Rulotta ('Rl'), and are preserved amongst Bentley's papers in the Library of Trinity College, Cambridge (B. 17. 20)¹. The Codex has been occasionally consulted for the verification of certain readings by Tregelles, Tischendorf, and others. A list of readings examined at

¹ During the printing of the present Edition, has appeared "Novum Testamentum Vaticanum: post Angeli Maii aliorumque imperfectos labores ex ipso Codice edidit C. Tischendorf." This edition has been consulted, especially in its prefatory part, noticing the differences between previous collators and Prof. Tischendorf. With reference to the notices therein contained of my own collations, I may observe, that Prof. Tischendorf had not seen those collations when the text of his work went to press: and that in several instances where he assumes the accuracy of his own account of disputed readings as against mine, I am prepared, from having *traced* the Codex, to vindicate my own report. It is no inconsiderable drawback to the value of Prof. Tischendorf's work, that *hardly more than one-third of the text* is really taken from the ms. itself. Before he had finished the Gospels, the ms. was taken from him. In the subsequent part he was only allowed to consult it where discrepancies existed. I may also add, without pretending to have examined his work throughout, that it appears not to be free from some grave inaccuracies: e. g. on Matt. xxv. 15, in his "Commentarius," he says, "in codice est: *ιδιαν δυναμιν απεδημυσεν*,"—whereas his text in the body of the volume gives *ιδιαν δυναμιν και απεδημυσεν*. But however this may be, there can be no doubt that this edition is a great advance on our previous knowledge of the Codex. [This note refers to the Sixth Edition.]

- Rome by the present editor (Feb. 1861), and by the Rev. E. C. Cure, Fellow of Merton College, Oxford (April 1862), will be found at the end of these prolegomena. A description, with an engraving from a photograph of a portion of a page, is given in Burgon's "Letters from Rome," London 1861. This most important ms. was probably written in the *fourth century* (Hug, Tischendorf, al.).
- C. The CODEX EPHRAEMI, preserved in the Imperial Library at Paris, MS. Gr. No. 9. It is a Codex rescriptus or palimpsest, consisting of the works of Ephraem the Syrian written over the ms. of extensive fragments of the Old and New Testaments². It seems to have come to France with Catherine de' Medici, and to her from Cardinal Nicolas Ridolfi. Tischendorf thinks it probable that he got it from Andrew John Lascaris, who at the fall of the Eastern Empire was sent to the East by Lorenzo de' Medici to preserve such mss. as had escaped the ravages of the Turks. This is confirmed by the later corrections (C³) in the ms., which were evidently made at Constantinople³. But from the form of the letters, and other peculiarities, it is believed to have been written at Alexandria, or at all events, where the Alexandrine dialect and method of writing prevailed. Its text is perhaps the *purest* example of the Alexandrine text,—holding a place about midway between the Constantinopolitan mss. and most of those of the Alexandrine recension. It was edited very handsomely in uncial type, with copious dissertations, &c., by Tischendorf, in 1843. He assigns to it an age at least equal to A, and places it also in the *fifth century*. Corrections were written in, apparently in the sixth and ninth centuries: these are respectively cited as C², C³.
- D. The CODEX CANTABRIGIENSIS, or BEZÆ,—so called because it was presented by Beza in 1581 to the University Library at Cambridge; where it is now exposed to view in a glass case. He procured it in 1562, from the monastery of St. Irenæus at Lyons. It is on parchment, and contains the Gospels and Acts, with a Latin version. Its lacunæ, which are many, will be perceived by the inner marginal letters in this edition. It once contained the Catholic Epistles: 3 John 11—15 in Latin is all that now remains. It was edited with very accurate imitative types, at the expense of the University of Cambridge, by Dr. Kipling, in 1793. A new edition carefully revised and more generally accessible was published by

² The extent of these fragments being indicated in every case by the notes in the inner margin of the text, I have not thought it necessary to swell the Prolegomena by also specifying them here. The same remark applies to the lacunæ in the other mss.

³ The general reader may be advantageously referred to the careful and accurate account of this ms. given in the Christian Remembrancer for October, 1862, vol. xliv. p. 273 et seq.

Mr. Scrivener in 1864, and has been collated for this Edition. In the introduction some ten or twelve correctors are distinguished, whose readings are found in the notes at the end of the volume. The text of the Codex Bezae is a very peculiar one, deviating more from the received readings and from the principal manuscript authorities than any other. It appears to have been written in France, and by a Latin transcriber ignorant of Greek, from many curious mistakes which occur in the text, and version attached. It is closely and singularly allied to the ancient Latin versions, so much so that some critics have supposed it to have been altered from the Latin: and certainly many of the phenomena of the ms. seem to bear out the idea. Where D differs in unimportant points from the other Greek mss., the difference appears to be traceable to the influence of Latin forms and constructions. It has been observed, that in such cases it frequently agrees with the Latin codex^e (see the list further on). Its peculiarities are so great, that in many passages, while the sense remains for the most part unaltered, hardly three words together are the same as in the commonly received text. And that these variations often arise from capricious alteration, is evident from the way in which the Gospels, in parallel passages, have been more than commonly interpolated from one another in this ms. The concurrence with the ancient Latin versions seems to point to a very early state of the text; and it is impossible to set aside the value of D as an index to its history;—but in critical weight it ranks the lowest of the leading mss. Its age has been very variously given: the general opinion now is that it was written in the *latter end of the fifth or the sixth century*.

E. The Codex Basileensis (Public Library at Basle, formerly B. vi. 21; now K. iv. 35). Contains the four Gospels with some considerable lacunæ. Collated by Tischendorf and Tregelles. Said to be of the middle of the *eighth century*. [Burgon gives the press-mark as A. N. iii. 12; and assigns the ms. to the *seventh century*.]

F. The Codex Boreeli, once possessed by John Boreel, Dutch ambassador in London under James I. It was lost for many years, till found at Arnheim by Heringa, a professor at Utrecht. It is now in the public library at the latter place. Heringa wrote a dissertation on it, so copious as to serve for an edition of the codex itself. This dissertation was published by Vinke in 1843. Contains the four Gospels with many lacunæ, which have increased since Wetstein's time. Tischendorf in 1841 examined the codex and compared it with Heringa's collation. Tischendorf assigns it to the *ninth century*: Tregelles, to the *tenth*.

G. The Codex Harleianus, 5684, in the British Museum, brought by Andrew Seidel from the East. Contains the Gospels with many lacunæ. Collated by J. C. Wolf, to whom it once belonged, and

recently by Tischendorf and Tregelles (known as Seidelii I., or Wolfii A). Ascribed to the *ninth* or *tenth* century.

H. The Codex Wolfii B, now in the Public Library at Hamburg. Its history is the same as that of the last ms. Its contents, the Gospels,—with many lacunæ: its assigned date, about the end of the *ninth* century. It was collated by Wolf, Tregelles, and Tischendorf.

I. FRAGMENTA PALIMPSESTA TISCHENDORFIANA (or Codex Tischendorfiannus II.). “Certain portions of the New Test. in Greek, under Georgian writing. The parts appear to vary from the *fifth* to the *seventh* century. Examined by Tregelles, and since edited by Tischendorf in his *Monumenta Sacra*, [vol. i.] 1855.” (Tregelles.) The volume is now in the Imperial Library at St. Petersburg. Tischendorf states that he can distinguish the remains of seven different mss. The three most ancient of these he considers quite equal to C or A both in age and in purity of text. The first of these (cited in this edition as I_a) contains : John xi. 50—xii. 9 ; xv. 12—xvi. 2 ; xix. 11—24. The second (I_b), 1 Cor. xv. 53—xvi. 9 : Titus i. 1—13 : Acts xxviii. 8—17. The third (I_c), Matt. xiv. 13—16, 19—23 ; xxiv. 37—xxv. 1 ; xxv. 32—45 ; xxvi. 31—45 : Mark ix. 14—22 ; xiv. 58—70. These are all ascribed to the *fifth* century. The fourth fragment (I_d) contains Matt. xvii. 22—xviii. 3 ; xviii. 11—19 ; xix. 5—14 : Luke xviii. 14—25 : John iv. 52—v. 8 ; xx. 17—26. The seventh (I_e), Luke vii. 39—49 ; xxiv. 10—19. These two are assigned to the *sixth* century and compared with Cod. P. The two remaining fragments, Tischendorf’s fifth and sixth, contain portions of the Acts and are ascribed to a century later than the two preceding.

K. The Codex Cypricus, brought from the island of Cyprus to Paris, and now in the Imperial Library there (MS. Gr. 63). Contains the Gospels (entire), memoirs of the saints of the Greek Church, and the canons of Eusebius. Collated by Tischendorf and Tregelles. Its text is peculiar and *sui generis* ; and is consequently of much value. Assigned to the *ninth* century.

L. The Codex Regius Parisiensis (Bibliothèque Impériale Manuscrit grec, No. 62 [olim 2861 and 1558]), contains the Gospels with some lacunæ. Edited by Tischendorf in his *Monumenta Sacra*, 1846, pp. 57—399. Its text, both in various readings and in grammatical forms, is of the kind which has been called Alexandrine, and is very nearly related to that of B. From the careless positions of the accents, Scholz and Griesbach think it to have been copied from some more ancient ms. which had no accents. Ascribed by Tischendorf to the *eighth* century ; by Tregelles and others, to the *ninth* ⁴.

⁴ Griesbach describes this ms. as “*incredibili cum venerandis illis exemplaribus quæ Origenes olim suis manibus versavit consensu insignem.*”

- M. The Codex Campianus (Paris: Bibl. Imp. MS. Gr. 48). Presented to Louis XIV. by the Abbé des Champs, in 1706. Contains the Gospels, with notices of the saints of the Greek Church, the Canons of Eusebius, and much inserted matter betokening late date. Its text is irregular in character, and has some readings common only to itself and K. Assigned to the latter part of the *ninth* or beginning of the *tenth* century. Collated by Tregelles, and copied by Tischendorf.
- N. CODEX PURPUREUS. "These fragments (of the *sixth* century) are found in three places: four leaves are in the British Museum (Cotton. C. xv.), denoted J or I by Wetstein and others; two are at Vienna (Imperial Library, Cod. Theol. Gr. num. 2 Lambec.), to which the notation N was formerly restricted; and six in the Vatican (No. 3785), called by Scholz F. Edited by Tischendorf in his *Monumenta Sacra*, 1846." (Tregelles.) To these must now be added some further fragments collated by Tischendorf for his eighth edition.
- P. Q. By these symbols are designated the portions of two ancient mss., discernible (as also are fragments of Ulpilas' gothic version) under the later writing of a volume known as the Codex Carolinus in the Ducal Library at Wolfenbüttel. P (GUELPHERYTANUS A) contains fragments of each of the Gospels. Q (GUELPH. B) fragments of Luke and John. Both are probably of the *sixth* century. They were edited by F. A. Knittel in 1762; and, more thoroughly, by Tischendorf in 1860 [1869], *Monumenta Sacra*, vol. iii. [vi.]
- R. CODEX NITRIENSIS. A palimpsest in the British Museum (Additional MS. 17211): the same volume which contains the palimpsest Homer. Brought from a Nitrian monastery. Contains large fragments of St. Luke's Gospel. Edited by Tischendorf in 1857, *Monumenta Sacra*, vol. ii. Tregelles had however previously collated it, and has given several corrections of Tischendorf's edition; these are noticed in their proper places in the digest. This ms. is ascribed to the *sixth* century.
- S. The Codex Vaticanus 354, contains the Gospels entire, with the canons of Eusebius. Written by Michael, a monk, in the year 949. Collated by Birch, whose collation Tregelles and Tischendorf have used; hence when quoted as agreeing with the received text, its testimony is only 'e silentio Birchii,' except in those cases in which express testimony has been obtained from Tischendorf, who has collated this ms. and the preceding for his eighth edition.
- T. CODEX BORGIANUS 1, in the Library of the Propaganda at Rome, of the *fifth* century (probably). Contains fragments of Luke and

John with a Sahidic version. The portions John vi. 28—67; vii. 6—viii. 31 were published by A. A. Georgi, at Rome, in 1789; and examined by Tischendorf. This Græco-Egyptian ms. also contains a portion of St. Luke, ch. xxii. 20 to xxiii. 20, which was first brought to my notice by Dr. Tregelles, as being mentioned by Zoega in his “*Catalogus Codicum Copticorum MSS. qui in Museo Borgiano Velitris adservantur.*” My brother, the Rev. Bradley H. Alford, happening to be at Rome, was fortunate enough to obtain permission to collate this ancient fragment, and sent me the collation, from which the readings were, in Edn. 4 of this Volume, first published. Two other portions of the same ms. were once in the possession of C. G. Woide and were published by Ford in the Appendix to the Codex Alexandrinus, Oxford, 1799. They comprise Luke xii. 15—xiii. 32: John viii. 33—42.

[T_b. CODEx PETROPOLITANUS. *Sixth century.* John i. 35—42; ii. 9—17; iii. 8—iv. 14; iv. 34—38, 42—50.]

T_c. CODEx PORPHYRIUS PETROPOLITANUS. Matt. xiv. 22—xv. 8. *Sixth century.*

T_a. [Fragmentum Borgianum Græco-Ægyptiacum. *Seventh century.*] Mark xii. 35—37 [John xix. 23—27; xx. 30, 31]. The readings of these and other fragments have been introduced from Tischendorf, N. T. edn. 8.

U. The Codex Nanius 1, in St. Mark's Library at Venice ([Gr. Class.] I. viii.), contains the Gospels entire, with the canons of Eusebius. It has been collated by Tischendorf and Tregelles. Assigned to the *tenth century*.

V. A ms. in the Library of the Holy Synod at Moscow. (No number, referred to as “in a box.”) Contains the Gospels,—as far as John vii. 39, in uncial letters of about the *ninth century* (Tischendorf);—after that, in cursive characters of the thirteenth century. Collated by Matthæi.

X. The Codex Monacensis, formerly Ingoldstadiensis. [It is a folio in two columns, and was presented by Gerard Vossius (1577—1641) to Ingoldstadt, transferred with the University to Landshut in 1803, to Munich in 1827.] (University Library, Munich, I. 26.) Contains the four Gospels with numerous lacunæ. [Burgon states that it does not contain Matt. vi. 6—10, but vv. 6, 10, 11. Mark xiv. 61—64; 72—xv. 4 has perished; xv. 32 (latter half)—xvi. 8 (former half) has nearly perished.] It is accompanied by an interspersed commentary [that on Matt. and John abbreviated from Chrys.: on Luke from Titus (not Bostr., but rather later). There is no comm. on Mark]. Ascribed to the end of the *ninth*, or beginning of the *tenth century*. Collated by Tischendorf and Tregelles.

Y. A fragment, No. 225, in the Barberini Library at Rome. Contains

John xvi. 3—xix. 41. Assigned to the *eighth* or *ninth* century. Edited by Tischendorf, Monumenta Sacra, 1846, pp. 37—50.

Z. The CODEx RESCRIPTUS DUBLINENSIS, in the Library of Trinity College, Dublin. Contains, of the N. T., the Gospel of Matthew. It was discovered (under the cursive writing of a copy of Chrysostom de Sacerdotio, extracts from Epiphanius, &c.) by Dr. Bařrett, who published all that he could read in not very exact copper-plate facsimile at the expense of the college in 1801. Tregelles, in 1853, by the aid of a chemical mixture was able to decipher the portions which had baffled Barrett, and carefully recollated the whole. It has many lacunæ, which will be seen by the letters in our inner margin. The date assigned to it is the *sixth* century.

Γ. Codex Tischendorffianus IV. A ms. brought by Tischendorf from the East, and now in the Bodleian Library (Auct. T. Infra II. 2). It contains portions of St. Matthew and St John, the greater part of St. Mark, and the whole of St. Luke. Collated by Tischendorf and Tregelles. In 1859, Tischendorf procured 99 more leaves of the same ms.; these are now at St. Petersburg, and contain Matt. i. 1—v. 31; ix. 6—xii. 18; xiv. 15—xx. 25; xxiii. 13—xxviii. 20, and the whole of John minus the two portions (vi. 14—viii. 3; xv. 24—xix. 6) preserved in the Bodleian. Ascribed to the *ninth* century.

Δ. The Codex San-Gallensis, in the Library at St. Gall. Contains the Gospels entire, except John xix. 17—35, with a Latin version. Edited in lithographed facsimile by Rettig, at Zurich, in 1836. This ms. and Cod. Boernerianus (G of St. Paul's Epistles: see Prolegg. Vol. II.) are of the same country and date (i. e. Switzerland, in the latter part of the *ninth* century), and originally formed part of the same volume.

Θ.⁵ The Codex Tischendorffianus I., brought by Tischendorf from the East, now in the Library of the University at Leipsic. It consists of four leaves, containing a few fragments of Matthew: xiii. 46—55 (but this almost illegible); xiv. 8—29; xv. 4—14. Of the latter part of the *seventh* century. Edited by Tischendorf, Monumenta Sacra, 1846, pp. 1—10.

Α. Codex Tischendorffianus III., now in the Bodleian (Auct. T. Infra I. 1). Contains the whole of the Gospels of St. Luke and St. John. Collated by Tischendorf and Tregelles. Ascribed to the *eighth* or *ninth* century. An early cursive copy of Matt. and Mark taken by Tischendorf to St. Petersburg, in 1859, is said by him (Notitia Cod. Sinaitici, p. 58) to be part of the same codex.

[⁵ Θ_a Θ_b &c. see p. 117, note 7.]

Ξ. **CODEx ZACYNTHIUS.** Edited by Tregelles, London, 1861, with the types cast for printing the Codex Alexandrinus. The following is an abridgment of his account of the ms.: "On the 11th of August, 1858, I received a letter from Dr. Paul de Lagarde of Berlin, informing me that a palimpsest ms., hitherto unused, containing a considerable portion of St. Luke's Gospel, with a Catena, was in the library of the British and Foreign Bible Society. It is noted in the Catalogue, and on the back, '24, *Greek Evangelisterium. Parchment.*' In many parts the ancient writing is illegible, except in a very good light. The later writing is a Greek Lectionary from the Four Gospels, and belongs, I suppose, to the thirteenth century. The elder writing must have been part of a volume of large folio size; for the leaves are now folded across, the later writing running the other way. The text is in round full well-formed uncial letters, such as I should have had no difficulty in ascribing to the *sixth* century, were it not that the Catena of the same age has the round letters (ΘΘΟΘ) so cramped as to make me believe that it belongs to the *eighth* century. Besides the ordinary κεφάλαια or τίτλοι, this ms. contains also the same chapters as the Vatican ms., similarly numbered. The only other document in which I have ever seen this *Capitulatio Vaticana* is the Vatican Codex itself; nor do I know of its being found elsewhere. Occasionally the same portion of Scripture occurs twice, when accompanied by a different Patristic extract."

Π. **Codex Petropolitanus** (Tischendorf, N. T. edn. 8). Of the *ninth* century. The readings of this ms. were not available [for the sixth Edition] at the beginning of St. Matthew, nor for Luke i. 30—viii. 3, nor beyond xviii. 9. [Def. John iii. 5—39: xxi. 22—end supplied by a later hand.]

Ν. **THE CODEx SINAITICUS.** Procured by Tischendorf, in 1859, from the Monastery of St. Catherine on Mount Sinai. The Codex Frederico-Augustanus (now at Leipsic), obtained in 1844 from the same monastery, is a portion of the same copy of the Greek Bible, the 148 leaves of which, containing the entire New Testament, the Ep. of Barnabas, parts of Hermas, and 199 more leaves of the Septuagint, have now been edited by the discoverer. A magnificent edition prepared at the expense of the Emperor of Russia appeared in January, 1863, and a smaller edition containing the N. T. &c., has been published by Dr. Tischendorf. The ms. has four columns on a page, and has been altered by several different correctors, one or more of whom Tischendorf considers to have lived in the sixth century. The work of the original scribe has been examined, not only by Tischendorf, but by Tregelles and other competent judges, and is by them assigned to the *fourth*

century. The internal character of the text agrees with the external, as the student may judge for himself from the readings given in the digest. The principal correctors as distinguished by Tischendorf are :—A, of the same age with the ms. itself, probably the corrector who revised the book, before it left the hands of the scribe, denoted therefore by us \aleph -corr¹ ; B (cited as \aleph^2), who in the first page of Matt. began inserting breathings, accents, &c., but did not carry out his design, and touched only a few later passages ; C^a (cited as \aleph^a) has corrected very largely throughout the book. Wherever in our digest a reading is cited as found in \aleph^1 , it is to be understood, if no further statement is given, that C^a altered it to that which is found in our text ; C^b (cited as \aleph^{ab}) lived about the same time as C^a, i. e. some centuries later than the original scribe. These are all that we need notice here ⁶.

Frag. Ath^a. A fragment (7 folios) at the Monastery of St. Dionysius, Mt. Athos, collated by P. E. Pusey, Esq., M.A. It contains John ii. 17—iii. 8, and forms the cover of a ms.

Frag. Ath^b, for a transcript of which I have also to thank Mr. Pusey, consists of 3 folios, containing John iv. 9—14. It forms part of a ms. at Ch. Ch. Oxford (Abp. Wake's Gr. MSS. 2), and is assigned by Mr. Coxe to the [latter half of the] *tenth century*. It is apparently part of the same ms. with the above, and perhaps with Frag. Mosq. below.

Frag. Cant. (W^d in Tischendorf, edn. 8.) Fragmentum Cantabrigiense. Now preserved in a frame between pieces of glass in the Library of Trinity College, Cambridge. Ascribed to the *eighth century*. The scraps of which this fragment is made up were discovered in 1861 by Mr. H. Bradshaw, Fellow of King's Coll. Camb., in the binding of a copy of Gregory Nazianzen formerly brought from Mt. Athos. It contains portions of Mark vii. viii. ix. The text is very peculiar and interesting. The readings have been inserted from a photograph.

Frag. Mosq. (Called O by Tischendorf.) Fragmentum Mosquense. A Codex of the Holy Synod at Moscow, No. 120 (now 119). From the Monastery of St. Dionysius, at Mt. Athos. It

⁶ It may be well here to mention, that the Rev. E. H. Hansell has published at the University Press, Oxford, a useful edition of the New Testament exhibiting the entire texts of the earliest known mss. in parallel columns. Vol. i. contains the Gospels from ABCD and (in St. Matthew) Z. Vol. ii. contains the Acts from ABCDE, the Catholic Epistles from ABC, the Pauline Epistles from ABCD^{ep}, the Apocalypse from AB^aPC. Vol. iii. contains notes stating the alterations made by later hands in each ms., a collation of the Codex Sinaiticus, a general account of the plan of the work, facsimile plates, &c. The Rev. F. H. Scrivener also has published "A Full Collation of the Codex Sinaiticus with the Received Text of the N. T.," in a very handy little volume which has deservedly reached a second edition.

consists of 8 leaves, bound up with a ms. of Chrysostom, and contains John i. 1—4; xx. 10—13, 15—17, 20—24,—with catena. Edited by Matthæi, in one of the Appendices in his N. T. Appears to be of the *ninth century* (Tischendorf, *eighth* according to Matthæi).

Frag. Neap. (W^b in Tischendorf.) Fragmentum Neapolitanum re-scriptum. Naples Library, II. C. 15 (LXXIX.). Contains beneath more recent (fourteenth century) ecclesiastical writing of the Greek Church, twelve or fourteen leaves of an ancient ms. of the Gospels, probably of the *eighth century*. In his N. T. edn. 8 Tischendorf has readings of this ms. from Mark xiii. 21—xiv. 66 [Luke iv. 1—19]

Frag. Nitr. (N^b [I^b (ed. 8)] in Tischendorf.) FRAGMENTUM NITRI-ENSE. A few verses of the xiiith and xvth chapters of St. John's Gospel deciphered by Tischendorf under Syriac writing in a British Museum ms. (Additional, 17136) brought from the Nitrian valleys. Edited by Tischendorf in Mon. Sacra Nov. Coll. vol. ii. Tischendorf ascribes these fragments to the *fifth* or even to the *fourth century*.

Frag. Par. (W^a or W in Tischendorf.) A fragment in the Imperial Library at Paris, attached to MS. Gr. 314, containing only two leaves, Luke ix. 35 (ακουεε)—47; x. 12—22. Edited by Tischendorf in Mon. Sacra, 1846, pp. 51—56. Ascribed to the *eighth century*.

Frag. Sang. (W^c in Tischendorf, edn. 7.) Fragmentum San-Gallense. Three leaves published by Tischendorf, Mon. Sacra, vol. iii. Contains Mark ii. 9—16: Luke i. 20—32, 64—79. Ascribed to the *ninth century*.

Cod. Guelph., Cod. Bodl., Cod. Veron., Cod. Turic., and [Cod. Sang.] are mss. at Wolfenbüttel, the Bodleian, Verona, Zurich, and [St. Gall,] respectively, which contain one or more of the hymns in Luke i. ii. Tischendorf calls them O^a, O^b, O^c, O^d, [O^e,] and ascribes the first two to the *ninth*, the third to the *sixth*, the fourth to the *seventh* [and the last to the *ninth*] century.

Coisl.-oct.-marg., or Coisl.-LXX-marg. (F^a in Tischendorf.) On the margin of the great Coislinian Octateuch of the Septuagint several texts from the N. T. are written in uncial characters of the *sixth* or *seventh century*. The following are the passages from the Gospels: Matt. v. 48; xii. 48; xxvii. 25: Luke i. 42; ii. 24; xxiii. 21: John v. 35; vi. 53, 55. The whole are published by Tischendorf, Mon. Sacra, 1846, p. 400⁷.

⁷ The readings when available of certain Uncials given by Tischendorf in his 8th edition have been cited in the digest of this Edition when their testimony has appeared important. They are—

Θ (or Θ_a, Tischdf.). Codex Tischdf. Lips., Cent. vii. Matt. xv. 4, 6.

[OVER

Manuscripts written in cursive letters.

(I.) *Scrivener's Manuscripts* ⁸.

- a. Lambeth 1175. Brought from the Greek Archipelago by Professor Carlyle. "Very few rare or noticeable readings will be found in this document, which approaches as nearly to the received text as many of a much lower date." Probably of the *eleventh century*.
- b. Lambeth 1176. "Well merits Burney's commendation, 'eximiae notæ.'" About the *twelfth century*.
- c. Lambeth 1177. "Written with irreverent and scandalous negligence, but abounding with remarkable readings frequently countenanced by more ancient authorities." Probably of the *twelfth century*.
- d. Lambeth 1178. *Tenth or eleventh century*.
- e. Lambeth 1179. Many lacunæ. Possibly of the *tenth century*.
- f. Lambeth 1192. Of very little critical value. Of the *thirteenth century*.
- g. Ephesus, Lambeth 528. (71 of critical editions of the N. T.) Brought to England in 1675 by Traheron. Dated A.D. 1160.
- h. British Museum, Arundel 524. About the *eleventh century*.
- i. Trinity College, Cambridge, B. x. 17. Brought from Mt. Athos. Belonged to Bentley. Assigned to the *thirteenth century*.
- k. British Museum, Additional MS., 11300. Came from the library of the Bishop of Cæsarea Philippi at the foot of Lebanon. *Eleventh century*.
- l. Codex Wordsworth. In Bp. Wordsworth's possession. *Thirteenth century*°. (= g in Acts and Epistles.)
- Θ_b. Cod. Petrop., *Cent.* vi. Matt. xxii. 25—28; 30—xxiii. 14; Mark iv. 21—27, 29—35.
- Θ_c. Cod. Petrop., *Cent.* vi. Matt. xxi. 22—24 [John xviii. 29—35].
- Θ_d. Cod. Petrop., *Cent.* viii. Luke xi. 40—42.
- Θ_e. Cod. Porph. Petr., *Cent.* vi. Matt. xxvi. 3—7, 9.
- Θ_f. Cod. Porph. Petr., *Cent.* vi. Matt. xxvi. 59—61; xxvii. 44—55; Mark i. 34—ii. 12.
- [Θ_g. Cod. Porph. Petr., *Cent.* vi. John vi. 13, 14, 22—24.]
- Θ_h. Cod. Porph. Petr., *Cent.* ix. Matt. xxv. 9—16, 41—44.
- ⁸ These mss., none of which (except cv-y) have as yet been shewn to be of any great critical value, have been occasionally cited in the present Edition (as Ser's a, Ser's b c d, and the like); especially in those places where their evidence may help to point out the time at which the more modern of the received readings arose. 'Ser's-mss,' appended to any reading in the digest, means all the mss. in this list which contain the passage, with the exception of any (Ser's c g, or the like) expressly cited for some opposing reading. The remarks given above are extracted from Scrivener's own description.

⁹ "I regard codices l m n as representatives of the ordinary Greek copies in general

- m. (Scholz's 201) British Museum, Additional MS. 11837. Contains the whole New Testament. (See 201 below). Formerly at Florence. Purchased for the Brit. Mus. from the heirs of Dr. Sam. Butler, Bp. of Lichfield. Dated A.D. 1357.
- n. British Museum, Burney 18. Contains the Gospels and two leaves of the Ep. to the Hebrews (ch. xii. 17 to end). Dated A.D. 1366.
- o. British Museum, Burney 19. Belonged in 1809 to the Library of the Escorial. Possibly one of the mss. numbered 226—233 below. Assigned to the *tenth* or *eleventh* century.
- p. British Museum, Burney 20. Written by a monk named Theophilus, A.D. 1285.
- q. Codex Theodori. When collated by Mr. Scrivener it was the property of Pickering the publisher. Written by Theodore, A.D. 1295.
- r. British Museum, Burney 21. Written by Theodore, A.D. 1292. Text very similar to that of q.
- s. British Museum, Burney 23. Very much mutilated in Luke. Ends at John viii. 14. Written in the *twelfth* century.
- t. Lambeth 1350. St. John's Gospel appended to Damasc. de Fide. Written about the *fourteenth* century.
- u and v. Once formed part of the Carlyle collection, but were returned in 1817 to the Patriarch of Jerusalem. u badly collated in Matt. and Mark for Carlyle. v collated in Mark i. 1—iv. 16 : John vii. 53—viii. 11 by Dr. Burney. The readings from these collations, and from his own accurate collations of mss. a to h and k to t published by Scrivener in "A full and exact Collation of about 20 Gr. MSS.," 8vo, Cambridge, 1853.
- v. The readings of this ms. are given (with those of i and w, and the evangelisteria n, r and z) in the Appendix to Scrivener's Codex Augiensis.
- w. Trinity College, Cambridge, B. x. 16. Written in A.D. 1316. (= l in Acts and Epistles.)
- ev-y. Brit. Mus. Burney 22. Dated 1319, but Scrivener thinks this was added some time after the writing of the ms. and that it really dates from the *twelfth* century. The text is a very important one.

use for two centuries before the invention of printing. The connexion between m and n is too close to be accidental, and I can only conjecture that they were written in the same monastery, though by different hands. Nearly as they approach the standard or printed text, they still exhibit some remarkable and rare readings." (Scrivener.)

(II.) *Cursive Manuscripts contained in the lists of Scholz and others.*

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
1	Basle, K. iii. 3 (late B. vi. 27 ¹).	X. [XII. or XIII. ²]	Wetstein, Tregelles, and Roth ² .	1	1	—
2	Basle, B. vi. 25 (now ? [A. N. iv. 1]).	XV. [XIII. or XIV. ²]	Used as the copy for Erasmus' edition of the Gospels. Bengel's Bas. β.	—	—	—
3	Vienna, Theol. Kol.	5, XII.	Alter. Known as <i>Corsendoncensis</i> . (Forlos. 15.)	3	3	—
4	Paris, 84.	XII.	Stephens' γ'. Scholz (Matt., John). Defective Matt. ii. 9—20: John i. 49—iii. 11.	—	—	—
5	Paris, 106.	XII.	Stephens' δ'. Scholz.	5	5	—
6	Paris, 112.	XIII. (or XI.)	Stephens' ε'. Scholz (Matt.: Mark i.—iv.: John vii. viii.).	6	6	6
7	Paris, 71.	XI.	Stephens' ε'. Scholz (Mark i.—vi.: John iii.—viii.).	—	—	—
8	Paris, 49.	XI.	Stephens' ζ'. Scholz (John).	—	—	—
9	Paris, 83.	1168.	Stephens' ιβ'. Küster's <i>Par.</i> 3. Scholz (Matt. i.—viii.: Mark i.—iv.: John iv.—viii.).	—	—	—
10	Paris, 91.	XIII.	Küster's <i>Par.</i> 1 ³ . Inspected by Griesbach. Scholz (Mark i.—iv.: John v.—viii.). [Formerly belonged to the Canons Regular at Verona.]	—	—	—
11	Paris, 121, 122.	XII.	Küster's <i>Par.</i> 4. Scholz ("denuo").	—	—	—
12	Paris, 230.	XI.	Scholz (Mark [with Victor's comm.], Luke, John). (Wetstein gives, under this number, readings from mss. 119, 120, and from another which has not been identified, all mixed together.)	—	—	—
13	Paris, 50.	XII.	Küster's <i>Par.</i> 6. Griesbach. Begtrup (in Birch and Schulz's Griesbach). Defective Matt. i. 1—ii. 21; xxvi. 33—53; xxvii. 26—xxviii. 10: Mark i. 2—45: John xxi. 2—end. A very valuable ms.: text closely allied to that of mss. 69, 124, 346.	—	—	—

¹ Delitzsch, *Handschriftliche Funde* ii. 24, gives A. N. iii. 12 as the press-mark of this ms. [Burgon gives A. N. iv. 2; having identified iii. 12 as Codex E. Much of the information inserted in square brackets in this section is derived from "Manuscript Evangelia in Foreign Libraries," in letters to the Rev. F. H. Scrivener by the Rev. J. W. Burgon, published in the *Guardian* newspaper, 1873-4.] The particular form of the figure '1' is used to distinguish this ms. from 'Scr's 1.'

² "There are uncial mss. of the Gospels more recent than this cursive copy; but none of the later mss. of that class is comparable to this, as to the goodness of the text in the Gospels." (Tregelles.)

³ Burgon explains that this statement arose from a mistake of Griesbach's: see ms. 285 below.]

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
14	Paris, 70.	964 ⁴ .	Küster's <i>Par.</i> 7. Scholz (Matt. vii. —xi.: Mark i.—vi.: Luke iii. iv. ix. xi.: John iii.—ix.). [Mutilated Matt. i. 1—9; iii. 16—iv. 9.]	—	—	—
15	Paris, 64.	X.	Küster's <i>Par.</i> 8. Scholz ("maximam partem Matt., Mar., Joh.").	—	—	—
16	Paris, 54.	XIV.	Wetstein. Scholz (Mark). The Latin Vulgate in parallel column. Defective Mark xvi. 6—20.	—	—	—
17	Paris, 55.	XVI.	Wetstein. Griesbach. Scholz (Mark). Accompanied by the Latin Vulgate. Written by Hermonymus. ["This assertion is manifestly incorrect." Burgon.]	—	—	—
18	Paris, 47.	1364.	Scholz (Gosp. and Acts). Additional readings in Reiche.	133	113	51
19	Paris, 189.	[1368.] XII.	Scholz ("integre"). Catena on John and scholia on the other Gospels. [That on Mark ascribed to Victor.]	—	—	—
20	Paris, 188.	XI.	Scholz ("longe maximam partem"). Scholia. [Corresponds with mss. 215 (see there) and 300, to which last it has been corrected. Victor's comm. on Mark is claimed for Cyril.]	—	—	—
21	Paris, 68.	X.	Scholz (Matt. i.—xi.: Mark: John iv. v. vii. viii.).	—	—	—
22	Paris, 72.	XI.	Very imperfectly collated by R. Simon (in Mill and Wetstein) and Scholz. Defective Matt. i. 1—v. 25 (or ii. 2 as Sz.). John xiv. 22—xvi. 27.	—	—	—
23	Paris, 77.	XI.	Simon and Scholz, as before. With Latin Vulgate. Defective Matt. i. 1—17: Luke xxiv. 46—John ii. 20: John xxi. 24, 25.	—	—	—
24	Paris, 178.	XI.	Simon. Scholz. With a commentary. Defective Matt. xxvii. 20—Mark iv. 22.	—	—	—
25	Paris, 191 [formerly Colb. 2259: 1880].	X.	Simon. Scholz. Defective Matt. xxiii. 1—xxv. 42: Mark i. 1—vii. 36: Luke viii. 31—41; ix. 44—54; x. 39—xi. 4: middle of John xiii. to end of Gosp. Scholia.	—	—	—
26	Paris, 78.	XI.	Simon. Scholz. With a comm.	—	—	—
27	Paris, 115.	XI.	Larroque in Mill (<i>Colb.</i> 1). From John xviii. 3 to end supplied by a later hand in cent. XIV.	—	—	—
28	Paris, 379.	XI.	Larroque in Mill (<i>Colb.</i> 2). Scholz. Defective Matt. vii. 17—ix. 12; xiv. 33—xvi. 10; xxvi. 70—xxvii. 48: Luke xx. 19—xxii. 46: John xii. 40—xiii. 1; xv. 24—xvi. 12; xviii. 16—28; xx. 20—xxi. 5; xxi. 18—25.	—	—	—

[⁴ Burgon shews this to be a mistake, adding, "The exquisite writing cannot be of nearly the antiquity claimed for the ms."]

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
29	Paris, 89.	XII.	Larroque in Mill (<i>Colb.</i> 3). Scholz (Mark i.—v.: John v.—viii.). Some leaves supplied in cent. XV.	—	—	—
30	Paris, 100.	XVI.	Readings from 1st chapters of Matt., Larroque in Mill. Cited with 31 as <i>Colb.</i> 4. Inspected by Scholz. Written by Hermonymus.	—	—	—
31	Paris, 94	XIII.	Readings from Matt., Mark, Larroque in Mill. Cited with 30 as <i>Colb.</i> 4. Inspected by Scholz.	—	—	—
32	Paris, 116.	XII.	Readings from Matt., Larroque in Mill (<i>Colb.</i> 5). Defective Matt. i. 1—x. 22; xxiv. 15—30: Luke xxii. 35—John iv. 20. Inspected by Scholz.	—	—	—
33	Paris, 14 (<i>Colb.</i> 2844).	XI.	Tregelles. Called the Queen of the cursive mss.	17	13	—
34	Paris, Coisl. 195.	XI.	Cursorily collated by Wetstein and Scholz. Catena [that on Mark claimed for Victor]. From Mt. Athos.	—	—	—
35	Paris, Coisl. 199.	XI.	Cursorily collated by Wetstein and Scholz.	18	14	17
36	Paris, Coisl. 20.	XI.	Cursorily collated by Wetstein and Scholz. Commentary [Victor's on Mark]. From Mt. Athos.	—	—	—
37	Paris, Coisl. 21.	XII.	Cursorily collated by Wetstein and Scholz. [Commentary. Victor's on Mark.]	—	—	—
38	Paris, Coisl. 200.	XIII.	(Stephens' <i>θ'</i> ?) Written by order of the Emperor Michael Palæologus. Defective Matt. xiv. 15—xv. 30; xx. 14—xxi. 27: Mark xii. 3—xiii. 4.	?	19	?
39	Paris, Coisl. 23.	XII.	Cursorily collated by Wetstein and Scholz. Once at Mt. Athos. A copy of 34 (Wetst.) [derived from a common original. Burgon. Commentary on Mark claimed for Victor].	—	—	—
40	Paris, Coisl. 22.	XI.	C. c. Wetstein, Scholz. Commentary [Victor's on Mark]. From Constantinople, once at Mt. Athos. Ends at John xx. 25.	—	—	—
41	Paris, Coisl. 21.	XI.	C. c. Wetstein, Scholz. Contains Matt., Mark, with commentary. [This is a commentary, not a text. On St. Mark it is expressly claimed for Victor. Burgon.]	—	—	—
42	. . . . .	—	Mill's <i>Med.</i> Possibly the same as K above.	—	—	—
43	Bibl. de l'Arsenal, Paris, 4.	XI.	Inspected by Simon and Scholz. Known as <i>San-Maglorianus</i> .	130	54	—
44	Brit. Mus., Addl. MS. 4949.	XI.	De Missy in Wetstein.	—	—	—
45	Bodleian, Baroc. 31.	XIV.	Mill's <i>Bodl.</i> 1. Inspected by Griesbach.	—	—	—
46	Bodleian, Baroc. 29.	XV.	Mill's <i>Bodl.</i> 2.	—	—	—
47	Bodleian, Misc. 9.	XV.	Mill's <i>Bodl.</i> 6. Ussher in Walton's Polyglott (<i>Bodl.</i> 1).	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
48	Bodleian, Misc. 1.	XII.	Mill's <i>Bodl.</i> 7. Scholia.	—	—	—
49	Bodleian, Roe. 1.	XI.	Mill's <i>Roe.</i> 1.	—	—	—
50	Bodleian, Laud. [Græc.] 33.	XI.	Mill's <i>Laud.</i> 1. Catena [that on Mark claimed for Cyril]. Defective Matt. i. 1—ix. 35; xii. 3—24; xxv. 20—31; Mark xiv. 40—xvi. 20; John v. 18—end of Gosp.	—	—	—
51	Bodleian, Laud. 31.	XIII.	Mill's <i>Laud.</i> 2. Inspected by Griesbach.	38	32	—
52	Bodleian, Laud. 3.	1286.	Mill's <i>Laud.</i> 5. Inspected by Griesbach.	—	—	—
53	Bodleian, Selden. 53 [28].	XIV.	Mill's <i>Seld.</i> 1.	—	—	—
54	Bodleian, Selden. 54 [29].	1338.	Mill's <i>Seld.</i> 2.	—	—	—
55	Bodleian, Selden. 5 [6].	XV.	Mill's <i>Seld.</i> 3.	—	—	—
56	Linc. Coll. Oxf., 18.	XV.	Ussher in Walton. Mill (<i>Lin.</i>). Inspected by Dobbin (with 61).	—	—	—
57	Magd. Coll. Oxf., 9.	XI.	Hammond in Walton. Mill's <i>Magd.</i> 1. Defective Mark i. 1—11.	41	35	—
58	New Coll. Oxf., 68.	XVI.	Ussher in Walton <i>Nov.</i> 1. Mill's <i>N.</i> 1. Dobbin (with 61).	—	—	—
59	Caius Coll. Camb., 403.	XII.	Scrivener. Ussher's <i>Gon.</i> in Walton. So also in Mill.	—	—	—
60	Camb. Univ. Lib. MS. Dd. 9. 69.	1297.	Mill's <i>M(ori).</i> 1. (The Apocalypse added at a later time.)	—	—	10
61	Trin. Coll. Dublin, G. 97.	XVI.	Ussher in Walton. Barrett in edn. of Cod. Z. Dobbin. Known as <i>Montfortianus</i> .	40	34	92
62	Camb. Univ. Lib. MS. Kk. 5. 35.	XV.	Walton's <i>Goog</i> .	—	—	—
63	Trin. Coll. Dublin, A. 1. 8.	X.	Mill's <i>Usser.</i> 1. Scrivener states that this ms. has been lately collated by Rev. G. Twycross.	—	—	—
64	<i>Not identified.</i>	?	Mill's <i>Usser.</i> 2 (and probably also Walton's <i>Eur.</i>).	—	—	—
65	Brit. Mus., Harl. 5776.	XIII.	Mill's <i>Cov.</i> 1.	—	—	—
66	<i>Not identified.</i>	?	Mill's <i>Gal.</i> Scholia. Once belonged to Thomas Gale.	—	—	—
67	Bodleian, Misc. 76.	XI.	Mill's <i>Hunt.</i> 2. Defective John vi. 64 to end of Gosp.	—	—	—
68	Linc. Coll. Oxf., 17.	XII.	Mill's <i>Wheel.</i> 1.	—	—	—
69	The Leicester MS.	XIV.	Tregelles and Scrivener. Cited as in Acts, Epp.; f, Apoc. (See Horne's <i>Introd.</i> vol. iv. ed. Treg., pp. 210, 211. Scriv.'s <i>Codex Augiensis</i> pp. xl—xlvii.)	37	31	14
70	Camb. Univ. Lib. MS. Ll. 2. 13.	XV.	Mill's <i>Bu(neckle).</i> Written by Hermonymus. (Not at Trin. Coll. as Sz., <i>Tischdf.</i>)	—	—	—
71	Lambeth, 528.	1160.	Scrivener's g (<i>above</i>). Mill's <i>Eph.</i>	—	—	—
72	Brit. Mus., Harl. 5647.	XI.	Wetstein. Catena. Various readings on margin <i>prima manu</i> .	—	—	—
73	Ch. Ch. Oxf., Wake 26.	XI.	Walker (in Wetstein).	—	—	—
74	Ch. Ch. Oxf., Wake 20.	XIII.	Walker (in Wetstein). Written by Theodore. Defective Matt. i. 1—14; v. 29—vi. 1.	—	—	—
75	Geneva, 19.	XI.	Cellerier (in Scholz).	—	—	—

	Identification. *	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
76	Vienna, Theol. 300, N.	XI.	(Lambec. 28.) G. à Mästricht (in Wetstein). Alter. Collated with Gospp. 218.	49	43	—
77	Vienna, Theol. 154, N.	XI.	(Lambec. 29: "Nessel 114" is probably a misprint in Scholz.) Treschow. Alter. Collated with Gospp. 218. Commentary [Victor's on Mark].	—	—	—
78	Supposed to be in Hungary. (Lib. of N. Jan-covich de Vadass?)	XII.	Borner (in Küster's Mill). Additional readings in Scholz. Belonged to Carpzov.	—	—	—
79	Leyden, 71.	?	Inspected in John viii. Defective. Lat. version.	—	—	—
80	Not identified.	XI.	Bynæus (in Wetstein). Belonged to T. G. Grævius, then to J. Van der Hagen.	—	—	—
(81)	. . . . .	—	(Under this number certain mss. mentioned in a <i>Correctorium</i> of cent. XIII. have been cited.)	—	—	—
(82)	. . . . .	—	(Number used as equivalent to "found by L. Valla (<i>Annotationes</i> 1440) in one or more of the mss. consulted by him.")	—	—	—
83	Munich, 518.	XI.	Bengel's <i>Augustanus</i> 1. Contains John vii. 53—viii. 11, with marks down the margin.]	—	—	—
84	Munich, 568.	XII.	Bengel's <i>Augustanus</i> 2. Contains only Matt., Mark. Defective Matt. i. 1—18; xiii. 10—27, 42—xiv. 3; xviii. 25—xix. 9; xxi. 33—xxii. 4: Mark vii. 13—end.	—	—	—
85	Munich, 569. (Munich = Public Library at Munich.)	XIII.	Bengel's <i>Augustanus</i> 3. Contains only the following passages: Matt. viii. 15—ix. 17; xvi. 12—xvii. 20; xxiv. 26—45; xxvi. 25—54: Mark vi. 13—ix. 45: Luke iii. 12—vi. 44: John ix. 11—xii. 5; xix. 6—24; xx. 23—xxi. 9.	—	—	—
86	Presburg.	XI.	Bengel's <i>Byzantinus</i> . Endlicher's complete collation given in Rosenmüller's <i>Commentationes Theologicæ</i> , vol. ii. part ii. pp. 85—166.	—	—	—
87	Trèves.	XII.	Contains John, with a catena. Edited at Antwerp by Corderius. (Wetstein's 87 is 250 of this and Scholz's list.)	—	—	—
88	Not identified.	?	Cited by Joachim Camerarius in his <i>Annotationes</i> in N. T.	—	—	—
89	Gottingen.	1006.	Bengel. Matthæi's 20.	—	—	—
90	Not identified.	XVI.	A copy of one of Theodore's mss. made by James Favre of Daventer.	14	47	—
91	Not identified.	X.	<i>Codex Perronianus</i> . Extracts in Mill.	—	—	—
92	Not identified. [Basle O. ii. 27.]	? [XIV. or XV.]	<i>Codex Fœschii</i> 1. Contains Mark, with Victor's commentary [followed by Scholia on Cath. Ep. from various Fathers].	—	49 ⁵	—

[⁵ Burgon identifies ms. 92 with Acts (or rather Cath.) 47. Letter III. to the Rev. F. H. Scrivener.]

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
93	<i>Not identified.</i>	?	<i>Codex Gravii.</i> Once cited by Vossius. "Aut est idem Codex atque 63 aut ei simillimus" (Wetst.).	—	—	—
94	<i>Not identified.</i> [Basle O. ii. 23.]	? [XVI. or XVII.]	<i>Codex Fœschii</i> 2. Contains Mark, Luke, with a commentary [Victor's on Mark: Tit-bostr. on Luke].	—	—	—
95	Line. Coll. Oxf., 16.	XII.	Mill's <i>Wheel(er)</i> 2. Contains Luke (from xi. 2), John (except 3 leaves). John v.—vii. re-collated for Scholz.	—	—	—
96	Bodleian, Misc. 8.	XV.	Ussher (in Walton) and Mill. Cited by them as <i>Trit.</i> because written by Abbot John Trithemius. Contains John.	—	—	—
97	<i>Not identified.</i>	1500.	A copy of John closely related to 96. Written by Nicholas, a monk of Hirsau. Readings in Wetstein. Scholz denies that it was ever at Giessen as Michaelis, &c. have stated.	—	—	—
98	Bodleian, Clarke 5.	XII.	Matt. vi. ix. x.: Mark v. vi.: Luke iv.—vi. collated by Scholz.	—	—	—
99	Leipsic.	XVI.	Matthæi's 18. Contains Matt. iv. 8—v. 27; vi. 2—xv. 30: Luke i. 1—13.	—	—	—
100	Pesth, Univ. Lib.	X.	Cited only once. Defective John xxi. 25.	—	—	—
101	<i>Not identified.</i>	XVI.	<i>Codex Uffenbachianus</i> 3. Contains John. Cited by Scholz at John vii. 53.	—	—	—
(102)	. . . . .	. . .	Some ms. readings cited by Wetstein (Matt. xxiv.—Mark viii.) from the Margin of a Gk. Test. of Plantin's. The readings seem to have been derived from Cod. B. (So Rev. B. F. Westcott in Scriv. Introd.)	—	—	—
103	Paris, 196.	XI.	Readings in Curcellæus (edn. of Gk. Test.). Scholz ("cursim collatus"). [Theophylact on St. Matt. and St. Luke, written over an older ms. of the 8th or 9th century.]	—	—	—
104	<i>Not identified.</i>	X.	<i>Codex Vignerii.</i> Readings in Wetstein.	—	—	—
105	Bodleian, Misc. 136.	XII.	Cited by Wetstein on John viii. 1.	24	48	—
106	Earl of Winchilsea's Library.	X.	Jackson (in Wetstein).	—	—	—
107	Bodleian, Clarke 6.	XIV.	Readings from Matt. vi. ix. x.: Mark v. vi.: Luke iv.—vi.: John v. vi. in Scholz.	—	—	—
108	Vienna, Theol. 4, Kol. (Forlos. 5).	XI.	Alter, Birch, Scholz. Commentary [Victor's on Mark]. 2 vols. Belonged to Parrhasius.	—	—	—
109	Brit. Mus., Addl. MSS. 5115-6-7.	1326.	Inspected by Wetstein. Belonged to Meade and then to Askew.	75	22	—
(110)	. . . . .	XVI.	A transcript (2 vols.) of the Complutensian edition, at Berlin, known as the <i>Codex Ravianus</i> .	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
111	Bodleian, Clarke 7.	XII.	Scholz (in same passages as 107). Defective John xx. 25—end.	—	—	—
112	Bodleian, Clarke 10.	XI.	Scholz (selected chapters).	—	—	—
113	Brit. Mus., Harl. 1810.	XI.	Griesbach (in Mark xvi.: Luke iii. 16—38; viii. 15—39; xi. 1—24; John v. 1—vi. 36; vii. 53—viii. 12).	—	—	—
114	Brit. Mus., Harl. 5540.	XIII.	Inspected by Griesbach. Defective Matt. xvii. 4—18; xxvi. 59—73; xxviii. 19—Mark i. 12.	—	—	—
115	Brit. Mus., Harl. 5559.	XII.	Inspected by Griesbach. Defective Matt. i. 1—viii. 10: Mark v. 23 —36: Luke i. 78—ii. 10; vi. 4— 15: John xi. 2—xxi. 25.	—	—	—
116	Brit. Mus., Harl. 5567.	XII.	Inspected by Griesbach.	—	—	—
117	Brit. Mus., Harl. 5731.	XIV.	Inspected by Griesbach. Defective Matt. i. 1—18. Fragments of a lectionary at end.	—	—	—
118	Bodleian, Misc. 13.	XIII.	Griesbach (in Symb. Crit. i. 202). Matt. i. 1—vi. 3: Luke xiii. 35— xiv. 20; xviii. 8—xix. 9: John xvi. 25—xxi. 25 supplied by a later hand.	—	—	—
119	Paris, 85.	XII.	Küster's <i>Par.</i> 5. Griesbach. [For- merly belonged to Tallier of Rheims.]	—	—	—
120	Paris, 185 A [i. c. Sup- plément Grécque, 185].	XIII.	Stephens' <i>id.</i> Griesbach. Contains only Matt., Luke, John.	—	—	—
121	<i>Not identified.</i>	1284.	Griesbach. Once at St. Geneviève, Paris. Defective Matt. v. 21— viii. 24.	—	—	—
122	Leyden, Meermann's 116.	XII.	Dermout.	219	177	—
123	Vienna, Theol. 240, N.	XI.	Alter. Birch. (Lambec. 30.)	—	—	—
124	Vienna, Theol. 188, N.	XII.	Alter. Birch. Defective Luke xxiii. 31—xxiv. 28. Closely allied to 13, 69, and 346. (Lambec. 31.)	—	—	—
125	Vienna, Theol. 6, Kol.	X.	Alter. Birch. (Forlos. 16, so Scholz: but in Alter it is 16 in Kollar's Supplement; 6 in Auct. Forlos.)	—	—	—
126	Wolfenbüttel, xvi. 16.	XI.	Mentioned by Knittel. Consulted in some places by Tischendorf.	—	—	—
127	Vatican, 349.	XII.	Birch ("per omnia").	—	—	—
128	Vatican, 356.	XI.	Cited by Birch in Matt. v. 47 and John viii. 1.	—	—	—
129	Vatican, 358.	XII.	Birch (Luke i.—ix. and Matt. xxvii. 16, 17: Mark xvi. 9: John i. 28; xxi. 25). [Victor's commentary on Mark.]	—	—	—
130	Vatican, 359.	XIII.	Birch ("præter loca selecta ex Matt., Mar., Joh., integrum Lucæ Evangelium accurate con- tulimus"). Lat. version.	—	—	—
131	Vatican, 360.	XI.	Birch ("quatuor Evangelia accurate per omnia contuli").	77	70	66
132	Vatican, 361.	XI.	Birch ("Luc. i.—iv. accurate" and inspected in other places).	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
133	Vatican, 363.	XI.	Birch (Luke i.—x. and select places).	78	71	—
134	Vatican, 364.	XI.	Birch ("citatur Luc. i.—iv. et ad Joh. viii. 1").	—	—	—
135	Vatican, 365.	XI.	Birch ("Luc. i.—iii., accurate" and inspected in other places). The first 26 leaves supplied by a later hand.	—	—	—
136	Vatican, 665.	XIII.	Contains Matt. and Mark, with commentary. Inspected by Birch in select places of Matt.	—	—	—
137	Vatican, 756.	XII.	Cited in a few passages by Birch. With a marginal commentary [Victor's on Mark].	—	—	—
138	Vatican, 757.	XII.	Inspected by Birch. Commentary [Victor's on Mark] and scholia.	—	—	—
139	Vatican, 758.	XII.	Contains Luke and John, with commentary. Inspected by Birch.	—	—	—
140	Vatican, 1158.	XII.	Inspected by Scholz.	—	—	—
141	Vatican, 1160.	XIII.	Inspected by Scholz.	86	75	40
142	Vatican, 1210.	XI.	Inspected by Scholz.	87	76	—
143	Vatican, 1229.	XI.	Luke i.—vi. accurately collated by Birch. Commentary [Victor's on Mark].	—	—	—
144	Vatican, 1254.	XI.	Inspected by Birch and Scholz.	—	—	—
145	Vatican, 1548.	XIII.	Inspected by Birch and Scholz. Contains only Luke, John. Luke xvii.—xxi. written by a different hand from the rest. Defective Luke iv. 15—v. 36: John i. 1—26.	—	—	—
146	Vatican, Palat. 5.	XII.	Contains Matt., Mark, with marginal commentary. Inspected by Birch and Scholz.	—	—	—
147	Vatican, Palat. 89.	XI.	Inspected by Birch and Scholz.	—	—	—
148	Vatican, Palat. 136.	XII.	Inspected by Birch and Scholz. Scholia.	—	—	—
149	Vatican, Palat. 171.	XIV.	Inspected by Birch and Scholz.	88	77	25
150	Vatican, Palat. 189.	XII.	Inspected by Birch and Scholz.	—	—	—
151	Vatican, Palat. 220.	XI.	Inspected by Birch and Scholz. Scholia.	—	—	—
152	Vatican, Palat. 227.	XI.	Inspected by Birch and Scholz.	—	—	—
153	Vatican, Palat. 229.	XIII.	Scholz ("maxima pars").	—	—	—
154	Vatican, Alex. 28.	XIII.	Inspected by Birch and Scholz Thl.'s commentary.	—	—	—
155	Vatican, Alex. 79.	XIV.	Inspected by Birch and Scholz.	—	—	—
156	Vatican, Alex. 189.	XII.	Inspected by Birch and Scholz.	—	—	—
157	Vatican, Urb. 2.	XII.	Inspected by Birch and Scholz.	—	—	—
158	Vatican, Pio 53.	XI.	Inspected by Birch and Scholz.	—	—	—
159	Rome: Barberini, 8.	XI.	Inspected by Birch and Scholz.	—	—	—
160	Rome: Barberini, 9.	1123.	Inspected by Birch and Scholz.	—	—	—
161	Rome: Barberini, 10.	X.	Inspected by Birch and Scholz. Defective John xvi. 6—xxi. 25.	—	—	—
162	Rome: Barberini, 11.	1153.	Inspected by Birch and Scholz.	—	—	—
163	Rome: Barberini, 12.	XI.	Inspected by Birch and Scholz.	—	—	—
164	Rome: Barberini, 13.	1040.	Inspected by Birch and Scholz.	—	—	—
165	Rome: Barberini, 14.	1197.	Inspected by Birch and Scholz. With the Vulgate Latin.	—	—	—
166	Rome: Barberini, 115.	XIII.	Inspected by Birch and Scholz. Contains Luke ix. 33—xxiv. 24, and John.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
167	Rome: Barberini, 208.	XIV.	Inspected by Birch and Scholz.	—	—	—
168	Rome: Barberini, 211.	XIII.	Inspected by Birch and Scholz. Thl.'s commentary.	—	—	—
169	Rome: Vallicella, B. 133.	XII.	Inspected by Birch and Scholz.	—	—	—
170	Rome: Vallicella, C. 61.	XII.	Inspected by Birch and Scholz.	—	—	—
171	Rome: Vallicella, C. 73.	XIV.	Inspected by Birch and Scholz.	—	—	—
172	<i>Not identified.</i>	XII.	Vallicella, F. 90. Formerly contained the four Gospels.	—	—	—
173	Vatican, 1983.	XII.	Inspected by Birch (<i>Basilianus</i> 22) and Scholz. Defective John xiii. 1—xxi. 25.	—	—	—
174	Vatican, 2002.	1053.	Inspected by Birch (<i>Bas.</i> 41) and Scholz. Defective Matt. i. 1—ii. 1: John i. 1—27; viii. 47—xxi. 25.	—	—	—
175	Vatican, 2080.	XII.	Inspected by Birch (<i>Bas.</i> 119) and Scholz. Defective Matt. i. 1—iv. 17.	194	41	20
176	Vatican, 2113.	XIII.	Inspected by Birch (<i>Bas.</i> 152) and Scholz. Defective Matt. i. 1—x. 13: John ii. 1—xxi. 25.	—	—	—
177	Vatican, (?)	XI.	Inspected by Birch and Scholz. Defective John i. 1—29. (Formerly Monastery of St. Basil, 163.)	—	—	—
178	Rome: Angelica, A. 1. 5.	XI.	Inspected by Birch and Scholz. Defective John xxi. 17—end.	—	—	—
179	Rome: Angelica, A. 4. 11.	XII.	Inspected by Birch and Scholz. Some leaves supplied by a later hand.	—	—	—
180	Rome: Propaganda, 250.	XI.	Readings given by Zoega (Engelbreth in Birch, as <i>Borg.</i> 4 (2 Sz.)) and Scholz. Acts and Epistles added in 1274.	92	82	44
181	<i>Not identified.</i>	XI.	A ms. belonging to Francis Xavier, Cardinal de Zelada, inspected by Birch. Scholia.	—	—	—
182	Florence: Laurentian, vi. 11.	XII.	Inspected by Birch and Scholz [Victor on Mark].	—	—	—
183	Florence: Laur. vi. 14.	XII.	Inspected by Birch and Scholz.	—	—	—
184	Florence: Laur. vi. 15.	XIII.	Inspected by Birch and Scholz.	—	—	—
185	Florence: Laur. vi. 16.	XII.	Inspected by Birch and Scholz.	—	—	—
186	Florence: Laur. vi. 18.	XI.	Inspected by Birch and Scholz. [Marginal commentary. Victor's on St. Mark.]	—	—	—
187	Florence: Laur. vi. 23.	XII.	Inspected by Birch and Scholz.	—	—	—
188	Florence: Laur. vi. 25.	XI.	Inspected by Birch and Scholz.	—	—	—
189	Florence: Laur. vi. 27.	XII.	Inspected by Birch and Scholz. John defective at end [from xix. 38].	239	141	—
190	Florence: Laur. vi. 28.	1285.	Inspected by Birch and Scholz.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
191	Florence: Laur. vi. 29.	XIII.	Inspected by Birch and Scholz.	—	—	—
192	Florence: Laur. vi. 30.	XIII.	Inspected by Birch and Scholz.	—	—	—
193	Florence: Laur. vi. 32.	XI.	Inspected by Birch and Scholz.	—	—	—
194	Florence: Laur. vi. 33.	XI.	Inspected by Birch and Scholz. [Marginal commentary. Victor's on St. Mark.]	—	—	—
195	Florence: Laur. vi. 34.	XI.	Inspected by Birch and Scholz. [Marginal commentary. Victor's on St. Mark.]	—	—	—
196	Florence: Laur. viii. 12.	XII.	Inspected by Birch and Scholz. Catena. [Was given by a son of Cosmo de' Medici to the Convent of St. Mark at Florence in 1473.]	—	—	—
197	Florence: Laur. viii. 14.	XI.	Contains, besides Ep. of James, only fragments of Matt. and Mark, with Chr.'s commentary [on Matt., and Victor's on Mark. Mutilated at end]. Inspected by Birch and Scholz.	—	90	—
198	Florence: Laur. 256 [Ædil. 221].	XIII.	Inspected by Birch and Scholz.	—	—	—
199	<i>Not identified.</i> [Florence: Laur. 99.]	XII.	Inspected by Birch. Formerly No. 5 [67] in Lib. of Monastery of St. Mary, Florence [to which it was left by Antonio Corbinelli in 1423]. Scholia. [Harmony at foot of page in Matt., Mark, and parts of Luke, John.]	—	—	—
200	<i>Not identified.</i> [Florence: Laur. 69.]	X.	Inspected by Birch. Formerly No. 6 [66] in Lib. of Monastery of St. Mary, Florence. [Scholia.]	—	—	—
201	Brit. Mus., Addl. MS. 11837.	1357.	Scrivener. Cited as m in Gospp., h in Epp., and b in Apoc.	104	91	b
202	<i>Not identified.</i>	XII.	Inspected by Birch. Formerly No. 705 in Lib. of Monastery of St. Mary, Florence.	—	—	—
[203]	. . . . .	.	A ms. in modern Greek. Formerly No. 707 in Lib. of St. Mary, Florence.	—	—	—
204	Bologna: Can. Reg. [S. Salvador], 640 [now Royal Libr. 2775].	XI. [XIII. ?]	Inspected by Birch.	105 ⁶	92	—
205	St. Mark's Venice, 5 [86: 4].	XV.	Inspected by Birch. Written for Cardinal Bessarion. In Gospp. and Apoc. apparently copied from 209 [so Rink: Burgon thinks them both derived from a more ancient (uncial) ms. Contains O. T. also].	106	93	88
206	St. Mark's Venice, 6 [86: 4].	XV. [XVI. ?]	Inspected by Birch. [Duplicate of 205.]	107	94	—

[⁶ Burgon's memorandum implies that ms. 204 does not contain any portion of St. Paul's Epistles.]

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
207	St. Mark's Venice, 8 [86: 7].	X. [XI. or XII. ?]	Inspected by Birch. Defective at beginning.	—	—	—
208	St. Mark's Venice, 9 [86: 1].	X. [XI. or XII. ?]	Inspected by Birch.	—	—	—
209	St. Mark's Venice, 10 [86: 1].	XV. [XI. ?]	Inspected by Birch. [Apoc. in more modern hand.]	108	95	46
210	St. Mark's Venice, 27 [86: 4].	X. [XI. or XII. ?]	Mentioned by Birch. Catena [Victor on Mark].	—	—	—
211	St. Mark's Venice, 539 [86: 5].	XII.	Inspected by Birch. Arabic version. Defective at beginning of Luke [to ii. 32] and of John [to iv. 2. John unfinished].	—	—	—
212	St. Mark's Venice, 540 [86: 6].	XI.	Inspected by Birch. [Mutilated.]	—	—	—
213	St. Mark's Venice, 542 [86: 1].	XI.	Inspected by Birch. [Mutilated. John xviii. 40—end in more modern hand.]	—	—	—
214	St. Mark's Venice, 543 [86: 7].	XIV.	Inspected by Birch.	—	—	—
215	St. Mark's Venice, 544 [86: 5].	XI.	Inspected by Birch. Commentary [Chrysostom on Matt., Cyr. (or Victor) on Mark, Tit-bostr. &c. on Luke, Chr. &c. on John]. Additional readings (e. g. from Matt. xxiv.: Mark iv.: Luke iv.: John v.) in Scholz. [Corresponds with mss. 20, 300. Once belonged to Maximus, Bp. of Cythera (?).]	—	—	—
216	[Not at] St. Mark's Venice, (?)	?	Mentioned by Birch, as brought to Venice [Birch does not say <i>to Venice</i>], from Corcyra. [One of the Canonici mss., but not in the Bodleian.]	—	—	—
217	St. Mark's Venice, [Gr. Class.] I. 3 [86: 1].	XIII.	Readings in Scholz, e. g. Matt. vi.: Mark iv.: Luke iv.: John v. [From Padua.]	—	—	—
218	Vienna, Theol. 23, N.	XIII.	Edited by Alter (Lambec. 1).	57	65	33
219	Vienna, Theol. 321, N.	XIII.	Alter. Birch (Lambec. 32).	—	—	—
220	Vienna, Theol. 337, N.	XIV.	Alter. Birch (Lambec. 33).	—	—	—
221	Vienna, Theol. 117, N.	XI.	Inspected by Birch (Lambec. 38). Commentary defective Matt. i. 1—11 and elsewhere: John vii. viii. (appy.) See Scholz in loc. [Victor on Mark.]	—	—	—
222	Vienna, Theol. 180, N.	XIV.	Birch (Lambec. 39). Fragments with a commentary [Victor on Mark].	—	—	—
223	Vienna, Theol. 301, N.	XIV.	Birch (Lambec. 40). Contains fragments of Matt., Luke, John, with catena.	—	—	—
224	Vienna, Theol. 8, Kol.	?	Contains only Matt. (Forlos. 30.)	—	—	—
225	Vienna, Theol. 9, Kol.	1192.	Alter? (Forlos. 31.)	—	—	—
226	Escorial, χ. iv. 17.	XI.	Readings by Moldenhauer (in Birch, <i>Esc. 2</i>).	228	108	—

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
227	Escorial, χ. iii. 15.	XIII.	Readings by Moldenhauer (in Birch, <i>Esc.</i> 5).	—	—	—
228	Escorial, χ. iv. 12.	XIV.	Readings by Moldenhauer (in Birch, <i>Esc.</i> 7).	229	109	—
229	Escorial, χ. iv. 21.	1140.	Readings by Moldenhauer (in Birch, <i>Esc.</i> 8). Defective Mark xvi. 15—20: John i. 1—11.	—	—	—
230	Escorial, φ. iii. 5.	1013.	Readings by Moldenhauer (in Birch, <i>Esc.</i> 9).	—	—	—
231	Escorial, φ. iii. 6.	XII.	Readings by Moldenhauer (in Birch, <i>Esc.</i> 10).	—	—	—
232	Escorial, φ. iii. 7.	XIII.	Readings by Moldenhauer (in Birch, <i>Esc.</i> 11).	—	—	—
233	Escorial, υ. ii. 8.	XI.	Readings by Moldenhauer (in Birch, <i>Esc.</i> 12). Catena.	—	—	—
234	Copenhagen, 1.	1278.	Hensler (in Birch).	72	57	—
235	Copenhagen, 2.	1314.	Hensler (in Birch).	—	—	—
236	Camb. Univ. Lib., MS. Mm. 6. 9.	XII.	Scrivener (v in Gospp.; o in Acts and Epp.).	61	61	—
237	Moscow: Synod, 42.	X.	Matthæi (d). [Victor on Mark.]	—	—	—
238	Moscow: Synod, 48.	XI.	Matthæi (e). Contains Matt. and Mark, with catena [Victor on Mark].	—	—	—
239	Moscow: Synod, 47.	XI.	Matthæi (g). Contains Mark xvi. 2—8: Luke: John i. 1—xxi. 23, with commentary and catena.	—	—	—
240	Moscow: Synod, 49.	XII.	Matthæi (i). With Euthym.'s commentary. Defective Mark viii. 12—34; xiv. 17—54: Luke xv. 32—xvi. 8.	—	—	—
241	Dresden.	XI.	Matthæi (k). Belonged to Matthæi.	120	104	47
242	Moscow: Synod, 380.	XII.	Matthæi (l).	121	105	48
243	Moscow: Typogr., 13.	XIV.	Matthæi (m). Contains Matt., Luke, with Thl.'s commentary.	—	—	—
244	Moscow: Typogr., 1.	XII.	Matthæi (n). Euthym.'s commentary.	—	—	—
245	Moscow: Synod, 265.	1199.	Matthæi (o).	—	—	—
246	Moscow: Synod, 261.	XIV.	Matthæi (p). Defective Matt. xii. 41—xiii. 55: John xvii. 24—xviii. 20.	—	—	—
247	Moscow: Synod, 373.	XII.	Matthæi (q).	—	—	—
248	Moscow: Synod, 264.	1275.	Matthæi (r).	—	—	—
249	Moscow: Synod, 94.	XI.	Matthæi (s). Contains John, with catena.	—	—	—
(250)	. . . . .	—	The cursive portion of Codex V above. Better cited as V ^r .	—	—	—
251	Moscow: Tab. Imp.	XI.	Matthæi (x).	—	—	—
252	Dresden.	XI.	Matthæi (z). Belonged to Matthæi.	—	—	—
253	?	XI.	Matthæi (10). Once belonged to St. Michael's Monastery at Jerusalem and then to Abp. Nicephorus. [Contains Victor on Mark.]	—	—	—
254	?	XI.	Matthæi (11). Belonged to Matthæi, in 1482 to the Monastery of St. Athanasius. Contains Luke, John, with scholia.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
(255)	(Moscow: Synod, 139.)	XIII.	Matthæi (12). More properly a ms. of Chr.'s commentary [and scholia from Victor on Mark?]. It contains only fragments of the Gospels.	—	—	—
256	Moscow: Typogr., 3.	IX. ?	Matthæi (14). Scholia [from Victor] on Mark, Luke, with fragments of the text.	—	—	—
(257)	. . . . .	—	= Frag. Mosq. (<i>above</i> , p. 116).	—	—	—
258	Dresden.	XIII.	Matthæi, 17.	—	—	—
259	Moscow: Synod, 45.	XI.	Matthæi (a). [Contains Victor on Mark.]	—	—	—
260	Paris, 51.	XII.	Scholz ("maxima pars").	—	—	—
261	Paris, 52.	XII.	Scholz (Matt. xi.—xiii.: Mark v.—vii.: Luke i.—v.: John v.—viii.). Matt. i. 1—xi. 1 supplied in cent. XIV. Defective. Luke xxiv. 39—end of Gosp.	—	—	—
262	Paris, 53.	X.	Scholz ("integre"). Various readings from Jerusalem mss. given by the original scribe. Text very like that of Cod. A.	—	—	—
263	Paris, 61.	XIII.	Scholz (Matt. viii.—xiv.: Mark i.—iv.: John ii.—v.). Additional readings given by Reiche; who states that it does not contain the Apocalypse ("Codicum insigniorum Par. asserv. Descriptio").	137	117	(54)
264	Paris, 65.	XIII.	Scholz (Matt. xviii.—xxiv.: Mark iii.—v.: John iv.—viii.). [Harmony at the foot of each page.]	—	—	—
265	Paris, 66.	X.	Scholz (Matt., the whole: Mark i.—v.: Luke xxii.—xxiv.: John v.—viii.).	—	—	—
266	Paris, 67.	X.	Scholz (Matt. i.—xi.: Mark ii.—v.: John v.—ix.).	—	—	—
267	Paris, 69.	X.	Scholz (Matt. ii.—x.: John vii. viii.). Defective Matt. i. 1—8: Mark i. 1—7: Luke i. 1—8: xxiv. 50—John i. 12.	—	—	—
268	Paris, 73.	XII.	Scholz (Matt. xxvi.: Mark i.—iv.: John iv.—viii.).	—	—	—
269	Paris, 74.	XI.	Scholz (Matt.: Mark i.—iv.).	—	—	—
270	Paris, 75.	XI.	Scholz ("maxima pars").	—	—	—
271	Paris, 75 Δ [Supplément Grecque 75].	XII.	Scholz ("maxima pars").	—	—	—
272	Paris, 76 [lost ever since 1848].	XI.	Scholz (Matt. vi.—xi.: Mark i.—iii.: John v.—viii.).	—	—	—
273	Paris, 79.	XII. & XIV.	Inspected by Scholz.	—	—	—
274	Paris, 79 Δ [Supplément Grecque 79].	X.	Inspected by Scholz. Defective Mark i. 1—17: John i. 1—20. (Mark vi. 21—54: John iii. 18—iv. 1; vii. 23—42; ix. 10—27; xviii. 12—29, supplied by a later hand.)	—	—	—
275	Paris, 80.	XI.	Scholz (Matt.: Mark i. ii.: John iii.—viii.).	—	—	—
276	Paris, 81.	XI.	Scholz (Matt.: Mark i.—vi.: Luke iv. xxii.: John v. viii.).	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
277	Paris, 81 A.	XI.	Scholz ("maxima pars").	—	—	—
278	Paris, 82.	XII.	Inspected by Scholz. Matt. xiii. 43 —xvii. 5 supplied by a later hand.	—	—	—
279	Paris, 86.	XII.	Inspected by Scholz.	—	—	—
280	Paris, 87.	XII.	Scholz (Matt. vi.—xii.: Mark i. —v.: Luke iv. v.: John iv.— viii.). Defective Mark viii. 3— xv. 36.	—	—	—
281	Paris, 88.	XII.	Scholz (Matt. vii.—x.: Mark i.— v.: John vi.—viii.). Defective Matt. xxviii. 11—end of Gosp.: Luke i. 1—9.	—	—	—
282	Paris, 90.	1176.	Inspected by Scholz.	—	—	—
283	Paris, 92.	XIV.	Inspected by Scholz.	—	—	—
284	Paris, 93.	XIII.	Scholz ("maxima pars").	—	—	—
285	Paris, 95.	XIV.	Scholz ("maxima pars"). [Wet- stein's 10, Küster's <i>Par. 1</i> . For- merly belonged to Teller of Rheims.]	—	—	—
286	Paris, 96.	1432.	Inspected by Scholz.	—	—	—
287	Paris, 98.	XV.	Inspected by Scholz. [Written "per quendam Georgium Hermonimum virum litteratum Græcum."]	—	—	—
288	Paris, 99.	XVI.	Inspected by Scholz. Contains only Luke.	—	—	—
289	Paris, 100 A.	1625.	Inspected by Scholz. (Entered twice in Scholz's list. It appears from the printed catalogue (Ap- pendix p. 609) not to be an evangelisterium, and should therefore not be cited as ev-59.)	—	—	—
290	Paris, 108 A.	XIII.	Inspected by Scholz.	—	—	—
291	Paris, 113.	XII.	Inspected by Scholz.	—	—	—
292	Paris, 114.	XI.	Inspected by Scholz. Defective Matt. i. 1—vii. 14: John xix. 14 —xxi. 25.	—	—	—
293	Paris, 117.	1373.	Scholz (Matt. v.—x.: Mark ii.— vi.: Luke ii.: John v.—viii.).	—	—	—
294	Paris, 118.	XIII.	Inspected by Scholz. Defective Matt. i. 18—xii. 25.	—	—	—
295	Paris, 120.	XIII.	Inspected by Scholz. Defective Matt. i. 1—11.	—	—	—
296	Paris, 123.	XVI.	Inspected by Scholz. Written by Angelus Vergetius.	—	—	—
297	Paris, 140 A [Supplé- ment Grecque 140].	XII.	Inspected by Scholz.	—	—	—
298	Paris, 175 A [Supplé- ment Grecque 175].	XII.	Scholz ("maxima pars").	—	—	—
299	Paris, 177.	XI.	Scholz ("cod. integer"). [Commen- tary. Victor's on St. Mark.]	—	—	—
300	Paris, 186.	XI.	Scholz ("cod. integer"). [Corre- sponds with mss. 20, 215.] Con- tains Matt., Mark, and Luke, with catena and Thl.'s commentary [Chr. on Matt. and John, Cyril or Victor on Mark, Tit-bostr. on Luke].	—	—	—
301	Paris, 187.	XI.	Scholz ("cod. integer"). With a catena [that on Mark claimed for Victor].	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
302	Paris, 193.	XVI.	Inspected by Scholz. Contains fragments of Matt. and Luke, with a commentary.	—	—	—
303	Paris, 194 A.	XII.	Contains John i.—iv., with Thl.'s commentary. Bound up with ev-62.	—	—	—
304	Paris, 194.	XIII.	Inspected by Scholz. Contains Matt. and Mark. With a catena.	—	—	—
305	Paris, 195.	XIII.	Inspected by Scholz. Contains Matt. and Mark, with a catena. [Nothing but the commentary of Euthymius Zigabenus.]	—	—	—
306	Paris, 197.	XII.	Contains Matt. and John, with Thl.'s commentary.	—	—	—
307	Paris, 199.	XI.	Contains Matt. and John, with a commentary. [Only Chrys.'s homilies on Matt. and John. Mutilated at end.]	—	—	—
308	Paris, 200.	XII.	Contains Matt. and John, with a commentary. Defective in some parts.	—	—	—
309	Paris, 201.	XII.	Inspected by Scholz. Contains the four Gospels, with Chr.'s commentary on Matt. and John, Victor's on Mark [not properly a text of the Gospel; but parts of the text interwoven with the commentary], and Tit-bostr.'s on Luke.	—	—	—
310	Paris, 202.	XI.	Inspected by Scholz. Contains Matt., with a catena.	—	—	—
311	Paris, 203.	XII.	Inspected by Scholz. Contains Matt., with a catena.	—	—	—
312	Paris, 206.	1308.	Inspected by Scholz. Contains Mark, with Victor's commentary. [Only a commentary: nearly a duplicate of ms. 309.]	—	—	—
313	Paris, 208.	XIV.	Inspected by Scholz. Contains Luke, with a catena. Defective.	—	—	—
314	Paris, 209.	XII.	Inspected by Scholz. Contains John, with commentary. [Catena (not Cramer's).]	—	—	—
315	Paris, 210.	XIII.	Inspected by Scholz. Contains John, with commentary. Defective ch. xiv. 25—xv. 16; xxi. 22—25.	—	—	—
316	Paris, 211.	XII.	Inspected by Scholz. Contains Luke and John, with a commentary. Defective.	—	—	—
317	Paris, 212.	XII.	Inspected by Scholz. Contains John x. 9—xxi. 25, with a catena.	—	—	—
318	Paris, 213.	XIV.	Inspected by Scholz. Contains John vii. 1—xxi. 25, with a commentary.	—	—	—
319	Paris, 231.	XII.	Inspected by Scholz. Commentary. Defective.	—	—	—
320	Paris, 232.	XI.	Inspected by Scholz. Contains Luke, with a commentary.	—	—	—
(321)	. . . . .		[Paris 303.] Entered twice in Scholz's list. An evangelisterium. (See Catalogue of Paris mss., p. 45.) Should be cited as ev-101.	—	—	—

Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
322 Paris, 315.	XV.	Inspected by Scholz. [Should be cited as ev-14.]	—	—	—
323 Paris, 118 A.	XVI.	Contains Matt. vi. vii.	—	—	—
324 Paris, 376.	XII.	Scholz. Bound up with ev-97.	—	—	—
(325) . . . . .	. . .	Paris, 377. Is an evangelisterium (ev-98) written in cent. XIII. over more ancient writing. Entered twice in Scholz's list.	—	—	—
(326) . . . . .	. . .	Paris, 378 (here entered in Scholz's list). Contains only certain passages, with comments.	—	—	—
(327) . . . . .	. . .	[Paris 380.] Entered twice in Scholz's list. An evangelisterium. (See Catalogue of Paris mss., p. 53.) Should be cited as ev-99.	—	—	—
(328) . . . . .	. . .	[Paris 381] = ev-100.	—	—	—
329 Paris, Coisl. 19.	XI.	Inspected by Scholz. [Victor's commentary on Mark.]	—	—	—
330 Paris, Coisl. 186.	XI.	Inspected by Scholz. [Has disappeared.]	131	132	—
331 Paris, Coisl. 197.	XII.	Inspected by Scholz.	—	—	—
332 Turin, 20 (B. iv. 20) [C. ii. 4].	XI.	Inspected by Scholz. [Contains Victor on Mark.]	—	—	—
333 Turin, 4 (B. iv. 1) [B. i. 9].	XIII.	Inspected by Scholz. Contains Matt. and John, with catena.	—	—	—
334 Turin, 43 (B. v. 23) [B. iii. 8].	XIV.	Inspected by Scholz. Contains Matt. and Mark, with commentary.	—	—	—
335 Turin, 44 (B. v. 24) [B. iii. 2].	XVI.	Inspected by Scholz.	—	—	—
336 Turin, 161 (C. iv. 17) [B. ii. 17].	XVI.	Inspected by Scholz. Contains Luke, with a catena.	—	—	—
(337) . . . . .	. . .	Turin, 52 (B. v. 32) [B. iii. 25]. Contains only select places of Matt., with a commentary.	—	—	—
338 Turin, 335 (B. i. 3) [B. vii. 33].	XII.	Inspected by Scholz.	—	—	—
339 Turin, 302 (C. ii. 5) [B. v. 8].	XIII.	Inspected by Scholz.	170	185	83
340 Turin, 344 (B. i. 13) [B. vii. 16].	XI.	Inspected by Scholz.	—	—	—
341 Turin, 350 (B. i. 21) [B. vii. 14].	1206.	Inspected by Scholz.	—	—	—
342 Turin, 140 (B. ii. 3) [B. v. 24].	XIII.	Inspected by Scholz.	—	—	—
343 Milan: Ambrosian Lib., 13 [H. 13 sup.].	XII.	Scholz (Matt., John).	—	—	—
344 Milan: Ambr., 16 [G. 16 sup.].	XII.	Inspected by Scholz. Defective John xxi. 12—25. [1st page of Matt. and several of Luke rewritten by a later hand, and Luke xxiii. 45 to John xxi. 25 supplied on paper.]	—	—	—
345 Milan: Ambr., 17.	XI.	Inspected by Scholz. Defective Matt. i. 1—11.	—	—	—
346 Milan: Ambr., 23 [S. 23 sup.].	XII.	Scholz ("integer"). Defective John iii. 6 [26, Burgon]—vii. 52.	—	—	—
347 Milan: Ambr., 35.	XII.	Inspected by Scholz.	—	—	—
348 Milan: Ambr., B. 56.	1023.	Inspected by Scholz.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
349	Milan: Ambr., 61 [F. 61 sup.]	1322.	Inspected by Scholz. [" <i>Evangelia Corcyrae empti</i> 1322" Burgon.]	—	—	—
350	Milan: Ambr., B. 62.	XI.	Inspected by Scholz. The 4 first leaves supplied in cent. XVI. Defective John xxi. 9—25.	—	—	—
351	Milan: Ambr., 70 [B. 70 sup.]	XI.	Inspected by Scholz.	—	—	—
352	Milan: Ambr., B. 93.	XII.	Inspected by Scholz. Defective Matt. i. 1—17: Mark i. 1—15; xvi. 13—end of Gosp.: Luke i. 1 —7; xxiv. 43—end of Gosp.: John i. 1—10; xxi. 3—25.	—	—	—
353	Milan: Ambr., M. 93.	XIII.	Scholz ("maxima pars"). Defective John xxi. 24, 25. [Contains Victor on Mark.]	—	—	—
354	Venice, 29 [86: 6?].	XI.	Inspected by Scholz. Contains Thl.'s commentary on Matt. [to the end of ch. xxvii.].	—	—	—
355 (356)	Venice, 541 [86: 6].	XI. [?]	Inspected by Scholz. Ven. 545 (cent. XVI.). Contains catena from Tit-bostr. [and others] on Luke. "Raro textus Luce laudatur" (Scholz).	—	—	—
357	Venice, 28 [86: 5].	XI.	Inspected by Scholz. Contains Luke and John, with a catena.	—	—	—
358	Modena, 9 (II. A. 9).	XIV.	Inspected by Scholz.	—	—	—
359	Modena, 243 [242] (III. B. 16).	XIV.	Inspected by Scholz.	—	—	—
360	At Parma? [2319. II. viii. 169.]	XI.	De Rossi (1.) in Scholz.	—	—	—
361	At Parma? [1821. II. xi. 143.]	XIII.	De Rossi (2.) in Scholz. [Mutilated Luke viii. 14 to xi. 20.]	—	—	—
362	Florence: Laur. (dei Conventi), 176. Olim Mon. Abbat- tie (Badia) 25647.	XIII.	A ms. of Luke vi. 28 or 29—xii. 10, with Nicetas' catena. Described by Lami, A.D. 1738, as then at St. Mary's Monastery (apparently identical with Badia), Florence.	—	—	—
363	Florence: Laur., vi. 13.	XIII.	Inspected by Scholz.	180	144	—
364	Florence: Laur., vi. 24.	XIII.	Inspected by Scholz. [First page supplied on paper.]	—	—	—
365	Florence: Laur., vi. 36.	XIII.	Inspected by Scholz. [Does not exist.]	181	145	—
366	Florence: Laur. (dei Conventi), 171. Olim Mon. Abbat- tie 26077.	XII.	Contains Matt., with a catena. De- fective at beginning [to Matt. ii. 16].	—	—	—
367	Florence: Laur. (2708 ?) ⁷ [53].	1332.	Inspected by Scholz. [Bought for St. Mary's Mon. in 1482. Con- tains Apoc.]	182	146	?
368	Florence: Riccardi, 84.	XV.	Inspected by Scholz. Contains John, Apoc., Epp., a lectionary (cited as lect-37), and Plato's Ep. to Dionys.	230	150	84

⁷ For particulars relating to mss. 362, 366, I am indebted to Mr. P. E. Pusey, who believes that 367 was with these removed to the Laurentian Library from St. Mary's Monastery (= Badia), and that the No. 2708 refers to its old designation there. [This suggestion is independently confirmed by the Rev. J. W. Burgon, Letter VII. to Rev. F. H. Scrivener.]

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
369	Florence: Riccardi, 90.	XII.	Fragments of Mark (vi. 25—ix. 45; x. 17—xvi. 9), bound up with a Greek Grammar, &c.	—	—	—
370	<i>Not identified.</i> [Florence: Riccardi, 5.]	XIV.	Formerly Riccardi, K. I. 11. Described by Lami. With Thl.'s commentary. [Matt. vii. 13—John xvi. 29.]	—	—	—
371	Vatican, 1159.	X.	Inspected by Scholz.	—	—	—
372	Vatican, 1161.	XV.	Inspected by Scholz. Defective John iii. 1—end of Gosp.	—	—	—
373	Vatican, 1423.	XV.	Inspected by Scholz. Catena. Defective at end.	—	—	—
374	Vatican, 1445.	XII.	Inspected by Scholz. Commentary [Victor's on Mark].	—	—	—
375	Vatican, 1533.	XII.	Inspected by Scholz.	—	—	—
376	Vatican, 1539.	XI.	Inspected by Scholz.	—	—	—
377	Vatican, 1618.	XV.	Inspected by Scholz.	—	—	—
378	Vatican, 1658.	XIV.	A fragment of Matt., with Chr.'s com.: bound up with other matter.	—	—	—
379	Vatican, 1769.	XV.	Inspected by Scholz.	—	—	—
380	Vatican, 2139.	XV.	Inspected by Scholz.	—	—	—
381	Vatican, Pal. 20.	XIV.	Inspected by Scholz. Contains Luke, with a catena.	—	—	—
382	Vatican, 2070.	XIII.	Scholz ("maxima pars"). Defective. Leaves misplaced.	—	—	—
383	{ Three mss. at the Collegio Romano.	XVI.	{ Commentary. Inspected by Scholz.	—	—	—
384		XVI.		—	—	—
385		XVI.		—	—	—
386	Vatican, Ottob. 66.	XV.	Inspected by Scholz.	199	151	70
387	Vatican, Ottob. 204.	XII.	Inspected by Scholz.	—	—	—
388	Vatican, Ottob. 212.	XII.	Inspected by Scholz.	—	—	—
389	Vatican, Ottob. 297.	XI.	Inspected by Scholz.	—	—	—
390	Vatican, Ottob. 381.	1252.	Inspected by Scholz.	203	164	71
391	Vatican, Ottob. 432.	XI.	Inspected by Scholz. Matt. i. 1—8: Luke i. 1—80: John vii. 53—viii. 11 supplied in cent. XV.	—	—	—
392	Rome: Barberini, 225.	XII.	Inspected by Scholz. Thl.'s commentary. Bound up with Cod. Y.	—	—	—
393	Rome: Vallicella, E. 22.	XVI.	Inspected by Scholz.	185	167	—
394	Rome: Vallicella, F. 17.	1330.	Inspected by Scholz.	186	170	—
395	Rome: Casanat., R. V. 33.	XII.	Inspected by Scholz.	—	—	—
396	Rome: Ghigi, R. IV. 6.	XII.	Inspected by Scholz. Defective Matt. i. 1—xxiii. 37.	—	—	—
397	Rome: Vallicella, C. 4.	XV.	Inspected by Scholz. Contains John, with a catena.	—	—	—
(398)	. . . . .	XIII.	Turin, 92 (C. iv. 6) [C. ii. 5]. Only contains select passages with a catena.	—	—	—
(399)	. . . . .	XV.	Turin, 109 (C. iv. 29) [C. ii. 14]. Contains a commentary on the Gospels, "sed textus non semper adscriptus" (Scholz).	—	—	—
400	Berlin (Diez, 10).	XV.	Pappelbaum. Contains (of the Gospels) only Matt. xii. 39—xiii. 2.	220	181	—
401	Naples, I. C. 24.	XI.	Inspected by Scholz. Contains Matt.: Mark vi. 1—end of Gosp.: Luke: John i. 1—xii. 1.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
402	Naples, I. C. 28.	XV.	Inspected by Scholz.	—	—	—
403	Naples, I. C. 29.	XII.	Inspected by Scholz. Contains Matt. xii. 23—xix. 12; xix. 28—end of Gosp.: Mark: Luke i. 1—v. 21; v. 36—end of Gosp.: John i. 1—xviii. 36.	—	—	—
404	. . . . .	XI.	Abbatis Scotti Neapolitani. Inspected by Scholz.	—	—	—
405	Venice, I. 10 [86: 1].	XI.	(Formerly Nan. 3.) Inspected by Scholz. [Formerly belonged to the Monastery of St. Cosmas and St. Damian at Broussa.]	—	—	—
406	Venice, I. 11 [86: 6].	XI.	(Nan. 4.) Inspected by Scholz. Defective Mark iv. 41—v. 14: Luke iii. 16—iv. 4. [Mutilated at end.]	—	—	—
407	Venice, I. 12 [86: 6].	XI.	(Nan. 5.) Inspected by Scholz. Contains Luke v. 30—end of Gosp.: John i. 1—ix. [2].	—	—	—
408	Venice, I. 14 [86: 6].	XII.	(Nan. 7.) Inspected by Scholz. [The first leaf, Matt. i. 1—12, supplied. Formerly belonged to the Monastery of Chrysostom near the Jordan.]	—	—	—
409	Venice, I. 15 [86: 1].	XII.	(Nan. 8.) Inspected by Scholz.	—	—	—
410	Venice, I. 17 [86: 6].	XIV.	(Nan. 10.) Inspected by Scholz. [Written by Joasaph, a monk.]	—	—	—
411	Venice, (I. 18?) [86: 6.]	XIV. [XI. ?]	(Nan. 11.) (Inspected by Scholz?)	—	—	—
412	Venice, I. 19 [86: 6].	1301.	(Nan. 12.) Inspected by Scholz. [Written by Theodorus of Hagios Petros in the Morea.]	—	—	—
413	Venice, I. 20 [86: 6].	1302.	(Nan. 13.) Inspected by Scholz. [Written by Theodosius: once belonged to the Convent of St. Catharine on Mount Sinai.]	—	—	—
414	Venice, I. 21 [86: 6].	XIV.	(Nan. 14.) Inspected by Scholz. [Written by Philip, a monk.]	—	—	—
415	Venice, I. 22 [86: 6].	1356.	(Nan. 15.) Inspected by Scholz.	—	—	—
416	Venice, I. 24 [86: 1].	XIV.	(Nan. 17.) Inspected by Scholz. Defective Matt. i. 1—xxv. 35 [xxvi. 18—xxvii. 16; xxviii. 36—Mark ii. 26]: John xviii. 7—end of Gosp.	—	—	—
417	Venice, I. 25 [86: 6].	XIV. [XII. ?]	(Nan. 18.) Contains Matt., Mark, Luke. Defective at beginning and end [to Matt. v. 43, and from Luke vi. 9].	—	—	—
418	Venice, [I. 28 (86: 1).]	? [XV.]	(Nan. 21.) Contains Matt. and Mark [to xiii. 32].	—	—	—
419	Not identified. [Venice, I. 9 (86: 1).]	XI. [?]	Formerly at Venice, Mon. of St. Michael [de Muriano], 241. Described by Mittarelli. Defective John [viii. 44—xi. 32] xxi. 7—end [supplied by a modern hand].	—	—	—
420	Messana, I.	XIV.	Inspected by Münster.	—	—	—
421	Syracuse.	XII.	Inspected by Münster.	218	176	—
422	Munich, 210.	XI.	Inspected by Scholz. John written later than cent. XI.	—	—	—

Identification.		Date.	Collator. Remarks.	Paul.	Acts.	Apoc.
423	Munich, 36 [τόμος α].	XV. [1556 ⁸ .]	Inspected by Scholz. Contains Matt., with a catena.	—	—	—
424	Munich, 83.	XV. [XVI.]	Inspected by Scholz. Contains Luke, with commentary.	—	—	—
425	Munich, 37 [τόμος β].	XV. [XVI.]	Inspected by Scholz. Contains John, with commentary.	—	—	—
426	Munich, 473.	XIV.	(Augsburg, 9.) Contains Luke vi. 17—xi. 26, with catena.	—	—	—
427	Munich, 465.	XIII.	(Augsburg, 10.) Inspected by Scholz. Contains Mark and Luke, with Thl.'s commentary.	—	—	—
428	Munich, 381.	XIII.	(Augsburg, 11.) Scholz ("magna pars"). Closely related to ms. 300 ⁹ .	—	—	—
429	Munich, 208.	X. ¹	Inspected by Scholz. Contains questions and answers on Matt., John, and Luke i. 1—ii. 39, with a catena.	—	—	—
430	Munich, 437.	XI.	Inspected by Scholz. Contains John [i.—viii.], with a catena.	—	—	—
431	Strasburg, Molsheim- ensis.	XII.	Arendt (in German Theological Quarterly for 1833).	238	180	—
432	Munich, 99.	XVI.	Inspected by Scholz. Contains Mark, with Victor's commentary.	—	—	—
433	Berlin.	XII.	Pappelbaum (in Scholz and Dermout). Contains Matt. i. 1—21; vi. 12—32; xxii. 25—Mark v. 29; Mark ix. 21—xiii. 12; Luke viii. 27—John ix. 21; John xx. 15—end of Gosp.	—	—	—
434	Vienna, Theol. 71, N.	XIV.	(Lambec. 42.) Inspected by Scholz. Contains Luke, with a catena.	—	—	—
435	Leyden, Gronovii 131.	?	Dermout, Griesbach. Defective Matt. i. 20—ii. 13; xxii. 4—9.	—	—	—
436 ²	Not identified.	?	Once Meermann's 117. Entered by a mistake a second time in Scholz as ev-153.	—	—	—
437	St. Petersburg, (?)	XI.	Mentioned by Matthæi.	—	—	—
438	Brit. Mus. 5111, 5112.	XI.	Inspected by Bloomfield.	—	—	—
439	Brit. Mus. 5107.	1159.	Inspected by Bloomfield.	—	—	—
(440)	The same ms. as 236 above.	—	. . . . .	221	111	—
(441)	Camb. Univ. Lib., MS. Nn. 5. 27.	—	A folio copy of the Greek Bible printed at Basle, 1545. A few notes are written on the margin.	222	110	—
(442)	Camb. Univ. Lib., MS. Nn. 3. 20, 21.	—	A copy of the printed Greek Test., 8vo, London, 1728, interleaved and bound up in two volumes. Contains ms. notes by John Taylor.	223	152	—

[⁸ "The scribe of this Codex produced also the next three" (i. e. 424, 425, 432). Burgon.]

[⁹ This is denied by Burgon, who believes (but is not sure about St. Mark) that it is nothing else but Thl. on the four Gospels.]

[¹ Burgon assigns it to the XIIth or XIIIth cent., the dated inscription (978) having been copied from an older ms.]

[² Mr. Burgon has a ms. of the XIIIth cent. to which this number is assigned, but it is not the one which Montfaucon saw and described as stated in Scholz's list. Its text resembles that of Scr's 1 m n.]

	Identification.	Date.	Collator.	Remarks.	Paul.	Acts.	Apoc.
443	Camb. Univ. Lib., MS. Nn. 2. 36.	XII.	.	.	—	—	—
444	Brit. Mus., Harl. 5796.	XV.	Scholz	(Mark v.).	240	153	—
445	Brit. Mus., Harl. 5736.	1506.	Scholz	(Mark v.).	—	—	—
446	Brit. Mus., Harl. 5777.	XV.	Scholz	(Mark v.). Defective Matt. i. 1—17: Mark i. 7—9: Luke i. 1—18: John i. 1—22.	—	—	—
447	Brit. Mus., Harl. 5784.	XV.	Mill's	Cov. 5. Scholz (Mark v.).	—	—	—
448	Brit. Mus., Harl. 5790.	1478.	Scholz	(Mark v.).	—	—	—
449	Brit. Mus., 4950, 4951.	XIII.	Scholz	(Mark v.).	—	—	—
450	Seven mss. at the great Greek Mo- nastery at Jeru- salem.	1043.	1	1 Contains Matt., Mark, Luke,	—	—	—
451		XII.	2	with an Arabic version. Coxe's	—	—	—
452		XIV.	3	6 (Scriv.).	—	—	—
453		XIV.	4	In Scholz's list. (Only inspected	—	—	—
454		XIV.	5	by him.)	—	—	—
455		XIV.	6	6 has a commentary.	—	—	—
456		XIII.	7	7 is Coxe's 43. (See Scrivener.)	—	—	—
457	Ten mss. at the Monastery of St. Saba, near Jeru- salem.	XIII.	Inspected by Scholz, who distinguishes them by the annexed numbers.	{	2	234	186
458		1272.			3	—	—
459		XII.			7	—	—
460		XII.			8	—	—
461		?			9	—	—
462		XIV.			10	235	187
463		XIV.			11	—	—
464	Three mss. at the Monastery of St. John, Patmos.	XI.	Inspected by Scholz and Coxe.	{	12	—	—
465		XIII.			19	—	—
466		XIII.			20	237	189
467		XI.			2	—	—
468		XII.			6	—	—
469		XIV.			21	—	—
					—	—	—

A few EVANGELISTERIA have been occasionally quoted, but as their evidence has been no where particularly examined in this edition it will be sufficient to refer to Scrivener's Introduction to N. T. Criticism, as containing the latest information with regard to them. ev-y has been very frequently cited: see above under Scrivener's Manuscripts³.

SECTION II.

ANCIENT VERSIONS OF THE N. T. REFERRED TO IN THIS EDITION.

(See more complete accounts of these by Tregelles in *Horne*, edn. 10, vol. iv., and *Tischendorf* in his *Gk. Test.*, edn. 7, prolegg. p. ccxxviii ff.)

The ancient Latin versions before Jerome are known to us by the following mss. (*Horne*, edn. 10, pp. 237—243.)

lat-a, Codex Vercellensis, fourth century.

[³ See also Burgon's letters to Scrivener, Letter XVIII. In Letter XVII. several mss. not hitherto enumerated are described.]

lat-*b*, Codex Veronensis, *fourth or fifth century*.

lat-*c*, Codex Colbertinus, *eleventh century*.

lat-*e*, Codex Palatinus Vindobonensis, *fourth (or fifth) century*.

lat-*f*, Codex Brixianus, about *sixth century*.

lat-*ff*₁, lat-*ff*₂, Codices Corbeienses (*very ancient*).

lat-*g*₁, lat-*g*₂, Codices Sangermanenses (*very ancient*).

lat-*h*, Codex Claromontanus (*very ancient*).

lat-*i*, Codex Vindobonensis, about *fifth century*.

lat-*k*, Codex Taurinensis [Bobbiensis], *fifth century*.

lat-*l*, Codex Rhedigerianus, about *seventh century*.

lat-*n*, Codex San-Gallensis, *fourth or fifth century*.

lat-*o*, Fragmentum San-Gallense, about *seventh century*.

lat-*p*, "Frag. San-Gallense Scottice scriptum sæc. vii. vel viii."

lat-*q*, Codex Monacensis, *sixth century*.

spec, the Latin readings contained in a ms. 'Speculum' at Rome.

Published by Mai.

vulg, the Vulgate version (A.D. 383), since its completion by Jerome variously emended and edited : quoted from the authorized edition of the Church of Rome put forth by Clement VIII. in 1592, which differs in many respects from the equally authoritative edition of Sixtus V. in 1590. See Horne, pp. 243—257.

The following ancient mss. of Jerome's Vulgate are cited when they differ from the Clementine edition.

am, Amiatinus, written about 541. Tischendorf has published it entire, and considers it the oldest and most valuable extant.

fuld, Fuldensis, about *sixth century*.

tol, Toletanus, at Toledo, written in gothic letters.

em, Monasterii S. Emerami, A.D. 870.

flor, Floriacensis.

forj, Forojuliensis.

foss, Fossatensis.

gat, S. Gatiani.

harl, Harleianus 1775, about *seventh century*.

ing, Ingoldstadiensis, about *seventh century*.

lux, Luxoviensis.

mm, Majoris monasterii, *tenth century?*

mt, Martini Turonensis, *eight century?*

per, Perusinus.

san, Fragmenta San-Gallensia.

latt, the Latin versions : an abbreviated way of writing 'vulg lat-*a* *b* *c*' &c.

Syr, the Peschito (or simple) Syriac version. Supposed to have been made as early as the *second century*. The text as edited is in a most unsatisfactory state.

syr, the later or Philoxenian version made at the instigation of Philoxenus, Bishop of Hierapolis in Phrygia A.D. 488—508. Revised, A.D. 616, by Thomas of Harkel [Heraclea] in Palestine [others say in Syria or Mesopotamia], to whom the readings on the margin (cited as ‘syr-mg’ or ‘syr-mg-gr’) are due⁴.

syr-cu, the Syriac version discovered by Dr. Cureton amongst the Nitrian mss. in the British Museum. Perhaps the earliest and most important of all the versions.

syr-jer, the Jerusalem Syriac Lectionary, made from an ancient and valuable Greek text, probably in the *fifth century*.

syr = Syr syr (these two alone).

copt, the Coptic or Memphitic Egyptian version. *Fourth century?*

copt-wilk, Wilkins’ edition of the Coptic version.

copt-schw, that of Schwartz.

copt-dz, Codex Diez, written about the *fourteenth century* (so Tregelles).

sah, the Thebaic or Sahidic Egyptian version. *Third century?*

sah-georgi, the Sahidic text of Codex T (John vi. 21—58, 68—viii. 23): see above § i.

sah-ming, Mingarel’s edition of the Thebaic.

sah-mnt, Munter’s ditto.

sah-woide, the ms. of the Thebaic published in Woide’s appendix to the Codex Alexandrinus.

coptt—denotes that the Egyptian versions agree in supporting a given reading. The ordinary citations, repeated in this volume, cannot be thoroughly relied upon.

goth, the Gothic version. Made from the Greek by Ulphilas about the middle of the *fourth century*.

æth, the Æthiopic version. Assigned to the *fourth century*.

æth-rom, the edition given in the Roman polyglott.

æth-pl, Pell Platt’s edition.

arm, the Armenian version. Made in the *fifth century*.

arm-use, arm-zoh, the editions of Usean and Zohrab respectively.

The Persian, Arabic, Georgian, Slavonic, and Anglo-Saxon versions have not been cited, being all of them comparatively recent translations from the versions named above, and not from the original Greek.

⁴ [On the subject of the Harelean text, see a pamphlet by G. H. Bernstein, Wratislav 1854.] A supplement to the Harelean text is cited in the *Pericope Adulteræ* as ‘syr-uss,’ from a ms. of Archbishop Ussher’s [and another published by White from a Codex Barsalibæus, as syr-bars. On syr-w-ast, syr-w-ob, see above, p. 102 and note].

SECTION III.

ABBREVIATIONS USED IN CITING FATHERS, &c.⁵

(N.B.—The abbreviation is designated by the thick type. In the remainder of the word or sentence *Latin* writers are described in *italics*.)

Ambrose, *Bp. of Milan*, A.D. 374—397

Ambrosiaster, i. e. *Hilary the Deacon*, fl. 384

Ammonius of Alexandria, 220

Amphilochius, *Bp. of Iconium*, 374

Anastasius of Sinai, fl. 560 to end of cent^v.

Andreas of Crete, 635

Antiochus of Ptolemais, 614

Antony the Hermit, b. 251, d. 356

Archelaus of Mesopotamia, 278

Arnobius of Africa, 306

Athanasius, *Bp. of Alexandria*, 326—373

Athenagoras of Athens, 177

Augustine, *Bp. of Hippo*, 395—430

Avitus, *Bp. of Vienne*, 490—523

Barnabas, cent^v. i. or ii.

Basil, *Bp. of Cæsarea in Cappadocia*, 370—379

Basil of Seleucia, fl. 440

Bede, *the Venerable*, 731

Cæsarius of Constantinople, 368

Cæsarius, *Episc. Arelatensis*, 502—544

Canons Apostolic, cent^v. iii.

Carpocrates, cent^v. ii.

Cassiodorus, b. 479, d. 575

Chromatius, *Bp. of Aquileia*, 402

Chronicon Paschale Alexandrinum, cent^v. vii.

Chrysocephalus, cent^v. xiii.

Chrysologus, *Peter, Bp. of Ravenna*, 433—450

Chrysostom, *Bp. of Constantinople*, 397—407 : **Chr-montf**, a MS. cited from Montfaucon; **Chr-wlf**, Wolfenbüttel MS. of Chr. written in cent^v. vi. ; **Chr-Fd**, Field's edn. of the Hom. on Matt.⁶

Clement of Alexandria, fl. 194

⁵ When a citation is made thus [Ambr], it means [that the citation has been added in this (seventh) edition]; when thus (Ambr), that there is nothing to indicate from which of the Evangelists the Father is quoting, or that he is quoting loosely or paraphrastically. 'Ambr^{alio}', 'Ambr^{aliqu}', 'Ambr^{sæpe}', ['Ambr^{abique}'] 'Ambr^h, i.', 'Ambr^{expr}', 'Ambr^{certe}'—mean respectively that the Father indicated quotes a particular reading *alicubi* or *aliquoties* (= sometimes), *often*, [*always*,] in his commentary on the particular passage, *expressly*, *certainly*. 'Ps-' prefixed to the name of a Father = Pseudo.

⁶ The following mss. have been cited in St. Matthew's Gospel:—

A. Trin. Coll. Camb., B. 8. 4. Cent. xii. or xiii.

B. Emm. Coll. Camb., I. 1. 12, 13. Cent. xi.

C. Bodleian, Cromwell 19. Cent. xi.

D. Bodleian, Barocc. 198. Cent. xi.

E. Bodleian, Barocc. 233. Cent. xi.

F. British Museum, Arundel 543. Cent. xi.

G. Trin. Coll. Camb., B. 9. 12. Cent. xi.

H. Paris, 687. Cent. xi.

K. Paris, 695. Cent. xi.

- Clement**, Bp. of Rome, 91—101
Cosmas Indicopleustes, 535
Constitutions, Apostolic, cent^y. iii.
Cyprian, *Bp. of Carthage*, 248—258
Cyril, Bp. of Alexandria, 412—444
Cyril, Bp. of Jerusalem, 348—386
Damascenus, Johannes, 730
Dialogue against the Marcionites
 printed amongst the works of
 Origen.
 [“**Dialogi de Trinitate**” variously
 ascribed to Ath. Thdrt. Max.]
Didymus, of Alexandria, 370
Diodorus, Bp. of Tarsus, 378—394
Dionysius, Bp. of Alexandria, 247
 —265
Dionysius Areopagita, cent^y. v.
Ephrem Syrus, b. 299, d. 378
Epiphanius, Bp. in Cyprus, 368—
 403
Eucherius, *Bp. of Lyons*, 434—454
Eulogius, Bp. of Alexandria, 581
 —608
Eusebius, Bp. of Cæsarea, 315—
 320 : **Eus Canon**, his harmoni-
 zing tables
Eustathius, Bp. of Antioch, 323
Euthalius, Bp. of Sulci, 458
Euthymius Zigabenus, 1116
Evagrius Ponticus, 380
Fastidius, *Bp. in Britain*, 430
Faustinus, 383
Faustus the Manichee, *cited by Aug.*
Firmicus, *Julius F. Maturnus*, 345
Fulgentius, *Bp. in Africa*, 508—533
Gaudentius, *Bp. of Brescia*, 387
Gelasius of Cyzicum, fl. 476
Gennadius, Bp. of Constantinople,
 458—471
Gildas, fl. 581
Glycas of Sicily, 1120
Gregory, *Bp. of Rome*, 590—605
Haymo, *Bp. of Halberstadt*, 841—
 853
Heracleon the Gnostic, fl. cir. 125,
 cited in Orig.’s comm. on John
Hesychius of Jerusalem, cent^y. vi.
Hilary, *Bp. of Poitiers*, 354
Hippolytus, disciple of Irenæus,
 Bp. of Portus, 220
Homilies ascribed to **Clement**,
 cent^y. iii.
Ignatius, Bp. of Antioch, d. 107
Irenæus, Bp. of Lyons, 178 (**Iren-**
int as represented by his inter-
 preter ; **Iren-gr**, when his own
 words are preserved)
Isidore of Pelusium, 412
Jacobus, Bp. of Nisibis, cir. 320—
 340⁷
Jerome, fl. 378—420
Julian (*cited by Aug.*), *Pelagian*
Bp. in Italy, 416
Justin Martyr, fl. 140—164
Juvenius, 330
Lactantius, 306
Leo, *Bp. of Rome*, 440—461
Leontius Scholasticus, 580
Lucifer, *Bp. of Cagliari*, 354—367
Macarius of Egypt, 301—391
Macedonius of Constantinople, 381
Marcellus, cited by Eus.
Marcion (130) **Fragments in Epiph.**
 (**Meion-e**) and Tert. (**Meion-t**)

L. Paris, 685. Cent. x.

M. Emm. Coll. Camb., I. 1. 14, 15. Cent. xi. or xii.

N. Middlehill, 436. Cent. xii.

P. Paris, 688. Cent. xi.

1. 3. 5. 8. a. β of the former part. } Matthæi’s, chiefly

2. 6. 9. γ. η. ρ. of the latter part. } at Moscow.

[⁷ The homilies attributed to Jac-nisib are really the work of Aphraates the Persian sage, edited by Dr. Wright. 4to, 1862.]

Marcosii, cited by Iren.

Maximus Taurinensis, 430—466

Maximus Confessor, fl. 630—662

Meletius, Bp. of Antioch, 381

Methodius, fl. 290—312

Michael Psellus of Constantinople,
d. 1078

Nazianzenus, Gregory, fl. 370—389

Nestorius, Bp. of Constantinople,
428—431

Nonnus of Panopolis, cent^y. v.

Novatian, 251

Nyssa, Gregory, Bp. of, 371

Optatus, fl. 364—375

Opus Imperfectum in Matthæum,
cent^y. xi.

Origen, b. 185, d. 254

Orosius, 416

Orsiesius the Egyptian, 345

Pacianus, Bp. of Barcelona, 370

Palladius, Bp. of Hellenopolis, 368
—401

Pamphilus of Palestine, fl. 294

Paulinus, Bp. of Aquileia, 776—
804

Pelagii Ep. ad Demetr. 417 ?

Peter, Bp. of Alexandria, 300—
311

Philastrius, Bp. of Brescia, fl. 380

Phœbadius, Bp. of Agen, cir. 350
—390

Photius, Bp. of Constantinople,
858—891

Polycarp, Bp. of Smyrna, d. 169

Porphyry, d. 304

"Prædestinatus." A work ascribed
to Vincent of Lerins (434)

Proclus, Bp. of Constantinople, 434

Procopius of Gaza, 520

"De Promissionibus dimid. temp."
cent^y. iv.

Prosper of Aquitaine, 434

Protevangelium Jacobi, cent^y. ii.

Prudentius, 406

Ptolemæus gnosticus apud Epipha-
nium

"Quæstiones ex Vet. et Nov. Testt."
Printed among the works of
Aug.

"De Rebaptismate." Among Cypr.'s
works

Recognitions, the Clementine,
cent^y. iii.

Rufinus of Aquileia, 397

Salvianus, 440

Sedulius, 430

Serapion of Egypt, 345

Severianus, Bp. in Syria, 400

Severus of Antioch, cent^y. vi.

"De Singularitate Clericorum."
Among Cypr.'s works

Socrates of Constantinople, 440

Sozomen of Constantinople, d. 450

Suidas the lexicographer, 980

Syncellus, George, of Constan-
tinople, 792

Synodical Epistle of Council held
at Antioch against Paul of Sa-
mosata, 269

Synopsis ascribed to Athanasius

Tatian of Syria, 172

Tertullian, 200

Thalassius, 640

Thaumaturgus, Gregory, Bp. of
Neocæsarea, 243

Theodore of Heraclea, 394

Theodore, Bp. of Mopsuestia, 399
—428

Theodore of the Studium, 795—
826

Theodoret, Bp. of Cyrus, 420—
458

Theodotus the Gnostic. Extracts
made by Clement of Alexandria

Theodotus of Ancyra, 433

Theophanes Cerameus, 1040

Theophilus, Bp. of Antioch, 170—
182

Theophilus, Bp. of **Alexandria**, 385
—412

Theophylact, Abp. of Bulgaria,
1071

Tichonius, 390

Timothy, Bp. of Alexandria, 380

Titus, Bp. of **Bostra**, cir. 360—377

Valentinus and the **Valentinians**,
cent⁷. ii.

Victor of Antioch, 401 [425—450,
Burgon]

Victor, *Episc. Tununensis*, 565

Victorinus, 380

Vigilius of *Thapsus*, 484

Zeno, Bp. of *Verona*, 362—380

Zonaras of Constantinople, 1118

Zosimus, Bp. of *Rome*, 417, 418.

SECTION IV.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED,
REFERRED TO, OR MADE USE OF IN THIS COMMENTARY, VOL. I.

AMBROSE: cited throughout from the Benedictine pages in the Abbé
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ATHANASIUS: cited by Benedictine pages in Migne's *Patrologia Græca*,
voll. xxv.—xxviii.

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tische Erklärung der drei ersten Evangelien, Leipzig 1862.

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lected by Thomas Aquinas, 4 voll. Oxford 1843.

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viii.), and other works: cited throughout from the Benedictine
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CLEMENT OF ALEXANDRIA: cited by Potter's pages in Migne's *Patrologia*
Græca, voll. viii. ix.

CYPRIAN: cited by Migne's pages in his *Patrologia Latina*, vol. iv.

CYRIL OF ALEXANDRIA: cited by Aubert's pages in Migne's *Patrologia*
Græca, voll. lxxviii.—lxxxvii.

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Græca, vol. xxxiii.

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- ERSEBIUS, Historia Ecclesiastica: cited by book and section, *without pages*: his other works cited by Valesius' &c. pages in Migne's Patrologia Græca, voll. xix.—xxiv.
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The later classics, Strabo, Dionysius Halicarnassens, Diodorus Siculus, Plutarch, Appian, Ælian, Ptolemy, Dio Cassius, Arrian, &c., are cited from the small Berlin editions of Tauchnitz.

READINGS OF THE CODEx VATICANUS.

Readings of the Codex Vaticanus (B) in the text of this volume ascertained by the Editor's personal inspection of the MS. at Rome, February, 1861; and, marked with an asterisk, by the Rev. E. C. Cure, April, 1862.

N.B. The original scribe's *corrections*, here noted as '*a prima manu*,' are described by Tischdf. as B². In consequence, my '*secunda manus*' = Tischdf.'s B³.

Matt. i. 4. *ναασων* bis, not *-ων* as Btly.

9. *εξεκειαν* 1. m. 2. m. has not inked over the *ε*. (Sic: Tischdf.'s account is incorrect.)

23. *ημων ο θεος*, not *om o* as Beh.

ii. 22. *αυτου ηρωδου*, not *αυτου του ηρ.* as Btly.

23. *νασαρετ*, not *-εθ* as Btly.

iii. 14. *και συ ερχη*, not *και ερχη* as Mai. (So also Burgon.)

iv. 6. *και λεγει*, not *και ειπεν* as Ble.

13. *ναζαρα* 1. m., not *-ρατ* as Rl.

15.**γαλιλαια* (not *-ας*).

24.**απηθεν* (not *ηλθεν*).

v. 16. *εργα* in marg. is 1. m., not 2. m. as Mai.

18. *αν* written over is 2. m.

20.**υμων η δικαιοσυνη*.

42. 1. m. has *δανισσθαι*, not *δανεισ-* as Mai.

vi. 4. *η σου η ελεημ.*, not *η σου ελεημ.* as Verc. (So also Burgon.)

34. 1. m. has *μεριμνησει αυτης*, not *εαυτης* as Mai.

vii. 9. *εστιν* is 1. m. in marg. as Verc.

18. *ου δυναται*, not *ει ου* as Btly.

24.**τουτους* is written in a very unusually small hand in marg.

viii. 29. *τι ημιν και σοι*, not *σε* as Ble.

ix. 5. *εγειραι*, not *-ρε*.

36. 1. m. *εριμμι*.

x. 14. *μη* (*μην* Tischdf.) *δεξεται* [also *υ*, Tischdf.] is in marg. 1. m.

21. *πατηρ τεκνον*, not *π. το τεκνον* as Btly.

28. *φοβηθητι*, not *-εισθε* as Btly.

32, 33. *εν τοις ουρ.* in both verses. (So also Burgon.)

Matt. x. 37. *και το αξιος* is in marg. 1. m.

xi. 18. Rl. notes on *δαιμονιον*, "ad marg., quasi *δαιμονια* scribere voluerit." This is very doubtful. The mark on marg. is not distinct enough to make it even probable.

xii. 48. *μου* (at end) is written over by both 1. m. and 2. m.

xiii. 17. *φηται και δικαιοι* is in marg. 1. m. (Sic: not as Tischdf.)

32. *κατασκηνοι* is 1. m.

36. *λεγοντες* is not omitted as Ble.

39. *ο διαβ.*, not *διαβ.* as Btly.

xiv. 2. *δια τουτο* is in marg. 2. m.

3. *τη* (before *φυλακη*) is written over by 1. m.

7. *αιτησεται*, as Verc.

18. *ωδε* is not omitted.

30. *ισχυρον* in marg. is 1. m.

36. *αυτον* in marg. is 1. m. (B³ appy., Tischdf.)

xv. 39. *το πλοιον*, not *τον πλοιον* as printed in Verc.

xvi. 4. *επιζητει* is 1. m. in marg.

12.**αλλα απο*.

17. *οτι* is 1. m. in marg.

20. *επετειμωσεν* in 1. m.; *διεστειλατο* in a writing more recent than 2. m. (that commonly used). Tischdf. states that the same was written in marg. by his B² or even by the original scribe.

24. 2. m. has corrected 1. m. to *ο ις*.

xviii. 14. *μου του εν ουρ.*, not *μου εν ουρ.* as Verc.

Matt. xviii. 15. ἀμαρτησῇ, not -σει as B^{le}.

19. συμ(οr ν?)φωνησωσιν, not -ουσιν as B^{tl}y.

22. ἀλλὰ εως.

xix. 12. 1. m. δυνόμενος; 2. m. δυνα-μενος.

14. 1. m. ἀφεται.

17. εἰς is written over by 2. m.

xx. 5.*παλιν, omitting δε.

xxi. 4. πληρωθῇ, not πλερ- as Hug. This and the four following words are written *twice* by 1. m.

33. ἐξεδετέ 1. m.

xxii. 6.*δουλοῦς αὐτου.

10. 1. m. ο νυμφων: ο γαμος is written as an alternative in marg. by 1. m., and inked over by 2. m.

31. υπο, not απο: the υ is dotted (ῥ).

xxiii. 37. αὐτης (after νοσσια) is in marg. 1. m.

xxiv. 17. τα (not τι) ἐκ της οικ.

xxv. 10. 1. m. has ηκλεισθη.

40. The marginal writing supposed to be των ἀδελφων μου, or τουτων, was quite illegible to me.

42. 1st ουκ omitted: inserted over the line by 1. m.

xxvi. 3.*του λαου omitted 1. m., inserted 2. m.

4. και αποκτεινωσιν is in marg. both 1. m. and 2. m.

13. δε is written over by 1. m.

xxviii. 15. Rl. notes that τα (before αργυρια) is erased and has been re-inserted. There is no τα at all. (Tischdf. says that it has been written over the line by his B³.)

Mark i. 28.*αυτου ευθυς.

38.*εχομενα (not -ας).

42. εκαθερισθη is 1. m., not 2. m. as Verc.

ii. 3. αιρομενων is 1. m., but 1. m. has corrected it to -νον.

4. κραβαττον is 1. m., but 1. m. has erased the former τ.

9. Here, and in ver. 11, 1. m. has κραββαττον. (Sic in these three places, not as Tischdf.)

16.*As in Mai, edn. 1.

26.*εισηλθεν (no πως).

Mark iii. 17.*βοανηργες.

iv. 22. ινα (1st) is not omitted in cod.

v. 15. 1. m. probably λεγιωνα (so Mr. Cure: λεγιωνα Tischdf.).

29. εξηρανθη in cod.

vi. 5. 1. m. συγγενευσιν.

17. την γυναικα in marg. is 1. m.

37. δωσομεν, not δωσωμεν as Mai.

54. αυτων in marg. is 1. m.

vii. 9. και ελεγεν αυτοις is not omitted, as B^{tl}y.

15. τον is not omitted as Beh.

32. μογιλ. is 1. m.

viii. 14. επελαθεντο 1. m.

17. 1. m. συνιετε; 2. m. συνιετε. (Tischdf. συετε 1. m.)

19. οτε, not και οτε as Mai.

35.*την ψυχην αουτου (2nd time).

ix. 41. απολεση, not -σει as B^{tl}y.

42. ενα των, not ενα τουτων των as Beh.

x. 40. Cod. (2. m.) αλλ οἱς, not αλλοις.

46. 2nd και το ιερειχω are in marg. 1. m.

xi. 32. αλλα ειπωμεν is in cod.

xii. 4. κεφαλιωσαν is in cod.

xiii. 13. Cod. has εἰς στελος.

25. πειπτοντες in cod., not εκπ.

xiv. 37. εισχυσας 1. m., but 1. m. (B³ Tischdf.) has erased the ε.

xvi. 8. After εφοβουντο γαρ follows, as at end of other Gospels, the subscription, κατα μαρκον: but the remaining greater portion of the column, and the whole of the next to the end of the page, are left vacant. I found no other instances of this in the N. T.: the next book always beginning on the next column.

Luke ii. 5. εμνηστευμενη is 1. m., not 2. m. as in Mai, edn. 2: 2. m. has μεμν-.

14. In ευδοκias, the C is left *very* pale: it certainly has been there.

25. συμειων is in cod., not σιμειων.

33. Cod. has μητηρ θαυμαζοντες, not μητηρ αυτου θ. as in Mai, edn. 1.

36. 2. m. has— αυτς μετα του ανδρος ετη επτα.

38. αυτη τη ωρα, not τη αυτη ωρα as B^{tl}y.

- Luke iii. 1. βασιλειας, alternative reading for ηγεμονιας, is in marg. 1. m. ορεινης, in marg. after ιτουραιας, is 1. m.
14. ποιησωμεν is in cod.
37. ιαρετ is 1. m., ισρεδ 2. m., not the converse as stated in Mai, edn. 2.
- v. 7. επλησαν, not επλησθησαν as B1c.
- vi. 17. ιουδαιας και ιερουσαλημ και της παραλιου, not ιουδαιας και της παραλιου as in Mai, edn. 2.
- viii. 1. επειδη is in cod.
- 12.*αυτη ην.
41. χρεοφ. is in cod.
43. σιμων, not ο σιμων as Btly.
- viii. 3. εκ is in cod., not απο as in Mai, edn. 1.
9. ειη is accentuated ει(not ει, as Tischdf.) η.
12. ακουσαντες, not ακουοντες as Muralto.
16. τιθησιν, not επιτιθησιν as Muralto.
25. εστιν is in cod.
30. 2. m. has λεγων, not λεγιων as stated in Mai, edn. 2: 1. m. perhaps had λεγαιων, or -ειων as in Mai and Tischdf.
40. εν δε τω, not γενητο δε εν τω as Btly.
51. τινα, not τινας as Mai, edn. 1.
- ix. 2. κηρυσσειν, not -σσειν as Mai, edn. 2.
10. υπεχωρησεν, not συνεχ. as Mai, edn. 1.
12. ηδη, not ηδε as Mai, edn. 1.
37. εγενετο δε τη, not εν τη as Mai, edn. 1.
59. κυριε is written over by 1. m. (B³ Tischdf.).
- x. 1. δυο twice, not once only as Btly.
2. εκβαλη, not εκβαλλη as Btly.
15. του (before ουρ.) is added by 1. m. (B³ Tischdf.).
27. σου (after θεον) is written over by 1. m. (B³ Tischdf.).
31. κατεβαινεν τη, not εν τη as Mai, edn. 1.
34. επιβιβασας, not επιβασας as Mai, edn. 2.
36. των τριων, not τριων as Btly.

- Luke x. 36. πλησιον δοκει σοι, not πλησιον σοι δ. σοι as Mai.
39. 1. m. has apparently μαριαμ η και, but there has been a long erasure, and all is in confusion. For κυριου, 1. m. perhaps had ιησου. (See digest in loc.)
- xi. 2 ff. The Lord's prayer was carefully collated and found to be as Mai, edn. 2, omitting the obelized clauses.
- 25.*ελθον.
29. η γενεα αυτη γενεα πονηρα, not omitting the 2nd γενεα as in Mai, edn. 2.
40. ουκ is 1. m.
42. του θεου is written over by 1. m. αφιεναι is 2. m. (but παρειναι is restored: Tischdf.).
44. οι περιπ., not without οι as Btly.
- xii. 20. αφρων, not αφρον as Mai, edn. 1.
25. πηχυν, not πηχυν ενα as Woide. (The Bentley collation itself is right.)
33. βαλλαντια, not βαλαντ. as Mai, edn. 1.
35. 1. m. οσφναις, 2. m. οσφνεις (not as Tischdf. οσφνες).
- xiii. 14. εν αις is written over by 1. m.
15. 1. m. has απαγων (B² ut vdtr., et B³ απαγαγων: Tischdf.).
- 27.*λεγων.
- xiv. 10. 1. m. has κληθεις.
- *1. m. has αναπεσε.
12. γενηται ανταποδομα σοι, not αντ. σοι γεν. as Btly.
16. μεγα has ν written over-by 2. m. (but corrected, Tischdf.).
27. The first ον is written over by 1. m. (B³ appy., Tischdf.).
- xv. 29. αυτου is not omitted as Mai, edn. 1.
30. τον σιτευτον μοσχον is in cod.
- xvi. 4. εκ is not omitted as in Mai, edn. 1.
9. 1. m. has εκλιπη; 2. m. has written over ε, between the λ and the ι.
- xvii. 24. αστραπη αστραπτουσα, not αστραπη η αστρ. as in Mai, edn. 1.
- 35.*η μια.

- Luke xviii. 9. *ἐξουθενουντες*, not *καὶ ἐξ.* as Mai, edn. 1.
 13.**στηθος* *εαυτου*.
 15. *αυτων* is written over by 1. m.
 30. *ος ουχι μη*, not *ος ουχι ου* as in Mai, edn. 1.
 xix. 8. *ημισια* is 1. m.: 2. m. has written *ε* over, between *σ* and *ι*.
 22. "*κρίνω*, hoc acc." Btly. There is no accent at all in cod.
 25. *κυριε* is written over by 1. m.
 40. *σιωπησουσιν*, not *-σωσιν* as Mai.
 44. *λιθον επι λιθον εν σοι*, not *λιθον εν σοι επι λιθω* as Woide. (The Bentley collation itself is right.)
 xx. 20. *λογου*, not *λογον* as Btly.
 xxi. 34. In cod. it is *κρεπαλη*: 1. m. has written the *α* over the *ε*, and 2. m. has added the *ι* to it. (Sic: though Tischdf. seems to disapprove.)
 xxii. 19. *ποιειτε την εμην αναμν.* 1. m.: *eis* is written over by 2. m.
 30. Cod. has *καθησθε*: all 1. m.
 35, 36. *βαλλαντ.* both times.
 37. *καὶ γαρ το*, not *καὶ το* as Btly.
 39. *αυτω οι μαθηται*: all 1. m.
 40. *μη εις πειρασμον*: all 1. m.
 42. *γενεσθω* is 2. m. (not *γιν.* as Tischdf.).
 xxiii. 6. *ει ανθρωπος*: all 1. m.
 35. *θεου ο εκλεκτος*, not omitting *ο* as Mai, edn. 1.
 38. *ο βασιλ.*, not omitting *ο* as Mai, edn. 1.
 53. *αυτον* not *αυτο* as Mai. (It stands *αυτο* at the end of a line: just before, ver. 51 we have *ιουδαιω* in the same position.)
 xxiv. 15. Between *συνζητειν* and *αυτους*, *καὶ* is written over, uncertain whether by 1. m. or 2. m.
 17. *ἐσταθησαν*.
 21. 1. m. has *ηλπιζαμεν*.
 27.**περι εαυτ.*
 34. *οτι οντως ηγερθη ο κς*, not *οτι ο κς οντως ηγερθη* as Woide. (The Bentley collation itself is right.)

- John i. 13. The 2nd *ν* in *εγενηθησαν* is 2. m., not 1. m. as Verc.
 14. The *καὶ* between *χαριτος* and *αληθειας* is 2. m., not 1. m.
 15. *ουτος ην ο ειπ.* is in cod., the *ν* being written over by 2. m., and no sign of a horizontal line by 1. m.
 18. *μόνογενης θς* carefully substantiated.
 50. *απεκριθη αυτω*, not omitting *αυτω* as Mai, edn. 1.
 ii. 11. *σημιων* 1. m.; *-ειων* 2. m.
 iii. 4. *νεικοδ.* hoc loco 1. m.
 34. *το πν.* is in marg., 1. m. (So also Verc.)
 iv. 5. *συχαρ*, not *σιχαρ* as Mai, edn. 1.
 9. *ουσης* is not omitted as in Mai, edn. 1.
 15. *διερχομαι* is in cod.
 40. *ως συν ουν ηλθον* (*ως συν ουν ηλθον ουν*, Tischdf.) is in cod.: all 1. m. (Tischdf. says that the first *ο* was originally *ς*, and was altered by the original scribe.)
 42. *ελεγον ουκετι*, not *ελεγον οτι ουκετι* as Mai, edn. 1.
κοσμου, not *κοσμ. ο χριστος* as Mai, edn. 1.
 52. *αυτην* is in cod.
 v. 3—5. *ξηρων ην δε τις* carefully substantiated.
 6. *τουτον*, not *αυτον* as Btly.
 10. *καὶ* is not omitted as in Mai, edn. 1.
 30. *με* is not omitted as Btly.
 vi. 13. *κρειθινων* 1. m.
 15. *ερχεσθε* is in cod.
 ib. *ανεχωρησεν*, not *εχωρ.* as Btly., &c.
 17. *εληλυθει*, not *-θεν* as Btly.
 18. *διεγειρ.* is in cod.
 71. *εμελλεν*, not *εμελεν* as Btly.
 vii. 8. *ο εμος καιρος* is in cod.
 10. *τοτε* is not omitted as Btly.
 26. *αληθως* is in cod.
 30. *εληλυθει*, not *-θεν* as Btly.
 34. *ελθειν εκει*, not omitting *εκει* as Mai, edn. 1.
 39. *αγιον δεδομενον* carefully substantiated.

- John vii. { φητης ουκ εγειρεται
52—viii. 12. { παλιν ουν αυτοις ελαλει
without a break.
- viii. 23. Cod. at end, εκ του κοσμου του-
του, not εκ τουτου του κοσμου
as Mai, edn. 2.
24. υμειν is 1. m., not 2. m. as Mai.
45. δε is in cod.
56. 1. m. has ειδη: 2. m. has left
the ε pale.
- ix. 10. ηνεωχθησαν is in cod., not εν-
as Mai, edn. 2.
11. τον σιλ. is in cod.
- 11.*και νιψαμενος.
- 21.*om αυτος (before ηλικιαν).
- x. 6. ην is in cod., not η as Mai,
edn. 2.
26. αλλα.
- xii. 6. εμελεν, not εμελλεν as Mai,
edn. 2. There is no sign of
reduplication.
40. επωρωσεν is 1. m.: 2. m. has
written π and κ over.
- xiii. 6. τους, not μου τους as Btly.
8. απεκριθη ις αυτω, not απεκριθη
αυτω as Mai.
26. αποκρινεται ουν is, not ο is as
Btly.
27. ταχειον 1. m.
- xiv. 3.*και ετοιμασω.
- 10.*πιστευσεις 1. m.
- ib.*1. m. has α εγω υμιν corrected
by the insertion of λεγω over
the line (by B³ appy., Tischdf.).

- John xiv. 14. *τουτο ποιησω, omitting
εγω.
- xvii. 1. ο υιος, not υιος as Btly.
6. ους εδωκας, not ους δεδ. as Mai,
edn. 1.
11. ω δεδωκας examined and sub-
stantiated.
- ημεις (not υμεις).
- 15, 16. In cod. it is thus:
- | | |
|----------------------|-------------------|
| τους εκ του κο | σμου αλλ ινα τηρη |
| π νηρ | σης αυτους |
| υκ του εκ του κοσμου | εκ του κοσμου. |
- The π and νηρ written over
the text, are 2. m. The mar-
ginal writing,
- | |
|-------------------|
| σμου αλλ ινα τηρη |
| σης αυτους |
| εκ του κοσμου |
- is 1. m. and 2. m. (not, as
Tischdf., his B³ only. He has
observed, what apparently es-
caped me, the whole being very
difficult to discern, that the
first κο was written πο and cor-
rected, over, κο, as he says by
B³. For my υκ του, he gives
νηρου, which he also says B³
marked for omission).
- xix. 23.*απαφος.
- xx. 17. τον πατερα πορευου δε, not
τον πατ. μου πορ. δε as Mai,
edn. 1.
30. σημεια εποησεν, not σημεια α
επ. as Btly.

CORRIGENDA.

- Page 434, digest, line 5, omit "lat-k and"
- 434, digest, line 11, after "proceeds" add [so also lat-k mth-mss-mg]
- 434, digest, line 17 [paragraph II. (2) line 7], 215 should be specified as having
the same notice as 20. 300, but all three apparently have it after ver. 15.
- 478, text, line 3, for Ναζαρετ read Ναζαρά
- 537, ref. u } (to εϋθετος) after "Sus. 15" insert [Theod.]
- 588, ref. a }
- 783, digest, line 17, add [416] to those which omit the pericope.
- 783, digest, line 25, add [83. 407-15] to those which have the pericope obelized.
- 783, digest, line 31 [on ver. 53—ch. viii. 11, line 15], add [215. 300] to the list
of those which have the passage at the end of the gospel with a note at
ch. vii. 53, stating that it is to be found there.
- 783, digest, line 37 [ibid. line 21], omit 300 from those which do not contain
St. John, or are mere fragments.

[ΕΥΑΓΓΕΛΙΟΝ]

ΚΑΤΑ ΜΑΘΘΑΙΟΝ.

BEKL I. 1 ^a Βίβλος ^b γενέσεως Ἰησοῦ ^c χριστοῦ ^d υἱοῦ Δαυεὶδ ^a Mark xii. 26. Luke iii. 4 al. Gen. ii. 4. v. 1. MSUVT ΔΠΝ 1. 33 b ver. 18. Luke i. 14. James i. 23. iii. 6 only. Gen. xxxvii. 2. Wisd. vii. 5. c Lev. iv. 5, 16. 1 Kings xxiv. 7, 11. Ps. ii. 2. civ. 15. Dan. ix. 25 (26 LXX). d ch. xii. 23. xxi. 9. xxii. 42 ||.

TITLE. rec το κατα μαθθ. αγιον(om αγ. elz) ευαγγ.: ευαγγ. κατα μαθθ. CEKMSUV [Γ]Δ 33, and D(head of pages) L(before the κεφάλαια): κατα μαθθ. B¹ N(head of pages). [Π def.]

[N.B. lat-b is defective up to Βαβυλωνος ver 11.]

Title] [εὐαγγέλιον, in earlier Greek, signifies *a present made as a return for good news* (see Hom. Od. ξ. 152, 166, also 2 Kings iv. 10), or *a sacrifice offered in thanksgiving for the same* (Aristoph. Eq. 658); in later Greek, *the good news itself*, as in LXX (2 Kings xviii. 20, 22, 25, in all which the noun may be, either from reading or construction, -ία or -ιον), and N. T. passim, in the appropriated sense of *the good news of salvation by Christ Jesus*. Hence it came to be applied to the writings themselves which contain this good news, very early: so Justin M. Apol. i. 66, p. 83, οἱ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἀ καλεῖται εὐαγγέλια.]

κατὰ M.] *as delivered by Matthew* —implies *authorship or editorship*: so Ὁμηρος κατὰ Ἀρίσταρχον. This use of the prep. denotes, generally, the *relation of things to persons*, cf. Thuc. vi. 16, ἐν τῷ κατ' αὐτοὺς βίῳ,—i. 54, τὰ κατὰ σφᾶς ναύαγια,—and see Bernhardt, Syntax, p. 241. It is not merely *a genitive—of Matthew* (as τὸ εὐαγγ. μου, Rom. xvi. 25, al.), which would have been *used*, had it been meant. Nor does it signify, that the original teaching was Matthew's, and the present Gospel drawn up after

that teaching. See Prolegg. to Matt. Eusebius, H. E. iii. 24, says, Ματθαῖος . . . γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον.

CHAP. I. 1—17. GENEALOGY OF JESUS CHRIST.

1. βίβλος γενέσεως] Not always used of a pedigree only: see reff. Here however it appears that it refers exclusively to the genealogy, by Ἰησοῦ χριστοῦ being used in the enunciation, and the close being Ἰησοῦς ὁ λεγόμενος χριστός. Then ver. 17 forms a conclusion to it, and ver. 18 passes on to other matter. Ἰησοῦ] see on ver. 21.

χριστοῦ] = ἡρώ, anointed. In reff. it is used of kings, priests, prophets, and of the promised Deliverer. Theophylact says, λέγεται ὁ κύριος, χριστός· καὶ ὡς βασιλεὺς, ἐβασίλευσε γὰρ κατὰ τῆς ἀμαρτίας· καὶ ὡς ἱερεὺς, προσήγαγε γὰρ ἑαυτὸν θῦμα ὑπὲρ ἡμῶν· ἐχρίσθη δὲ καὶ αὐτὸς κυρίως τῷ ἀληθινῷ ἑλαίῳ, τῷ ἁγίῳ πνεύματι. It is here used (see ver. 16) in that sense in which it became affixed to Ἰησοῦς as the name of our Lord. It does not once thus occur in the progress of the Evangelic history; only in the prefatory parts of the Gospels, here and vv. 16, 17, 18: Mark i. 1: John i. 17, and once in the mouth

υἱοῦ Ἀβραάμ. ^{2c} Ἀβραὰμ ἐγέννησεν τὸν ^e Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφούς αὐτοῦ, ³ Ἰούδας δὲ ἐγέννησεν τὸν ^{C και} Φαρὲς ^{τους...} καὶ τὸν Ζαρὰ ^{BCEKL} ^{MSUV} ¹ ἐκ τῆς Θαμάρ, Φαρὲς δὲ ἐγέννησεν τὸν Ἐσρώμ, Ἐσρώμ δὲ ἐγέννησεν τὸν Ἀράμ, ⁴ Ἀράμ δὲ ἐγέννησεν τὸν Ἀμειναδάβ, Ἀμειναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών, ⁵ Σαλμών δὲ ἐγέννησεν τὸν Βοὲς ¹ ἐκ τῆς Ῥαχάβ, Βοὲς δὲ ἐγέννησεν τὸν Ἰωβὴδ ¹ ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν

ЧАР. I. 2. ^{ισακ} (twice) ^{N¹} (txt ^{N²}: so ^N elsewhere). om 1st δε ^{N¹} [lat-c ff₁ g₁] syr-cu.

3. ζαρε Β.

4. αμιναδαμ (2nd) ^N Scr's c h p q r s evv-150-z (P₂-y).

5. rec βοοῤ, with L rel latt: βοος C 33: txt BN lat-k coptt. om εκ της ραχαβ Δ¹ lat-a. rec ωβηδ (twice), with C³L rel (οβηδ E(1st time) L) æth-pl: txt BC⁴ΔN (33) coptt æth-rom Epiph Jer.

of our Lord himself, John xvii. 3 (on Pilate's words, ch. xxvii. 17, 22, see note there); but passim in the Acts and Epistles. This may serve to shew that the evangelic memoirs themselves were of earlier date than their incorporation into our present Gospels.

υἱοῦ both times refers to our Lord. ^{ηὶ η̅} ^{η̅} (Ben-David) was an especial title of the Messiah: see rell. That He should be *son of Abraham*, was too solemn a subject of prophecy to be omitted here, even though implied in the other. These words serve to shew the character of the Gospel, as written *for Jews*: οὐδὲν γὰρ οὕτως ἀνέπαυε τοὺς ἐξ Ἰουδαίων πεπιστευκότας, ὥς τὸ μαθεῖν ὅτι ἐκ σπέρματος Ἀβραάμ καὶ Δαυὶδ ἦν ὁ χριστός. Euthymius. Luke, ch. iii. 23 ff., carries his genealogy further back.

2. καὶ τ. ἀδελφ.]

These additions probably indicate that Matt. did not take his genealogy from any family or public documents, but constructed it himself. Cf. also Grot., 'Obiter Matthæus Christum ut cognatum omnibus Israelitis commendat.'

3.] These children of Judah were not born in marriage: see Gen. xxxviii. 16—30. Both the sons are named, probably as recalling the incident connected with their birth. The reason for the women (Thamar, Rahab, Ruth, and Bathsheba) being mentioned, has been variously assigned: by Wetst., *ut tacitæ Judæorum objectioni occurreretur*: by Fritzsche, *for the sake of minute accuracy*. It most probably is that given by Maldonatus: 'Prætermisit Evangelista quod ordinarium erat, quod autem singulare et dubium exposuit.' There may be something also in that suggested by Grotius: 'Mulieres in hoc sensu

obiter pauca nominantur, extraneo ortu aut criminibus nobiles, quarum historia ad vocationem idololatrarum et criminisorum per Christi evangelium proludit:' as also in De Wette's view, that they serve as types of the mother of our Lord, and are consequently named in the course of the genealogy, as she is at the end of it.

5. Ῥαχάβ] "Rachab illam Hierichuntinam dici, vel articulus, τῆς P., ejusque vis relativa docet." Bengel. It has been imagined, on chronological grounds, that this Rachab must be a different person from Rahab of Jericho. But those very grounds completely tally with their identity. For Naashon (father of Salmon), prince of Judah (1 Chron. ii. 10), offered his offering at the setting up of the tabernacle (Num. vii. 12) 39 years before the taking of Jericho. So that Salmon would be of mature age at or soon after that event; at which time Rahab was probably young, as her father and mother were living (Josh. vi. 23). Nor is it any objection that Achan, the fourth in descent from Judah by Zara, is contemporary with Salmon, the sixth of the other branch: since the generations in the line of Zara average 69 years, and those in the line of Phares 49, both within the limits of probability. The difficulty of the interval of 366 years between Rahab and David does not belong to this passage only, but equally to Ruth iv. 21, 22; and is by no means insuperable, especially when the extreme old age of Jesse, implied in 1 Sam. xvii. 12, is considered. I may add that, considering Rahab's father and mother were alive, the house would hardly be called *the house of Rahab* except on account of the character commonly assigned

Ἰεσσαί, ⁶ Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα. Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα [†] ἐκ [‡] τῆς [§] τοῦ Οὐρίου, ^ε Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, ⁸ Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὁξείαν, ⁹ Ὁξείας δὲ ἐγέννησεν τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέννησεν τὸν Ἀχαζ, Ἀχαζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, ¹⁰ Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσειάν, ¹¹ Ἰωσειάς δὲ ἐγέννησεν τὸν

ε see ch. x. 2.
3. Luke vi.
16. xxv. 10.
John xxi. 15.

6. rec aft δα. δε ins ο βασιλεως, with CL rel latt syr æth: om BN [Scr's g p] forj lat-g_{1,2} k Syr syr-cu coptt Aug Op. (Possibly omitted to conform to the rest of the genealogy: so Meyer. But the words may have been inserted from the preceding.)

σαλωμων N¹: σαλωμωνα N² 33.

7. σαλωμων N² (1. 33). αβιας (2nd) N¹ (s marked by N² for erasure).

7, 8. rec (for ασαφ, twice) ασα (conformed to LXX), with L rel vulg lat-a f ff₁ syrr syr-cu: txt (cf D in Luke) BCN 1 lat-c g_{1,2} k syr-mg coptt æth arm.

9. αχας (2nd) N (so 1st N-corr¹). 10. μανασση (2nd) N². rec αμων (twice), with L rel vulg lat-a f syrr syr-cu: txt (cf D in Luke and A in LXX) BCM[Γ]Δ[Η]N 1. 33 lat-c ff₁ g_{1,2} coptt æth arm Epiph Op.

11. aft ἐγεννησεν ins (to obviate the omission, see note; cf D in Luke) τον ιωακειμ. ιωακ. δε ἐγεννησεν MU (1) 33 syr(miss with ast, or without, or on marg) syr-jer Ircu (Joseph enim Joacim et Jechonia filius ostenditur, quemadmodum et Matthæus generationem ejus exponit): om BCN rel latt Syr syr-cu coptt Porph^{certe} Eus(says of Jechonia and Joacim εἰς δὲ ἦν καὶ ὁ αὐτὸς διωνυμῆα χρώμενος) Hil^{certe}.

to her. 6. τῆς τοῦ Οὐ.] This construction, which is not properly elliptical, but possessive (Grotius compares 'Hectoris Andromache,' Virg., — Meyer, *Luther's Katharina*, and Bernhardy, *Syntax*, p. 160, Διὸς Ἀρτεμῖς, — Ζηνὸς Ἀπόλλων Plut. de Pyth. or. p. 402, — Ἰππίου Ἀρχεδικν Thuc. vi. 59, &c.), occurs in the Gospels to designate various relations: see reff.

8. Ἰωράμ Ὁξείαν] Three kings, viz., Ahaziah, Joash, Amaziah (1 Chron. iii. 11, 12), are here omitted (supplied in syr-cu, lat-a, D in Luke). Some (Spanheim, Lightf., Ebrard, &c.) think that they were erased on account of their connexion, by means of Athaliah, with the accursed house of Ahab. Simeon is omitted by Moses in blessing the tribes (Deut. xxxiii.): the descendants of Zebulun and Dan are passed over in 1 Chron., and none of the latter tribe are sealed in Rev. vii. But more probably such erasure, even if justifiable by that reason, was not made on account of it, but for convenience, in order to square the numbers of the different portions of the genealogies, as here. Compare as illustrating such omissions, 1 Chron. viii. 1 with Gen. xlv. 21.

11. Ἰωσειάς Ἰεχον.] Eliakim, son of Josiah and father of Jechonias, is

omitted; which was objected to the Christians by Porphyry. The reading which inserts Joacim (i. e. Eliakim) rests on hardly any foundation, and would make fifteen generations in the second tesseradecade. The solution of the difficulty by supposing the name to apply to both Eliakim and his son, and to mean the former in ver. 11 and the latter in ver. 12, is unsupported by example, and contrary to the usage of the genealogy. When we notice that the ἀδελφοί of Jechonias are his *uncles*, and find this way of speaking sanctioned by 2 Chron. xxxvi. 10, where Zedekiah, one of these, is called his brother, we are led to seek our solution in some recognized manner of speaking of these kings, by which Eliakim and his son were not accounted two distinct generations. If we compare 1 Chron. iii. 16 with 2 Kings xxiv. 17, we can hardly fail to see that there is some confusion in the records of Josiah's family. In the latter passage, where we have "his father's brother," the LXX render τὸν νῆον αὐτοῦ. Lord A. Hervey, in his careful work on the genealogies of our Lord, has suggested a reason for the difficulty: viz. that the text may originally have stood thus: Ἰωσειας δὲ ἐγέννησεν τὸν Ἰωακειμ καὶ

h ver. 17 bis only, 4 Kings xxiv. 16.
 1 Chron. v. 22. Obad. 20. Nah. iii. 10.
 (-κείειν, Acts vii. 4, 43.)
 i constr., ch. iv. 15. x. 5. Gen. iii. 24. Jer. ii. 15.
 γῆς πα- τρώας νό- τος, Eur. Iph. T. 1073.
 j vv. 3, &c. reff. k ch. xxvii. 17, 22.
 l ch. xxiii. 35. Luke xi. 51. 1 Kings xv. 7.
 m vv. 11, 12 reff.
 Ἰεχονίαν καὶ τοὺς ἀδελφούς αὐτοῦ, ἐπὶ τῆς ^h μετοι- P της
 κείας ⁱ Βαβυλῶνος. ¹² μετὰ δὲ τὴν ^h μετοικεσίαν Βαβυ- μετ... BCEKL
 λῶνος Ἰεχονίας γεννᾷ τὸν Σαλαθιήλ, Σαλαθιήλ δὲ γεννᾷ τὸν Ζοροβάβελ, ¹³ Ζοροβάβελ δὲ γεννᾷ τὸν Ἀβιουδ, Ἀβιουδ δὲ ἐγέννησεν τὸν Ἐλιακείμ, Ἐλιακείμ δὲ ἐγέννησεν τὸν Ἀζῶρ, ¹⁴ Ἀζῶρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ, Ἀχείμ δὲ ἐγέννησεν τὸν Ἐλιουδ, ¹⁵ Ἐλιουδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν, Μαθθάν δὲ ἐγέννησεν τὸν Ἰακώβ, ¹⁶ Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ¹ ἐξ ἧς ἐγεννήθη ^k Ἰησοῦς ὁ ^k λεγόμενος ^k χριστός. ¹⁷ πᾶσαι οὖν αἱ γενεαὶ ¹ ἀπὸ Ζ i ουν
 Ἀβραὰμ ¹ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ ¹ ἀπὸ ατ... BCEKL
 Δαυεὶδ ¹ ἕως τῆς ^m μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσ- MPSUV
 Z i ουν 1. 33

12. rec (for γεννα, twice in this ver and once in next) ἐγεννησε, with CLPN rel: txt B. σελαθιηλ (twice) B lat-k. (The vowel points of syr-cu are surely no evidence, yet Tischdñf cites them.)

13. αβιουτ (twice) N¹(txt N²(so ελιουτ, vv. 14, 15).)

14. σαδωχ (twice) N¹[; σαδακ Γ Scr's p].

15. ματθαν (twice) N [cf D in Luke].

16. for τον ανδρα to end of ver., cui desponsata virgo maria peperit xpm ihm D-lat, simply lat-a b c g₁ syr-cu arm [Gaud Op].

τοὺς ἀδελφούς αὐτοῦ, Ἰωακείμ δὲ ἐγέννησεν τὸν Ἰωαχέιμ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος, μετὰ δὲ τὴν μετ. B. Ἰωαχέιμ ἐγέννησεν τὸν Σαλαθιήλ, κ.τ.λ., and a copyist may have omitted the Ἰωακ. δ. ἐγ. τὸν Ἰωαχ. as an accidental repetition. This view may perhaps be imagined to derive some support from the digest: but it seems to me that the objection to it is, the present occurrence of Ἰεχονίαν and -ας in all our copies. This Lord A. Hervey does not satisfactorily account for in saying "the form Ἰεχονίας was doubtless substituted in St. Matthew's Gospel much later, to bring it into accordance with 1 Chron. iii."

ἐπὶ τῆς μετ.] at the time of the migration to Babylon (on this usage of ἐπὶ with a gen., derived from its meaning of local *juxta*, or *superimposition*, see Bernhardy, Syntax, p. 246):— and μετὰ τὴν μετ., after the migration. For the construction, μετ. Βαβ., see reff.

12. Ἰεχον. . . . Σαλαθ. See also the genealogy in 1 Chron. iii. 17. When, therefore, it is denounced (Jer. xxii. 30) that Jeconiah should be 'childless,' this word must be understood as explained by the rest of the verse, 'for no man of his seed shall prosper, sitting upon the throne of David and ruling any more in Judah.' The LXX render this word ἡγῆ, ἐκκήρυκτον: but the Talmudical writers explain it

according to our rendering. Σαλαθ. . . . Ζοροβ.] There is no difficulty here which does not also exist in the O. T. Zerubbabel (is there usually called the son of Shealtiel (Salathiel). Ezra iii. 2, &c.: Neh. xii. 1: Hag. i. 1, &c. In 1 Chron. iii. 19, Zerubbabel is said to have been the son of Pedaiah, brother of Salathiel. Either this may have been a different Zerubbabel, or Salathiel may, according to the law, have raised up seed to his brother.

13. Ζοροβ. . . . Ἀβιουδ] Abiud is not mentioned as a son of the Zerubbabel in 1 Chron. iii. Lord A. Hervey, p. 122 ff., has made it probable that Abiud is identical with the Hodaiah of 1 Chron. iii. 24, and the Juda of Luke iii. 26. Dr. Mill (p. 178, note) mentions this conjecture, but does not adopt it. The objection, that thus the first generation after Zerubbabel would be omitted, need not have much weight, after the omission of three generations in the last tesseradecade. I cannot but recommend to the student the perusal of Lord A. Hervey's work. Whether or not we may be inclined to adopt his conjectures on so intricate and uncertain a subject as the reconciling of the genealogies, too much praise cannot be given to the spirit of combined Christian reverence and enlightened critical courage in which it is treated throughout. On

σαρες, καὶ ἰ' ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ
 χριστοῦ γενεαὶ δεκατέσσαρες.

18 Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ ἡ γένεσις οὕτως ἦν.
 ὁ μνηστευθείσης [ἢ γάρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ
 Ἰωσήφ, ἡ πρὶν ἢ ἔσυνελθεῖν αὐτοὺς ἑυρέθη ἔν τ' αἱματι

26. Exod. i. 19. Isa. vii. 15, 16.

r = here only (see 1 Cor. vii. 5 v. r. & note).

xvii. 18. 1 Cor. iv. 2. Dan. v. 27 Theod.

t ver. 23, from Isa. vii. 14 AN. ch. xxiv. 19 ||. Luke xxi.

23. 1 Thess. v. 3. Rev. xii. 2. Exod. xxi. 22.

γ., = as above, Luke i. 31 (Tit. i. 12) only. 2 Kings xi. 5.

18. χρ. bef ιησ. B, *Chr autem Jesu* Orig-int (in Luc. Hom. 28, vol. iii. p. 965): om ιησ. D-lat latt syr-cu Petr Iren₃ (. . . *potuerat dicere Matth. "Jesu vero"*) δ'c sed . . . ait "*Christi autem*" δ'c Iren-int: but in Iren-gr(iii. 11. 8, p. 191, omitted in Grabe) for "*Christi autem*" we read του δε ιησ. χρ.) [Ps-Ath] Thl-ms Aug Chrysol Vig Op: txt CLPZΔΝ rel syrr coptt aeth arm Orig-gr(ubi supra) Eus [Did Epiph]. rec γεννησις (prob corrū from verb so often used above), with L rel: txt BCPSZΔΝ 1 syr Ath Eus Dial-trin_{exp}. (In schol ascribed to Orig and annexed to some mss, it is noticed that γενεσις and γεννησις differ in meaning and that ἀμφότερα ληπτὰ ἐν δοσότητι εἰς χριστόν.) om γαρ (perhaps as difficult and superfluous) BC'ZK 1 latt syrr coptt arm Did Epiph Dial-trin [Chr-6-mss] Iren-int Aug: ins C²LP rel D-lat Eus.

the comparison of this genealogy with that given in Luke, see notes, Luke iii. 23—38.

17. γενεαὶ δεκατέσσαρες]

If we carefully observe Matthew's arrangement, we shall have no difficulty in completing the three tesseradecades. For the first is from Abraham to David, of course inclusive. The second from David (again inclusive) to the migration; which gives no name, as before, to be included in both the second and third periods, but which is mentioned simultaneously with the begetting of Jechonias, leaving him for the third period. This last, then, takes in from Jechonias to JESUS CHRIST inclusive. So that the three stand thus, according to the words of this verse: (1) ἀπὸ Ἀβραάμ ἕως Δαυίδ. (2) ἀπὸ Δαυίδ ἕως τ. μετ. Βαβ., i. e. about the time when Josiah begat Jechonias. (3) ἀπὸ τ. μετ. Βαβ. (i. e. from Jechonias) ἕως τοῦ χριστοῦ. We may safely say, that the *πάσαι* does not, as Meyer, imply that Matthew intended to give the genealogy complete, and was not aware of the omissions. For why should this be so? May it not just as well be said, that having, for the convenience of his readers, reduced the genealogy to this form, he then says to them, "So then you have from Abraham to David, 14 generations, &c.?"

18—25. CIRCUMSTANCES OF HIS BIRTH.

18. τοῦ δὲ Ἰησοῦ χριστοῦ] The combined name is emphatically put first as resuming the subject of ver. 1, and the δέ takes up the δέ which has connected all the previous members of the series, introducing a reason for this inversion ἐξ ἧς ἐγεννήθη, with which this last one had been brought in, ver. 16. γένεσις] The ordinary reading γέννησις seems to have been

taken up from ver. 16, and the γάρ, which follows, appended to account for the exception in this last case to the direct sequence of ἐγέννησεν throughout the genealogy. γένεσις must be understood in a wide sense, as nearly identical in meaning with γέννησις; as " = 'origo,' not merely 'birth,'" Mey. It probably is chosen by the Holy Spirit to mark a slight distinction between the γέννησις of our Lord and that of ordinary men. See schol. in digest.

μνηστευθείσης] The interval between betrothal and the consummation of marriage was sometimes considerable, during which the betrothed remained in her father's house, till the bridegroom came and fetched her. See Deut. xx. 7.

[γάρ] here is explicative; 'quoniam videlicet . . .' So Soph. Trach. 475, πᾶν σοι φράσω τὰληθὲς οὐδὲ κρύψομαι. ἔστιν γὰρ οὕτως ὥσπερ οὗτος ἐννέπει. Lysias, Eratosth. § 19, εἰς τοσαύτην . . . αἰσχροκέρδειαν ἀφίκοντο, τῆς γὰρ πολυεάρχου γυναικὸς κ.τ.λ. See more examples in Hartung, Partikellehre, i. 469. We may perhaps with equal likelihood say that it is apologetic for the οὕτως: 'thus it took place; and an account of it is needed, for &c.'

πρὶν ἢ is said to belong to the middle age of Attic. With an aor. following, it betokens the entire completion of the act indicated. See it treated in Hermann on Viger, p. 442; Klotz on Devarius, p. 726.

συνελθεῖν] Here to be understood of living together in one house as man and wife; the deductio in domum mariti: see especially Kypke, Observationes Sacrae, p. 1 ff., who remarks well, that it answers to the word παραλαβεῖν, vv. 20, 24. Chrys. Hom. iv. 2, vol. vii. p. 49, opposes this view: οὐκ εἶπε πρὶν ἢ

u = ver. 20. John i. 13. Rom. ix. 10. v ch. iii. 11 q. al. fr. Ps. 1. 11. Isa. lxi. 10, 11. w = Mark vi. 20. Luke xx. 20. Job i. 1. 32. 5 and al. 5. John xi. 28. Acts xvi. 37 only. 1 Kings xviii. 22. ix. 4 only. Josh. vi. 16. c ch. ii. 13, 19. xxviii. 2. Luke i. 11, 13. ii. 9 al. Exod. iii. 2 al. ii. 12, 13, 19, 22. ch. xxvii. 19 only †. see Gen. xx. 6. x Col. ii. 15 only †. παραδ., Heb. vi. 6 only. Num. xxv. 4. Ezek. xxviii. 17. Polyb. xv. 32. 5 and al. 5. y 1 aor. pass., James i. 18. iv. 4. 2 John 12 only. Exod. x. 27. z ch. ii. 7. John xi. 28. Acts xvi. 37 only. 1 Kings xviii. 22. a = ch. v. 31. 32 al. †. Esdr. ix. 36. b ch. ix. 4 only. Josh. vi. 16. c ch. ii. 13, 19. xxviii. 2. Luke i. 11, 13. ii. 9 al. Exod. iii. 2 al. d ch. ii. 12, 13, 19, 22. ch. xxvii. 19 only †. see Gen. xx. 6.

19. *rec παραδειγματίσαι, with CLPN^{1,3} rel syr-mg-gr: *traducere* latt: *praeparare* D-lat: *divulgare* lat-k Aug: *delegere* Vig: *lege* in eam *decerni* Hil: txt BZN² 1 Eus. (Eusebius' words are as follows: Εὐ γούν μοι εἰρησθαι δοκεῖ ὑπὸ τοῦ εὐαγγελιστοῦ καὶ τὸ μὴ θέλειν αὐτὴν δειγματίσαι· οὐ γὰρ ἔφησεν μὴ θέλειν αὐτὴν παραδειγματίσαι, ἀλλὰ, μὴ δειγματίσαι θέλων, πολλῆς οὐσίας ἐν τοῖς διαφορᾶς . . . τὸ μὲν γὰρ παραδειγματίσαι τὴν ἐπὶ κακῷ πράξαντι πάντας φανέρωσιν τε καὶ διαβολὴν ὑποβάλλει νοεῖν· ὁ τοίνυν Ἰωσήφ δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι τοῦτέστιν εἰς φανερὸν τοῖς πᾶσιν ἀγαγεῖν ἐβουλήθη λάθρα ἀπολύσαι αὐτήν. These words taken from Eus. ad Steph. have been preserved in a scholium blunderingly given in Cramer's Catena: the above is plainly the true reading. The corresponding passage of the Latin translation will be found ed. Migne, vol. iv. p. 884.)

ἀχθῆναι αὐτὴν εἰς τὴν οἰκίαν τοῦ νυμφίου, καὶ γὰρ ἔνδον ἦν. ἔθος γὰρ τοῖς παλαιοῖς ὥς τα πολλὰ ἐν οἰκίᾳ τὰς μεμνηστευμένας ἔχειν, κ.τ.λ. But it seems most agreeable to the context. His following remark is doubtless a just one: καὶ τίνας ἔνεκεν οὐ πρὸ τῆς μνηστείας ἐκύησεν; ἵνα . . . συσκιασθῇ τὸ γινόμενον τέως, καὶ ἵνα πᾶσαν πονηρὰν διαφύγῃ ἢ παρθένος ὑπόνοιαν. εὐρέθη] not merely for ἦν, as some have said, but in its proper meaning:—she was discovered to be, no matter by whom: ἐπὶ τῶν παραδόξων, καὶ παρ' ἐλπίδα πᾶσαν ἐκβαίνοντων, καὶ οὐ προσδοκωμένων λέγεσθαι εἴθε, Chrys. The words ἐκ πν. ἁγ. are the addition of the Evangelist declaring the matter of fact, and do not belong to the discovery.

ἐκ πν. ἁγ.] by (the agency of) the Holy Ghost. See reff. and those to ver. 20: and compare by all means Chrys.'s remarks, Hom. iv. 3, p. 50 f. The interpretation of πν. ἁγ. in this place must thus be sought: (1) Unquestionably τὸ πν. τὸ ἁγ. is used in the N. T. as signifying the Holy Ghost. Luke iii. 22: Acts i. 16: Eph. iv. 30. (2) But it is a well-known usage to omit the articles from such words under certain circumstances, e. g. when a preposition precedes, as εἰς λιμένα (Plato, Theat. § 1), &c. We are therefore justified in interpreting ἐκ πν. ἁγ. according to this usage, and understanding τὸ πν. τὸ ἁγ. as the agent referred to. And (3) even independently of the above usage,—when a word or an expression came to bear a technical conventional meaning, it was also common to use it without the art. as if it were a proper name: e. g. θεός, νόμος, υἱὸς θεοῦ,

&c. 19. ἀνὴρ] so called, though they were as yet but betrothed: so in Gen. xxix. 21—Deut. xxii. 24. δίκαιος] just; καὶ μὴ θ. being, as the μὴ plainly shews, not the explanation of δίκαιος, but an additional particular. He was a strict observer of the law,—and (yet) not willing to expose her. The sense of 'kind,' 'merciful,' is inadmissible.

λάθρα] Not 'without any writing of divorcement,' which would have been unlawful; but according to the form prescribed in Deut. xxiv. 1. The husband might either do this, or adopt the stronger course of bringing his wife (or betrothed, who had the same rights, Maimon. in Wetstein, and Philo de legg. spec. ad cap. 6 et 7 decal. § 12, vol. ii. p. 311, αἱ ὁμολογίαι γάμοις ἰσοδυναμοῦσι) to justice openly. The punishment in this case would have been death by stoning. Deut. xxii. 23. Maimonides (quoted by Buxtorf de divort.) says, "Femina ex quo desponsata est, licet nondum a viro cognita, est uxor viri, et si sponsus eam velit repudiare, oportet, ut id faciat libello repudii."

ἐβουλήθη] intended,—was minded: θέλω expresses the mere wish, βούλομαι the wish ripened into intention: see 1 Tim. v. 14, note, and Buttman's Lexilogus, i. p. 26. 20.] ἰδοὺ answers to the Hebrew הִנֵּה, and is frequently used by Matt. and Luke to introduce a new event or change of scene: not so often by Mark, and never with this view in John.

ἄγγελος κ.] The announcement was made to Mary openly, but to Joseph in a dream; for in Mary's case faith and concurrence of will were necessary,—the communication was of a higher kind,—and referred

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αὐτῷ λέγων Ἰωσήφ υἱὸς Δαυεὶδ, μὴ φοβηθῆς ^ε παραλαβεῖν ^{ver. 21}
 Μαριάμ τὴν ^{only, Cant.} γυναικὰ σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ^{viii. 2}
 ἐκ πνεύματος ἐστὶν ἁγίου. ^{— Rev. xix.} 21 ^{7. xxi. 9.} ἡ τέξεται δὲ υἱόν, καὶ ^{Deut. xxii. 24.}
 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ ^{g = ver. 18.} σώσει ^{Acts v. 39.}
 τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. ^{Rom. ii. 29.} 22 ^{h v. 23 (from} τοῦτο δὲ ^{Isa. vii. 14),}
 1. 33 25. ch. ii. 2. Luke i. 31, 57, ii. 6, 7, 11 al. Gen. xvii. 19. xli. 50. i Luke i. 13, 31. ii. 21. Gen.
 as above (i). 1 Kings i. 20. j = (but w: ἐκ) Ezek. xxxv. 29.

20. *μαριαν* BL 1 coptt Eus Chr-β Cyr.
 Iren-int₂: txt BCPN rel Eus₂.
 21. om 1st αὐτου Ν(?) ins Ν-corr¹).

αγιου bef *εστιν* DL [ev-y] latt Orig

to a thing future; but here it is simply an advertisement for caution's sake of an event which had already happened, and is altogether a communication of an inferior order: see Gen. xx. 3. But see on the other hand the remarks at the close of the notes on ver. 21.

κατ' ὄναρ] *ὄναρ*, simply, is the classical equivalent,—κατ' ὄναρ belonging to later writers, Strabo, Plutarch, &c. οὐ χρὴ κατ' ὄναρ λέγειν, ὥσπερ οὐδὲ καθ' ὕπαρ, ἀλλὰ ὄναρ καὶ ὕπαρ οἶον, ὄναρ εἶδον τὸν δεῖνα, Thom. Mag. See Lobeck on Phrynichus, p. 423.

υἱὸς Δαυεὶδ] These words would recall Joseph's mind to the promised seed, the expectation of the families of the lineage of David, and at once stamp the message as the announcement of the birth of the Messiah. May it not likewise be said, that this appellation would come with more force, if Mary also were a daughter of David?

The nom. for the vocative is frequent in the Gospels: generally with an article. See Luke viii. 54: ch. xi. 26, al., and particularly John xx. 28.

τὴν γυν. σου] Not 'as thy wife': but in apposition with Μαριάμ, *Mary thy wife*: see ver. 24, which decides this, as Meyer, ed. 3, now acknowledges. The addition serves to remind Joseph of that relation which she already held by betrothal, and which he was now exhorted to recognize. See above on ver. 19.

τὸ γὰρ ἐν αὐ. γ.] ἐν is here not instrumental, 'that which is conceived by her,' but local, that which is begotten in her. The gender here is not to be pressed as involving any doctrinal consequence, but to be regarded as the usual way of speaking of the unborn fœtus: we have *υἱόν* first after *τέξεται*, ver. 21. See also John iii. 6: 1 John v. 4.

21. Ἰησοῦν] The same name as Joshua, the former deliverer of Israel. It is written *ישוע* in the Law and Prophets, but *ישו* in the Hagiographa. Philo says, Ἰησοῦς ἐρμηνεύεται, σωτηρία κυρίου. De mut. nom. § 21, vol. i. p. 597. αὐτός] He, emphatically: *He alone*: best rendered, perhaps,

'it is He that.'

τὸν λαὸν αὐτοῦ] (not αὐτοῦ, any where, except when a special emphasis is intended: and there is none here, no distinction between *His* people, and the people of *any other*, being made). In the primary sense, *the Jews*, of whom alone Joseph could have understood the words: but in the larger sense, all who believe on Him: an explanation which the tenor of prophecy (cf. Gen. xxii. 18: Deut. xxxii. 21), and the subsequent admission of the Gentiles, warrant. Cf. a similar use of 'Israel' by St. Peter, Acts v. 31.

ἀπὸ τῶν ἁμαρτιῶν] It is remarkable that in this early part of the evangelic history, in the midst of pedigrees, and the disturbances of thrones by the supposed temporal King of the Jews, we have so clear an indication of the *spiritual nature of the office of Christ*. One circumstance of this kind outweighs a thousand cavils against the historical reality of the narration. If I mistake not, this announcement reaches further into the deliverance to be wrought by Jesus, than any thing mentioned by the Evangelist subsequently. It thus bears the internal impress of a message from God, treasured up and related in its original formal terms.

Meyer understands the words of a political emancipation and prosperity of the Jewish people, and strangely enough refers to Luke i. 68 for confirmation of this idea; adding, however, that a religious and moral reformation was considered as intimately connected with such a change.

ἁμαρτία is not put for the *punishment of sin*, but is the sin itself—the practice of sin, in its most pregnant sense. 'How suggestive it is,' remarks Bishop Ellicott, 'that while to the loftier spirit of Mary the name of Jesus is revealed with all the prophetic associations of more than David's glories—to Joseph, perchance the aged Joseph, who might have long seen and realized his own spiritual needs, and the needs of those around him, it is specially said, Thou shalt call his name Jesus: for He shall save his people

k see Mark iv. 22. Rom. xi. 11, 32. 1 = Gospp. passim. James ii. 23. 2 Chron. xxxvi. 21, 22. m ch. ii. 15 (17. iii. 3 v. r.). xlii. 31 only. n as above (m). ch. ii. 23 al. Mt. only. o Isa. vii. 14 (καλέσεις). p ver. 18 reff. q ver. 21 reff. r Mt., here only. Mark v. 41 al.† Prol. Sir. s ch. viii. 4 ||. (xxi. 6 v. r.) Acts t = ver. 20 only. Xen. Œc. vii. 5. διελευσής . . . ἐπταετίας τ. u = Luke i. 34 only. Gen. iv. 1, 25 al.

ὄλον γέγονεν ^k ἵνα ^l πληρωθῇ τὸ ^{mn} ῥηθὲν ^m ὑπὸ κυρίου ^{BCDEK} ^{LMSUV} ^{ZTAΠΞ} ^{1.33}
ⁿ διὰ τοῦ προφήτου λέγοντος ^{23 o} Ἰδοὺ ἡ παρθένος ^p ἐν
^p γαστρὶ ^p ἔξει καὶ ^q τέξεται ^q υἱόν, καὶ ^q καλέσουσιν τὸ
^q ὄνομα αὐτοῦ Ἐμμανουήλ· ὃ ἐστίν ^r μεθερμηνευόμενον
Μεθ' ἡμῶν ὁ θεός. ²⁴ ἐγερθεῖς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ
ὑπνου ἐποίησεν ὡς ^s προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου,
καὶ ^t παρέλαβεν τὴν γυναῖκα αὐτοῦ. ²⁵ καὶ οὐκ ^u ἐγί-

22. rec ins *του* bef *κυρίου*, with L rel (Syr coptt?) Eus: om BCDZΔN 1.33. aft
δια ins *ησαιου* D: aft *προφ.* N²-marg lat-a b c f g, syr-cu-jer syr-arm Iren-int₁. (Similar
insns are made by N² lat-a and syr-mg in ch. ii. 5.)

23. καλέσεις (as LXX) D [ev-y] Eus, Epiph Vig: *vocabit* lat-f¹ D-lat¹: *vocabitis*
Cyp: *vocabitur* syr-cu Iren-int Orig-int. om *αυτου* N¹(ins N-corr¹).
εμμανουηλ D.

24. rec *διεγερθεῖς*, with C³DL rel, *exsurgens* latt: txt BC¹ZN 1 Epiph. om o
(bef *ιωσ.*) KZ[Γ]Δ[Π]N Scr's k p w. aft *παρέλαβεν* ins *μαριαμ* N^{3a}(but afterwards
erased) [coptt Chr-5-mss(-av)]. εαυτου ZN².

from their sins.' Historical Lectures on the Life of our Lord, p. 56. 22. τοῦτο δὲ ὄλον] It is impossible to interpret ἵνα in any other sense than in order that. The words τοῦτο δὲ ὄ. γέγ. and the uniform usage of the N.T., in which ἵνα is never used except in this sense, forbid any other. Nor, if rightly viewed, does the passage require any other. Whatever may have been the partial fulfilment of the prophecy in the time of Ahaz, its reference to a different time, and a higher deliverance, is undeniable: and then, whatever causes contributed to bring about τοῦτο ὄλον, might be all summed up in the fulfilment of the divine purpose, of which that prophecy was the declaration. The accomplishment of a promise formally made is often alleged as the cause of an action extending wider than the promise, and purposed long before its utterance. And of course these remarks apply to every passage where ἵνα or ὅπως πληρωθῇ are used. Such a construction can have but one meaning. If such meaning involve us in difficulty regarding the prophecy itself, far better leave such difficulty, in so doubtful a matter as the interpretation of prophecy, unsolved, than create one in so simple a matter as the rendering of a phrase whose meaning no indifferent person could doubt. πληρωθῇ] The immediate and literal fulfilment of the prophecy seems to be related in Isa. viii. 1—4. Yet there the child was *not* called Emmanuel: but in ver. 8 that name is used as applying to one of far greater dignity. Again, Isa. ix. 6 seems to be a reference to this prophecy,

as also Micah v. 3. 23. ἡ παρθένος] Such is the rendering of the LXX. The Hebrew word is the more general term *parṭhūṣā*, and is translated by Aquil., Symm., and Theodot. *ἡ νεάνις*. De Wette cites the LXX rendering as a proof that the prophecy was then understood of the Messiah. But is it not much more probable that Aquila and the others rendered it *νεάνις* to avoid this application? Can it be shewn that the birth of the Messiah from a *parṭhénos* was matter of previous expectation? Certainly Pearson (on the Creed, art. iii.) fails to substantiate this. καλέσουσιν] This indefinite plural is surely not without meaning here. Men shall call—i.e. it shall be a name by which He shall be called—one of his appellations. The change of person from καλέσεις, which could not well have been cited here, seems to shew, both that the prophecy had a literal fulfilment at the time, and that it is here quoted in a form suited to its greater and final fulfilment. The Hebrew has *anṭhū*, 'thou shalt call' (fem.). Ἐμμανουήλ] = *hā anṭhū*, God (is) with us. In Isaiah, prophetic primarily of deliverance from the then impending war; but also of final and glorious deliverance by the manifestation of God in the flesh. ὃ ἐστίν μεθ.] This addition is by some used to shew that Matthew wrote his Gospel in Greek, not in Hebrew, in which it would not be likely to occur. On the other hand, it is said, it might have been inserted by the person who translated the Gospel into Greek. See Prolegomena, and John iv. 25. 24.] ἀπὸ τοῦ ὑπνου, from his sleep—the

νωσκειν αὐτὴν ὥς οὗ ἔτεκεν * υἱόν *, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

II. ¹ Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι

ii. 2 (10 LXX. elsw. Theod. i. 20 al.) only.

25. *εγνω cognovit* D lat-b c f ff₁ g_{1,2} Syr Hil. (lat-a def.) om οὗ B¹.
 * rec ins τὸν bef υἱον and adds αὐτῆς τὸν πρωτότοκον (from Luke ii. 7 ?), with CD¹ rel vulg lat-f ff₁ syrr æth arm: *filium suum unigenitum* lat-g₂: *τον υιον* copt: *τον υιον αυτης* sah: *τον υιον τον πρωτοτοκον* D-corr (and lat) L: om BZ⁸ 1. 33 lat-a (appy) b c g₁ k syr-cu Ambr₂ Hil Jer Greg.

CHAP. II. 1. ἠρώδους D.

om 2nd του N² (ins N¹⁻³).

sleep which was on him when he had the dream. 25.] “*non cognovit eam, donec.*” Non sequitur, ergo *post*: *sufficit tamen confirmari virginitatem ad partum usque: de reliquo tempore lectori æquo relinquitur existimatio.*” Bengel. And with regard to the much-controverted sense of this verse we may observe, (1) That the *primâ facie* impression on the reader certainly is, that οὐκ ἐγίνωσκεν was confined to the period of time here mentioned. (2) That there is nothing in Scripture tending to remove this impression, either (a) by narration,—and the very use of the term, ἀδελφοὶ κυρίου (on which see note at ch. xiii. 55), without qualification, shews that the idea was not repulsive: or (B) by implication,—for every where in the N. T. marriage is spoken of in high and honourable terms; and the words of the angel to Joseph rather imply, than discountenance, such a supposition. (3) On the other hand, the words of this verse do not *require* it: the idiom being justified on the contrary hypothesis. See *reff.* On the whole it seems to me, that *no one would ever have thought of interpreting the verse any otherwise than in its primâ facie meaning, except to force it into accordance with a preconceived notion of the perpetual virginity of Mary.* It is characteristic, and historically instructive, that the great impugner of the view given above should be Jerome, the impugner of marriage itself: and that his opponents in its interpretation should have been branded as heretics by after-ages. See a brief notice of the controversy in Milman, *Hist. of Latin Christianity*, i. 72 ff. As to the *expression*, compare the remarkable parallel, Diog. Laert. iii. 1. 2, where he says of the father of Plato, καθαρὰν γάμου φυλάξει, ἕως τῆς ἀποκλήσεως, with ib. 4 (said of Plato) ἔσχε δ’ ἀδελφούς Ἀδείμαντον κ. Γλαύκωνα κ. ἀδελφὴν Ποτῶνην.

ἐκάλεσεν] i. e. Joseph; see ver. 21.
 CHAP. II. 1—12.] VISIT AND ADORATION OF MAGI FROM THE EAST.

1. Βηθ. τῆς Ἰουδ.] There was another Bethlehem in the tribe of Zebulun, near the sea of Galilee, Josh. xix. 15. The name Bethlehem-Judah is used, Judg. xvii. 7, 8, 9: 1 Sam. xvii. 12. Another name for our Bethlehem was Ephrath, Gen. xxxv. 19; xlviii. 7; or Ephrata, Micah v. 2. It was six Roman miles to the south of Jerusalem, and was known as ‘the city of David,’ the origin of his family, Ruth i. 19.
 ἐν ἡμέραις Ἡρώδου] HEROD THE GREAT, son of Antipater, an Idumean, by an Arabian mother, made king of Judæa on occasion of his having fled to Rome, being driven from his tetrarchy by the pretender Antigonus. (Jos. Antt. xiv. 14. 4.) This title was confirmed to him after the battle of Actium by Octavianus. He sought to strengthen his throne by a series of cruelties and slaughters, putting to death even his wife Mariamne, and his sons Alexander and Aristobulus. His cruelties, and his affectation of Gentile customs, gained for him a hatred among the Jews, which neither his magnificent rebuilding of the temple, nor his liberality in other public works, nor his provident care of the people during a severe famine, could mitigate. He died miserably, five days after he had put to death his son Antipater, in the seventieth year of his age, the thirty-eighth of his reign, and the 750th year of Rome. The events here related took place a short time before his death, but necessarily more than forty days; for he spent the last forty days of his life at Jericho and the baths of Cal-lirrhoe, and therefore would not be found by the magi at Jerusalem. The history of Herod’s reign is contained in Josephus, Antt. books xiv.—xvii.
 μάγοι ἀπὸ ἀνατολῶν] Magi from the East; (not ἀπ. ανατ. παρεγ.) The absence of

† ch. viii. 11 Gal.
Gen. xxv. 6.
Num. iii. 38.
Job i. 3.
z Luke xi. 6 al.
3 Kings iii.
15.
a ch. i. 21 reff.
c ver. 9.

ἀπὸ ¹ ἀνατολῶν ² παρεγένοντο εἰς Ἱεροσόλυμα ³ λέγοντες
Ποῦ ἐστὶν ὁ ^a τευχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν
γὰρ αὐτὸν τὸν ^b ἀστέρα ^c ἐν τῇ ἀνατολῇ, καὶ ἦλθομεν

b vv. 7, 9, 10. ch. xxiv. 29 || Mk. 1 Cor. xv. 41 3ce. Jude 13. Rev. i. 16 al 13. Gen. i. 16.

BCDEK
LMSUV
ZΓΔΠΣ
1. 33

the art. after μάγοι is no objection to this interpretation. In fact it could not have been here expressed, because the *concrete* noun μάγοι is not *distributed*: as neither could it in such an expression as ἀνθρωπος ἐν πνεύματι ἀκαθάρτω, Mark i. 23. In the case of an anarthrous *abstract* noun, the art. *may follow*, but may also be omitted, cf. χαρὰ ἐν πνεύματι ἁγίῳ, Rom. xiv. 17: the distinction being, that χ. ἡ ἐν πν. ἁγ. would specify, among various kinds of joy, *that one*, which is ἐν πν. ἁγ., whereas χ. ἐν πν. ἁγ. merely asserts the fact that the joy *is* ἐν πν. ἁγ., without suggesting any comparison with other kinds. De W. remarks, that if ἀπὸ ἀνατ. belonged to παρεγ., it would probably *follow* that verb, as ἐξ ὁδοῦ does, ref. Luke. I may add, that παραγίνομαι occurs with a preposition and a substantive twelve times in the N. T., and *in no case are they prefixed*. It would be useless to detail all the conjectures to which this history has given rise. From what has been written on the subject it would appear, (1) That ἀνατολαὶ may mean either *Arabia, Persia, Chaldaea, or Parthia, with the provinces adjacent*. See Judg. vi. 3: Isa. xli. 2; xlv. 11: Num. xxiii. 7. Philo (leg. ad Caium 34, vol. ii. p. 584) speaks of ἔθνη τὰ ἐφ' αὐτὰ καὶ ἡγεμόνες αὐτῶν Παρθαῖοι. In all these countries there were magi, at least persons who in the wider sense of the word were now known by the name. The words in ver. 2 seem to point to some land not very near Judæa, as also the result of Herod's enquiry as to the date, shewn in ἀπὸ διετούς. (2) If we place together (α) the prophecy in Num. xxiv. 17, which could hardly be unknown to the Eastern astrologers,—and (β) the assertion of Suetonius (Vesp. c. 4), 'Pererebuerat Oriente toto *vetus et constans* opinio, esse in fatis, ut eo tempore Judæa profecti rerum potirentur,'—and Tacitus, v. 13, 'Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore ut valesceret Oriens, profectique Judæa rerum potirentur,'—and (γ) the prophecy, also likely to be known in the East, of the seventy weeks in Daniel, ix. 24;—we can, I think, be at no loss to understand how any remarkable celestial appearance at this time should have been interpreted as it was. (3) There is no ground for supposing the magi to have

been *three* in number (as first, apparently, by Leo the Great, A.D. 450; "tribus igitur magis in regione Orientis stella novæ claritatis apparuit," Serm. xxxi. 1, vol. i. p. 112), or to have been *kings*. The *first* tradition appears to have arisen from the number of their gifts: the *second*, from the prophecy in Isa. lx. 3. (Tertullian seems to deduce it from the similar prophecy in Ps. lxxii. 10. "Reges Arabum et Saba munera afferent illi: nam et magos reges fere habuit Oriens." Adv. Jud. 9, vol. i. p. 619: adv. Marc. iii. 13, p. 339.) 2. αὐτοῦ τὸν ἀστέρα.] (Much has been said and written on the following note in no friendly spirit; but, for the most part, in entire misunderstanding of its drift and character. It seems to me that the preliminary question for us is, Have we here in the sacred text a miracle, or have we some natural appearance which God in His Providence used as a means of indicating to the magi the birth of His Son? Different minds may feel differently as to the answer to this question: but I submit that it is not for any man to charge another, who is as firm a believer in the facts related in the sacred text as he himself can be, with weakening that belief, because he feels an honest conviction that it is here relating, not a miracle but a natural appearance. It is, of course, the far *safer* way, as far as reputation is concerned, to introduce miraculous agency wherever possible: but the present Editor aims at truth, not popularity.) This expression of the magi, *we have seen his star*, does not seem to point to any *miraculous appearance*, but to something observed in the course of their watching the heavens. *We know the magi to have been devoted to astrology*: and on comparing the language of our text with this undoubted fact, I confess that it appears to me the most ingenuous way, fairly to take account of that fact in our exegesis, and *not to shelter ourselves from an apparent difficulty by the convenient but forced hypothesis of a miracle*. Wherever supernatural agency is asserted, or may be reasonably inferred, I shall ever be found foremost to insist on its recognition, and impugn every device of rationalism or semi-rationalism; but it does not therefore follow that I should consent to attempts, however

^d προσκυνῆσαι αὐτῷ. ³ ἀκούσας δὲ ὁ βασιλεὺς Ἡρώ-
iv. 21, 23. ix. 38. Acts vii. 43. 1 Cor. xiv. 25. Heb. i. 6, from Deut. xxxii. 43. Rev. iv. 10 al. Gen. xxiii. 7. 2 Kings xii. 20. Ps. xxviii. 2. see ch. iv. 10 reff. d w. dat., vv. 8, 11 al. it. Mt. Mk. John

3. rec ηρωδης bef ο βασιλεως (to conform to ver 1), with CL rel vulg lat-a f ff₁

well meant, to introduce miraculous interference where it does not appear to be borne out by the narrative. The principle on which this commentary is conducted, is that of *honestly endeavouring to ascertain the sense of the sacred text, without regard to any preconceived systems, and fearless of any possible consequences*. And if the scientific or historical researches of others seem to contribute to this, my readers will find them, as far as they have fallen within my observation, made use of for that purpose. Now we learn from astronomical calculations, that a remarkable conjunction of the planets of our system took place a short time before the birth of our Lord. (I may premise, that the whole of the statements in this note have been remarkably confirmed, except in the detail now corrected, "that an ordinary eye would regard them (the planets) as one star of surpassing brightness," by the Rev. C. Pritchard, in a paper read by him before the Royal Astronomical Society, containing his calculations of the times and nearnesses of the conjunctions, as verified by the Astronomer Royal at Greenwich. The exact days and hours have been inserted below from Mr. Pritchard's paper.) In the year of Rome 747, on the 20th of May (29th, Pritchard), there was a conjunction of Jupiter and Saturn in the 20th degree of the constellation Pisces, close to the first point of Aries, which was the part of the heavens noted in astrological science as that in which the signs denoted the greatest and most noble events. On the 27th of October (29th Sept., Pritchard), in the same year, another conjunction of the same planets took place, in the 16th degree of Pisces: and on the 12th of November (5th Dec., Pritchard), a third, in the 15th degree of the same sign. (Ideler, *Handbuch der Chronologie*, ii. 329, sqq., also Winer, *Realwörterbuch*, under 'Stern der Weisen,' which see.) Supposing the magi to have seen the *first* of these conjunctions, they saw it actually in the *East*; for on the 29th of May it would rise 3½ hours before sunrise (Pritchard). If they then took their journey, and arrived at Jerusalem in a little more than *five months* (the journey from Babylon took Ezra *four* months, see Ezra vii. 9), if they performed the route from Jerusalem to Bethlehem in the evening, as is implied, the *December conjunction*, in 15° of Pisces, would be be-

fore them in the direction of Bethlehem. ("1½ hour east of the meridian at sunset." Pritchard.) These circumstances would seem to form a remarkable coincidence with the history in our text. They are in no way inconsistent with the word ἀστέρα, which cannot surely (see below) be pressed to its mere literal sense of one single star, but understood in its wider astrological meaning: nor is this explanation of the star directing them to Bethlehem at all repugnant to the plain words of vv. 9, 10, importing its motion from S.E. towards S.W., the direction of Bethlehem. We may further observe, that *no part of the text respecting the star, asserts, or even implies, a miracle*; and that the very slight apparent inconsistencies with the above explanation are no more than the report of the magi themselves, and the general belief of the age would render unavoidable. If this subservience of the superstitions of astrology to the Divine purposes be objected to, we may answer with Wetstein, 'Superest igitur ut illos ex regulis artis suæ hoc habuisse existimemus: quæ licet certissime futilis, vana, atque fallax esset, casu tamen aliquando in verum incidere potuit. Admirabilis hinc elucet sapientia Dei, qui hominum erroribus et sceleribus usus Josephum per scelus fratrum in Ægyptum deduxit, regem Babelis per haruspicia et sortes Judæis immisit, (Ezech. xxi. 21, 22) et magos hic per astrologiam ad Christum direxit.'

It may be remarked that Abarbael the Jew, who knew nothing of this conjunction, relates it (Maajne haschnah, cited by Münter in Ebrard, *Wissensch. Kritik*, p. 248) as a tradition, that no conjunction could be of mightier import than that of Jupiter and Saturn, which planets were in conjunction A.M. 2365, before the birth of Moses, in the sign of Pisces; and thence remarks that that sign was the most significant one for the Jews. From this consideration he concludes that the conjunction of these planets in that sign, in his own time (A.D. 1463), betokened the near approach of the birth of the Messiah. And as the Jews did not invent astrology, but learnt it from the Chaldeans, this idea, that a conjunction in Pisces betokened some great event in Judæa, must have prevailed among Chaldean astrologers. (It is fair to notice the influence on the position maintained in

e = ch. xiv. 26. John xiv. 1, 27. Esth. iii. 15. f = ch. xxii. 10 al. 1 Chron. xxiii. 2. Ps. xlii. 5. g Mt. Mk. L., passim. John. never [exc. viii. 3?]. Acts i. 6. vi. 12. xiii. 9. 1 Cor. i. 20 only. Neh. viii. 1, &c. i Mt., here only. w. παρά, John iv. 52 only. Gen. xiv. 22. k w. δᾶ = Luke xviii. 31 only. see Acts xv. 23. 2 Cor. ii. 4.

δης ἑτάράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ, ⁴ καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ ^{gh} γραμματεῖς τοῦ λαοῦ ⁱ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς ^j γεννᾶται. ⁵ οἱ δὲ εἶπον αὐτῷ Ἐν Βηθλεὲμ τῆς Ἰουδαίας. οὕτως γὰρ ^k γέγραπται διὰ τοῦ προφήτου, ⁶ ¹ Καὶ σὺ Βηθλεὲμ γῆ

h here only. 1 Macc. v. 42. j pres., ch. xxvii. 63. 1 Cor. xv. 35. 2 Pet. iii. 11. 1 Mican v. 2.

syrr syr-cu sah(Treg) arm : txt BDZN 1 lat-b c k copt Eus. om πασα D : aft πασα ins η Z Eus.

4. om παρ' αυτων D(end of a page) [Γ].

5. ειπαν BN. om αυτω N²(ins N¹⁻³?).

this note of the fact which Mr. Pritchard seems to have substantiated, that the planets did not, during the year B.C. 7, approach each other so as to be mistaken by any eye for one star: indeed not "within double the apparent diameter of the moon." I submit, that even if this were so, the inference in the note remains as it was. The conjunction of the two planets, complete or incomplete, would be that which would bear astrological significance, not their looking like one star. The two bright planets seen in the east, —the two bright planets standing over Bethlehem,—these would on each occasion have arrested the attention of the magi; and this appearance would have been denominated by them ὁ ἀστὴρ αὐτοῦ. To object that it is ἀστὴρ, not ἄστρον, is surely mere trifling: the appearance could not be called "ἄστρον, a constellation," as required by Bp. Wordsworth, who suggests the ingenious solution for all the difficulties of the narrative, that "the star, it is probable, was visible to the magi alone.") ἐν τῇ ἀνατ.] Not 'at its rising,' in which case we should expect to find αὐτοῦ, if not here, certainly in ver. 9,—but in the East, i.e. either in the Eastern country from which they came, or in the Eastern quarter of the heavens, as above explained. In ver. 9, ἐν τ. ἀνατ. is opposed to ἐπάνω οὗ ἦν τὸ παιδίον.

προσκυνῆσαι] To do homage to him, in the Eastern fashion of prostration. 'Necesse est enim, si in conspectum veneris, venerari te Regem, quod illi προσκυνεῖν vocant.' Corn. Nep. Conon. 3. 3.

* ἑταράχθη] Josephus, Antt. xvii. 2. 4, represents these troubles as raised by the Pharisees, who prophesied a revolution. Ἡρώδης μὲν καταπαύσας ἀρχῆς ὑπὸ Θεοῦ ἐψηφισμένης αὐτῷ τε καὶ γένει τῷ αὐτοῦ. Herod, as a foreigner and usurper, feared one who was born King of the Jews: the people, worn away by seditions and slaughters, feared fresh tumults and wars.

There may also be a trace of the popular notion that the times of the Messiah would be ushered in by great tribulations: so Schöttgen, ii. p. 512, from the book Sohar, "quo tempore Sol redemptionis ipsis illucescet, tribulatio post tribulationem et tenebræ post tenebras venient ipsis: dum vero in his versantur, illucescet ipsis Lux Dei S. B." πᾶσα Ἱεροσόλυμα] Here and apparently at ch. iii. 5, used as a feminine singular. Joseph. Bell. Jud. vi. 10. 1, uses ἐάλω Ἱερουσ. . . . ἀλώσασα . . . , but none of these instances are decisive: an ellipsis of ἡ πόλις being possible.

4. συναγαγὼν] i.e. says Lightfoot, he assembled the Sanhedrim. For the Sanhedrim consisting of seventy-one members, and comprising Priests, Levites, and Israelites (Maimonides), under the term ἀρχιερεῖς are contained the two first of these, and under γραμ. τ. λαοῦ the third.

ἀρχ. are most likely the High Priest and those of his race,—any who had served the office,—and perhaps also the presidents of the twenty-four courses (1 Chron. xxiv. 6). γρ. consisted of the teachers and interpreters of the Divine law, the νομικοὶ and νομοδιδάσκαλοι of St. Luke. But the πρεσβύτεροι τοῦ λαοῦ are usually mentioned with these two classes as making up the Sanhedrim. See ch. xvi. 21; xxvi. 3, 59. Possibly on this occasion the ἀρχ. and γρ. only were summoned, the question being one of Scripture learning. "ἀρχιερεῖς," says Bp. Wordsworth, "is a word suggestive of the confusion now introduced into the nomination to the office of High Priest, when the true High Priest came from heaven to 'purify the sons of Levi' (Mal. iii. 3)." Instead of one High Priest for life, there were many, made and unmade in rapid succession. As Spanheim says, Dub. Evan. ii. 37, "ἀρχιερασύνη confusa, Christo exhibitio. Summum sacerdotium pessime habitum, Herodis et Romanorum licentia."

γεννᾶται] The present tense is often used indefinitely

BCDEK
LMSUV
ZΓΔΠΞ
1. 33

Ἰούδα, ^m οὐδαμῶς ⁿ ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα. ⁿ here only +
 ἐκ σοῦ γὰρ ^o ἐξελεύσεται ^p ἡγούμενος, ὅστις ^q ποιμανεῖ ⁿ = ch. v. 19.
 τὸν λαόν μου τὸν Ἰσραὴλ. ⁷ τότε Ἡρώδης ^r λάθρα ^{xxv 40, 45}
^s καλέσας τοὺς ^t μάγους ^u ἠκρίβωσεν παρ' αὐτῶν τὸν χρό- ^{al. 4 Kings}
 νον τοῦ φαινομένου ἀστέρος, ⁸ καὶ πέμψας αὐτοὺς εἰς ^{xxvii 2.}
 Βηθλεὲμ εἶπεν ^v Πορευθέντες ^w ἐξετάσατε ^x ἀκριβῶς περὶ ^{Acts xv. 24.}
 τοῦ παιδίου ^y ἐπὶ δὲ εὗρητε, ἀπαγγείλατέ μοι, ὅπως ^{Heb. vii. 5.}
 καὶ γὰρ ^z ἐλθὼν ^a προσκυνήσω αὐτῷ. ⁹ οἱ δὲ ἀκούσαντες ^p = Acts vii.
 τοῦ βασιλέως ἐπορεύθησαν. καὶ ἰδοὺ ὁ ἀστήρ ὃν εἶδον ἐν ^{10. Gen.}
 τῇ ἀνατολῇ ^b προῆγεν αὐτοὺς ἕως ^c ἐλθὼν ἐστάθη ἐπάνω ^{xix. 10.}
 τοῦ παιδίου. ^d ^{26 Theod.}
 16 Aq. v = 1 Pet. iii. 19. w ch. x. 11. John xxi. 12 only. Deut. xix. 18. Ps. x. 5, 6.
 x Luke i. 3. Acts xviii. 29, 26. xxiii. 15, 20. xxiv. 22. Eph. v. 15. 1 Thess. v. 2 only. Deut. as above (w). Wisd.
 xix. 18 only. Dan. vii. 19 Theod. y Luke xi. 22, 34 only. z ver. 23. ch. iv. 13. Eph. i. 10.
 ii. 17 al. Gen. xxvii. 35. Prov. xxiii. 35. a ver. 2 reff. b = ch. xiv. 22 al. fr.† Wisd. xix. 11.

6. for γῆ ἰουδα, τῆς ἰουδαίας D lat-a c f g, Syr. for οὐδαμῶς, μὴ non D lat-a b
 c f g, Syr syr-cu coptt Tert Cyr Hil, *numquid* tol lat-ff₁. for εκ σου, εξ ου
 CN: [εξ σου B¹:] εκ ου D. om γαρ N¹(ins N²). ins μοι bef εξελεύσεται CK[Γ]
 arm Protev-2-mss Thdrt: om BDZ rel Just Eus. ποιμενει (sic) D.
 7. ηκριβασεν D(so ver 16).
 8. aft ειπεν ins avtois D Syr syr-cu. rec ακριβας bef εξετασατε (for emphasis?),
 with C³L rel Orig₂: ακρ. aft παιδιου Syr syr-cu: txt BC¹DN 1. 33 latt syr coptt Eus
 Aug. for επαν, οταν D. επαγγ. D¹(txt D²).
 9. τες ο ακουσαντες is added by D². προηγον (but corrd) N¹. rec (for
 εσταθη) εστη, with L rel Protev Eus₁: txt BCDN 1. 33 Orig Eus₁.

of subjects of prophecy, e. g. δ ἐρχόμενος, ch. xi. 3: Heb. x. 37; ἔρχεται, in an expression exactly parallel to this, John vii. 42.

6. καὶ σύ] This is a free paraphrase of the prophecy in Micah v. 2. It must be remembered that though the words are the answer of the Sanhedrim to Herod, and not a citation of the prophet by the Evangelist, yet they are adopted by the latter as correct. Lightfoot renders the Hebrew, 'parvum est ut sis inter chiliadas,' and adds, that the Chaldean paraphrast, who may possibly have been present at this very council, renders the words 'intra paucillum es ut preficiaris.'

γῇ Ἰουδα] γῇ need not be supposed to be put for πόλις: the district may be intended, as described in ver. 16.

ἡγεμόσιν] or χιλιάσιν (LXX). The tribes were divided into chiliads, and the names of the chiliads inscribed in the public records of their respective cities. In Judg. vi. 15 Gideon says ἰδοὺ ἡ χιλιὰς μου ἠσθένησεν ἐν Μανασσῇ, on which R. Kimchi (cited by Lightfoot) annotates, "Some understand Alphi to mean 'my father,' as if it were Alluph, whose signification is 'prince or lord.'" And thus, it appears, did the Sanhedrim understand the word (which is the same) in Micah v. 2. The word ἔστη, without points, may mean either ἔστη, ἐν χιλιάσιν, or ἔστη, ἐν ἡγε-

μόσιν.

ἐκ σοῦ γὰρ ἐξ.] It has been remarked that the singular Latin expression, which occurs both in Tacitus and Suetonius (see the passages above in note on μάγοι ἀπ. ἀν.) 'Judæa profecti,' may have been derived from these words of the LXX.

7. ἠκρίβωσεν] ascertained accurately. φαινομένου] lit. the time (or, duration: perhaps as an element in his calculation of age) of the star which appeared: φ. being the part. pres., referred back to the time when they saw the star. The position of φ. between the art. and its subst. forbids such renderings as 'the time when the star appeared.'

8. πορευθέντες . . . ἐλθόν] The pleonastic use of these words, common as a Hebraism in the N. T. (see reff.), is also idiomatic in English; and it may be remarked, that although not strictly needed in the sentences where they occur, their insertion always gives fullness and accuracy to the meaning.

9.] On this see note on ver. 2. ἐπάνω οὗ ἦν (elliptic for τόπου οὗ ἦν) τὸ π. may mean, 'over that part of Bethlehem where the young child was,' which they might have ascertained by enquiry. Or it may even mean, 'over the whole town of Bethlehem.' If it is to be understood as standing over the house, and thus indicating to the magi the position of the object of their search,

c (1 Thess. iii. 9.) see John iii. 29. constr., Mark iv. 42. 1 Tim. i. 18, vi. 12 al. Deut. vii. 23. Judg. xi. 33. d ch. xvii. 6, 23 al. Mark xvi. 4. Luke xviii. 23. Acts vi. 7. Rev. xvi. 21 only. Deut. ix. 21. e ch. iv. 9 reff. 2 Kings i. 2. f Deut. xxviii. 12. Jer. xxvii. (1.) 25. John. 2 Cor. iv. 7. Col. ii. 3. Heb. xi. 26 only. 1. viii. 3, 4. Gen. xliii. 26. Ps. lxxi. 10. m John xix. 39 only. Ps. xiv. 8. (-νύξεν, Mark xv. 23.) x. 22. Heb. xi. 7. Jer. xxxvii. (xxx.) 2. εἶπ. αὐτῷ κατὰ τ. ὕπνου ὁ Θ., Jos. Antt. xi. 8. 4. 20 reff. and note. Mt. only. p Luke x. 6. Acts xviii. 21. Heb. xi. 15 only. Judg. xi. 39 A. 3 Kings xii. 20. q Mt., here 3ce. ver. 22 al6. Mark iii. 7. John vi. 15. Acts xxiii. 19. xxvi. 31 only. = Exod. ii. 15. Hosea xii. 12. g ch. vi. 19, 20, 21 al5. Mark x. 21. Luke vi. 45 al3. (not h ch. v. 23, 24. viii. 4. Heb. v. i Isa. lx. 6. k Rev. xviii. 13 only. l Cant. iii. 6. n = ver. 22 (w. κατ' ὄναρ). Luke ii. 26. Acts o ch. i. 20 reff. and note. Mt. only. p Luke x. 6. Acts xviii. 21. Heb. xi. 15 only. Judg. xi. 39 A. 3 Kings xii. 20. q Mt., here 3ce. ver. 22 al6. Mark iii. 7. John vi. 15. Acts xxiii. 19. xxvi. 31 only. = Exod. ii. 15. Hosea xii. 12.

οὗ ἦν τὸ παιδίον. ¹⁰ ἰδόντες δὲ τὸν ἀστέρα ^c ἐχάρησαν ^{BCDEK LMSUV ΓΔΠΣ 1. 33} χαρὰν μεγάλην ^d σφόδρα ¹¹ καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ ^e πεσόντες ^{ae} προσεκύνησαν αὐτῷ καὶ ^f ἀνοίξαντες τοὺς ^g θησαυροὺς αὐτῶν ^h προσήνεγκαν αὐτῷ ^h δῶρα, ⁱ χρυσὸν καὶ ^{ikl} λίβανον καὶ ^{lm} σμύρναν. ¹² καὶ ⁿ χρηματισθέντες κατ' ^o ὄναρ μὴ ^p ἀνακάμψαι πρὸς Ἡρώδη, δι' ἄλλης ^q ὁδοῦ ^q ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. ¹³ ^q ἀναχωρη-

for ου ην το παιδιον, του παιδιου D lat-b c g₁.

10. αστερα CN¹ (but ν erased).

11. rec (for ειδον) ευρον (prob from ver 8), with vulg lat-b c ff₁ g₁ Epiph Promiss Vig: txt BCDN rel Scr's-25-mss lat-a f [k q] syrr syr-cu copt aeth arm Orig Eus, Chr Thl Iren-int Juv Leo Op. τον παιδα D (so vv 13 (twice), 14, 20, 21).

θησαυρους DN; simly forj lat-a b f h k.

ζυμραν D.

12. εις την εαντων χωραν N¹ (txt N²) 1.

the whole incident must be regarded as miraculous. But this is not necessarily implied, even if the words of the text be literally understood; and in a matter like astronomy, where popular language is so universally broad, and the Scriptures so generally use popular language, it is surely not the letter, but the spirit of the narrative with which we are concerned.

11. μετὰ Μαρίας] No stress must be laid on the omission of Joseph here. In the parallel account as regarded the shepherds, in Luke ii. 16, he is mentioned. I would rather regard the omission here as indicating a *simple matter of fact*, and contributing to shew the truthfulness of the narrative:—that Joseph *happened not to be present* at the time. If the meaning of τὴν οἰκίαν is to be pressed (as in a matter of detail I think it should), it will confirm the idea that Joseph and Mary, probably under the idea that the child was to be brought up at Bethlehem, *dwelt there some time* after the Nativity. Epiphanius supposes that Mary was at this time on a visit to her kindred at Bethlehem (possibly at a passover) as much as two years after our Lord's birth. (Hærr. xx. xxx. 29, li. 8, vol. i. pp. 48, 154, 430.) But if Mary had kindred at Bethlehem, how could she be so ill-provided with lodging, and have (as is implied in Luke ii. 7) sought accommodation at an inn? And the supposition of two years having elapsed, derived probably from the διετοῦς of ver. 16, will involve us in considerable

difficulty. There seems to be no reason why the magi may not have come within the forty days before the Purification, which itself may have taken place in the interval between their departure and Herod's discovery that they had mocked him. No objection can be raised to this view from the ἀπὸ διετοῦς of ver. 16: see note there. The general idea is, that the Purification was *previous* to the visit of the magi. Being persuaded of the historic reality of these narratives of Matt. and Luke, we shall find no difficulty in also believing that, *were we acquainted with all the events as they happened, their reconciliation would be an easy matter*; whereas now the two independent accounts, from not being aware of, seem to exclude one another. This will often be the case in ordinary life; e.g. in the giving of evidence. And nothing can more satisfactorily shew the veracity and independence of the narrators, where their testimony to the main facts, as in the present case, is consentient. (I must caution the reader against the misunderstanding of these last remarks in Bishop Ellicott's Lectures on the Life of our Lord, p. 70, note 4; and indeed of my own views as regards apparently irreconcilable narrative in the Gospels, generally throughout his notes to that work.) ^{θησαυρούς}] *chests* or *bales*, in which the gifts were carried during their journey. The ancient Fathers were fond of tracing in the gifts symbolical meanings: ὡς βασιλεῖ

σάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων Ἐγερθεῖς ἰπαράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἵσθι ἐκεῖ ἕως ἂν εἶπω σοί· μέλλει γὰρ Ἡρώδης ἑζητεῖν τὸ παιδίον ὅτου ἀπολέσαι αὐτό. ¹⁴ ὁ δὲ ἐγερθεῖς ἰπαρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, ¹⁵ καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. ¹⁶ τότε

r ch. xvii. 1
al. Gen.
xxii. 3.
s = Gen. xxix.
14.
t. Rom. xi. 3,
from 3 Kings
xix. 10, 14.
see John vii.
1, 19, &c.
u constr., ch.
iii. 13 reff.
v here only.
= Gen. xxvii.
2. Josh. i. 1.
Xen. Cyr.
viii. 7, 3 fin.
w ch. i. 22 reff.
x Hosea xi. 1.

13. transp αναχωρ. and αυτων D. for αυτων, τον μαγον (sic) C³, των μαγων D^r (Kipl. not Scr.). aft αυτων ins εις την χωραν αυτων B. εφανη B latt sah-ms arm Iren-int lat-ff: txt CDLZΔN rel.—κατ οναρ bef verb (cf κατ οναρ εφανη, ch. i. 20) BCK[Π] 33 [Thl]: txt DLN rel vulg. αυτον D. σοι bef ειπω D 243.

14. διεγερθεῖς (here and in ver 21) D 33 (= δε εγερθεῖς?).

15. rec ins του bef κυριου (as frequently), with L rel: om BCDZ[Γ]Δ[Π]N 1. 33.

τὸν χρυσόν, ὥς δὲ τεθνηξομένῳ τὴν σμῆνναι, ὥς δὲ θεῷ τὸν λιβανωτόν. Origen, ag. Celsus, i. 60, vol. i. p. 375, and similarly Irenæus, iii. 9. 2, p. 184:—*χρυσὸν αὐτῷ γεννηθέντι Βασιλεῖας σύμβολον προσέκομισαν οἱ μάγοι.* (Clem. Alex. Pæd. ii. 8 (63), p. 206 P.) We cannot conclude from these gifts that the magi came from *Arabia*,—as they were common to all the East. Strabo says, xvi. p. 1129, Wetst., that the best frankincense comes from the borders of Persia.

13-23.] FLIGHT INTO EGYPT.

13. ἐγερθεῖς παρ.] Arise and take with thee; not, 'When thou hast arisen (in the morning), take.' The command was immediate; and Joseph made no delay. He must be understood, on account of νυκτός below, as having arisen the same night and departed forthwith. The words ἐγερθεῖς παρέλαβεν are also used in vv. 20, 21, where *no haste* is necessarily implied. Egypt, as *near*, as a *Roman province* and *independent of Herod*, and *much inhabited by Jews*, was an easy and convenient refuge.

τοῦ ἀπολ. is not a Hebraism, but pure Greek, implying the purpose. See Soph. Trach. 57, and Hermann's note. Bernhardt, Syntax, p. 357, notices that it is rarely found in earlier Greek writers, but more common as we advance to the middle and later Attic. A few instances occur in Xenophon, more in Demosthenes, and abundance in after-writers. See on the usage, Winer, edn. 6, § 44. 4. b.

15. ἐξ Αἰγύπτου] This citation shews the almost universal application in the N. T. of the prophetic writings to the expected Messiah, as the general anti-type of all the events of the typical dispensation. We shall have occasion to remark

the same again and again in the course of the Gospels. It seems to have been a received axiom of interpretation (which has, by its adoption in the N. T., received the sanction of the Holy Spirit Himself, and now stands for our guidance), that the subject of all allusions, the represented in all parables and dark sayings, was He who was to come, or the circumstances attendant on His advent and reign. The words are written in *Hosea of the children of Israel*, and are rendered from the Hebrew. A similar expression with regard to Israel is found in Exod. iv. 22, 23.

ἵνα must not be explained away; it never denotes the event or mere result, but always the purpose.

16.] Josephus makes no mention of this slaughter; nor is it likely that he would have done. Probably no great number of children perished in so small a place as Bethlehem and its neighbourhood. The modern objections to this narrative may be answered best by remembering the monstrous character of this tyrant, of whom Josephus asserts (Antt. xvii. 6. 5), μέλαινα χολή αὐτὸν ἦρει ἐπὶ πᾶσιν ἐξαγριαίνουσα. Herod had marked the way to his throne, and his reign itself, with blood; had murdered his wife and three sons (the last just about this time); and was likely enough, in blind fury, to have made no enquiries, but given the savage order at once.

Besides, there might have been a reason for not making enquiry, but rather taking the course he did, which was sure, as he thought, to answer the end, without divulging the purpose. The word λάθρα in ver. 7 seems to favour this view. Macrobius (Saturnalia, ii. 4) relates an anecdote of Augustus: 'Cum audisset inter pueros

y = Luke xiv. 29, of our Lord's sufferings, ch. xx. 19 || and xxvii. 29 &c. || only. Gen. xxxix. 14, 17. Exod. x. 2. z ver. 1 reff. a here only. Gen. xxx. 2 al. fr. b = Mark vi. 17. Gen. xli. 14. c Mt., here only. Luke xxiii. 2. xxiii. 32 and Acts ii. 23 alib. 2 Thess. ii. 8. Heb. x. 9 only. = Exod. xxi. 29 al. d ch. iv. 13 al. Mt. Mk. only, exc. Acts xiii. 50. Exod. viii. 2. Num. xxxiv. 2, &c. e = 1 Chron. xxvii. 23. 2 Chron. xxxi. 16. f here only. 2 Macc. x. 3 only. (-τια, Acts xxiv. 27. see also [e] above.) g here only. (κατω) 1 Chron. as above (e). (-τερος, Eph. iv. 9.) of time, Diod. Sic. i. 3 (κατωτέρω των Μακεδονικων καιρων). h ver. 7 reff. i = ch. i. 22 reff. j ch. xiii. 42, 50 al. Mt. only, exc. Luke xiii. 28. Acts xx. 37. Gen. xlv. 2. k Jer. xxxviii. (xxxi.) 15. m 2 Cor. vii. 7 only. Jer. l. c. 2. 2 Macc. xi. 6 only. n w. acc., here only. Gen. xxxvii. 35. 1 Macc. ix. 20. o = ch. v. 4. Luke xvi. 25 al. Gen. xiv. 67. p = Gen. xxxvii. 30. see Gen. xlii. 13. q ch. i. 20 (reff.) and note. Mt. only.

BCDEK
LMSUV
ZTAΠH
1. 33

16. διετειας D¹(txt D²): bimatu latt Lucif lat-ff.

for κατωτερω, κατω D.

om on Z.

17. aft ρηθεν ins υπο κυριου D. rec (for δια) υπο, with L rel syr-mg-gr: txt BCDZN 33 latt Syr syr-txt aeth arm Just Chr Jer. ηρεμιου D-gr[: ιηρ. D²Π²].

18. rec ins θρηνος και bef κλαυθμος (from LXX; if any of the three had been omitted by mistake, it would not have been the first of them but the second or the third: the eye of the copyist passing on from -os kai to -os kai or from -os to -os), with CDL rel syr-cu syr-arm: om BZN 1 latt Syr syr-jer coptt aeth Just Ambr Jer (remarking nec juxta Heb. nec juxta LXX) Hil Op. for οδυρμος, βρυγμος Z. ηθελησεν DZ latt Hil: txt BCL[N] rel syr Just Hipp. (lat-b def.)

19. rec κατ οναι bef φαίνεται (see on ver 13), with CL rel syr: txt BDZN 1 sah, apparuit in somnis vulg lat-a c f ff, apparuit angelus domini in somnis am lat-b Syr.

quos in Syria Herodes rex Judæorum intra bimumat jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse (τον εν?) quam filium (τον υιον?). But Macrobius wrote in the fifth century, and the words 'intra bimumat' look very like a quotation from our narrative. Besides, the anecdote shews great ignorance of the chronology of Herod's reign. Antipater, the last put to death of his sons, was of full age at his execution. See Ellicott's note, Lectures, p. 78. ενεπαίχθη 'Loquitur Matth. ex sensu et opinione Herodis.' (Calvin.)

από διετούς i. e. παιδιου, not χρόνου. This expression must not be taken as any very certain indication of the time when the star did actually appear. The addition και κατωτέρω implies that there was uncertainty in Herod's mind as to the age pointed out; and if so, why might not the jealous tyrant, although he had accurately ascertained the date of the star's appearing, have taken a range of time extending before as well as after it, the more surely to attain his point? τοις όροις αύτης will be-

token, as Meyer, the insulated houses, and

hamlets, which belonged to the territory of Bethlehem. 17. το ρηθ. δια 'Ιερ.

Apparently, an accommodation of the prophecy in Jer. xxxi. 15, which was originally written of the Babylonish captivity. We must not draw any fanciful distinction between τότε επληρώθη and ινα πληρωθῇ, but rather seek our explanation in the acknowledged system of prophetic interpretation among the Jews, still extant in their Rabbinical books, and now sanctioned to us by N. T. usage; at the same time remembering, for our caution, how little even now we understand of the full bearing of prophetic and typical words and acts. None of the expressions of this prophecy must be closely and literally pressed. The link of connexion seems to be Rachel's sepulchre, which (Gen. xxxv. 19: see also 1 Sam. x. 2) was 'in the way to Bethlehem;' and from that circumstance, perhaps, the inhabitants of that place are called her children. We must also take into account the close relation between the tribes of Judah and Benjamin, which had long subsisted. Ramah was six miles to the north of Jerusalem, in the tribe of Benjamin (Jer. xl.

Αἰγύπτῳ ²⁰ λέγων ¹ Ἐγερθεῖς ^s παράλαβε τὸ παιδίον ^{r 1 Chron. xxii. 19.}
καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ. ^{s vv. 13, 14 reff. 1 Chron. xi. 3 only. Exod. iv. 19.}
τεθνήκασιν γὰρ οἱ ^t ζητοῦντες τὴν ^t ψυχὴν τοῦ παιδίου. ^{u w. ἐπὶ and gen., Rev. v. 10 only.}
²¹ ὁ δὲ ἐγερθεὶς ^s παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα ^{2 Chron. xxii. 12. (accus., Luke i. 33 reff.) w. gen. only. 1 Kings xi. 12.}
αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ. ²² ἀκούσας δὲ ὅτι ^{pres., John 1. 40 reff. v = here only. 3 Kings iii. 7 al. fr. see John i. 16.}
Ἀρχέλαος ^u βασιλεῦει [ἐπὶ] τῆς Ἰουδαίας ^v ἀντὶ τοῦ ^{Xen. Anab. i. 2.}
πατρὸς αὐτοῦ Ἡρώδου, ἐφοβήθη ^w ἐκεῖ ^x ἀπελθεῖν, ^y χρη-
ματισθεὶς δὲ ^y κατ' ^y ὄναρ ^z ἀνεχώρησεν εἰς τὰ ^a μέρη τῆς
Γαλιλαίας, ²³ καὶ ^b ἐλθὼν ^c κατώκησεν εἰς πόλιν λεγο-

1. 4.
y ver. 12 (reff.) only.
13 al. Neh. iii. 15.
4 Ed-vat. [not B].

w = ch. xvii. 20. John xviii. 3 al. Deut. i. 37.
z = vv. 12, 14 reff. 1 Kings xix. 10.
b = ver. 8 reff.

c w. εἰς, ch. iv. 13. Acts vii. 4. 2 Chron. xix.
x = ch. xiv. 25 reff.
a = ch. xv. 21. xvi.

21. rec (for εἰσῆλθεν) ηλθ., with DL rel latt syrr sah: txt BCN copt. for γην, την D(not D^r-lat).

22. om ἐπὶ BN 1. 13. 33 Scr's a c q ev-y arm Eus. rec ηρώδου βεφ του πατρος αυτου, with C³DL rel vulg Eus: txt BC³N. (not αυτου του ηρ. in B, as Btly.)

1: "Er-Ram, marked by the village and green patch on its summit, the most conspicuous object from a distance in the approach to Jerusalem from the South, is certainly 'Ramah of Benjamin.'" Stanley, Sinai and Palestine, p. 213; so that neither must this part of the prophecy be strictly taken.

20. τεθνήκασιν γάρ] The plural here is not merely idiomatic, nor, as Wordsw., "for lenity and forbearance, in speaking of the dead;" but perhaps a citation from Exod. iv. 19, where the same words are spoken to Moses (ζητεῖν τὴν ψυχὴν = שׁוּק שׁוּק: or, as Meyer, betokening, not the number, but the category. Cf. Soph. Œd. Col. 966. Herod the Great died of a dreadful disease at Jericho, in the seventieth year of his age, and the thirty-eighth of his reign, A.U.C. 750. Jos. B. J. i. 33. 8.

22. ἀκούσας δέ] ARCHELAUS was the son of Herod by Malthace, a Samaritan woman: he was brought up at Rome (Jos. B. J. i. 31. 1); succeeded his father, but never had the title of king, only that of Ethnarch, with the government of Idumæa, Judæa, and Samaria, the rest of his father's dominions being divided between his brothers Philip and Antipas. (Jos. Antt. xvii. 11. 4.) But, (1) very likely the word βασιλεῦς is here used in the wider meaning:—(2) Archelaus did, in the beginning of his reign, give out and regard himself as king: τὸ πλῆθος . . . εὐχαριστεῖ . . . τῆς πρὸς αὐτὸν θεραπείας ὡς πρὸς βέβαιον ἥδη βασιλέα (Jos. B. J. ii. 1. 1): (3) in ch. xiv. 9, Herod the Tetrarch is called ὁ βασιλεὺς. In the ninth year of his government Archelaus was dethroned, οὐ μόνον Ἰουδαίῳ, ἀλλὰ

καὶ Σαμαρεῦσι χρησάμενος ὡμῶς, πρεσβευσαμένων ἑκατέρων κατ' αὐτοῦ πρὸς Καίσαρα, . . . φυγαδεύεται μὲν εἰς Βιένναν, πόλιν τῆς Γαλιλαίας . . . i. e. Vienne, in Gaul. (ibid. ii. 7. 3.)

ἀνεχώρησεν εἰς τ. μ. τ. Γαλ.] This account gives rise to some difficulty as compared with St. Luke's history. It would certainly, on a first view, appear that this Evangelist was not aware that Nazareth had been before this the abode of Joseph and Mary. And it is no real objection to this, that he elsewhere calls Nazareth τὴν πατρίδα αὐτοῦ, ch. xiii. 54, 57. It is perhaps just possible that St. Matthew, writing for Jews, although well aware of the previous circumstances, may not have given them a place in his history, but made the birth at Bethlehem the prominent point, seeing that his account begins at the birth (ch. i. 18), and does not localize what took place before it, which is merely inserted as subservient to that great leading event. If this view be correct, all we could expect is, that his narrative would contain *nothing inconsistent* with the facts related in Luke; which we find to be the case. I should prefer, however, believing, as more consistent, *in foro conscientie*, with the fair interpretation of our text, that St. Matthew himself was not aware of the events related in Luke i. ii., and wrote under the impression that Bethlehem was the original dwelling-place of Joseph and Mary. Certainly, *had we only his Gospel*, this inference from it would universally be made. ἀνεχώρησεν must not be pressed (as Wordsw., al.) into the service of reconciling the two accounts by being rendered 'returned;' for the same

d. ch. i. 22 reff.
e Mt., ch. ii.
1. ver. 13.
only. Mark
xiv. 43 only.
John iii. 23
[viii. 2 rec.]
only. 1 Cor.
xvi. 3. 2 Tim. iv. 16. Heb. ix. 11 only, exc. Luke vii. 4, 20 al⁶. Acts v. 21, 22, 25 al¹⁸. = Josh. v. 14. 1 Macc. iv. 40.

μένην Ναζαρέτ· ὅπως ^d πληρωθῇ τὸ ^d ῥηθέν διὰ τῶν προ-
φητῶν, ὅτι Ναζωραῖος κληθήσεται.

III. 1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις ^e παραγίνεται

BCDEK
LMSUV
ΓΑΠΣ
1. 33

23. for δια, υπο CN^{2a}.

CHAP. III. 1. om δε D-gr L rel tol lat-δ ff₁ g₁ syr-cu(as often elsw) copt-ms arm
Chr Thl Hil: ins BCU[Γ]N 1 (33, e sil) vulg D-lat a c f g₂ syrr coptt.

word is used (ver. 14) of the journey to Egypt.

23. ὅπως πληρωθῇ] These words refer to the *divine* purpose in the event, not to that of Joseph in bringing it about.

τὸ ῥηθέν δ. τ. πρ.] These words are no where verbatim to be found, nor is this asserted by the Evangelist; but that the sense of *the prophets* is such. In searching for such sense, the following hypotheses have been made—none of them satisfactory:—(1) Euthymius says, ποιοὶ προφητῶν τοῦτο εἶπον, μὴ ζητήσης· οὐχ εὐρήσεις γὰρ· διότι πολλὰ τῶν προφητικῶν βιβλίων ἀπώλονται, τὰ μὲν ἐν ταῖς αἰχμαλωσίαις, τὰ δὲ καὶ ἐξ ἀμελείας τῶν Ἑβραίων, τινὰ δὲ καὶ ἐκ κακουργίας. So also Chrys., Theophyl., Le Clerc, &c. But the expression διὰ τ. πρ. seems to have a wider bearing than is thus implied. (2) The general sense of the prophets is, that Christ should be a *despised person*, as the inhabitants of Nazareth were (John i. 47). So Michaelis, Paulus, Rosenm., Kuin., Olsh., &c. But surely this part of the Messiah's prophetic character is not general or prominent enough, in the absence of any direct verbal connexion with the word in our text, to found such an interpretation on: nor, on the other hand, does it appear that an inhabitant of Nazareth, as such, was despised; only that the obscurity of the town was, both by Nathanael and the Jews, contrasted with our Lord's claims. (3) The *Nazarites* of old were men holy and consecrated to God; e.g. Samson (Judg. xiii. 5), Samuel (1 Sam. i. 11), and to this the words are referred by Tert., Jerome, Erasmus, Beza, Calvin, Grot., Wetst., al. But (a) our Lord did not (like John the Baptist) lead a life in accordance with the Nazarite vow, but drank wine, &c., and set himself in marked contrast with John in this very particular (ch. xi. 18, 19); and (β) the word for *Nazarite* is Ναζῖρ (Judg. xiii. 5 B), or Ναζειραῖος (ib. and xvi. 18 A,—Lam. iv. 7), whereas this, denoting an *inhabitant of Nazareth*, is Ναζωραῖος always in the N. T., except in Mark (i. 24; x. 47; xiv. 67; xvi. 6), and Luke iv. 43 (xviii. 37; xxiv. 19 v. r.), where it is Ναζαρηνός.

(4) There may be an allusion to נָצַר, a branch, by which name our Lord is called in Isa. xi. 1, and from which word it appears that the name Nazareth is probably derived. So '*eruditi Hebraei*,' in Jerome on Isa. xi. 1, and Pisc., Casaub., Fritz., De Wette, &c. But this word is only used in the place cited; and in by far the more precise prophecies of the Branch, Zech. iii. 8; vi. 12: Jer. xxiii. 5; xxxiii. 15, and Isa. iv. 2, the word נָצַר is used. I leave it, therefore, as an unsolved difficulty.

CHAP. III. 1—12.] PREACHING AND BAPTISM OF JOHN. Mark i. 1—8. Luke iii. 1—17. Here the *synoptic narrative* begins, its extent being the same as that specified by Peter in Acts i. 22, '*from the baptism of John unto that same day that He was taken up from us*.' For a critical comparison of the narratives in the various sections, see notes on St. Mark. In this Gospel, I have generally confined myself to the *subject matter*.

1. ἐν δὲ ταῖς ἡμ. ἐκ.] The last matter mentioned was the dwelling at Nazareth: and though we must not take the connexion strictly as implying that *Joseph* dwelt there all the intermediate thirty years, the *ἡμέραι ἐκεῖναι* must be understood to mean that we take up the persons of the narrative where we left them; i.e. dwelling at Nazareth. See Exod. ii. 11, LXX.

παραγίνεται.] Comes forward—'*makes his appearance*.' Euthym. asks the question, πόθεν; and answers it, ἀπὸ τῆς ἐνδοτέρας ἐρήμου. But this can hardly be, owing to the ἐν τῇ ἐρήμῳ following. The verb is used absolutely. The title Ἰω. ὁ βαπτ. shews that St. Matthew was writing for those who well knew John the Baptist as an historical personage. Josephus, in mentioning him (Antt. xviii. 5. 2), calls him Ἰωάννης ὁ ἐπικαλούμενος βαπτιστής.

John was strictly speaking a *prophet*; belonging to the legal dispensation; a rebuker of sin, and preacher of repentance. The expression in St. Luke, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃν, is the usual formula for the Divine commission of the Prophets (Jer. i. 1: Ezek. vi. 1; vii. 1, &c.).

Ἰωάννης ὁ βαπτιστής, ¹ κηρύσσων ἐν τῇ ² ἐρήμῳ τῆς ³ Ἰουδαίας, ⁴ λέγων ⁵ Μετανοεῖτε· ⁶ ἡγγικεν γὰρ ἡ βασι-
 λεῖα τῶν οὐρανῶν. ⁷ οὗτος γάρ ἐστιν ὁ ⁸ ῥηθεὶς διὰ
 Ἡσαίου τοῦ προφήτου λέγοντος Φωνὴ ⁹ βοῶντος ἐν τῇ

al. fr. in Gosp., exc. John. Epp., 2 Cor. xii. 21 only. Rev. ii. 5 bis alio. Isa. xlvii. 8. Jer. xliii. 8 al.
 i = ch. iv. 17 || Mk. xxi. 34. Lam. iv. 18. Ezek. xii. 23. k Isa. xl. 3. 1 = (1).
 xxiv. 15. see John i. 15. m John i. 23 (from l. c.) reff.

2. rec ins και bef λεγων (to conform to ch. iv. 17), with CDL rel latt syr arm: om
 BN lat-g₂ coptt aeth Hil.

3. rec (for δια) υπο, with L rel: txt BCDN 1. 13. 33 latt Syr sah aeth arm.

And the effect of the Holy Spirit on John was more in accordance with the O. T. than the N. T. inspiration; more of a sudden overpowering influence, as in the Prophets, than a gentle indwelling manifested through the individual character, as in the Apostles and Evangelists. The baptism of John was of a deeper significance than that usual among the Jews in the case of proselytes, and formed an integral part of his divinely appointed office. It was emphatically the baptism of *repentance* (λουτρὸν μετανοίας, says Olshausen (cf. Luke iii. 3), but not λουτρὸν παλιγγενεσίας, Titus iii. 5). We find in Acts xviii. 24—26; xix. 1—7, accounts of persons who had received the baptism of John, who believed and (in Apollos's case) taught accurately the things (i. e. facts) concerning the Lord; but required instruction (in doctrine) and rebaptizing in the name of the Lord Jesus. Whether the baptism practised by the disciples before the Resurrection was of the same kind, and required this renewal, is uncertain. The fact of our Lord Himself having received baptism from John, is decisive against the identity of the two rites, as also against the idea (Olsh. i. 154, note) derived from Acts xix. 4, that John used the formula βαπτίζω σε εἰς τὸν ἐρχόμενον. His whole mission, as Olsh. well observes, was calculated, in accordance with the office of the law which gives the knowledge of sin (Rom. iii. 20), to bring men's minds into that state in which the Redeemer invites them (ch. xi. 28), as weary and heavy laden, to come to him. ἐν τῇ ἐρήμῳ] where also he had been brought up, Luke i. 80. This tract was not strictly a desert, but thinly peopled, and abounding in pastures for flocks. Josephus, B. J. iii. 10. 7, says, that the Jordan διατέμνει τὴν Γεννῆσιν μέσην, ἔπειτα πολλὴν ἀναμετρούμενος ἐρημίαν εἰς τὴν Ἀσφαλτίτιν ἕξεισι λίμνην. See Judg. i. 16: 1 Kings ii. 34. This ἔρημος answers to πᾶσα περίχωρος τοῦ Ἰερδάνου in Luke iii. 3. See note on ch. iv. 1.

2. μετανοεῖτε] Used by

the Baptist in the O. T. sense of *turning to God as His people*, from the spiritual idolatry and typical adultery in which the faithless among the Jews were involved. This, of course, included personal amendment in individuals. See Luke iii. 10—14. Josephus describes John, Antt. xviii. 5. 2, as τοὺς Ἰουδαίους κελεύοντα ἀρετὴν ἐπασκούντας καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς τὸν θεὸν εὐσεβείᾳ χρωμένους βαπτισμῷ συνίεναι. ἡ βασιλεία τῶν οὐρανῶν] An expression peculiar in the N. T. to St. Matthew. The more usual one is ἡ βασ. τοῦ θεοῦ: but ἡ β. τῶν οὐρ. is common in the Rabbinical writers, who do not however, except in one or two places, mean by it *the reign of the Messiah*, but *the Jewish religion—the theocracy*. Still, from the use of it by St. Matthew here, and in ch. iv. 17; x. 7, we may conclude that it was used by the Jews, and understood, to mean *the advent of the Christ*, probably from the prophecy in Dan. ii. 44; vii. 13, 14, 27. It has been observed by recent critics, that wherever the term βασ. τ. οὐρ. (or its equivalent) is used in the N. T., it signifies, not the Church, nor the Christian religion, but strictly *the kingdom of the Messiah which is to be revealed hereafter*. I should doubt this being *exclusively* true. The state of Christian men *now* is undoubtedly a part of the bringing in of the kingdom of Christ, and, as such, is included in this term. See Mark xii. 34, and note on ch. v. 3.

3. οὗτος γάρ ἐστιν] *Not the words of the Baptist*, meaning ἐγὼ γάρ εἰμι, as in John i. 23, but of *the Evangelist*; and ἐστιν is not for ἦν, but is the prophetic present, representing to us the place which the Baptist fills in the divine purposes. Of γάρ, Bengel says well, "Causa cur Johannes ita exoriri tum debuerit uti ver. 1, 2 describitur, quia scilicet praedictum erat." The words ἐν τῇ ἐρήμῳ belong in the Hebrew to ἐτοιμάσατε, but in the LXX and here to βοῶντος. The primary and literal application of this prophecy to the

n || L. reff.
o || only, Gen.
xlix. 17.
1 Kings vi.
12.
p Mark vi. 17.
xii. 36, 37.
1 Thess. v. 23.
q ch. vi. 25.
28 al. Mt.
only, exc.
Luke xii. 23.
Zeph. i. 8.
r ch. xix. 24
reff.

s || Mk. ch. x. 9 || Mk. Acts xxi. 11 bis. Rev. i. 13. xv. 6.
t || Mk. Luke xii. 35. Acts ii. 30. Eph. vi. 14. Heb. vii. 5, 10. 1 Pet. i. 13 only. Gen. xxxv. 11.
u || Mk. Rev. x.
v || Mk. Luke xii. 35. Acts ii. 30. Eph. vi. 14. Heb. vii. 5, 10. 1 Pet. i. 13 only. Gen. xxxv. 11.
w ch. vi. 25 al. fr. Ps. cx. 5.
x Mark i. 6. Rev. ix. 3, 7 only. Lev. xi. 22.
y || Mk. Rev. x.
z = Mark i. 6 (Jude 13) only. 4 Kings iv. 39. Polyb. xii. 3. 9 al.
a = Rev. xvi. 14. see Deut. xxviii. 7.

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1. 33

ἔρήμῳ, ἐτοιμάσατε τὴν ὁδὸν κυρίου, ¹ εὐθείας ποιεῖτε τὰς
² τρίβους αὐτοῦ. ⁴ αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ³ ἔνδυμα
αὐτοῦ ἀπὸ τριχῶν ¹ καμήλου καὶ st ζώην ^{tu} δερματίνην περὶ
τὴν ^v ὀσφύν αὐτοῦ· ἡ δὲ ^w τροφή ἦν αὐτοῦ ^x ἀκρίδες καὶ
^y μέλι ^z ἄγριον. ⁵ τότε ^a ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσό-
λυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ ^b περὶχωρος τοῦ

4. om ὁ D 13. 218 Chr-a.

rec αυτου bef ην, with L rel latt: txt BCDN 1.

return from captivity is very doubtful. If it ever had such an application, we may safely say that its predictions were so imperfectly and sparingly fulfilled in that return, or any thing which followed it, that we are necessarily directed onward to its greater fulfilment—the announcement of the kingdom of Christ. Euthymius remarks, ὁδὸν δὲ κυρίου καὶ τρίβους αὐτοῦ καλεῖ τὰς ψυχάς, ὧν ἐπιβαίνειν ἐμελλεν ὁ λόγος τοῦ εὐαγγελίου, ἃς καὶ προτρέπεται ἐτοιμάζειν, ἥγουν καθαρῶν, τῷ ἐργαλείῳ τῆς μετανοίας ἀνασπῶντας μὲν τὰς ἀκάνθας τῶν παθῶν, ἐκρίπτοντας δὲ τοὺς λίθους τῆς ἁμαρτίας, καὶ οὕτως εὐθείας καὶ ὁμαλὰς αὐτὰς ἀπεργάζεσθαι πρὸς ὑποδοχὴν αὐτοῦ.

4. αὐτὸς δὲ ὁ Ἰω.] αὐτὸς recalls the reader from the prophetic testimony, to the person of John: now John himself.... As John was the Elias of prophecy, so we find in his outward attire a striking similarity to Elias, who was ἀνὴρ δασύς, καὶ ζωνὴν δερματίνην περιεζωσμένος τὴν ὀσφύν αὐτοῦ. 4 Kings i. 8. The garment of camel's hair was not the camel's skin with the hair on, which would be too heavy to wear, but raiment woven of camel's hair, such as Josephus speaks of (B. J. i. 24. 3), ἐσθῆτες ἐκ τριχῶν πεποιημένοι, as a contrast to ἐσθ. βασιλικαί. From Zech. xiii. 4, it seems that such a dress was known as the prophetic garb: 'neither shall they (the prophets) wear a rough garment (δέβριν τριχύνην, LXX, who, however, make it a garment of penitence for having deceived) to deceive.'

ἀκρίδες.] There is no difficulty here. The ἀκρίς, permitted to be eaten, ref. Levit., was used as food by the lower orders in Judæa, and mentioned by Strabo and Pliny as eaten by the Æthiopians, and by many other authors as articles of food. Jerome, adv. Jovinian. ii. 7, vol. ii. p. 334, says, "Apud Orientales et Libyæ populos quia per desertam et calidam eremi vastitatem locustarum nubes reperiuntur, locustis vesci moris

est: hoc verum esse Joannes quoque Baptista probat." Shaw found locusts eaten by the Moors in Barbary. (Travels, p. 164.) Epiphanius, Hær. xxx. 13, vol. i. p. 138, quotes this from the Gospel according to the Ebionites as follows: καὶ τὸ βρῶμα αὐτοῦ μέλι ἄγριον, οὐ ἡ γεύσις ἦν τοῦ μάννα, ὡς ἔγκρις ἐν ἐλαίῳ, and adds, ἵνα δῇθεν μεταστρέψωσι τὸν τῆς ἀληθείας λόγον εἰς ψεῦδος, καὶ ἀντὶ ἀκρίδων ποιήσωσιν ἐγκρίδας ἐν μέλιτι. μέλι ἄγριον.] See 1 Sam. xiv. 25. Here, again, there is no need to suppose any thing else meant but honey made by wild bees; τὸ ἐν ταῖς τῶν πετρῶν σχισμαῖς ὑπὸ τῶν μελισσῶν γεωργοῦμενον. Euthym. Schulz (cited by Winer, Realw., and De Wette) found such honey in this very wilderness in our own time. See Psalm lxxxi. 16: Judg. xiv. 8: Deut. xxxii. 13. The passage usually cited from Diodorus Siculus (xix. 94) to shew that μέλι ἄγριον exuded from trees, does not necessarily imply it; φύεται γὰρ παρ' αὐτοῖς τὸ πέπερι ἀπὸ τῶν δένδρων, καὶ μέλι πολὺ τὸ καλούμενον ἄγριον, ᾧ χρῶνται ποτῶ μεθ' ὕδατος. Suidas certainly makes it a gum: μ. ἄγ. ὕπερ ἀπὸ τῶν δένδρων ἐπισυναγόμενον, μάννα τοῖς πολλοῖς προσαγορεύεται. And Meyer prefers this view, on account of the predicate ἄγριον, which, he says, is a terminus technicus, pointing out this particular kind of honey. But he does not give any authority for this assertion: and it seems just as likely that ἄγριον might be applied to it as made by wild bees.

5. τότε ἐξῆλθ.] The latter καὶ here has been supposed to mean 'especially,' seeing that Judæa was part of the περὶχωρος; as in the expression ἄλλως τε καί. But the former καὶ πᾶσα will hardly allow this. καὶ πᾶσα ἡ περ. means all the neighbourhood of Jordan not included in Jerusalem and Judæa before mentioned. Parts of Peræa, Samaria, Galilee, and Gaulonitis come under this denomination.

There need be no surprise at such mul-

Ἰορδάνου, ⁶ καὶ ^c ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ^c vt. 11 vs. 13, ^d ὑπ' αὐτοῦ, ^d ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. ⁷ ἰδὼν ^d = || Mk. reff. ^d πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ^d ομολ. ἐφ' ἁμαρτ. Sir. iv. 26.

6. aft ἐβαπτίζοντο ins παντες (from Mark i. 5 ?) C² 33 Hil. rec om ποταμῷ (see || Mark), with C³DL rel latt Hil: ins BC¹MΔN 1. 13. 33 Ser's a b d g q r v w² ev-zbis ev-150 syrr syr-cu syr-jer coptt æth arm [Orig¹] Bas. (om εν τω ιορδανη ποταμω Chr, so Field and Matthæi's 6 mss.) om υπ' αυτου N¹(ins N^{2a}).

titudes going out to John. The nature of his announcement, coupled with the prevalent expectation of the time, was enough to produce this effect. See, as strictly consistent with this account, chap. xi. 7—15.

6. ἐβαπτίζοντο] When men were admitted as proselytes, three rites were performed—*circumcision*, *baptism*, and *oblation*; when women, two—*baptism* and *oblation*. The baptism was administered in the day-time, by immersion of the whole person; and while standing in the water the proselyte was instructed in certain portions of the law. The whole families of proselytes, including infants, were baptized. It is most probable that John's baptism in outward form resembled that of proselytes. See above, on ver. 1. Some (De Wette, Winer, Paulus, Meyer) deny that the proselyte baptism was in use before the time of John: but the contrary has been generally supposed, and maintained (cf. Lightfoot, Schöttgen, Buxtorf, Wetstein, Bengel). Indeed the baptism or lustration of a proselyte on admission would follow as a matter of course, by analogy from the constant legal practice of lustration after all uncleanness: and it is difficult to imagine a time when it would not be in use. Besides, it is highly improbable that the Jews should have borrowed the rite from the Christians, or the Jewish hierarchy from John.

ἐξομολογούμενοι τ. ἁμ. αὐ.] From the form and expression this does not seem to have been merely 'shewing a contrite spirit,' 'confessing themselves sinners,' but *a particular and individual confession*; not, however, made privately to John, but before the people: see his exhortation to the various classes in Luke iii. 10—15: nor in every case, but in those which required it. Josephus uses the very same expression, Antt. viii. 4. 6. The present participle carries with it a certain logical force; "confessing, as they did,"—almost = "on condition of confessing." So Fritzsche, "si peccata sua confiterentur."

7. Φαρισ. καὶ Σαδδ.] These two sects, according to Josephus, Antt. xiii. 5. 9, originated at the

same period, under Jonathan the High Priest (B.C. 159—144). The Pharisees, deriving their name probably from פָּרַשׁ, 'he separated' (διὰ τὴν ἐθελοπερισσότητα κέλευν, Epiph. Hær. xvi. 1, vol. i. p. 34), took for their distinctive practice the strict observance of the law and all its requirements, written and oral. They had great power over the people, and are numbered by Josephus, as being, about the time of the death of Herod the Great, above 6000. (Antt. xvii. 2. 4.) We find in the Gospels the Pharisees the most constant opponents of our Lord, and His discourses frequently directed against them. The character of the sect as a whole was *hypocrisy*; the outside acknowledgment and honouring of God and his law, but inward and practical denial of Him: which rendered them the enemies of the simplicity and genuineness which characterized our Lord's teaching. Still among them were undoubtedly pious and worthy men, honourably distinguished from the mass of the sect; John iii. 1: Acts v. 34. The various points of their religious and moral belief will be treated of as they occur in the text of the Gospels.

Σαδδουκαίων] Are said to have derived their name from one Sadok, about the time of Alexander the Great (B.C. 323): but more probably, as stated by Epiphanius, Hær. xiv. 1, vol. i. p. 31, ἐπὶ νομάζουσιν αὐτοὺς Σαδδουκαίους δὴθεν ἀπὸ δικαιοσύνης τῆς ἐπικλήσεως ὀρμυμένης· σεδεκ γὰρ (whence the adjectival form, פָּרַשׁ, see Gen. vi. 9; xviii. 25 al. fr.) ἔρμυ· νέβεται δικαιοσύνη. They rejected all tradition, but did not, as some have supposed, confine their canon of Scripture to the Pentateuch. The denial of a future state does not appear to have been an original tenet of Sadduceism, but to have sprung from its abuse. The particular side of religionism represented by the Sadducees was bare literal moral conformity, without any higher views or hopes. They thus escaped the dangers of tradition, but fell into deadness and worldliness, and a denial of spiritual influence. While our Lord was on earth, this state of mind was very prevalent among the educated classes

e = Luke xxiii. 48. f || L. ch. xii. 34. xxiii. 33. g as above (f). (ch. xvi. 29 | Mk. l. Luke xii. 18.) 2 Cor. ix. 10 only. Josh. xv. 14 F compl. [not AB.] h as above (f). Acts xxviii. 3 only +. Isa. lix. 5 Aq. i || L. Luke vi. 47. xii. 5. Acts ix. 16. xx. 35 only. 2 Chron. xv. 3. k see 1 Thess. i. 10. 1 Mt. L. fr. Rev. xxii. 2. Gen. i. 11, 12. see Isa. v. 4. διδόναι κ., ch. xiii. 8. Mark iv. 7, 8. φέρειν κ. in John, xii. 24. xv. 2, &c. m = Luke xxiii. 41. Acts xxvi. 20. 2 Macc. iv. 25. n (ἀρῆσθαι L.) 1 Cor. xi. 16. Phil. iii. 4. Susan. 5. o ch. ix. 3, 21 al. fr. Gen. xviii. 12. Esth. vi. 6. p 2nd pers. ch. xvi. 8. xxiii. 31 al. fr. q = ch. xi. 11. Acts xiii. 22. Judg. ii. 18. r || L. only. Deut. xix. 5 al. s = Luke xxiii. 56. t = John ii. 6. xix. 29. xxi. 9. Rev. iv. 2. j = || L. ch. xii. 32. 1 Tim. iv. 8. Heb. ii. 5. ...φυγεῖν D¹, BCEKL MSUVT ΔΠΣ 1. 33

7. om αυτου BN¹ sah Orig₃ Chr-β [Hil]: ins CDLN^{2a} rel Scr's mss latt syr-cu syr copt.

8. rec καρπους αξιους (perhaps as more appropriate, or from || Luke), with LU 33 lat-a g₂ Syr syr-cu Bas Chr Cyr Thl Euthym Ambr Aug^{alic} spec Op: txt BCD^r(and lat) N rel vulg lat-b c f ff₁ syr coptt æth arm Orig^{expr} Iren-int Hil. om 2nd της Dr.

10. rec αὐτὸν δεῖ ins και (see || Luke), with L rel syr: om BCD^r(ηδὴ δεῖ) MΔN 1 Scr's b¹ latt Syr syr-cu coptt æth arm Iren-gr Orig Bas Did Lucif. (lat-a def.)—om η also Δ.

throughout the Roman empire; and most of the Jews of rank and station were Sadducees. The two sects, mutually hostile, are found frequently in the Gospels united in opposition to our Lord (see ch. xvi. 1, 6, 11; xxii. 23, 34; also Acts iv. 1); the Pharisees representing hypocritical superstition; the Sadducees, carnal unbelief. ἐρχομένους] as they came.

It would appear here as if these Pharisees and Sadducees came with others, and because others did, without any worthy motive, and they were probably deterred by his rebuke from undergoing baptism at his hands. We know, from Luke vii. 30, that the Pharisees in general 'were not baptized of him.' ἐπὶ denotes the moral direction of their purpose, not merely motion towards: as in Μενέλαον στέλλειν ἐπὶ τὰν Ἑλέαν, Eur. Iph. Aul. 178,—and similar expressions; cf. Bernhardt, Syntax, p. 252 f., where many examples are given. Some interpret it in a hostile sense, 'to oppose his baptism,' as in ἐπὶ τὰ ἐπὶ ὁῦδας: but this is manifestly inconsistent with the context. τῆς μελλούσης ὀργῆς]

The reference of John's ministry to the prophecy concerning Elias, Mal. iii. 1; iv. 5 (Mark i. 2), would naturally suggest to men's minds 'the wrath to come' there also foretold. It was the general expectation of the Jews that troublous times would accompany the appearance of the Messiah. John is now speaking in the true character of a prophet, foretelling the wrath soon to be poured on the Jewish nation. 8.] οὖν expresses an inference from their apparent intention of fleeing from the wrath to come: q. d.,

'if you are really so minded,' . . . 9. μὴ δόξετε λ.] Not pleonastic: but, Do not fancy you may say, &c. In Justin Martyr's dialogue with Trypho the Jew, § 140, p. 230, we read: εἰσὶ δὲ λάκκοι συντετριμμένοι καὶ ὕδωρ μὴ συνέχοντες, οὓς ᾠρυζάν ὕμιν οἱ διδάσκαλοι ὑμῶν αὐτῶν καὶ πρὸς τοῦτοις ἑαυτοὺς καὶ ὑμᾶς βουκολοῦσιν, ὑπολαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σποράς τῆς κατὰ σάρκα τοῦ Ἀβραάμ οὗσι, κἂν ἁμαρτωλοὶ ᾧσι, καὶ ἄπιστοι, καὶ ἀπειθεῖς πρὸς τὸν θεόν, ἡ βασιλεία ἡ αἰώνιος δοθήσεται. The expression λέγειν ἐν ἑαυτοῖς, as similar expressions in Scripture (e. g., Ps. ix. 6 (27), 11 (32); xiii. 1: Eccl. i. 16; ii. 15 al. fr.), is used to signify the act by which outward circumstances are turned into thoughts of the mind. See Beck, Biblische Seelenlehre, p. 83. ἐκ τῶν λ. τ.] The pebbles or shingle on the beach of the Jordan. He possibly referred to Isa. li. 1, 2. This also is prophetic, of the admission of the Gentile Church. See Rom. iv. 16: Gal. iii. 29. Or we may take the interpretation which Chrysostom prefers, also referring to Isa. li. 1, 2: μὴ νομίσετε, φησὶν, ὅτι ἐὰν ὑμεῖς ἀπόλησθε, ἅπαντα ποιήσετε τὸν πατριάρχην. οὐκ ἔστι τοῦτο, οὐκ ἔστι. τῷ γὰρ θεῷ δυνατόν καὶ ἀπὸ λίθων ἀνθρώπους αὐτῷ δοῦναι, καὶ εἰς συγγένειαν αὐτοῦ ἀγαγεῖν, ἐπεὶ καὶ ἐξ ἀρχῆς οὕτως ἐγένετο. τῷ γὰρ ἐκ λίθων ἀνθρώπους γενέσθαι ὅμοιον ἦν τὸ ἀπὸ τῆς μήτρας ἐκείνης τῆς σκληρᾶς προελθεῖν παίδιον. 10.] Ὁ ἡδὴ δέ, Klotz says, Devar. p. 606, "Respondent Latinis particulis jam vero, et habent idoneum atque alacrem transitum ab una re ad aliam

¹ ποιοῦν ¹ καρπὸν καλὸν ^u ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ¹¹ ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι ^v εἰς μετάνοιαν· ὁ δὲ ^w ὁπίσω μου ἐρχόμενος ^x ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ^y ἰκανὸς τὰ ^z ὑποδήματα ^a βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ^b ἐν πνεύματι ἁγίῳ καὶ πυρί. ¹² ^c οὗ τὸ ^d πτύον ἐν τῇ χειρὶ ^e αὐτοῦ, καὶ ^e διακαθαριεῖ τὴν ^f ἄλωνα αὐτοῦ,

²². Num. xxii. 6 A compl. Ald.

a = Mark xiv. 13. Luke vii. 14 al.

c constr., Mark vii. 25. Acts xv. 17, from Amos ix. 12.

d || L. only †. Theocr. vii. 156. Hom. II. v. 588.

f || L. only. Ruth iii. 2. Job xxxix. 12. Isa. xxv. 10 al.

y = || Mk. reff.

b = Mark ix. 50.

z ||. ch. x. 10 al.

|| L. only †. Theocr. vii. 156. Hom. II. v. 588.

e || L. only †. not found elsewhere.

u Luke xvi. 7.

v 2. Rom. xi. 22, 21. Dan. iv. 11 (14 Theod.-F.).

w ch. viii. 4. xxvi. 13 al.

x 1 Kings ix. 11. Wisd. xi. 23.

y = || Mk. John i. 15, 27, 30 only. Neh. xiii. 19.

z ||. Luke xi. Gen. xiv. 23.

|| L. only †. not found elsewhere.

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11. aft μεν ins γαρ Ν. υμας bef βαπτίζω (to correspond with υμ. βαπτίσει below, where there is no other reading) BN¹ 1. 33 am(with forj) lat-ff₁ g₂ Just Orig (Clem) Bas Chr Cyr Cypr spec: υμ. εν υδ. β. Ν² Orig₂. οιν και πυρι Eusv Scr's a d f i k l m n o q r u v ev-z ev-150 (al fere 100 Tischdf) syr-jer Thl Euthym_{exp} spec: ins (from || Luke f) BCD^r(and lat) Ν rel latt syrr syr-cu copt Just Orig₃ Eus (Iren-int) Cypr Hil.

..... Transistum faciunt illæ particulæ, ut nos ad rem præsentem revocent: Eurip. Med. 772: Rhés. 499: Herodot. vii. 35. The presents, κείται, ἐκκόπτεται, and βάλλεται, imply the law, or habit, which now and henceforward, in the kingdom of heaven, prevails: 'from this time it is so.' 11. ἐν ὕδ.] ἐν is not redundant, but signifies the vehicle of baptism, as in ἐν πν. ἁγ. κ. πυρί afterwards.

ἐρχόμενος.] The present participle is used of a certain and predetermined future event; "he that is to come." See on ch. ii. 4. τὰ ὑποδ. βαστάσαι.]

Lightfoot (from Maimonides) shews that it was the token of a slave having become his master's property, to loose his shoe, to tie the same, or to carry the necessary articles for him to the bath. The expressions therefore in all the Gospels amount to the same. ἐν πν. ἁγ. κ. πυρί.] This was literally fulfilled at the day of Pentecost: but Origen and others refer the words to the baptism of the righteous by the Holy Spirit, and of the wicked by fire. I have no doubt that this (which I am surprised to see upheld by Neander, De Wette, and Meyer) is a mistake in the present case, though apparently (to the superficial reader) borne out by ver. 12.

The double symbolic reference of fire, elsewhere found, e. g. Mark ix. 50, as purifying the good and consuming the evil, though illustrated by these verses, is hardly to be pressed into the interpretation of πυρί in this verse, the prophecy here being solely of that higher and more perfect baptism to which that of John was a mere introduction. To separate off πν. ἁγίῳ as belonging to one set of persons, and πυρί as belonging to another, when both are united in ὑμᾶς, is in the last

degree harsh, besides introducing confusion into the whole. The members of comparison in this verse are strictly parallel to one another: the baptism by water, the end of which is μετάνοια, a mere transition state, a note of preparation,—and the baptism by the Holy Ghost and fire, the end of which is (ver. 12) sanctification, the entire aim and purpose of man's creation and renewal. So Chrys.: τῇ ἐπεξηγήσει τοῦ πυρὸς πάλιν τὸ σφοδρὸν καὶ ἀκάθεκτον τῆς χάριτος ἐνδεικνύμενος. Thus the official superiority of the Redeemer (which is all that our Evangelist here deals with) is fully brought out. The superiority of nature and pre-existence is reserved for the fuller and more dogmatic account in John i. 12. οὗ τὸ πτύον] οὗ . . . αὐτοῦ,

a very common redundancy. See reff. οὗ is not 'whose,' which is implied in τό: it belongs (against Meyer) to χειρὶ, not to πτύον, and the sense is just as if it had stood, οὗ ἐν τῇ χειρὶ αὐτοῦ τὸ πτύον. In the Rabbinical work Midrash Tehillim, on Ps. ii., is found: 'Advenit tritritatio, stramen projiciunt in ignem, paleam in ventum, sed triticum conservant in area: sic nationes mundi erunt sicut conflatio furni: ast Israel conservabitur solus.' (Quoted by Lightfoot on John iii. 17.)

τὴν ἄλωνα.] The contents of the barn-floor. (De Wette, &c.) Thus in ref. Job, εἰσολοίσει δέ σου (σοι F, not A) τὸν ἄλωνα. Or perhaps owing to διακαθ. (shall cleanse from one end to the other) the floor itself, which was an open hard-trodden space in the middle of the field. See "The Land and the Book," p. 538 ff., where there is an illustration. "Very little use is now made of the fan, but I have seen it employed to purge the floor of the refuse dust, which the owner throws

g || L. ch. vi.
26, xiii. 30.
h = John iv.
36. Gen. xlii.
35.

i as above (g).
Luke xii. 18,
24 only.
1 Chron.
xxviii. 11,
12. Ezek.
xxviii. 13.

j || L. only.
Gen. xxiv.
25. Exod. v.
7, &c.

καὶ ^{εἰ} συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ^{εἰ} ἀποθήκην, τὸ δὲ
ἄχρυν ^κ κατακαύσει πυρὶ ^λ ἀσβέστω.

13 Τότε ^μ παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ^π πρὸς τὸν Ἰωάννην, ^ν τοῦ βαπτισθῆναι
ἐπὶ αὐτοῦ. 14 ὁ δὲ [Ἰωάννης] ^ο διεκώλυνεν αὐτὸν λέγων
Ἐγὼ ^ρ χρεῖαν ^ρ ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ

P vetat
o... BCEKL
MPSUV
ΓΔΝ 1.
33

k || L. ch. xiii. 30 (40 v. r.). Acts xix. 19. 1 Cor. iii. 15 al. Deut. vii. 5, 25. 1 || L. Mark
m ver. 1 reff. Isa. lvi. 1. n constr., ch. ii. 13. xxiv. 45. Acts xiii.
o here only τ. Judith xii. 7 only. p w. inf., ch. xiv.

ix. 43 (45) only τ. 47. xxi. 12 al. fr. Ps. cxxxix. 4. 10. John xiii. 10. 1 Thess. i. 8. iv. 9. v. 1. Dan. iii. 16.

12. om 3rd αὐτου (see || Luke) ELU 13 Scr's i v harl¹ lat-a b ff₁ g_{1,2} syr¹ syr-cu arm
Just Clem Cyr Iren-int Ambr Aug₁: ins BCD¹(and lat) N rel vulg lat-c f coptt Hil
spec. aft αποθηκην ins αὐτου BELU Scr's v w² harl¹ lat-b ff₁ g₁ syr¹ syr-cu ath
arm Cyr Ambr spec: om CD¹(and lat) N rel vulg lat-a c f coptt Just Clem Iren-int
Hil Aug. (See || Luke.)

14. om ιωαννης BN¹ sah Eus: ιωαν. after the verb in D-lat a b c g₁: txt C P(appy)
N-corr¹⁻² or 2a rel vulg lat-f ff₁ vss. (B does not om σν, as in Mai.)

away as useless." p. 540. **ἄχρυν**
Not only the chaff, but also the straw:
see reff.: 'all that is not wheat.'

13—17.] JESUS HIMSELF BAPTIZED BY
HIM. Mark i. 9—11. Luke iii. 21, 22.
It does not appear exactly when the bap-
tism of our Lord took place. If the com-
parative age of the Baptist is taken into
account, we should suppose it to have been
about six months after this latter began
his ministry. But this is no sure guide.
The place was Bethany (the older read-
ing), beyond Jordan; John i. 28.

13. τοῦ βαπτ.] Why should our Lord,
who was without sin, have come to a
baptism of repentance? Because He was
made sin for us: for which reason also
He suffered the curse of the law. It be-
came Him, being in the likeness of sinful
flesh, to go through those appointed rites
and purifications which belonged to that
flesh. There is no more strangeness in
His having been baptized by John, than
in His keeping the Passovers. The one
rite, as the other, belonged to sinners—
and among the transgressors He was
numbered. The prophetic words in Ps. xl.
12, spoken in the person of our Lord, indi-
cate, in the midst of sinlessness, the most
profound apprehension of the sins of that
nature which He took upon him. I cannot
suppose the baptism to have been sought
by our Lord merely to honour John (Kui-
nöl), or as knowing that it would be the
occasion of a divine recognition of his
Messiahship (Paulus), and thus preor-
dained by God (Meyer): but bona fide,
as bearing the infirmities and carrying the
sorrows of mankind, and thus beginning
here the triple baptism of water, fire, and
blood, two parts of which were now ac-
complished, and of the third of which He

himself speaks, Luke xii. 50, and the be-
loved Apostle, 1 John v. 8, where πνεῦμα =
πῦρ. His baptism, as it was our Lord's
closing act of obedience under the Law,
in His hitherto concealed life of legal sub-
mission, His πληρῶσαι πᾶσ. δικ., so was
His solemn inauguration and anointing
for the higher official life of mediatorial
satisfaction which was now opening upon
Him. See Rom. i. 3, 4. We must not
forget that the working out of perfect
righteousness in our flesh by the entire
and spotless keeping of God's law (Deut.
vi. 25), was, in the main, accomplished
during the thirty years previous to our
Lord's official ministry.

14. διεκώ-
λυνεν] A much stronger word than καλῶν,
implying the active and earnest prevent-
ing, with the gesture or hand, or voice, as
here. The imperfect tense conveys, not
that he endeavoured merely to hinder Him
(see Hermann's note on Soph. Ajax, 1105),
but began to hinder Him, was hindering
Him. There is only an apparent in-
consistency between the speech of John in
this sense, and the assertion made by him
in John i. 33, 'I knew him not.' Let us
regard the matter in this light:—John
begins his ministry by a commission from
God, who also admonishes him, that He,
whose Forerunner he was, would be in
time revealed to him by a special sign.
Jesus comes to be baptized by him. From
the nature of his relationship to our Lord,
he could not but know those events which
had accompanied his birth, and his subse-
quent life of holy and unblameable purity
and sanctity. My impression from the
words of this verse certainly is, that he
regarded Him as the Messiah. Still, his
belief wanted that full and entire assur-
ance which the occurrence of the pre-

πρὸς με; ¹⁵ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν ^q Ἄφες ἄρτι. οὕτως γὰρ ^r πρέπον ἐστὶν ἡμῖν ^s πληρῶσαι ^r ^t πᾶσαν ^t δικαιοσύνην. τότε ^q ἀφίξιν αὐτόν. ¹⁶ βαπτισ-
θεὶς δὲ ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος. καὶ ἰδού

1. 1 Macc. xii. 11.

s = Acts xiii. 25. Rom. viii. 4. Ps. xix. 4.

t Acts xiii. 10. 1 Kings xii. 7.

15. for προς αυτον, αυτω B 13. 124 ev-v-y-z latt copt Eus. vulg.

ημας N¹(txt N^{2-3a})

16. rec (for βαπτισθεὶς δε) και βαπτ., with C³D^r(and lat) P(Tischdf) rel Scr's mss lat-a b c f g₁ h syr-cu syr Hipp Chr Hil Vig: om Δ: txt BC¹N 13 vulg lat-ff₁ l Syr coptt Op. ευθυσ bef ανεβη (see || Mark) BD^rN 1 latt Syr syr-cu coptt æth Hipp

dicted sign gave him, which the word ᾔδειν implies, and which would justify him in announcing Him to his disciples as the Lamb of God. See the ancient opinions in Maldonatus's note.

15. ἀποκριθεὶς] Bp. Wordsworth remarks, on this, the first occurrence of this very common form, that it is stigmatized by the grammarians as a solecism. The passage is in Phrynichus, Eclog. ed. Lobeck, p. 108,—ἀποκριθῆναι διττὸν ἀμάρτημα. ἔδει γὰρ λέγειν ἀποκρίνασθαι, καὶ εἰδέναι ὅτι τὸ διαχωρισθῆναι σημαίνει, ὥσπερ οὖν καὶ τὸ ἐναντίον αὐτοῦ, τὸ συγκριθῆναι, εἰς ἓν καὶ ταῦτὸν ἔλθειν. εἰδὼς οὖν τοῦτο, ἐπὶ μὲν τὸ ἀποδοῦναι τὴν ἐπερώτησιν, ἀποκρίνεσθαι λέγει, ἐπὶ δὲ τὸ αὐτὸ διαχωρισθῆναι, τὸ ἀποκριθῆναι.

ἄρτι.] The exact meaning is difficult. It cannot well be that which the E. V. at first sight gives, that something was to be done *now*, inconsistent with the actual and hereafter-to-be-manifested relation of the two persons. Rather — ‘*though what has been said (ver. 14) is true, yet the time is not come for that: — as yet, ἄρτι, now, are we in another relation (viz. our Lord as the fulfiller of the law, John as a minister of it), therefore suffer it.*’ So Chrysostom: οὐ διηνεκῶς ταῦτα ἔσται, ἀλλ’ ὅψει με ἐν τούτοις οἷς ἐπιθυμεῖς ἄρτι μέντοι ὑπόμεινον τοῦτο (Hom. xii. 1, p. 161). ‘This ἄρτι is spoken from the Lord’s foreknowledge, that this relation of subjection to John was only temporary, and that hereafter their relative situations would be inverted.’ Meyer. Stier remarks (Reden Jesu, vol. i. p. 14, edn. 2), that now was fulfilled the prophetic announcement of Ps. xl. 7, 8.

ἡμῖν] not for μοί, but for μοί καὶ σοί. I cannot help thinking that this word glances at the relationship and previous acknowledged destinations of the speakers. It has however a wider sense, as spoken by Him who is now first coming forth officially as the *Son of Man*, extending over all those whose baptism plants them in his likeness, Rom. vi. See Stier, *ibid.*

δικαιοσύνην] requirements of the

law. See ch. vi. 1, where the sense is general, as here.

16. βαπτισθεὶς] On this account I would make the following remarks. (1) The appearance and voice seem to have been manifested to *our Lord and the Baptist only*. They may have been *alone* at the time: or, if not, we have an instance in Acts ix. 7, of such an appearance being confined to one person, while the others present were unconscious of it. We can hardly however, with some of the Fathers, say, that it was πνευματικὴ θεωρία, — or ὀπτασία, οὐ φύσις τὸ φαινόμενον, Theod. Mopsuest., — or ‘Aperiuntur cæli non reseratione elementorum, sed spiritualibus oculis, quibus et Ezechiel in principio voluminis sui apertos eos esse commemorat.’ Jerome in loc. (2) The Holy Spirit descended not only in the *manner* of a dove, but σωματικῶς εἶδει (|| Luke): which I cannot understand in any but the literal sense, as THE BODILY SHAPE OF A DOVE, seen by the Baptist. There can be no objection to this, the straightforward interpretation of the narrative, which does not equally apply to the Holy Spirit being *visible at all*, which John himself asserts Him to have been (John i. 32—34), even more expressly than is asserted here. Why the Creator Spirit may not have assumed an organized body bearing symbolical meaning, as well as any other material form, does not seem clear. This was the ancient, and is the *only honest* interpretation. All the modern explanations of the ὥσερ περιστ. as importing the *manner* of coming down, belong, as Meyer has rightly remarked, to the vain rationalistic attempt to reduce down that which is miraculous. The express assertion of Luke, and the fact that all four Evangelists have used the same expression, which they would not have done if it were a mere tertium comparationis, are surely a sufficient refutation of this rationalizing (and, I may add, blundering) interpretation.

εὐθὺς belongs to ἀνέβη, not to βαπτ., nor to ἀνέφθθ. It is the first member of the

u L. Acts x. ^u ἀνεόχθησαν αὐτῷ οἱ ^u οὐρανοί, καὶ εἶδεν [τὸ] ^v πνεῦμα
 11. Rev. xix. [τοῦ] ^v θεοῦ καταβαίνον ^w ὥσει ^x περιστερὰν [καὶ] ἐρχό- D κα-
 11. Ezek. i. ^w ὥσει ^x περιστερὰν [καὶ] ἐρχό- BCDEK
 1. ^v οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα LMPSU
 v omg articles, (ch. xii. 28 w. prep.) Rom. x. xxi. 16. 2 Pet. 1. 33
 viii. 9, 14. 1 Cor. vii. 40 al. see Luke iv. 18. w = ch. ix. 36. Ps. liv. 6. x || Mk. L. ch. x. 16. xxi.
 viii. 12. Luke ii. 24, from Lev. xii. 8. John i. 32. ii. 14, 16 only. γ || ch. xvii. 5 ||. Acts x. 13, 15. 2 Pet.
 i. 17, 18. 3 Kings xix. 13.

Chr Hil Vig Op: om ευθὺς 33: txt CLP rel D-lat h syr arm spec. ^u ἀνεόχθησαν
 B Hipp. om αυτω (as unnecessary, and not understood) BN¹(ins N^{2a}) tol syr.
 cu sah Iren-int-mss Hil₂ Vig. πνευμα θεου (omg το and του) BN. aft
 καταβαινον ins εκ του ουρανου D gat(with mm) lat-a b c g_{1,2} h l Hil. for ωσει,
 ws D Eus. om και (bef ερχομενον) BN¹(ins N^{3a}) am(with forj harl¹ tol) lat-a b c
 g₂ h copt Iren-int Hil. for επ² (bef αυτον), eis D¹ Eus Ebionite-gosp: προς
 C¹E¹: txt BC³D²N rel Iren-int. (P 33 def.)

conjunctive clause of which καὶ ἰδοὺ is the second—as we say, **the moment that Jesus was gone up out of the water, behold.** (3) Two circumstances may be noticed respecting the manner of the descent of the Spirit: (a) it was, *as a dove*:—the Spirit as manifested in our Lord was *gentle and benign*. Lord Bacon (*Meditationes Sacrae*, cited in Trench on the Miracles, p. 37) remarks:—"Moses edidit miracula, et profligavit Ægyptios pestibus multis: Elias edidit, et occultis cœlum ne plueret super terram: Elisæus edidit, et evocavit ursas de deserto quæ laniarent impuberes: Petrus Ananiam sacrilegum hypocritam morte, Paulus Elymam magum cœcitate percussit: sed nihil hujusmodi fecit Jesus. Descendit super eum Spiritus in forma columbæ, de quo dixit, Nescitis cujus Spiritus sitis. Spiritus Jesu, spiritus columbinus: fuerunt illi servi Dei tanquam boves Dei triturantes granum, et conculcantes paleam: sed Jesus agnus Dei sine ira et judiciis." On the *history* of this symbol for the Holy Spirit, see Lücke's Comm. on John, vol. i. 425. (β) This was not a sudden and temporary descent of the Spirit, but a *permanent* though special anointing of the Saviour for his holy office. It '*abode upon Him*,' John i. 32. And from this moment His ministry and mediatorial work (in the active official sense) begins. εὐθέως, the Spirit carries Him away to the wilderness: the day of His return thence (possibly; but see notes on John i. 29) John points Him out as the Lamb of God: then follows the calling of Andrew, Peter, Philip, and Nathanael, and the third day after is the first miracle at the marriage in Cana. But we must not imagine any *change* in the nature or person of our Lord to have taken place at his baptism. The anointing and crowning are but *signs* of the official assumption of the power which the king has by a right independent of, and higher than these. (4) The whole narra-

tive is in remarkable parallelism with that of the Transfiguration. There we have our Lord supernaturally glorified in the presence of two great prophetic personages, Moses and Elias, who speak of His decease,—on the journey to which He forthwith sets out (ch. xvii. 22, compared with xix. 1); and accompanied by the same testimony of the voice from heaven, uttering the same words, with an addition accordant with the truth then symbolized. (5) In connexion with apocryphal additions, the following are not without interest: κατελθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ, καὶ πῦρ ἀνήφθη ἐν τῷ Ἰορδάνῃ, καὶ ἀναδύντος αὐτοῦ ἀπὸ τοῦ ὕδατος κ.τ.λ. Justin Martyr, Dial. § 88, p. 185. The author of the tract 'de Rebaptismate,' among the works of Cyprian, blames the spurious book called 'Petri Prædicatio,' for relating, among other things, of Christ, "cum baptizaretur, iguem super aquam esse visum, quod in evangelio nullo est scriptum." (ch. ix.) The Ebionite gospel, according to Epiphanius, Hær. xxx. 13, vol. i. p. 138, added, after ἐν ᾧ εὐδόκησα, —ἐγὼ σήμερον γεγέννηκά σε. καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα. ὃν ἰδὼν ὁ Ἰωάννης λέγει αὐτῷ Σὺ τίς εἰ κύριε; καὶ πάλιν φωνὴ ἐξ οὐρανοῦ πρὸς αὐτόν· οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, εἰς ὃν ἡὐδόκησα. καὶ τότε ὁ Ἰωάν. προσπεσὼν αὐτῷ ἔλεγε Δέομαί σου κύριε, σὺ με βάπτισον. ὁ δὲ ἐκάλυεν αὐτῷ λέγων Ἄφες, ὅτι οὕτως ἐστὶ πρέπον πληρωθῆναι πάντα. Jerome gives the following opening of the narrative from the gospel according to the Hebrews: "Ecce mater domini et fratres ejus dicebant ei Joannes baptista baptizavit in remissionem peccatorum: camus et baptizemur ab eo. Dixit autem eis Quid peccavi ut vadam et baptizari ab eo? nisi forte hoc ipsum quod dixi ignorantia est." 17.] φων. λ. does not require ἐγένετο or any word to be supplied, nor the participle to be understood as a past tense. Lo, a voice from heaven, saying.

γουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ² ἀγαπητός, ἐν ^ᾧ ² εὐδό- ch. xii. 18.
xii. 5.
2 Ps. i. 17.
1 Cor. xii. 2.
= μοτο-
γερμ; Λαφ.
a ||. 1 Cor. x. 5.
2 Cor. xii. 10.
2 Thess. ii.
12.] 2 Kings
κησα.

IV. ¹ Τότε Ἰησοῦς ^b ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ
πνεύματος ^c πειρασθῆναι ὑπὸ τοῦ ^d διαβόλου. ² καὶ ^e νη- b Luke ii. 22 al. Gen. 1. 4. 2 Macc. v. 9.
c 1 Cor. i. 12.
d || L. al. fr. (not Mark.). 1 Chron. xxi. 1. Joh.
i. 6. Wisd. ii. 24.
e ch. vi. 16 bis, 17, 18. ix. 14, 15 || Mk. L. Luke xviii. 12. Acts x. 30. xiii.
2, 3 only. not in John nor Epp. Judg. xx. 26 al. (-στις; ch. xv. 32. -στεύειν, Luke ii. 37.)

xxii. 20. Ps. cxlix. 4. cli. 5. Mal. ii. 17.

b Luke ii. 22 al. Gen. 1. 4. 2 Macc. v. 9.

vii. 5. James i. 13. 3 Kings x. 1. Dan. i. 12.

d || L. al. fr. (not Mark.). 1 Chron. xxi. 1. Joh.

i. 6. Wisd. ii. 24.

e ch. vi. 16 bis, 17, 18. ix. 14, 15 || Mk. L. Luke xviii. 12. Acts x. 30. xiii.

2, 3 only. not in John nor Epp. Judg. xx. 26 al. (-στις; ch. xv. 32. -στεύειν, Luke ii. 37.)

17. aft λεγουσα ius προς αυτον D lat-a b g₁ h [sy-cu]. for ουτος εστιν, συ ει D
lat-a syr-cu Aug₁. ηυδοκησα CL[P]N^{1,3} Scr's b enν-x-y Orig₂ Eus₃.

CHAP. IV. 1. for τότε ιησ. ανηχθη, αν. δε ο ιησ. C1(appy) L. rec ins o bef
ιησ., with CDPN rel: om BUΔ. (33 def.) υπο τ. πνευματος bef εις τ. ερημον
KN [Syr sy-cu].

See similar constructions, Luke v. 12 ; xix. 20 al. fr. **εὐδόκησα**] not the usitative aorist, but declarative of the definite past *εὐδοκία* of the Father in Him, Eph. i. 4:—see above. On the solemn import, as regards us, of our Blessed Lord's baptism, cf. Athanas. Or. i., contra Arianos 47, vol. i. (ii. Migne) p. 355 f.: εἰ δὲ ἡμῶν χάριν ἐαυτὸν ἀγιάζει (John xvii. 18, 19), καὶ τοῦτο ποιεῖ ὅτε γέγονεν ἄνθρωπος, εὐδῆλον ὅτι καὶ ἡ εἰς αὐτὸν ἐν τῷ Ἰορδάνῃ τοῦ πνεύματος γενομένη καθόδος, εἰς ἡμᾶς ἦν γενομένη διὰ τὸ φορεῖν αὐτὸν τὸ ἡμέτερον σῶμα. καὶ οὐκ ἐπὶ τῇ βελτιώσει τοῦ Λόγου γέγονεν, ἀλλ' εἰς ἡμῶν πάλιν ἁγιασμόν, ἵνα τοῦ χρίσματος αὐτοῦ μεταλάβωμεν . . . τοῦ γὰρ κυρίου ὡς ἀνθρώπου λουομένου εἰς τὸν Ἰορδάνην, ἡμεῖς ἦμεν οἱ ἐν αὐτῷ καὶ παρ' αὐτοῦ λουόμενοι καὶ δεχομένοι δὲ αὐτοῦ τὸ πνεῦμα, ἡμεῖς ἦμεν οἱ παρ' αὐτοῦ γενόμενοι τούτου δεικτικοί. What follows is well worth reading, shewing the pre-eminence of our Lord's anointing over that of all others, Ps. xlv. 7: Isa. lxi. 1: Acts x. 38.

CHAP. IV. 1—11.] TEMPTATION OF JESUS. Mark i. 12, 13. Luke iv. 1—13.

1. ἀνήχθη εἰς τ. ἔ.] The Spirit carried Him away, (see Acts viii. 39,) αὐτὸν ἐκβάλλει, Mark i. 12: compare Chrysostom's excellent remarks on this agency of the Holy Spirit, in the opening of his 13th homily, p. 167. Had St. Luke's ἡγετο ἐν τῷ πν. been our *only* account, we might have supposed what took place to have been done *in a vision*: but the expressions in the two other Evangelists, entirely preclude this. The *desert* here spoken of may either be the traditional place of the Temptation near Jericho (thence called *Quarantaria*: it is described in "The Land and the Book," p. 617, as a high and precipitous mountain, with its side facing the plain perpendicular, and apparently as high as the rock of Gibraltar, and with caverns midway be-

low, hewn in the rock), or as scripture parallelism between Moses, Elias, and our Lord, leads one to think, the *Arabian desert of Sinai*. **πειρασθῆναι**] The express *purpose* of ἀνήχθη. No other rendering is even grammatical. Hence it is evident that our Lord at this time was not 'led up' of his own will and design, but as a part of the conflict with the Power of Darkness, He was *brought* to the Temptation. As He had been subject to his earthly parents at Nazareth, so now He is subject, in the outset of His official course, to his Heavenly Parent, and is by His will thus carried up to be tempted. In reverently considering the nature and end of this temptation, we may observe, (1) That the whole is *undoubtedly an objective historical narrative*, recording an actual conflict between our Redeemer and the Power of Evil. (2) That it is undetermined by the *letter* of the sacred text, whether the Tempter appeared *in a bodily shape*, or, *as a spirit*, was permitted to exert a certain power, as in ver. 5, and ver. 8, over the person of our Lord, even as the Holy Spirit did in ver. 1. If the latter were the case, the words spoken at the various stages of the temptation, were suggested by this Evil Power to the soul of our Redeemer. But (3) such an interpretation, while it cannot justly be accused of unreality by any who do not reject belief in the spiritual world, hardly meets the expressions of the text, *προσελθὼν* ver. 3, *ἐὰν πεσὼν προσκυνήσῃς* μοι ver. 9, and *ἀφήσιν αὐτόν* ver. 11. Nor do the two members of ver. 11 correspond to one another in this case, for the ἄγγελοι must have been visible and corporeal, as in the parallel case at Gethsemane, Luke xxii. 43.

διαβόλου] The *accuser*, or *adversary*: *Satan*. Not any *human* tempter or foe: no example can be adduced of a *man* being absolutely called *ὁ διάβ.* In John vi. 70, Judas is by our Lord called *διάβ.*,

f = ch. xxi. 29, στεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα
 &c. John xiii. 36. ὕστερον ἔπεινάσεν. ³ καὶ προσελθὼν ὁ ¹ πειράζων
 Heb. xii. 11. εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, ¹ εἰπέ ἵνα οἱ λίθοι οὗτοι
 g 1 Cor. iv. 11. εἰ ἄρτοι ^k γίνωνται. ⁴ ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται Z ο δε... BCDEK
 i. 12 al. ¹ ἄρτοι ^k γίνωνται. ⁴ ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται LMPSU
 Judg. viii. 4. ¹ ἄρτοι ^k γίνωνται. ⁴ ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται VZTAN
 h pres. part. Οὐκ ¹ ἐπ' ἄρτω μόνῳ ^{lm} ζήσεται ὁ ἄνθρωπος, ἀλλ' ⁿ ἐν Z ο δε... BCDEK
 i 1 Thess. iii. 5 only. LMPSU
 i w. ἵνα, j L. ch. xx. 21. Mark iii. 9. Luke x. 40. = Mark v. 43. Exod. xxxv. 1. j plur., ch. xii.
 4. xiv. 17 al. Exod. xvi. 29. xxix. 2. k = John ii. 9. Rev. viii. 8. Exod. iv. 3. 1 = j L. only. Gen.
 xxvii. 40. DEUT. viii. 3. m = j L. 1 Cor. ix. 14 only. see John vi. 57. n = John xvi.
 30. 1 Cor. iv. 4. 1. 33

2. τεσσερακοντα (2nd) bef νυκτας DN.

3. καὶ προσελθὼν αὐτῷ ο πειρ. καὶ D lat-a b c. rec ins αὐτῷ bef ο πειράζων, with
 CDP rel lat-a b c f g_{1,2} h syr-cu syr sah Just^{ex}: om BN 1. 13. 33. 124 vulg lat-ff₁
 l Syr copt æth arm [Chr].—rec om αὐτῷ (aft εἶπεν), with CP rel lat-f syr sah: ins.
 BDN 1. 13. 33. 124 latt Syr syr-cu copt æth arm Chr. for εἶπε (bef ἵνα), εἶπον N².
 4. for ο δε αποκρ., αποκρ. δε ο ιησ. D, simly b c f g₁ l syr-cu. rec om ο (bef
 ἀνθρώπος) (omd by KMS and other mss in || Luke, and also by some LXX-mss), with
 KM[Γ] (S and Scr's mss, e sil) Eus: ins BCDPZN rel Scr's k. rec (for ἐν) ἐπι
 (to conform to LXX and to preceding), with BPN rel Eus: txt CD 13. 59. 124. 243,

which is the generic substantive without the article; and in Esth. vii. 4 and viii. 1, Haman is called ὁ διάβολος, where the art. has no such meaning as would be here required.

2. νηστεύσας] Not in the wider ecclesiastical sense of the word, but its strict meaning, of abstaining from all food whatever; οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, Luke, ver. 2. Similarly Moses, Exod. xxxiv. 28, ἦν ἐναντίον κυρίου τεσσαράκοντα ἡμ. κ. τεσ. νύκ. ἄρτον οὐκ ἔφαγε, καὶ ὕδωρ οὐκ ἔπιε, and Elias ἔπορεύθη ἐν ἰσχύϊ τῆς βρώσεως ἐκείνης τεσ. ἡ. καὶ τεσ. ν., 3 Kings xix. 8.

ὕστερον ἐπέιν.] Then probably not during the time itself. The period of the fast, as in the case of Moses, was spent in a spiritual ecstasy, during which the wants of the natural body were suspended.

3. καὶ προσελθὼν] From the words of both St. Mark and St. Luke, it appears that our Lord was tempted also during the forty days. Whether the words of St. Mark, ἦν μετὰ τῶν θηρίων, allude to one kind of temptation, is uncertain: see note on Mark i. 13.

The word προσελθ. need not be understood of the first approach, but the first recorded—'at a certain time the tempter approaching, &c.'

ὁ πειράζων, 'the tempter.' Here first we find the N. T. meaning of πειράζειν, to solicit to sin, which does not occur in the LXX, nor in the classics. The use of the pres. part. with the art., as denoting employ, or office, is very common. See, among other places, John iv. 36, 37, and ch. xiii. 3; xxvi. 46, 48. Cf. Winer, § 18. 3.

εἰ νομίζων ὑποκλέπτειν αὐτὸν τοῖς ἐγκωμίοις, Chrys. Or, as Euthymius, φέτο ὅτι παρακινισθῆσεται τῷ λόγῳ, καθάπερ οὐκιδισθεὶς ἐπὶ τῷ μὴ εἶναι υἱὸς θεοῦ. At all events, there is no

doubt expressed, as Wolf and Bengel think.

υἱὸς τοῦ θεοῦ] In the N. T. are found three combinations of these two substantives and the article, and all with one and the same meaning, viz. THE SON OF GOD, in the highest and Messianic sense. (1) The expression in the text, of which our Lord says, John x. 36, ὃν ὁ Πατὴρ ἠγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι βλασφημεῖς ὅτι εἶπον ὕιὸς τοῦ θεοῦ εἰμι; see also Matt. xxvii. 40. (2) ὁ υἱὸς τοῦ θ. In John ix. 35, we read, σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; . . . ὁ λαλῶν μετὰ σοῦ ἐκείνός ἐστιν. (3) υἱὸς θ. In Luke i. 35, τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. See also ch. xxvii. 54 (|| Mk.), and notes there and on Luke xxiii. 47.

4.] Our Lord does not give way to the temptation, so as to meet him with an open declaration, 'I am the Son of God:' thus indeed He might have asserted his Lordship over him, but not have been his Conqueror for us. The first word which He uses against him, reaches far deeper: 'Man shall not live, &c.' "This, like the other text, is taken from the history of Israel's temptation in the wilderness: for Israel represents, in a foreshadowing type, the Son of Man, the servant of God for Righteousness, the one ἐρχόμενος, in whom alone that nature which in all men has degenerated into sin, πληροὶ πᾶσαν δικαιοσύνην. Adam stood not,—Israel according to the flesh stood not,—when the Lord their God tempted them: but rather, after Satan's likeness, tempted their God: but now the second Adam is come, the true Israel, by whose obedience the way of life is again made known and opened—that man truly liveth on and in the eternal word of God." Stier's

παντὶ ῥήματι ^ο ἐκπορευομένῳ διὰ στόματος θεοῦ. ⁵ τότε ^ο ^{ch. xv. 11.}
^p παραλαμβάνει αὐτὸν ὁ ^d διάβολος εἰς τὴν ^a ἁγίαν ^{se. Num.}
^a πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ ^r πτερύγιον τοῦ ἱεροῦ, ^{xxii. 24.}
⁶ καὶ λέγει αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω ^{p = ch. ii. 13.}
γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ^s ἐντελεῖται περὶ ^{se. xvii. 1.}
σοῦ, καὶ ^t ἐπὶ χειρῶν ἀρουσίν σε, μήποτε ^u προσκόψῃς ^{Num. xxii. 41.}
πρὸς λίθον τὸν πόδα σου. ⁷ Ἐφη αὐτῷ ὁ Ἰησοῦς ^{q ch. xxvii. 53.}
Πάλιν γέγραπται Οὐκ ^v ἐκπειράσεις κύριον τὸν θεόν σου. ^{Rev. xi. 2.}
⁸ πάλιν ^p παραλαμβάνει αὐτὸν ὁ ^d διάβολος εἰς ^w ὄρος ^{xxi. 2. xxii. 19}

^{22. Ps. xc. 11. t = ch. xxiv. 17. u trans., here and || L. (from l. c.) only. intr. ch. vii. 27. John xi. 9, 10. Rom. ix. 32. xiv. 21. 1 Pet. ii. 8 only. only. Isa. xlviii. 2. lii. 1. Dan. ix. 21 Theod. || L. only. 1 Kings xv. 27. s ch. xvii. 9 al. Gosp. only, exc. Acts i. 2. xiii. 47. Heb. ix. 20. xi. 27. v || L. Luke x. 21. || L. v. r.) ch. xvii. 1 || Mk. Rev. xxi. 10. Ezek. xl. 2.}

in latt Hil. (Z lat-*b* def.)

om εκπορευομενω δια στοματος D lat-*b* g₁₂ syr-jer

(so || Luke).

5. rec ιστησιν, with P rel: txt (so also || Luke) BCDZN 1. 33 sah Eus.

6. for λεγει, ειπεν (|| Luke) ZN²(txt R^{1-3a}) (vss ?). om του (bef θεου) D¹(θυ θυ appy, Scriv: θεου Kipl). ins εντευθεν bef κατω (|| Luke) C¹ syr-mg copt arm. αρουσιν D (but tollent D-lat: txt is the reading of || Luke).

7. for ουκ εκπ., ου πειρασεις D.

Reden Jesu, vol. i. p. 16 (edn. 2). Observe also how our Lord resists Satan in *His humanity*; at once here numbering Himself with *men*, by adducing ὁ ἄνθρωπος as including His own case; and not only so, but thus speaking out the mystery of his humiliation, in which He had foregone his divine Power, of his own will. By 'every word (or 'thing,' for ῥῆμα is not expressed in the original) that proceedeth out of the mouth of God,' we must understand, every arrangement of the divine will; God, who ordinarily sustains by bread, can, if it please Him, sustain by any other means, as in the case alluded to. Compare John iv. 32, 34.

5. τότε παρ.] Power being most probably given to the tempter over the person of our Lord. In St. Luke, this temptation stands *third*. The real order is evidently that in the text; for otherwise our Lord's final answer, ver. 10, would not be in its place. It may be observed, that St. Luke makes no assertion as to succession, only introducing each temptation with καί: whereas τότε and πάλιν here seem to mark succession. Bishop Ellicott, for psychological reasons, which must be most untrustworthy when opposed to the express assertion of the sacred text (τότε ἀφῆσιν αὐτόν), follows the order in St. Luke. For ἀγ. πόλ. see reff. ἔστησεν—by the same power by which he brought Him. πτερύγιον] Abundant instances have been produced to shew that πτέρον was applied to a pointed roof or gable. Now the LXX

use πτέρυξ and πτερύγιον as synonymous with πτέρον; why may not the same be done in the N. T.? The general opinion, that our Lord was placed on *Herod's royal portico*, described in Jos. Antt. xv. 11. 5, is probably right; and the τό is in no way inconsistent with it. That portico overhung the ravine of Kedron from a dizzy height, ὥς, εἰ τις ἀπ' ἄκρου τοῦ ταύτης τέγους, ἄμφω συντιθεῖς τὰ βάθην, διοπτεῖται, σκοτοδιναῖν, οὐκ ἐξικνουμένης τῆς ὕψους εἰς ἀμέτρητον τὸν βυθόν. The argument that it was probably on the other side, next the court, is grounded on the perfectly gratuitous assumption, that an exhibition to the people was intended. There is no authority for this in the text; the temptation being one not of ambition, but of presumption. The inference from Eusebius, who, quoting Hegesippus, (Hist. ii. 23.), describes James the Just as set on and thrown from τὸ πτερύγιον τοῦ ναοῦ, among the people, is not decisive: for this term might embrace either side, as 'the cornice,' or 'the parapet' would.

6. γέγραπται] cited (nearly verbatim from the LXX, as almost all the texts in this narrative) as applying to all servants of God in general, and à fortiori to the Son of God: not as a prophecy of the Messiah.

7. πάλιν] not 'contra,' which it never simply means, not even in Gal. v. 3: 1 John ii. 8: but 'rursus' or 'iterum,' as the versions rightly render it. The addition of a second Scripture qualifies and interprets the first; but does not refute it.

8. ὄρος ὑψ. λί.] The enquiry

x Ezra i. 2.
Dan. vii. 23
Theod., 27
LXX.
y L. Rev. xi.
15.
z = ch. vi. 29.
Luke xii. 27.
Dan. iv. 27
(30 Theod-
E.).
a = ch. ii. 11.
xviii. 26.
Acts x. 25.
1 Cor. xiv. 25.
Rev. v. 14 al.
Job i. 20.
b N. T. intr.,
gosp., pas-
sim. elsw.,
James ii. 16.
26 al. fr.† Sir. xxi. 27 only.
xxiv. 52. John iv. (22.) 23, 24.
vii. 15 A.
22. John x. 12 al. fr. 2 Kings xv. 16.

ὕψηλόν λίαν, καὶ δέικνυσιν αὐτῷ ^xπάσας τὰς ^{xy} βασιλείας
τοῦ ^yκόσμου καὶ τὴν ^zδόξαν αὐτῶν ⁹καὶ εἶπεν αὐτῷ
Ταῦτά σοι πάντα δώσω, ἐὰν ^aπεσῶν ^aπροσκυνήσης μοι.
¹⁰τότε λέγει αὐτῷ ὁ Ἰησοῦς ^bὙπαγε ^cσατανᾶ· γέ-
γραπται γάρ ^dΚύριον τὸν θεόν σου ^eπροσκυνήσεις, καὶ
αὐτῷ μόνῳ ^fλατρεύσεις. ¹¹τότε ^gἀφήσιν αὐτὸν ὁ
διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ ^hδιηκόνουν
αὐτῷ.

BCDEK
LMPSU
VZΓΔΝ
1. 32

8. for δεικνυσιν, δικνυει (? υσι) N, εδειξεν D (from Luke iv. 5).

9. rec (for ειπεν) λεγει, with P rel: txt BCDZN 33 latt Orig. rec ταυτα παντα σοι (the simpler order), with C³DP rel latt Iren-int: π. σ. τ. Orig₁ Chr-3-5-8-a (and Field): π. τ. σ. Chr-1: txt BC¹ZN 1. 33 am (with forj) lat-I Orig₃ Chr-β.

10. aft υπαγε ins πισω μου C²DZ rel harl¹ lat-b ff¹ h l (a c g_{1,2}) syr-cu syr-with-ast aeth arm Just Archel Petr Ath Chr Nest Damasc Thl Hil-ms Ambr Aug Vig Op: om BC¹KP S (c sil) VΔN 1. 13. 124 vulg lat-f k [Syr] coptt Orig_{EXPT} Petr Iren-int Tert Hil-ed Jer_{EXPT} Juv. (The can, it appears to me, be no satisfactory reason assigned for the omission of these words, if originally in the text. On the other hand, if originally wanting, they were very likely to have been supplied from ch. xvi. 23. See also on || Luke. Their omission is consequently more likely to be genuine than their insertion.)

where and what this mountain was, is entirely nugatory, no data being furnished by the text. δέικνυσιν αὐτ. π. τ. β.]

The additional words in Luke, ἐν στιγμῇ χρόνου, are valuable as pointing out to us clearly the supernatural character of this vision. If it be objected, that in that case there was no need for the ascent of the mountain,—I answer, that such natural accessories are made use of frequently in supernatural revelations: see especially Rev. xxi. 10. The attempts to restrict τοῦ κόσμου to Palestine, (which was, besides, God's peculiar portion and vineyard, as distinguished from the Gentile world,) or the Roman empire, are mere subtrefuges: as is also the giving to δέικνυσιν the sense of 'points out the direction of.' The very passage of Polybius cited to support this view, completely refutes it, when taken entire. Hannibal, from the Alps, is directing the attention of his soldiers to the view of Italy; ἐνδεικνύμενος αὐτοῖς τὰ περὶ τὸν Πάδον πεδία (in sight) . . . ἅμα δὲ καὶ τὸν τῆς Ῥώμης αὐτοῖς τόπον ὑποδεικνύων, where we may observe the distinction between the two compounds ἐν- and ὑπο-δείκνυμι: and further, that it is not τὴν 'P. but τὸν τῆς 'P. τόπον that he pointed out to them. Euthymius, however, interprets our verse thus, . . . λέγων ἐν τούτῳ μὲν τῷ μέρει κεῖται ἡ βασιλεία τῶν Ῥωμαίων, ἐν τούτῳ δὲ ἡ τῶν Περσῶν, ἐν ἐκείνῳ δὲ ἡ

τῶν Ἀσσυρίων, καὶ τὰ ἐξῆς ὁμοίως καὶ ὅτι ἡ μὲν ἔχει δόξαν ἐπὶ τοῖςδε τοῖς εἶδεσιν, ἡ δὲ ἐπὶ τοῖςδε, καὶ ἄλλη ἐπ' ἄλλοις, καὶ ἀπλῶς πάντα καταλέγει: and even Maldonatus approves it. In this last temptation the enemy reveals himself openly, as the ἄρχων τοῦ κόσμου τούτου, and as the father of lies; for though power is given him over this world and its sons, his assertion here is most untrue.

10.] Our Lord at once repels him openly; not that He did not know him before,—but because he had thus openly tempted Him; but not even this of His own power or will; He adds, for it is written,—again, as Man, appealing to the Word of God.

There does not appear to be sufficient ground for the distinction sometimes set up between the meanings of προσκυνεῖν with the dative and the same verb with the accusative. See, besides reff., Gen. xlix. 8: Exod. xi. 8.

From this time, our Lord is known by the devils, and casts them out by a word. Mark i. 24, 34; iii. 11; v. 7.

11. ἀφήσιν αὐτόν] but only for a season, see || Luke. The conflict, however often renewed in secret (of which we cannot speak), was certainly again waged in Gethsemane—αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους. (Luke xxii. 53, compare John xiv. 30.) The expression in Luke x. 18, ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα, must

¹² Ἀκούσας δὲ ὅτι Ἰωάννης ⁱ παρεδόθη, ^j ἀνεχώρησεν ⁱ εἰς τὴν Γαλιλαίαν, ¹³ καὶ ^k καταλιπὼν τὴν Ναζαρά ^j ἔλθων ¹ κατόκησεν ¹ εἰς Καφαρναούμ τὴν ^m παραθαλασσίαν ἐν ⁿ ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ, ¹⁴ ἵνα

καφαρ-
αουμ Ζ.
CDEK
MPSTU
VΓΣΝ
1. 33 Mk. reff.
ch. x. 19.
= ch. ii. 12.
2 Mace. v. 27.
k = Heb. xl.
27. Jos. vii.
17. 4 Kings
viii. 6 B.
1 ch. ii. 23 reff.
n ch. ii. 16 reff.

m here only. 2 Chron. viii. 17 al.

12. rec aft δε ins ο ιησους (ver. 12 is the commencement of an ecclesiastical portion, and the name was therefore supplied, as so frequently is the case), with C²P rel latt syr¹ syr-cu arm Hil Gaud: om B C¹(appy) DZN 33 am(with forj) lat-k copt aeth Orig³ Eus. Aug. *ιωαννης* bef *οτι* N¹(txt N-corr¹⁻²).

13. καταλειπων DELMZA 33: txt BCKPU[r] N¹ Orig³. (Beh Matth are silent about S and V: *relinquens* D-lat Δ-lat; *relicta civitate* latt.) κατοικησεν D. παρα-
θαλασσιον D [Cyr¹]: παρα θαλασσαν PN¹(corrd to txt by origl scribe or N²).

be otherwise understood: see note there.

δινῶν] viz. *with food*, as in the case of Elias, 1 Kings xix. 6, 7.

12—22.] JESUS BEGINS HIS MINISTRY.

CALLING OF PETER, ANDREW, JAMES, AND JOHN. Mark i. 14—20. Luke iv. 14, 15. Between the last verse and this is a considerable interval of time. After returning from the temptation (see note on John i. 28, end) our Lord was pointed out by John the Baptist, (ib. vv. 29—34,) and again on the morrow to two of his disciples, Andrew and (probably) John, who followed Him, and were (on the next day? see note, John i. 44) joined by Simon Peter (35—43): then on the morrow Philip and Nathanael were called (44—52); three days after was the marriage in Cana (ii. 1—11); then our Lord went down to Capernaum and remained not many days (12); then followed the Passover; the cleansing of the temple (13—22); the belief of many on Jesus (23—25); the discourse with Nicodemus (iii. 1—21); the baptizing by Jesus (i. e. his disciples) (22—24); the question about purifying, and testimony of the Baptist (25—36); the journey through Samaria into Galilee, and discourse with the woman of Samaria (iv. 1—42); the return to Cana and healing of the ruler's son in Capernaum (43—54); and the journey to Jerusalem related in John v. 1. After that chapter St. John breaks off the first part of his narrative, and between his v. 47 and vi. 1, comes in the synoptic narrative, Matt. iv. 12—xiv. 15: Mark i. 14—vi. 30: Luke iv. 14—ix. 10. This omission is in remarkable consistency with St. Matthew's account of his own calling in ch. ix. 9. Being employed in his business in the neighbourhood of Capernaum, he now first becomes personally acquainted with the words and actions of our Lord. From what circumstance the former miracle in Capernaum had not attracted his attention, we cannot, of course, definitely say;

we can, however, easily conceive. Our Lord was not then *in* Capernaum; for the ruler sent to Him, and the cure was wrought by word at a distance. If Matthew's attention had not been called to Jesus before, he might naturally omit such a narrative, which John gives probably from personal knowledge. The *synoptic narrative generally* omits this whole section of our Lord's travels and ministry. Its sources of information, until the last visit to Jerusalem, seem to have been *exclusively Galilaean*, and derived from persons who became attached to Him at a later period than any of the events recorded in that first portion of John's Gospel. The objections to this view are, the narrative, in the three Gospels, of the baptism and temptation; but the former of these would be abundantly testified by John's disciples, many of whom became disciples of Jesus; and the latter could only have been derived from the mouth of our Lord Himself.

12. ἀνεχώρ.] not 'returned,' but retired, withdrew; see ch. ii. 22, and note. No notice is given whence this withdrawal took place. The narrative is evidently taken up after an interval, and without any intention that it should follow closely on ver. 11. Wieseler, Chron. Synops. pp. 162 ff., sees in this a proof that St. Matthew recognized a ministry in Judæa during the interval. I cannot quite think this, but certainly he does not exclude it.

13. καταλιπὼν τ. Ν.] Not on account of the behaviour of the Nazarenes to Him after the preaching in the synagogue, Luke iv. 28, 29, as sometimes supposed; see notes, ib. ver. 31.

Καφαρναούμ.] This town, on the borders of the lake of Gennesaret, was central in situation, and in the most populous and frequented part of Galilee. It besides was the residence of four at least of the Apostles, Andrew and Peter, and James and John—and probably of Matthew. The town was named from a foun-

ο πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος BCDEK
LMPSU
VΓSN
1. 68
 15 Ἡ Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης
 πέραν τοῦ Ἰορδάνου, Ἡ Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ
 καθήμενος ἐν σκοτίᾳ φῶς εἶδεν μέγα, καὶ τοῖς καθημέ-
 νοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐ-
 τοῖς. 17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ
 λέγειν Ὁ Μετανοεῖτε ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρα-
 νῶν. 18 περιπατῶν δὲ παρὰ τὴν θύλασσαν τῆς Γαλιλαίας π...

14. ins του bef λεγοντος D.
 15. [om 2nd γη D Ser's g k s am.] γαλιλαιας (not B: see table) DL am (with
 forj, not fuld) lat-a b c f¹ ff¹ g_{1,2} h l (but not k).
 16. ins τη bef σκοτ. D. rec (for σκοτια) σκοτει (simpler and more usual form:
 e.g. Luke i. 79: Rom. ii. 19, σκοτει without variation), with C P Tischdrf
 N^o rel (τι CΔN^o) Hipp Orig, Eus [Cyr¹]: txt BDN^o (-πεια D, but -πεια BN^o) Orig¹,
 rec eis. bef eus (simpler order: see also LXX), with DP rel vulg-ed Hipp Orig¹:
 txt BCN¹ 1. 13. 33. 124 am (with forj, lat-a b c f¹ ff¹ g₁ h l Orig Eus Chr Cyr. eisov
 D lat-a b c g₁ h. om 1st και D lat-b c g₁ h. οι καθημενοι D, qui sedebant
 lat-a b c g₁ h. om 2nd και D¹ (and lat), in regione umbræ vulg-ed (not am fuld)
 lat-b g₁ h.
 17. aft τότε ins γαρ D. om o (bef ιησ.) D.
 18. και περιπατων L, autem Jesus ambulans vulg (but ambulans autem am): περ.π.
 (neither δε nor και) E¹: παραγων δε D, cum transiret lat-a b c f g₁ h Eus spec.
 rec aft περιπατων δε ins ο ιησους (beginning of an anacoluthical periphrasis), with ELΔ
 vulg-ed lat-a b d arm spec: dominus master syr-ua: om BCDPN rel am (with forj harl

tain,—πρὸς γὰρ τῇ τῶν ἀέραν εὐκράσῃ
 καὶ πηγῇ διαρδεταὶ γονιμωτάτῃ, Καφα-
 ραζου αὐτὴν οἱ ἐπικώριοι καλοῦσι (Joseph.
 B. J. iii. 10. 8),—צרי צר, vicus conso-
 lationis. It is from this time called 'His
 own city,' ch. ix. 1, see also ch. xvii. 24.

15.] This prophecy is spoken with direct
 reference to the days of the Messiah. It
 is here freely rendered from the Hebrew,
 without any regard to the LXX, which is
 wholly different. This, coming so imme-
 diately after a string of quotations liter-
 ally from the LXX, seems to mark the
 beginning of a new portion of the Gospel,
 agreeably to what was said before.

ὁδὸν θαλάσσης] the country round the
 coast of the lake. All the members of this
 sentence are in apposition with one an-
 other: thus πέραν τοῦ Ἰορδ. is not a de-
 scription of the land before spoken of,
 which was not thus situated, but of a differ-
 ent tract. The later meaning of צר צר,
 as signifying the tract to the west of the
 Jordan, and which naturally sprung up
 during the captivity, is not to be thought
 of in Isaiah, who wrote before that event.
 See 1 Chron. xxvi. 30 in the Hebrew,
 where, however, the E. V. renders 'on this
 side Jordan westward.' Meyer [in edd. 1,
 2; in edd. 3, 4, 5 he renders ὁδ. θαλ. 'sea-

wards.' See Moulton's Winer, p. 289, note
 4] strangely makes ὁδὸν θαλ. the objective
 after εἶδεν understood, and construes 'the
 land of Zabulon and Nephthali said the
 way of the sea on the other side of the
 Jordan: Galilee of the Gentiles, &c. saw
 a great light:' i. e. 'the light which went
 forth from Capernaum when Jesus dwelt
 there, is represented as sending its bright
 beams over the Galilaean sea, so that Zabu-
 lon and Nephthali by this light could see
 the way leading along the other side of the
 sea.'

Γαλ. τ. ἐθν.] Galilee superior,
 near to Tyre and Sidon, which was inha-
 bited by a variety of nations. 17.
 ἀπὸ τότε] That is, began His ministry in
 Galilee. The account of Matthew, being
 that of an eye-witness, begins where his
 own experience began. It is not correct
 to suppose, as some of the German Com-
 mentators have done, (De Wette, Strauss,)
 that this preaching of repentance was of a
 different character from the after-teaching
 of our Lord; we recognize the same for-
 mula, though only partly cited, in ch.
 x. 7: Luke x. 10, and find our Lord still
 preaching repentance, Luke xiii. 3, after
 repeated declarations of His Messiahship.

18. παρὰ τὴν θάλασσαν τῆς Γαλι-
 लाίας] The lake of Gennesareth or Tibe-

εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἄμφιβληστρον εἰς τὴν θάλασσαν ἦσαν γὰρ ἁλιεῖς. ¹⁹ καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων. οἱ δὲ εὐθὺς ἠάφεντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. καὶ ¹προβὰς ἐκείθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. ²² οἱ δὲ εὐθὺς ἠάφεντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

²³ Καὶ περιήγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν

(tol) lat-b f f₁ g₁ l syrr copt ath Eus Chr Cyr Thl (simly in next ver, aft αυτοῖς C² lat-a c h Syr syr-cu aeth Cyr spec ins o ιησους). for λεγ., καλουμενον N² Scr's h 27 [Eus]: επικαλουμ. E 457. αμφιβληστρος (but corrd) D¹.

19. aft υμας ins γενεσθαι (|| Mark) DN² 33 latt Syr syr-mg-ins aeth [Cyr₁].

21. εαντου N-corr¹ (appy: txt N^{1,2}).

22. aft πλοιον ins αυτων N¹ (om N²).

23. rec ολην την γαλιλαιαν (adaptation to more usual construction), omg εν (homæotel), with DLN² rel latt Eus Hil: txt BC(N¹) syrr [syr-cu] copt aeth.—om ολη N¹. rec aft γαλ. ins ο ιησους (supplementary (beg of pericope) as the variations show), with C³ rel: aft περιηγεν, C¹ DN¹ 1. 33 latt syrr copt aeth arm Eus Thl: om B 157 ev-20 lat-k syr-cu. aft διδασκων ins αυτους N¹ (N² disapproving).

rias (John vi. 1), called in the O. T. "the sea of Chinnereth," Num. xxxiv. 11, or Chinneroth, Josh. xii. 3: the Γεννησαρίτις λίμνη of Josephus, Antt. xviii. 2. 1: Strabo xvi. p. 755: Plin. v. 16: Ptol. v. 15. It is of an oval shape, about 13 geographical miles long, and 6 broad: and is traversed by the Jordan from N. to S. "Its most remarkable feature is its deep depression, being no less than 700 feet below the level of the ocean." See the interesting article by Mr. Porter in Smith's Biblical Dictionary. If we give any consideration to the circumstances here related, we cannot fail to see that the account in John is admirably calculated to complete the narrative. We have there furnished to us the reason why these two brethren were so ready to arise and follow One, whom, if we had this account only, we should infer they had never before seen. Add to this, that there is every probability that one of the other pair of brethren, John the son of Zebedee, is there described as having gone with Andrew to the dwelling of our Lord. It also tends to confirm the chronological view here taken, that Philip, the only one mentioned expressly by John as having been called by Jesus, is not mentioned here

as called: and that Andrew, and the other disciple of John the Baptist, clearly were not called by Jesus in John i. 35—40, or the words παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην, could not have been used: that these two continued disciples of the Baptist, is not probable; but that they were henceforth, but not invariably, attached to our Lord. I believe that the disciple whom Jesus loved was in His company during the whole of the events in John ii. iii. iv. and v., and on His return from Judæa with His disciples, John having for a time returned to his business, as our Lord was now resident in Capernaum, received, as here related, this more solemn and final call. We must remember, that the disciples would naturally have gone up to Jerusalem at the Passover, John ii. 23, without a call from the Lord, and by what they saw there would become more firmly attached to him. The circumstance related in John xxi., that even after they were assured of the Resurrection, the Apostles returned to their occupation as fishermen, gives additional probability to the usual explanation of the call in our text.

20. ἀφέντες κ.τ.λ.] i. e. from this time they were constant followers of the Lord. But when He happened to be in the neighbourhood

o = gosp.
(John vi. 59.
xviii. 20
only) and
Acts passim.
see Gen. i. 9.
Num. xvi. 24.
Ps. lxi. 8.
p so Luke iv.
15. Acts viii.
5. xx. 2.
2 Cor. ii. 13.
Gal. ii. 2 al.
q v. accus., Mark i. 4, 14.
v. 2.)
(John v. 10 only) and Acts passim.
17 al. Mt. Mk. L. (Acts xix. 12) only.
15. Isa. xxxviii. 9.
y Mark vi. 55. Luke vii. 2 al. Ezek. xxxiv. 4.
a Luke xvi. 23, 28 only. 1 Kings vi. 3, 4, 8, 17. 2 Macc. ix. 5.

ταῖς ^o συναγωγαῖς ^p αὐτῶν καὶ ^q κηρύσσων τὸ ^r εὐαγγέλιον ^{BCDEK}
τῆς ^{rs} βασιλείας καὶ ^t θεραπεύων πᾶσαν ^u νόσον καὶ πᾶσαν ^{MSUVT}
^v μαλακίαν ἐν τῷ λαῷ. ²⁴ καὶ ^w ἀπῆλθεν ἡ ^x ἀκοὴ αὐτοῦ ^{ΔΠΣ 1.}
εἰς ὅλην τὴν Συρίαν καὶ προσήνεγκαν αὐτῷ πάντας ³³
τοὺς ^y κακῶς ^z ἔχοντας ^z ποικίλαις ^u νόσοις καὶ ^a βασάνοις

24. ἐξῆλθεν (Mark i. 28) CN 1. 33 syr-mg copt arm Orig: txt BD rel latt(abiit)
Eus. αὐτ. bef η ακ. D (but opinio ejus D-lat, with a b c): om αὐτ. Δ. for
ὁλην, πασαν X. βασανους N¹ [om και βασ. E¹ v].

of their homes, they resumed their fishing, cf. Luke v. 1—11, which occurrence was, in my belief, different from, and later than the one related in our text. See notes there.

23—25.] HE MAKES A CIRCUIT OF GALILEE. (Mark i. 39. Luke iv. 44, ordinarily: but qu. ? There is no necessity for believing this circuit of Galilee to be identical with those, even if we read Γαλιλαίας in the passage in Luke. Our Lord made many such circuits.)

23. συναγωγαῖς] These were the places of religious assembly among the Jews after the return from the captivity. Tradition, and the Targums, ascribe a very early origin to synagogues: and Deut. xxxi. 11, and Ps. lxxiv. 8, are cited as testimonies of it. But the former passage does not necessarily imply it: and it is doubtful whether that Psalm was not itself written after the captivity. They are generally supposed to have originated in Babylon, and thence to have been brought, at the return, into the mother land. See Neh. viii. 1—8. At the Christian era there were synagogues in every town, and in some larger towns several. See Acts ix. 2, 20. In Jerusalem, according to the Rabbinical writings, there were upwards of 450. (See Acts vi. 9, and note.) The people assembled in them on sabbath and festival days, and in later times also on the second and fifth days of each week, for public prayer and the hearing of portions of Scripture. τῶν ἱερέων δέ τις ὁ παρὼν ἢ τῶν γερόντων εἰς ἀναγινώσκει τοὺς ἱεροὺς νόμους αὐτοῖς καὶ καθ' ἕκαστον ἐξηγείται μέχρι σχεδὸν δέλης ὀψίας. Philo, Fragm. vol. ii. p. 630 (Euseb. Prep. Evang. viii. 7, vol. iii. p. 359). See Luke iv. 16: Acts xiii. 15. The officers of the synagogues were (1) the ἀρχισυναγωγός, Luke viii. 49; xiii. 14: Acts xviii. 8, 17, who had the care of public order, and the ar-

rangement of the service; (2) the Elders, πρεσβύτεροι Luke vii. 3, ἀρχισυναγωγοί Mark v. 22: Acts xiii. 15, who seem to have formed a sort of council under the presidency of the ἀρχισυναγωγός; (3) the legatus or angelus ecclesiae, who was the reader of prayers, and also secretary and messenger of the synagogues; (4) the ὑπηρέτης (Luke iv. 20), or chapel clerk, whose office was to prepare the books for reading, to sweep, open, and shut the synagogue. Besides these, there appear to have been alms-gatherers. The synagogue was fitted up with seats, of which the first row (πρωτοκαθεδρίαι) were an object of ambition with the scribes (ch. xxiii. 6). A pulpit for the reader, lamps, and a chest for keeping the sacred books, appear to complete the furniture of the ancient synagogue. Punishments, e. g. scourging, were inflicted in the synagogues. (See ch. x. 17; xxiii. 34: Luke ix. 49: Acts xxii. 19; xxvi. 11.) The catechizing also of children seems to have taken place there (Lightfoot, xi. 281), as also disputations on religious questions. Our Lord was allowed to read and teach in the synagogues, although of mean extraction according to the flesh, because of His miracles, and His supposed character as the professed leader and teacher of a religious sect. αὐτῶν] viz. of the Galileans: the subject being taken up out of Γαλιλαία preceding. See ref., and Winer, § 22, 3. κηρύσσων τὸ εὐαγ.] For the exact meaning of these words, compare the declaration in the synagogue at Nazareth, Luke iv. 16—30.

24. Συρίαν] Answering to ὅλην τὴν περίχωρον τῆς Γαλιλαίας, Mark i. 28. On βάσανος, see Lexx. Our word 'trial' has undergone a change of meaning very similar. On the δαμονιζόμενοι see note on ch. viii. 28. The σεληνιαζόμενοι were probably epileptics: see an instance in

^b συνεχομένους, ^c δαιμονιζομένους καὶ ^d σεληνιαζομένους ^b Luke iv. 38, viii. 37. Acts xxviii. 8 only, see Luke xii. 50. Jer. xxiii. 9. e ch. vii. 16, 28, 33 || Mk. al.† Ps. xc. 6 Aq. d ch. xvii. 15 only. e ch. viii. 6, ix. 2, &c. || Mk. (Luke v. 24 g as

καὶ ^e παραλυτικούς, καὶ ^f ἐθεράπευσεν αὐτούς. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

V. 1 Ἰδὼν δὲ τοὺς ὄχλους ^f ἀνέβη εἰς ^g τὸ ὄρος καὶ

v. r.) only†.

above (f). Luke vi. 12 al.

f ch. xiv. 23. xv. 29. Mark iii. 13. Luke ix. 28. Exod. xix. 3.

rec ins καὶ bef δαιμονιζομενους, with C³D⁸ rel latt [sy-r-cu]: om BC¹ 13. 235 copt Eus. —om καὶ δαιμ. ΜΔ.—δ. μο of δαιμονιαζομενους(sic) is written over an erasure by N-corr¹ or 2. ins παντας bef εθεραπευσεν, omg αὐτους, D lat-a b c g¹ h (sy-cu).

ch. xvii. 14 and ||. 25. Δεκαπόλεως] A district principally east of the Jordan, so called from ten cities, some of the names of which are uncertain. Pliny (Nat. Hist. v. 18) says, "Jungitur ei lateri Syriae Decapolitana regio, a numero oppidorum, in quo non omnes eadem observant. Plurimi tamen Damascus . . . Philadelphia, Raphanam, omnia in Arabiam recedentia; Seythopolin . . . Gadara . . . Hippon, Dion, Pellam . . . Galasam, Canatham." Josephus appears not to include Damascus in Decapolis, for he calls Seythopolis *μεγίστη τῆς Δεκαπόλεως* (B. J. iii. 9. 7): and Cellarius thinks Caesarea Philippi and Gergesa should be substituted for Damascus and Raphana. See Mark vii. 31.

πέραν τ. Ἰορδ.] Peræa. The country east of the Jordan, between the rivers Jabbok and Arnon. See Jos. B. J. iii. 3. 3.

CHAPP. V. VI. VII.] THE SERMON ON THE MOUNT. In this form peculiar to Matthew.

1. Ἰδὼν δέ] Without attempting a solution of the many difficulties which beset the question of time, place, and arrangement of our Lord's Sermon on the Mount, I shall state the principal views of these subjects, and make some remarks upon them. One of the weightiest questions is, as to *the identity or otherwise of the Sermon with that given in Luke vi. 20—49*. There is (I) the view that they are *identical*. This is generally taken by ordinary readers of Scripture, from their similarity in many points. It is also taken by most of the modern German Commentators, who uniformly reject every attempt at harmonizing by supposing the same or similar words to have been twice uttered. This view is, however, beset by difficulties. For (a) the sermon in Luke is expressly said to have been delivered *after* the selection of the Apostles: whereas that in the text is as expressly, by continual consecutive notes of time extending to the call of Matthew, (before which the Apostles cannot have been chosen,) placed *before* that event.

And it is wholly unlikely that St. Matthew, assuming him to be the author of our Gospel, would have made a discourse, which he must have heard immediately after his call as an Apostle, take place before that call. Then (B) *this* discourse was spoken on *a mountain*,—*that*, after descending from a mountain, in the *plain*. Possibly this may be got over, by rendering ἐπὶ τόπου πεδινῷ "on a level place." See note on Luke, l. c.: and the citation from Stanley below.

And again (γ), the two discourses are, though containing much common matter, *widely different*. Of 107 verses in Matt., Luke contains only *thirty*: his *four* beatitudes are balanced by as many *woes*: and in his text, parts of the sermon are introduced by sayings, which do not precede them in Matt. (e. g. Luke vi. 39 ff., 45 ff.), but which naturally connect with them. (II) St. Luke *epitomized* this discourse, leaving out whatever was unsuitable for his Gentile readers, e. g. ch. v. 17—38. But this is improbable: for Luke in several verses is *fuller* than Matthew, and the whole discourse, as related by him, is connected and consecutive. (III) The two discourses are *wholly distinct*. This view is maintained by Greswell, vol. ii. Dis. xi., and principally from the arguments above noticed. But it also is not without grave difficulties, especially if we suppose, as Gres. does, that Luke had the Gospel of Matthew before him (but on this see Prolegg. ch. i. § ii.). That two discourses wholly distinct should contain so much in common, seems unlikely and unnatural. It is hardly credible that two great public special occasions should be selected by the Lord near the commencement of His ministry, and two discourses delivered to the same audience, not *identical*, which might have been very probable, and impressive from that very circumstance,—nor consecutive, nor explanatory the one of the other, but only coinciding in fragments, and not even as two different reports at

h intr., ch. xiii. ^h καθίσαντος αὐτοῦ προσῆλθον αὐτῷ οἱ ἰμαθηταὶ αὐτοῦ. BCDEK
 48. xx. 21 al. fr. Ezek. ² καὶ ^k ἀνοίξας τὸ ^k στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων MSUVT
 xiv. 1. trans., 1 Cor. vi. 4. ΔΠΣ 1.
 i Gossip. and Acts (only) passim†. (—τρια, Acts ix. 36. —τεύειν, ch. xiii. 52.) k = ch. xiii. 35, from Ps.
 lxxvii. 2. Acts viii. (32, from Isa. liii. 7) 39 al. Job iii. 1. see Eph. vi. 19

CHAP. V. 1. προσῆλθαν B¹N¹.

om αυτα B Orig.

2. ἐδίδαξεν docuit D.

the distance of some years might be expected to do. Add to this, that those parts of the discourses in which Luke and Matthew agree, occur in both in almost the same order, and that the beginning and conclusion of both are the same. (IV) St. Matthew gives a general *compendium of the sayings of our Lord during this part of His ministry*, of which St. Luke's discourse formed a *portion*, or perhaps was *another shorter compendium*. But the last stated objection applies with still greater force to this hypothesis, and renders it indeed quite untenable. Besides, it labours under the chronological difficulty in all its bearings. And to one who has observed throughout the close contextual connexion of the parts in this discourse, it will be quite incredible that they should be a mere collection of sayings, set down at hazard. See notes throughout. (V) The apparent discrepancies are sometimes reconciled by remembering, that *there is no fixed time mentioned in any Evangelist for the special ordination of the Apostles*, and that it is very doubtful whether they were at any set moment so ordained all together. Thus Matthew may have been a usual hearer of our Lord, and present with the whole of the Apostles, as related in Luke, though not yet formally summoned as related in Matt. ix. 9 ff. The introduction of the discourse in Luke by the words ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις (which I maintain to be, on Luke vi. 12, not only *possibly*, but *expressly* indefinite, and to indicate that the event so introduced may have happened at any time during the current great period of our Lord's ministry, before, during, or after, those last narrated,) allows us great latitude in assigning Luke's discourse to any precise time. This, however, leaves the difficulties (above stated under I) in supposing the discourses identical, in force, except the chronological one. With regard to the many sayings of this sermon which occur, dispersed up and down, in Luke, see notes in their respective places, which will explain my view as to their connexion and original times of utterance, in each several instance. See also notes on Luke vi. 20—49. τὸ ὄρος] Either *some hill* near Capernaum well

known by this name, and called by it in the reff. to Mark and Luke, (tradition, not earlier, probably than the Crusades, which points out a hill between Capernaum and Tiberias as the Mount of Beatitudes, near the present Saphet, is in such a matter worthless as an authority. But the situation seems to modern travellers (see Stanley, 'Sinai and Palestine,' p. 368) "so strikingly to coincide with the intimations of the gospel narrative, as almost to force the inference that in this instance the eye of those who selected the spot was for once rightly guided. It is the only height seen in this direction from the shores of the lake of Genesareth. The plain on which it stands is easily accessible from the lake, and from that plain to the summit is but a few minutes' walk. The platform at the top is evidently suitable for the collection of a multitude, and corresponds precisely to the 'level place' to which He would 'come down' as from one of its higher horns to address the people. Its situation is central both to the peasants of the Galilean hills, and the fishermen of the Galilean lake, between which it stands, and would therefore be a natural resort both to Jesus and His disciples when they retired for solitude from the shores of the sea, and also to the crowds who assembled 'from Galilee, from Decapolis, from Jerusalem, from Judæa, and from beyond Jordan.' None of the other mountains in the neighbourhood could answer equally well to this description, inasmuch as they are merged into the uniform barrier of hills round the lake: whereas this stands separate—"the mountain," which alone could lay claim to a distinct name, with the exception of the one height of Tabor, which is too distant to answer the requirements,") or *the mountain district*, certainly imported by the word in ch. xiv. 23. See a full description of the locality in Tholuck, Bergpr., ed. 3, pp. 63 ff. οἱ ἰμαθηταὶ] in the wider sense: including those of the Apostles already called, and all who had, either for a long or a short time, attached themselves to him as hearers. See John vi. 66. 2. ἀνοίξας τὸ στ. αὐ.] as in reff., a solemn introduction to some discourse or advice of importance. αὐτοῦς] i. e.

3¹ Μακάριοι οἱ ^m πτωχοὶ τῷ ⁿ πνεύματι, ὅτι αὐτῶν ἐστὶν ^{1 ch. xi. 6 al. fr. (not Mk.)} ἡ ^o βασιλεία τῶν ^o οὐρανῶν. ⁴ μακάριοι οἱ ^p πενθοῦντες, ^{m see ch. xi. 2 al.}
5 ll. Rev. iii. 17. Isa. xxix. 19. 31 al. Ps. xxxiii. 12. n = Mark viii. 12. John xi. 33 al. subj. dat. 1 Cor. vii. 11, &c. Isa. lxi. 2. o see note, ch. iii. 2. p ch. ix. 15. 1 Cor. v. 2. Rev. xviii.

3. om τω D¹(ins D³).

transp vv. 4 and 5 D 33 vulg lat-a c ff₁ g_{1,2} h k l syr-cu Clem Orig^{expt} Eus-canon [Bas] Nyss Tert Hil₁ Jer Aug: txt BCN rel lat-b f syrr copt æth arm Orig₁ [Tert, (Tischdf)] Hil₁ Op.

4. aft πενθ. ins νυν N² 33 copt.

τοὺς μαθητάς. The discourse (see vv. 13, 14, 20, 48; ch. vi. 9; vii. 6) was spoken directly to the disciples, but (see vii. 28, 29) also generally to the multitudes. It is a divine commentary on the words with which His own and the Baptist's preaching opened: μετανοεῖτε· ἡγγικεν γὰρ ἡ βασ. τ. οὐρανῶν. It divides itself into various great sections, which see below.

3—16.] THE DESCRIPTION OF THE LORD'S DISCIPLES, THEIR BLESSEDNESS, AND DIGNITY. 3. οἱ πτ. τῷ πν.] οὐκ εἶπεν, οἱ πτ. τοῖς χρήμασιν, ἀλλ', οἱ πτ. τῷ πνεύματι, τούτέστιν οἱ ταπεινοὶ τῇ προαίρεσει καὶ τῇ ψυχῇ. Euthym. τί ἐστὶν "οἱ πτωχοὶ τῷ πνεύματι;" οἱ ταπεινοὶ καὶ συντετριμμένοι τὴν καρδίαν. Chrysostom, Hom. xv. in Matt. i, vol. vii. p. 185. 'Ne quis putaret paupertatem, quæ non nunquam necessitate portatur, a Domino prædicari, adjunxit, spiritu, ut humilitatem intelligeres, non penuriam. Beati pauperes spiritu, qui propter Spiritum Sanctum voluntate sunt pauperes' (Jerome in loc.). 'Pauperes spiritu, humiles et timentes Deum, id est, non habentes inflantem (or, inflatum) spiritum' (Augustine in loc.). Again: 'Pauper Dei in animo est, non in sæculo' (Aug. Enarr. in Ps. cxxxi. 26, vol. iv. pt. ii.). τῷ πν. is in opposition to τῇ σαρκί: so ἀπερίτμητοι τῇ καρδίᾳ, Acts vii. 51; ἀγία κ. τῷ σώματι κ. τῷ πνεύματι, 1 Cor. vii. 34. These words cannot be joined with μακάριοι (as Olearius, Wetst., Michaelis, Paulus): see ver. 8.

The meaning of *voluntary poverty*, as that of the religious orders, given by many Romish interpreters, is *out of the question*. It seems however to have been adopted by many of the Fathers. Basil (on Ps. xxxiii. 5, vol. i. p. 147) says, οὐκ αἰεὶ ἐπαίνεται ἡ πτωχεία, ἀλλ' ἡ ἐκ προαίρεσεως κατὰ τὸν εὐαγγελικὸν σκοπὸν κατορθουμένη· πολλοὶ γὰρ πτωχοὶ μὲν τῇ περιουσίᾳ, πλεονεκτικώτατοι δὲ τῇ προαίρεσει τυγχάνουσιν. But the same father elsewhere explains the words, πτωχοὺς οὐ τοὺς κατὰ χρήματα ἐνδεεῖς λέγει, ἀλλὰ τοὺς τῇ διανοίᾳ ἡλαττωμένους (vol. i. p. 597). And Chrys. himself seems to waver: for next to the comment above cited, he says πνεῦμα γὰρ ἐνταῦθα

τὴν ψυχὴν καὶ τὴν προαίρεσιν λέγει. He probably however means that the ψ. and προαίρ. are the *departments of our being in which the πτωχεία takes place*. See Clem. Alex., 'Quis dives salvus,' § 17, p. 934, P. As little can the *bare literal* sense of the words, which Julian scoffed at, be understood: viz. those who are *ill-furnished in mind*, and uneducated. See Rev. iii. 17. The idea (De Wette) is not improbable, that our Lord may have had a reference to the poor and subjugated Jewish people around him, once members of the theocracy, and now expectants of the Messiah's temporal kingdom; and, from their condition and hopes, taken occasion to preach to them the deeper spiritual truth.

αὐτῶν ἐστ. ἡ β. τ. οὐ.] See Luke iv. 17—21: James ii. 5. The βασιλεία must here be understood in its widest sense: as the combination of all rights of Christian citizenship in this world, and eternal blessedness in the next, ch. vi. 33. But Tholuck well observes (Bergpredigt, p. 74 ff.), that all the senses of βασ. τ. θεοῦ (or οὐρ., or χριστοῦ) are only different sides of the same great idea—the *subjection of all things to God in Christ*. He cites from Origen (περὶ εὐχῆς, 25, vol. i. p. 239): τῇ οὖν ἐν ἡμῖν βασιλείᾳ τοῦ θεοῦ ἡ ἀκρότης ἀδιαλείπτως προκύπτουσιν ἐνστήσεται, ὅταν πληρωθῇ τὸ παρὰ τῷ ἀποστόλῳ εἰρημένον, ὅτι ὁ χριστός, πάντων αὐτῷ τ. ἐχθρῶν ὑποταγέντων, παραδώσει τ. βασιλείαν τῷ θεῷ κ. πατρί, ἵνα ἡ ὁ θεὸς τὰ πάντα ἐν πᾶσι.

4. μακ. οἱ πενθ.] The spiritual qualification in the former verse must be carried on to this, and the mourning understood to mean not only that on account of sin, but *all such as happens to a man in the spiritual life*. All such mourners are blessed: for the Father of mercies and God of all consolation being their covenant God, His comfort shall overbear all their mourning, and taste the sweeter for it. In Luke ii. 25, the Messiah's coming is called ἡ παράκλησις τοῦ Ἰσραὴλ.

This beatitude is by many editors (Lachmann, e.g.) placed after ver. 5. But the authority is by no means decisive, and I cannot see how the logical

q = ch. ii. 18 al. fr. Gen. xxiv. 67. r ch. xi. 29. xxi. 5, from Zech. ix. 9. 1 Pet. iii. 4 only. Ps. xxxvi. 11. s ch. xxv. 34. Heb. vi. 12. al. Gen. xv. 7. Ps. xxiv. 13. t ch. xxv. 35, &c. John vi. 35. Rom. xii. 20, from Prov. xxv. 21. 1 Cor. iv. 11. Rev. vii. 16. Jer. xxxviii. (xxxi.) 25. u = Luke i. 53 al. v = John iv. 14. vii. 37. Rev. xxi. 6. xiii. 17. Isa. lv. 1. διψήσας τοῦτον αἷμα, Jos. B. J. i. 32. 2. w = ver. 10. z ch. xiv. 20 al. Ps. ciii. 13. y Heb. ii. 17 only. Prov. xi. 17 al. z Rom. xi. 30. 31. 1 Tim. i. 13, 16. 1 Pet. ii. 10. Ezek. vii. 9. Hos. ii. 25 (23) A. a Ps. xxxiii. 4. see 1 Tim. i. 5. Ps. i. 10. constr. ver. 3. b see Heb. xii. 14. 1 John iii. 2. Rev. xxi. 4. c here only τ. Xen. Hell. vi. 3. 4. (-ποιεῖν, Col. i. 20. see James iii. 18.)

coherence of the sentences is improved by it. In placing these two beatitudes first, the Lord follows the order in Isa. lxi. 1, which He proclaimed in the synagogue at Nazareth, Luke iv. 18.

5. οἱ πραεῖς] A citation from Ps. xxxvii. 11. The usual dividers and alloters of the earth being mighty and proud conquerors, and the Messiah being expected as such a conqueror, this announcement, that the meek should inherit the earth, struck at the root of the temporal expectations of power and wealth in the Messiah's kingdom. This meekness is not mere outward lowliness of demeanour, but that true *πραΐτης* of Eph. iv. 2, whose active side (*Stier*) is ἀγάπη, and its passive side μακροθυμία. On the promise, compare Isa. lvi. 13—15; lx. 21: 1 Cor. iii. 22. That kingdom of God which begins in the hearts of the disciples of Christ, and is not ἐκ τοῦ κόσμου τούτου, shall work onwards till it shall become *actually a kingdom over this earth*, and its subjects shall *inherit the earth*: first in its millennial, and finally in its renewed and blessed state for ever.

6.] See Ps. cvii. 9; lxxv. 4; xxii. 26: Isa. xli. 17. This *hunger and thirst* is the true sign of that new life on which those born of the Spirit (John iii. 3, 5) have entered; and it is after δικαιοσ., i. e. *perfect conformity to the holy will of God*. This was *His* meat, John iv. 34. 'Illo cibo saturabuntur de quo ipse Dominus dicit, Meus cibus est ut faciam voluntatem Patris mei, quod est, iustitia: et illa aqua, de qua quisquis biberit, ut Idem dicit, fiet in eo fons aquæ salientis in vitam æternam.' Aug. in loc. (vol. iii. pt. 2, Migne). But he elsewhere says (in Ev. Joh. Tract. 26. 1 (vol. iii. pt. 2)), after quoting this verse, 'Justitiam vero nobis esse Christum, Paulus Apostolus dicit. Ac per hoc qui esurit Hunc Panem, esuriat Justitiam: sed justitiam quæ de cælo descendit, justitiam quam dat Deus, non quam sibi facit homo.' (Chrysostom confines him-

self to the moral explanation, as also Euthymius.) They shall be *satisfied—in the new heaven and new earth*, ἐν οἷς δικαιοσύνη κατοικεῖ, 2 Pet. iii. 13. Cf. the remarkable parallel, Ps. xvi. 15 (LXX), ἐγὼ δὲ ἐν δικαιοσύνῃ ὀφθήσομαι τῷ προσώπῳ σου, χορτασθήσομαι ἐν τῷ ὀφθῆναι τὴν δόξαν σου. This hunger and thirst after righteousness is admirably set forth in the three first petitions of the Lord's prayer,—'Hallowed be Thy name—Thy kingdom come—Thy will be done on earth, as it is in heaven.'

7. ἐλεήμονες] οὐχὶ διὰ χρημάτων μόνον ἐστὶν ἐλεεῖν, ἀλλὰ καὶ λόγῳ· κἂν μὴδὲν ἔχρῃ, διὰ δακρύων. ποικίλος γὰρ ὁ τῆς ἐλεημοσύνης τρόπος, καὶ πλατεία αὐτῇ ἡ ἐντολή. ἐλεηθήσονται δέ, ἐνταῦθα μὲν παρὰ ἀνθρώπων· ἐκεῖ δὲ παρὰ τοῦ θεοῦ. Euthymius, expanding Chrysostom. This beatitude comprises every degree of sympathy and mutual love and help; from that fullness of it which is shed abroad in those who have been forgiven much, and therefore love much,—down to those first beginnings of the new birth, even among those who know not the Lord, which are brought out in ch. xxv. 37—40, where see notes.

8. καθ. τῇ καρδίᾳ] See Ps. xxiv. 4, 6. It is no Levitical cleanness, nor mere moral purity, that is here meant: but that *inner purity*, which (Acts xv. 9) is brought about τῇ πίστει, has its fruit (1 Tim. i. 5) in love; which is, as in καθαρὸν φῶς, καθαρὰ χαρά, &c., opposed to all διψυχία (James i. 8), and all hypocrisy and outward colouring; so that the καθ. τῇ κ. are οἱ βεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς (Heb. x. 22). 'Hoc est mundum cor, quod est simplex cor: et quemadmodum lumen hoc videri non potest nisi oculis mundis, ita nec Deus videtur nisi mundum sit illud quo videri potest.' (Aug. in loc.) But there is also allusion to the nearer vision of God attained by progressive sanctification, of which St. Paul speaks, 2 Cor. iii. 18,—begun indeed in this life, but not per-

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[αὐτοὶ] ^{de} υἱοὶ ^e θεοῦ ^{df} κληθήσονται. ¹⁰ μακάριοι οἱ ^d ἡσ. i. 10. ^e = Luke xx. ^f = Rom. ^g = Gal. iii. 16. ^h = Gen. vi. 2. ⁱ = 1 John iii. 1. ^j = Isa. xlix. 6. ^k = Acts vii. ^l = Gal. iv. ^m = 2 Macc. v. ⁿ = Ps. xlv. 4. ^o = ver. 6. ch. ^p = ver. 46. ch. vi. 1, &c. John iv. 36 al. Jer. xxxviii. (xxxix.) 16.

^h δεδιωγμένοι ^h ἕνεκεν ^{hi} δικαιοσύνης, ὅτι ^k αὐτῶν ἐστὶν ἡ ^k βασιλεία τῶν ^k οὐρανῶν. ¹¹ μακάριοι ἐστε ὅταν ^l ὀνειδί-
σωσιν ὑμᾶς καὶ ^g διώξωσιν καὶ εἰπωσιν πᾶν πονηρὸν καθ'
ὑμῶν ^m ψευδόμενοι ἕνεκεν ἑμοῦ. ¹² ⁿ χαίrete καὶ ^{no} ἀγαλ-
λιάσθε, ὅτι ὁ ^p μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως

9. om αυτοι CDN 13. 124 vulg-ed lat-a b c ff₁ h l Syr Hil Op: ins B 1. 33 rel am (with gat) lat-f k syr-cu syr copt aeth arm Orig-int Cyp₂.

10. ^ενεκα B. ins της bef δικαιοσυνης C. for εστιν, εστε (i.e. -αι) erit D. Clem(Strom. iv. 6(41) p. 582 P), after having quoted this verse as in text, says, ἡ ὧς τινες τῶν μετατιθέντων τὰ εὐαγγέλια, μακάριοι, φησὶν, οἱ δὲδ. ὑπὸ τῆς δικ., ὅτι αὐτοὶ ἔσονται τέλειοι, καὶ μακάριοι οἱ δεδιωγμένοι ἕνεκα ἑμοῦ, ὅτι ἔξουσιν τόπον ὅπου οὐ διωχθήσονται.

11. transp ονειδισ. and διωξ. D lat-h syr-cu copt aeth.—ονειδισουσιν D.—διωξουσιν DAN. rec aft πονηρον ins ρημα, with C rel syrr Orig Constt Op: om BDN latt syr-jer copt aeth [Cyr] Hil₂ Lucif. (lat-a def.) καθ υμων bef παν πονηρον (for perspicuity) D flor lat-h k syrr syr-cu Constt Tert Lucif spec. om ψευδομενοι (probably as superfluous, its reference not being clearly understood, as its being placed after ενεκ. εμ. shews) D flor lat-b c g₁ h k Orig Tert Hil₃ Lucif spec: ins aft ενεκ. εμ. lat-f Syr. for εμου, δικαιοσυνης D 47 lat-a b c g₁ Ambr Ambrst Hil₃.

12. τω ουρανω D lat-a b h Tert Hil₃ Lucif Op.

fected till the next, 1 Cor. xiii. 12. Read the magnificent conclusion of Augustine De Civit. Dei, xxii. 29 (vol. vii. Migne), in which he enters more deeply into the meaning of this verse.

9. ^ειρηνο-^{ποι}οί] More than 'the peaceful' ('pacific,' Vulg.). It is doubtful whether the word ever has this meaning. Thus Euthymius, mostly after Chrysostom: οἱ μὴ μόνον αὐτοὶ μὴ στασιάζοντες, ἀλλὰ καὶ ἐτέρους στασιάζοντας συνάγοντες εἰς εἰρήνην· υἱοὶ δὲ θεοῦ κληθήσονται, ὥς μιμησάμενοι τὸν μονογενῆ υἱὸν αὐτοῦ ᾧ γέγονεν ἔργον συναγαγεῖν τὰ διεσπῶτα καὶ καταλλάξαι τὰ ἐκπεπολεμημένα. But even thus we do not seem to reach the full meaning, which probably is, "they that work peace;" not confining the reference to the reconciliation of persons at variance: see note on James iii. 18: and, for the more special meaning, Xen. in reff.

κληθήσονται] implies the reality, as in ver. 19; shall (not only be, but also) be called, i.e. recognized, in the highest sense, both generally, and by the Highest Himself, as such. Cf. Maldonatus: 'plus etiam quiddam mihi videtur vocari quam esse significare: nempe ita aliquid esse, ut appareat, ut omnium ore celebretur.' Let it ever be remembered, according to the order of these beatitudes, and the assertion of James iii. 17, that the wisdom from above is ^πρῶτον ἀγνή, ^επίτα εἰρηνική,

implying no compromise with evil. And it is in the working out of this ἀγνότης that Luke xii. 51 is especially true.

10.] 'Martyres non facit pœna, sed causa. Nam si pœna martyres faceret, omnia metalla martyribus plena essent, omnes catenæ martyres traherent: omnes qui gladio feriuntur, coronarentur. Nemo ergo dicat, Quia patior justus sum. Quia ipse qui primo passus est, pro justitia passus est, ideo magnam exceptionem addidit. Beati qui persecutionem patiuntur propter justitiam.' (Aug. Enarr. in Ps. xxxiv. 13, vol. iv.) See 1 Pet. iii. 14; iv. 14, which probably refers to this verse. The repetition of the promise in ver. 3 is a close of the string of promises as it began. See the remarkable variation in the var. readd.

11.] With the preceding verse the beatitudes end, in their general reference, and in this our Lord addresses His disciples particularly. The actions described in this verse are the expansion of δεδιωγμένοι in the last. διώξωσιν, however, still means persecute; its legal usage is unknown in the N. T. ψευδόμενοι does not belong to ἕνεκεν ἑμοῦ, as some recent Commentators have supposed (Tholuck, Meyer), but to εἰπωσιν. The pres. part., as usual, carries with it the logical condition.

12. ὁ μισθὸς ὑμ.] A reward, not of debt, but of grace, as the parable in ch. xx. 1 ff. clearly

q Lev. xviii.
28.
r Mark ix. 50
bis. Luke
xiv. 34 bis.
Col. iv. 6
only. Lev.
ii. 13.

u Mark ix. 49 bis only. s Luke xiv. 34. Rom. i. 22. 1 Cor. i. 20 only. 2 Kings xxiv. 10.
v Acts xvii. 21. xix.
27. (2 Tim. ii. 14 v. r.) Ezek. xvi. 4 (Ezra iv. 14 compl.) only. w = Gal. v. 6. James v. 16. x ch. xiii. 48. Luke xiv. 35. John
xv. 6. 1 John iv. 18 al.

γὰρ ἡ ἐδίωξαν τοὺς προφῆτας ἡ τοὺς πρὸ ὑμῶν. 13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; ἢ εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ ἁλισθῇ

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aft υμων ius παρχοντων D¹ (-τας D¹), simly *qui ante vos fuerunt* D-lat a Iren-int Hil Lucif: ins οι πατερες αυτων U lat-b c.

13. for 1st αλας, αλα D¹N¹(s is added by D⁸N³, but removed by the latter).
for 2nd αλας, αλα [B³(Tischdf)] N. om ετι D mm lat-a b g₁ h Syr syr-cu
Cypr Aug Jer. rec βληθηναι εξω και καταπατεισθαι, with D rel latt: txt BCN 1.
33 syr-ms Orig.

represents it. 'An expression,' as De Wette observes, 'taken from our earthly commerce, and applied to spiritual things;' in which however we must remember, that the principal reference is to God as the giver, and not to us as the deservers: see the parable above cited, where the *μισθός* is not what was *earned*, but what was *covenanted*. 'Deus est debitor noster non ex commisso, sed ex promisso.' Aug. (Tholuck.) These words, ἐν τοῖς οὐρανοῖς, must not be taken as having any bearing on the question as to the *future habitation* of the glorified saints. Their use in this and similar expressions is not *local*, but *spiritual*, indicating the blessed state when ἡ βασιλεία τῶν οὐρανῶν shall have fully come. The local question is to be decided by wholly different testimonies of Scripture;—by the general tenor of prophecy, and the analogies of the divine dealings: and all of these seem to point rather to this earth, purified and renewed, than to the heavens in any ordinary sense of the term, as the eternal habitation of the blessed.

ἐδίωξαν] For instance, Jeremiah was scourged, Jer. xx. 2; Zechariah son of Jehoiada was stoned, 2 Chron. xxiv. 21; Isaiah, according to Jewish tradition, was sawn asunder by Manasseh. The reasoning implied in γὰρ may be thus filled up: "and great will be *their* reward in heaven."

13.] The transition from the preceding verses is easy and natural, from the δεινωγμένοι ἔγεκον δικαιοσύνης, of which vv. 11, 12, were a sort of application, and the allusion to the ancient Prophets, and to ὑμεῖς ἐστε τὸ ἅλ. τ. γ. Elisha *healed the unwholesome water* by means of salt (2 Kings ii. 20), and the ordinary use of salt for culinary purposes is to *prevent putrefaction*: so (see Gen. xviii. 23—33) are the righteous, the people of God, in this corrupt world. It hardly seems necessary to find instances of the *actual occurrence* of salt losing its savour, for this is merely hypothetical. Yet it is per-

haps worth noticing, that Maundrell, in his travels, found salt in the Valley of Salt, near Gehul, which had the appearance, but not the taste, having lost it by exposure to the elements (see the citation below);—and that Schöttgen maintains that a kind of bitumen from the Dead Sea was called 'sal Sodomiticus,' and was used to sprinkle the sacrifices in the temple; which salt was used, when its savour was gone, to strew the temple pavement, that the priests might not slip. This, however, is but poorly made out by him, (Schöttgen, Hor. Hebr. in loc.) Dr. Thomson, 'The Land and the Book,' p. 381, mentions a case which came under his own observation: where a merchant of Sidon had stored up a quantity of salt in cottages with earthen floors, in consequence of which the salt was spoiled, and Dr. T. saw "large quantities of it literally thrown into the street, to be trodden under foot of men and beasts." He adds, "It is a well-known fact that the salt of this country, when in contact with the ground, or exposed to rain and sun, does become insipid and useless. From the manner in which it is gathered, much earth and other impurities are necessarily collected with it. Not a little of it is so impure that it cannot be used at all: and such salt soon effloresces and turns to dust—not to fruitful soil, however. It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown: and this is the reason why it is cast into the street." τῆς γῆς, *mankind and all creation*: but with a more *inward* reference, as to the working of the salt, than in τοῦ κόσμου, ver. 14, where the *light* is something *outwardly* shevun.

μωρανθῇ = ἀναλον γένηται, Mark ix. 50. ἁλισθήσεται] i. e. the salt; not impersonal, as Luther has rendered it,—womit wird man salzen? 'wherewith shall salting be carried on?' for τὸ ἅλας is the nom. to all three verbs, μωρανθῇ, ἁλισθ., and ἰσχύει. The sense is: 'If you become

y ch. vii. 6.
 Luke viii. 5.
 xii. 1. Heb.
 x. 29 only.
 2 Chron. xxv.
 18. 1 Macc.
 iii. 51.
 z 1 Tim. v. 25.
 Jer. xxix.
 (xl ix.) 10.
 a = Luke xii.
 35. (John v.
 ke viii. 16. xi. 33.
 iv. 21. Luke xi.
 2, &c. ii. 1, 5. xi.
 below (k). other-
 ere only. Wisd.

thought. 15. **μόδιον**] A Latin word (the art. is by many supposed to express that the **μόδιος** is a vessel usually found in the house: but it is rather to be regarded as the sign of the *generic singular*, as in **κοινῶι τὸν ἄνθρωπον**, ch. xv. 20)—called by the more general name **σκεῦος**, Luke viii. 16. **καίουσιν**, i. e. *men in general*: shewing, in the spiritual reference of the parable, that these lights of the world are ‘*lighted*’ by Him for whose use they are. See above. 16. **οὕτως**] i. e. *like a candle on a candlestick—like a city on a hill*; not *οὕτως*, *ὥτως*, ‘so . . . that,’ as our English version seems rather to imply. By rendering **οὕτως** in like manner, the ambiguity will be avoided. See ref. and note there. The

1 = ch. vi. 1 al.
fr.
m ch. xxvi.
10 [Mk.
John x. 32,
33. 1 Tim.
iii. 1. v. 10,
25. vi. 14.
Tit. 1. 7, 14.
iii. 5, 14.
Heb. x. 24.
1 Pet. ii. 12
only.
n = N. T. pas-
sim. Ps. xxi.
23 al.
5. Neh. vi. 10.
xxii. 16. John xv. 11.
q = Acts v. 38, 39. Rom. xiv. 20. Gal. ii. 18. 2 Macc. ii. 22. iv. 11.
xxii. 16. John xv. 11. 2 Cor. x. 6. (1 Macc. ii. 55.)
s = Mt. Mk. passim. Luke iv. 24 al. John
17. 2 Cor. v. 17. James i. 10. 2 Pet. iii. 10. Ps. cxlviii. 6.
t = ch. xxiv. 34, 35 (bis) ||. Luke xvi.
23 al.

τὸ ^k φῶς ὑμῶν ¹ ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν BDEKL
MSUVT
ΔΠΞ I.
33
ὑμῶν τὰ ^m καλὰ ^m ἔργα, καὶ ⁿ δοξάσωσιν τὸν ^o πατέρα
ὑμῶν ^o τὸν ἐν τοῖς ^o οὐρανοῖς.

17 Μὴ νομίσητε ὅτι ^p ἤλθον ^q καταλῦσαι τὸν νόμον ἢ
τοὺς προφῆτας· οὐκ ^p ἤλθον ^q καταλῦσαι, ἀλλὰ ^r πληρῶ-
σαι. 18 ^s ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν ^t παρέλθῃ ὁ οὐρα-

16. [εργα in B is in marg, but a *prima manu*, not as Mai, a *secunda*.]

sense of this verse is as if it were ὅπως, ἰδόντες ὑμῶν τ. κ. ἔργ. δοξάσωσιν τ. π. ὁ. . . . the latter verb, and not the former, carrying the purpose of the action. Thus the praise and glory of a well-lighted and brilliant feast would be given, not to the lights, but to the master of the house; and of a stately city on a hill, not to the buildings, but to those who built them. The whole of this division of our Lord's sermon is addressed to *all His followers*, not exclusively to the ministers of his word. All servants of Christ are the salt of the earth, the light of the world (Phil. ii. 15). And all that is here said applies to us all. But à fortiori does it apply, in its highest sense, to those who are, among Christians, selected to teach and be examples; who are as it were the towers and pinnacles of the city, not only not hid, but seen far and wide above the rest.

17—48.] *The SECOND PART OF THE SERMON, in which our Lord sets forth His relation, as a lawgiver, to the law of Moses, especially as currently interpreted according to the letter only.* 17.

ἤλθον] Observe how our Lord, through the whole sermon, sets forth Himself, in his proceeding forth from God, as *the true ἐρχόμενος*. τὸν ν. ἢ τοὺς προφ.]

It is a question whether our Lord includes the *prophecies*, properly so called, in His meaning here. I think *not*: for no person professing himself to be the Messiah would be thought to *contradict the prophecies*, but to *fulfil them*. Neither, it appears, does He *here* allude to the *sacrificial and typical* parts of the law, but to the *moral* parts of both the law and the prophets; which indeed he proceeds to cite and particularize. If however we prefer to include both ceremonial and moral in this assertion, we may understand it in its more general sense, as applying, beyond the instances here given, to His typical fulfilment of the law, which could not as yet be unfolded. Thus Au-

gustine: 'Hæc præcepta sunt morum; illa sacramenta sunt promissorum: hæc implentur per adjuvantem gratiam, illa per redditam veritatem, utraque per Christum, et illam semper gratiam donantem, nunc etiam revelantem, et hanc veritatem tunc promittentem, nunc exhibentem.' Contra Faust. xix. 18, vol. viii. Much unnecessary question has been raised (see Thol. Bergpred. edn. 3, p. 132 f.) respecting the ἢ, whether or not it can have the sense of καί. It is simply the *disjunctive* conjunction necessary in order to apply the καταλῦσαι to each severally, which would naturally be replaced by the *copulative*, where an *affirmative* assertion respecting the same two things is made. πληρῶσαι

implies more than the *mere fulfilling*: see reff., where the word has the sense of *filling out* or *expanding*; i. e. here, giving a deeper and holier sense to—fulfilling in the *spirit*, which is nobler than the letter. Theophylact compares the ancient law to a *sketch*, which the painter οὐ καταλύνει, ἀλλ' ἀναπληροῖ. . . . τοῦ νόμου γὰρ τὰ τέλη τῶν ἀμαρτημάτων κωλύοντος, ὁ χριστὸς καὶ τὰς ἀρχὰς ἐκώλυσεν. Euthym. in loc. ἐπεὶ δὲ χριστὸς οὔτε ἐξ ἱερατικῆς φυλῆς ἐτύγχανεν ὢν, καὶ ἄπερ ἔμελλεν εἰσγηεῖσθαι προσθήκη τις ἦν, οὐ μὴν ἐλαττοῦσα ἀλλ' ἐπιτέλευσσα τὴν ἀρετὴν· προειδὼς ἀμφοτέρα ταῦτα μέλλοντα αὐτοὺς ταραττεῖν, πρὶν ἢ τοὺς θαυμαστοὺς ἐκείνους ἐγγράφαι νόμους, ἐκβάλλει τὸ μέλλον αὐτῶν ὑφορμεῖν τῇ διανοίᾳ. τί δὲ ἦν τὸ ὑφορμεῖν καὶ ἀντικρῶν; ἐνόμιζον αὐτὸν ταῦτα λέγοντα ἐπ' ἀναίρεσει τῶν παλαιῶν νομίμων ποιεῖν. ταύτην τοίνυν ἰατρίαν τὴν ὑπόνοιαν. Chrysost. Hom. xvi. 1, p. 203. See a history of the exegesis of the word in Thol. edn. 3, p. 135. The gnostic Marcion characteristically enough maintained that the Judaizing Christians had altered this verse, and that it originally stood,—τί δοκεῖτε, ὅτι ἤλθον πληρῶσαι τὸν νόμον ἢ τοὺς προφῆτας; ἤλθον καταλῦσαι, ἀλλ'

νὸς καὶ ἡ γῆ, ^u ἰῶτα ἐν ἡ μία ^v κεραία οὐ μὴ ^t παρέλθῃ ^u u here only +
v Luke xvi. 17
only +.
ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. ¹⁹ ὃς ἐὰν οὖν w = John v. 14.
vii. 23. x. 35
only. see
Eph. ii. 14 f.
(not Esdr. ix.
46.)
x = ver. 9.
^w λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ
διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος ^x κληθήσεται ἐν

18. γενηται bef παντα D.

19. om εαν D¹ latt(exc D-lat k) latt-fl(exc Lucif) : αν D³ 33 Scr's b g. λυσει
(itacism) DL. om 2nd των D¹(ins D³ or ⁶) Δ. om ουτως D.

οὐ πληρῶσαι. 18. ἀμῆν] = ἀληθῶς.

in St. Luke, ix. 27; xii. 44; xxi. 3. See

ref. The double **ἕως** **αν** renders the dependence of the members of the sentence rather difficult. The two expressions seem to be strictly parallel: *ἕως ἂν παρ. ὁ οὐρ. κ. ἡ γῆ, and ἕως ἂν πάντα γέν.* According to this view these latter words will mean, 'till the end of all things.' But the other interpretation, 'till all (that is written in the law) shall have been fulfilled' (as in the English version), is no doubt admissible, in which case the sense will stand thus:—**While heaven and earth last** (*ἕως ἂν ὁ κόσμος διαμένη, Euthym.*) one jot or one tittle shall not pass away from the law without all being fulfilled. Tholuck remarks on *παρέρχεσθαι*, "It denotes, as *παράδραμειν*, *παράφέρεισθαι*, *παράγειν*, 'to pass by,' 'to pass out of view' (see Wetst. in loc.): cf. Aristid. i. 216: *παρήλθον ὥσπερ μῦθοι*, and the phrase *παρέρχεται μέ τι*, 'something escapes my memory.' Cf. in the Heb., *יָצַח*, Ps. xxxvii. 36: Nah. i. 12: Job xxxiv. 20. Cf. the passing away of the heaven, ch. xxiv. 39: 2 Pet. iii. 10: Rev. xxi. 1;—*παράγεται*, 1 John ii. 17;—the intrans. *παράγει*, 1 Cor. vii. 31."

ἰῶτα is the Hebrew (י) Jod, the smallest letter in the alphabet: **κεραῖαι** are the little turns of the strokes by which one letter differs from another similar to it. Origen on Ps. xxxiii. (cited by Wetstein) says—*τῶν στοιχείων παρ' Ἑβραίοις, λέγω δὲ τοῦ χάφ καὶ τοῦ βήθ (ז and ט) πολλὴν ὁμοιότητα σωζόντων, ὡς κατὰ μηδὲν ἀλλήλων διαλλάττειν ἢ βραχεία κεραία μόνη.* The Rabbinical writings have many sayings similar in sentiment to this, but spoken of the *literal* written law. (See Lightfoot, Hor. Heb. in loc.) It is important to observe in *these days* how the Lord here *includes the O. T. and all its unfolding of the divine purposes regarding Himself, in His teaching of the citizens of the kingdom of heaven.* I say this, because it is always in *contempt and setting aside of the O. T.* that rationalism has begun. First, *its historical truth*—then *its theocratic dispensation* and the *types and prophecies* connected

with it, are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or a martyr: and thus the way is paved for a similar rejection of the N. T.;—beginning with the narratives of the birth and infancy, as theocratic myths—advancing to the denial of His miracles—then attacking the truthfulness of His own sayings which are grounded on the O. T. as a revelation from God—and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece.' That this is the course which unbelief *has run* in Germany, should be a pregnant warning to the decriers of the O. T. among ourselves. It should be a maxim for every expositor and every student, that Scripture is a *whole*, and stands or falls together. That this is now beginning to be deeply felt in Germany, we have cheering testimonies in the later editions of their best Commentators, and in the valuable work of Stier on the discourses of our Lord. (Since however these words were first written, we have had lamentable proof in England, that their warnings were not unneeded. The course of unbelief which induced the publication of the volume entitled "Essays and Reviews," was, in character and progress, exactly that above described: and owing to the injudicious treatment which multiplied tenfold the circulation of that otherwise contemptible work, its fallacies are now in the hands and mouths of thousands, who, from the low standard of intelligent Scriptural knowledge among us, will never have the means of answering them.)

19.] There is little difficulty in this verse, if we consider it in connexion with the verse preceding, to which it is bound by the *οὖν* and the *τούτων*, and with the following, to which the *γάρ* unites it. Bearing this in mind, we see (1) that *λύσῃ*, on account of what follows in ver. 20 and after, must be taken in the higher sense, as referring to the *spirit* and not the letter: *whosoever shall break* (have broken), in the sense presently to be laid down. (2) That *τῶν ἐντ. τούτ. τῶν ἐλ.* refers to *ἰῶτα ἐν ἡ μία κεραία* above, and

y ch. iii. 2
note.

z = Rom. i. 15.

2 Cor. i. 5 al.

Ecc. iii. 19.

1 Macc. iii.

30.

a = vv. 6, 10.

ch. vi. 1 al.

b constr.

1 John ii. 2. Rev. ix. 10. xiii. 11 (not John v. 36).

τῇ ὕ βασιλείᾳ τῶν ὕ οὐρανῶν ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ,
οὗτος μέγας ὁ κληθήσεται ἐν τῇ ὕ βασιλείᾳ τῶν ὕ οὐρανῶν.
20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ ὁ περισσεύσῃ ὑμῶν ἡ ὁ δικαιο-
σύνη πλείον τῶν ὁ γραμματέων καὶ Φαρισαίων, οὐ μὴ

BDEKL
MSUVF
ΔΠΣ 1.
33

om last clause (*homæotel*) DN¹(ins *K*-corr¹) lat-g₂.

20. om ver (*homæotel*) D. rec η δικαιοσύνη bef υμων, with S(e sil Beh) U 1. 33
Clem, Orig: txt BN rel 13. 124 Just Constt Clem, Bas, Isid. πλεον N¹ [237 Cyr,
Bas, Chr-6-mss: πληονα L].

means one of those minute commands which seem as insignificant, in comparison with the greater, as the ἰῶτα and κεφαλα in comparison with great portions of writing. (3) That ἐλάχιστος κληθ. does not mean 'shall be excluded from,' inasmuch as the question is not of *keeping or not keeping* the commandments of God in a legal sense, but of *appreciating, and causing others to appreciate*, the import and weight of even the most insignificant parts of God's revelation of Himself to man; and rather therefore applies to teachers than to Christians in general, though to them also through the λύση and ποιήση. (4) That *no deduction can be drawn from these words binding the Jewish law, or any part of it, as such, upon Christians*. That this is so, is plainly shewn by what follows, where our Lord proceeds to pour upon the letter of the law the fuller light of the spirit of the Gospel: thus lifting and expanding (not destroying) every jot and tittle of that precursory dispensation into its full meaning in the life and practice of the Christian; who, by the indwelling of the divine Teacher, God's Holy Spirit, is led into all truth and purity. (5) That *these words of our Lord are decisive against such persons, whether ancient or modern, as would set aside the Old Testament as without significance, or inconsistent with the New*. See the preceding note, and the Book of Common Prayer, Article vii.

ἐλάχιστος is in direct allusion to ἐλαχίστων; but it can hardly be said (De Wette, Tholuck) that, because there is no article, it means 'one of the least' (ein geringster), for the article is often omitted after an appellative verb. μέγας rests on different grounds; being positive, and in its nature generic. See ch. xi. 11; xviii. 1-4.

On κληθήσεται, see note on ver. 9. Observe the conditional aorists, λύση, ποιήση, διδάξῃ, combined with the indic. fut. κληθήσεται,—and thus necessitating the keeping the times distinct. The time indicated by κληθήσεται is one when the λύσαι, ποιήσαι, διδάξαι, shall be things

of the past—belonging to a course of responsibility over and done with.

20.] An expansion of the idea contained in πληρῶσαι, ver. 17, and of the difference between λύση, which the Scribes and Pharisees did by enforcing the letter to the neglect of the spirit—and ποιήση καὶ διδάξῃ, in which particulars Christians were to exceed the Pharisees, the punctilious observers, and the Scribes, the traditional expounders of the law.

δικαιοσύνη, *purity of heart and life*, as set forth by example in the ποιῶντες, and by precept in the διδασκόντες. The whole of the rest of our Lord's sermon is a comment on, and illustration of, the assertion in this verse.

γραμματέων] Persons devoted to the work of reading and expounding the law (Heb. כֹּהֲנִים), whose office seems first to have become frequent after the return from Babylon. They generally appear in the N. T. in connexion with the Pharisees: but it appears from Acts xxiii. 9, that there were Scribes attached to the other sects also. In Matt. xxi. 15, they appear with the chief priests; but it is in the temple, where (see also Luke xx. 1) they acted as a sort of police. In the description of the assembling of the great Sanhedrim (Matt. xxvi. 3: Mark xiv. 53; xv. 1) we find it composed of ἀρχιερεῖς, πρεσβύτεροι, and γραμματεῖς; and in Luke xxii. 66, of ἀρχιερεῖς καὶ γραμματεῖς. The Scribes uniformly opposed themselves to our Lord; watching Him to find matter of accusation, Luke vi. 7; xi. 53, 54; perverting His sayings, Matt. ix. 3, and His actions, Luke v. 30; xv. 2; seeking to entangle Him by questions, Matt. xxii. 35 (see note there): Luke x. 25; xx. 21; and to embarrass Him, Matt. xii. 38. Their authority as expounders of the law is recognized by our Lord Himself, Matt. xxiii. 1, 2; their adherence to the oral traditionary exposition proved, Matt. xv. 1 ff.; the respect in which they were held by the people shewn, Luke xx. 46; their existence indicated not only in Jerusalem but also in Galilee, Luke v. 17,—and in Rome, Josephus, Antt.

εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ²¹ Ἡκού- ^{c Rom. ix. 12, 26 (from Hos. i. 10). Jonah iii. 7. d = ver. 33. Luke ix. 8, 19. 2 Pet. ii.}
 σατε ὅτι ^e ἐρρήθη τοῖς ^d ἀρχαίοις ^e Οὐ φονεύσεις· ὃς δ' ἂν
 φονεύσῃ, ^f ἔνοχος ἔσται τῇ ^g κρίσει. ²² ἐγὼ δὲ λέγω ὑμῖν,

5. 3 Kings iv. 30. Sir. xxxix. 1. constr. *by*, ch. vi. 1. Luke xxiii. 15. Gen. xxi. 15, but? *to*, Rom. ix. 12, 26. Gal. iii. 16. Rev. vi. 11. ix. 4. ^e Exod. xx. 15 (13). Deut. v. 17. ^f w. dat. of the judging power, here (4 times) only. (ἐν ταῖς ἀραῖς, Demosth. p. 404. 4. Gen. xxvi. 11 Ed-vat. (B def.) Deut. xix. 10. see ch. xxvi. 66 reiff.) ^g = here only.

xviii. 3. 5. They kept schools and auditories for teaching the youth, Luke ii. 46: Acts v. 34, compared with xxii. 3; are called by Josephus πατρῶν ἐξηγηταὶ νόμων, Antt. xvii. 6. 2; σοφισταί, B. J. i. 33. 2. The construction πλείων τῶν γραμματέων καὶ τῶν Φαρισαίων elliptically for πλ. τῆς δικαιοσύνης τ. γρ. κ. τ. φ., is illustrated in Kühner (Gram. ii. § 749) under the name of 'comparatio compendiaria,' by Hom. II. φ. 191, κρείσσων δ' αὖτε Διὸς γενεῇ ποταμοῖο τέτυκται; Pindar, Olymp. i. init., μηδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδᾶσόμεν, &c. Notice, that not only the *hypocrites* among the Scribes and Pharisees are here meant; but the declaration is, "Your righteousness must be of a *higher order* than any yet attained, or conceived, by Scribe or Pharisee."

οὐ μὴ εἰσέλ.] A very usual formula (see ch. vii. 21; xviii. 3; xix. 17, 23, 24: John iii. 5 al.): implying exclusion from the blessings of the Christian state, and from the inheritance of eternal life.

21—48.] *Six examples of the true FULFILMENT of the law by Jesus.* FIRST EXAMPLE. *The law of murder.* (For a very full discussion of the various points of Jewish and Christian law and morality occurring in this part of the sermon, consult throughout Tholuck's elaborate commentary, 3rd edn.)

21. ἡκούσατε] viz. by the reading of the law in the synagogues, and the exposition of the Scribes.

τοῖς ἀρχαίοις] has been rendered, as in E. V., 'by the ancients,' in which case, Moses and his traditional expounders are classed together; or, 'to the ancients,'—which last interpretation seems to me to be certainly the right one. Both constructions are found (see reff.); but every instance of the former is either (as ch. vi. 1) resolvable into the latter, or ambiguous, and none can be produced with ἐρρήθη, whereas *all the latter have this very word*, which is never followed in the N. T. or LXX by any other substantive but that denoting the persons *to whom* the words are spoken. The omission of τοῖς ἀρχαίοις, vv. 27, 31, 38, 43, also favours the rendering *to*, which was the interpretation of the Greek fathers. Chrysostom expands it thus: τί οὖν αὐτός φησιν; ἡκούσατε ὅτι ἐρρήθη

τοῖς ἀρχαίοις Οὐ φονεύσεις· καίτοι ὁ καὶ ἐκεῖνα δὸς αὐτός ἐστιν· ἀλλὰ τῶς ἀπορώπως αὐτὰ τίθησιν. εἴτε γὰρ εἶπεν ὅτι ἡκούσατε ὅτι εἶπον τοῖς ἀρχαίοις, δυσπαραδεκτός ὁ λόγος ἐγίνετο, καὶ πᾶσιν ἂν προσέστη τὸς ἀκούουσιν· εἴτε αὖ πάλιν εἰπὼν ὅτι ἡκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις παρὰ τοῦ πατρός μου, ἐπήγαγεν Ἐγὼ δὲ λέγω, μείζων ἂν ἔδοξεν εἶναι ὁ αὐθιδιασμός, Hom. xvi. 5, p. 210. Meyer (ed. 2) has well observed that ἐρρήθη τοῖς ἀρχαίοις corresponds to λέγω δὲ ὑμῖν, and the ἐγὼ to the understood subject of ἐρρ. He has not, however, apprehended the deeper truth which underlies the omission of the subject of ἐρρ., that it was the *same person* who said both. It will be noticed that our Lord does not here speak against the *abuse* of the law by tradition, but that every instance here given is either from the *law itself*, or such *traditional teaching as was in accordance with it* (e. g. the latter part of this verse is only a formal expansion of the former). The contrasts here are not between the *law misunderstood* and the *law rightly understood*, but between the *law and its ancient exposition*, which in their letter, and as given, were *κενὰ*,—and the *same as spiritualized*, πεπληρωμένα, by Christ: not between *two lawgivers*, Moses and Christ, but between οἱ ἀρχαῖοι and ὑμεῖς; between (the idea is Chrysostom's) the children, by the same husband, of the *bondwoman* and of the *freewoman*. The above remarks comprise a brief answer to the important but somewhat misapprehended question, whether our Lord impugned the Mosaic law itself, or only its inadequate interpretation by the Jewish teachers? See this treated at great length by Tholuck, Bergp. pp. 153—165, edn. 3. There is no inconsistency in the above view with the assertion in ver. 19: the just and holy and true law was necessarily restricted in meaning and degraded in position, until He came, whose office it was to fulfil and glorify it.

κρίσει] viz. the courts in every city, ordered Deut. xvi. 18, and explained by Josephus Antt. iv. 8. 14 to consist of seven men, and to have the power of life and death. But τῇ κρίσει in the next verse (see note) is the court of judgment in the Messial's

h ch. xviii. 31. ὅτι πᾶς ὁ ὁρμιζόμενος τῷ ἀδελφῷ αὐτοῦ [εἰκῇ] ἔνοχος BDEKL
 xii. 7. Luke MSUVF
 xiv. 21. xv. ΔΠΝ 1.
 28. Eph. iv. 33
 26. Rev. xi. ἔσται τῇ κρίσει. ὁ δὲ ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ ῥακά, 1
 18. xii. 17. ἔνοχος ἔσται τῷ συνεδρίῳ. ὁ δὲ ἂν εἴπῃ ῥακά, 23
 3 Kings xi. 9. ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. 23 εἰς
 i = Col. ii. 18 (Rom. xiii. 4.)
 1 Cor. xv. 2. Gal. iii. 4. iv. 11) only. Prov. xxviii. 25 only. εἰκῇ κ. ἀλογίστως, Polyb. i. 52. 2. k = vv.
 19, 31, ch. xii. 32 al. fr. Exod. xxx. 33. I see notes. n ch. xvi. 59 al. Prov. xxii.
 10. 2 Macc. xiv. 5. n = Rom. v. 21. vi. 19. Rev. xiii. 3. o vv. 29, 30, ch. x. 38. xviii. 9. xxiii. 15,
 33. Mark ix. 43, 45, 47. Luke xii. 5. James iii. 6 only †. (see note.) p ch. xviii. 9 || Mk. q constr.,
 ch. xxiv. 15. Luke xvi. 8, 9. xviii. 6. Rom. i. 26 al.

22. om στι Ν². ορμαζόμενος D¹. om εικη ΒΔ²Ν¹ 48. 198 vulg aeth (Just) (Ptol) Orig² Ps-Bas Ps-Ath¹ Niceph [Tert(appy)] Aug(expr, in his Retract. i. 19) Jer³(expr : h. l. says it is not in most of the ancient mss, and pronounces it spurious) Juven² Salv : h. l. ins DLΔ¹Ν^{3b} 1. 33 rel mm lat-a b c f ff¹ g^{1,2} h l syrr syr-cu syr-jer copt goth arm Eus Nyss Chr Cyr Isid Thdor-mops Thl Euthym Iren-int, (once aft ορμζ.) Orig-int¹ Cypr Hil² (once aft ορμζ.) spec Op² Lucif. (I have not ventured wholly to exclude it, the authorities being so divided, and internal evidence being equally indecisive. Griesbach and Meyer hold it to have been expunged from motives of moral rigorism :—De Wette, to have been inserted to soften the apparent rigour of the precept. The latter seems to me the more probable.) ραχα ΔΝ¹(latt).

kingdom. 22.] The sense is : 'There were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and the supreme courts ; and after these is set the γέεννα τοῦ πυρός, the end of the malefactor, whose corpse, thrown out into the valley of Hinnom, was devoured by the worm or the flame. Similarly, in the spiritual kingdom of Christ, shall the sins even of thought and word be brought into judgment and punished, each according to its degree of guilt, but even the least of them before no less a tribunal than the judgment-seat of Christ.' The most important thing to keep in mind is, that there is no distinction of *kind* between these punishments, only of *degree*. In the thing compared, the κρίσις inflicted death by the sword, the συνέδριον death by stoning, and the disgrace of the γέεννα τοῦ πυρός followed as an intensification of the horrors of death ; but the punishment is one and the same—*death*. So also in the subject of the similitude, *all the punishments are spiritual ; all result in eternal death ; but with various degrees* (the nature of which is as yet hidden from us), as the degrees of guilt have been. So that the distinction drawn by the Romanists between *venial* and mortal sins, finds not only no countenance, but direct confutation from this passage. The words here mentioned must not be superstitiously supposed to have any damning power in themselves (see below), but to represent *states of anger and hostility*, for which an awful account hereafter must be given. (On εἰκῇ (see var. readd.) Euthymius remarks : προσθελς δὲ τὸ εἰκῇ, οὐκ ἀνείλε παντάπασι τὴν ὀργήν, ἀλλὰ μόνην τὴν ἄκαιρον ἐξέβαλεν

ἡ γὰρ εὐκαιρος ὠφέλιμος. Grotius : 'Merito εἰκῇ additum. Neque enim iracundus est quisque irasci solet, sed qui οἷς οὐ δεῖ, καὶ ἐφ' οἷς οὐ δεῖ, καὶ μάλλον ἢ δεῖ, ut Aristoteles loquitur.') On the sense, cf. 1 John iii. 15. ῥακά] ἄρη, empty ; a term denoting contempt, and answering to ὧ ἄνθρωπε κενέ, James ii. 20. On the α representing the ' , see Tholuck's note p. 172, edn. 3. μωρέ] Two interpretations have been given of this word. Either it is (1), as usually understood, a Greek word, 'Thou fool,' and used by our Lord Himself of the Scribes and Pharisees, ch. xxiii. 17, 19,—and its equivalent ἀνόητοι of the disciples, Luke xxiv. 25 ; or (2) a Hebrew word, signifying 'rebel,' and the very word for uttering which Moses and Aaron were debarred from entering the land of promise : . . . הִנֵּה אַנְתֶּם מְרִיבִים : 'Hear now, ye rebels.' Num. xx. 10. "Others take the Greek word, according to the Hebrew usage of הָרָא, in the sense of ἄθεος. So Phayorinus : εἰρηται καὶ ἐπὶ τοῦ ἀθέου καὶ ἀπίστου." Thol. p. 174. ἔνοχ. εἰς is perhaps a pregnant construction for ἔνοχος ὥστε βληθῆναι εἰς : but see reff. τ. γέενναν τοῦ π.] To the S.E. of Jerusalem was a deep and fertile valley, called הַגִּיזְרִי, 'the vale of Hinnom,' and rendered Galeenna, Josh. xviii. 16, LXX. In this valley (also called Tophet, Isa. xxx. 33 : Jer. vii. 31) did the idolatrous Jews burn their children to Moloch, and Josiah (2 Kings xxiii. 10) therefore polluted it ; and thenceforward it was the place for the casting out and burning all ὀφθαλμοὶ, and the corpses of criminals ; and therefore its name, ἡ γέεννα τοῦ πυρός, was used to signify the place of everlasting punish-

οὖν ¹προσφέρεις τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον ^{καὶ} ἐκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ²ἔχει τὶ ³κατὰ σοῦ, ²⁴ ⁴ἄφες ἐκεῖ τὸ δῶρόν σου ⁵ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπαγε πρῶτον ⁶διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθων ⁷πρόσφερε τὸ δῶρόν σου. ²⁵ ⁸ἴσθι ⁹εὐνοῶν τῷ ¹⁰ἀντιδίκῳ σου ταχὺ ¹¹ἕως ¹²ὅτου εἴ μετ' αὐτοῦ ¹³ἐν τῇ ὁδῷ· μήποτε σε ¹⁴παρὰδῶ ὁ ¹⁵ἀντίδικος τῷ κριτῇ καὶ ὁ κριτής σε ¹⁶παρὰδῶ τῷ ¹⁷ὑπηρέτῃ, καὶ εἰς ¹⁸φυλακὴν ¹⁹βληθήσῃ.

x here only+. (-νοία, Eph. vi. 7.)
 z = here only. (1 Kings xxx. 4.)
 b = Mark i. 14 reff. c = ch. xxvi. 58 || Mk. d = N. T. passim. Gen. xlii. 17 al.
 y Luke xii. 58. xviii. 3. 1 Pet. v. 8 only. 1 Kings ii. 10. a ch. xv. 32. xx. 17. Luke xxiv. 32. Gen. xlii. 38. xiv. 24. John vii. 32, &c. xviii. 3, &c. Acts v. 22, 26. Prov. xiv. 35. e ch. xviii. 30. Luke xxiii. 19. John iii. 24 al.

24. καταλλαγῆθι D.

προσφέρεις D¹. (offers am lat-a b : offeres D-lat.)25. om εως D¹(ins D-corr¹).

for ει, η M.

rec εν τη οδω bef μετ' αυτου,

with Δ rel vulg lat-f ff₁ k syr sah goth Clem [Carpoc(apud Epiph) Chr-montf]: txt BDLN 1. 33 lat-a b c g_{1,2} h Syr syr-cu copt æth arm Arnob Ambr Op. om 2nd σε παρὰδω BN 1. 13. 124-7¹ lat-k æth arm (Carpoc) Chr₂(xv. 3, p. 188, xx. 4, p. 264) (Hil Arnob). παρὰδωσει (1st) D¹(txt D-corr): (2nd) D. βληθήσῃ (itacism) D¹(Seriv): βληθῆς D-corr: βληθείς L: mittaris latt.

ment. 23 f. οὖν] an inference from the guilt and danger of all bitterness and hostility of mind towards another, declared in the preceding verse. Chrysostom remarks: καθάπερ σοφὸς ἱατρὸς οὐ μόνον τὰ προφυλακτικά τῶν νοσημάτων τίθησιν, ἀλλὰ καὶ τὰ διορθωτικά, οὕτω καὶ αὐτὸς ποιεῖ. τὸ μὲν γὰρ καλῶν καλεῖν μωρόν, προφυλακτικόν ἐστὶ τῆς ἑχθρας· τὸ δὲ κελεύειν καταλλαγῆναι, τῶν μετὰ τὴν ἑχθραν γενομένων νοσημάτων ἀναιρετικόν. Hom. xvi. 10, p. 218. The whole of his comment on this verse is excellent. The δῶρον is any kind of gift—sacrificial or eucharistic.

ἔχει τὶ κατὰ σοῦ is remarkable, as being purposely substituted for the converse. It is not *what complaints we have against others* that we are to consider at such a time, but *what they have against us*; not what ground *we have given* for complaint, but what complaints *they*, as matter of fact, *make* against us. See the other side dealt with, Mark xi. 25.

Tholuck has shewn at length (p. 187, ff.) that the distinction attempted to be set up between διαλλάσσω as implying a *mutual*, and καταλλάσσω, a merely *one-sided* reconciliation, has no foundation in fact. Our διαλλάγηθι is simply *become reconciled—thyself*, without being influenced by the status of the other towards thee. Remove the offence, and make friendly overtures to thy brother. πρῶτον belongs to ὑπαγε, not to διαλλάγηθι, (1) because ὑπ. πρῶτον is opposed to τότε ἔλθων, the *departure* to the *return*, not διαλλάγηθι to πρόσφερε; (2) by the analogy of the usage

of such adverbs with imperatives. Compare ch. vii. 5 and the similar passage, Luke vi. 42: ch. vi. 33; xiii. 30: Mark vii. 27. No conclusion whatever can be drawn from this verse as to the admissibility of the term *altar* as applied to the Lord's Table under the Christian system. The whole language is Jewish, and can only be understood of Jewish rites. The *command*, of course, applies in full force as to reconciliation before the Christian offering of praise and thanksgiving in the Holy Communion; but further nothing can be inferred.

25.] The whole of this verse is the earthly example of a spiritual duty which is understood, and runs parallel with it. The sense may be given: 'As in worldly affairs, it is prudent to make up a matter with an adversary before judgment is passed, which may deliver a man to a hard and rigorous imprisonment, so reconciliation with an offended brother in this life is absolutely necessary before his wrong cry against us to the Great Judge, and we be cast into eternal condemnation.' The ἀντίδικος, in its *abstract personification*, is the *offended law of God*, which will cry against us in that day for *all* wrongs done to others; but in its *concrete representation* it is the *offended brother*, who is to us that law, as long as he has its claim upon us. The ὁδός, in the interpretation, is the way in which all men walk, the ὁδὸς πάσης τῆς γῆς of 3 Kings ii. 2, the ὁδὸς ἣ οὐκ ἐπαναστραφήσομαι of Job xvi. 22. In the civil process, it represents the attempt at arbitration or private arrange-

ver. 33. ch. 26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἡ ἀποδόῃς
xviii. 25, &c. τὸν ἔσχατον ἡ κοδράντην. 27 Ἠκούσατε ὅτι ἐρρήθη ἡ Οὐ
xiii. 21 ἢ. μοιχεύσεις. 28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυ-
Rom. xiii. 7. ναῖκα ἡ πρὸς τὸ ἡ ἐπιθυμῆσαι αὐτὴν ἡδη ἡ ἐμοίχευσεν αὐτὴν
Deut. xxiii. 21. ἡ ἐν τῇ καρδίᾳ αὐτοῦ. 29 εἰ δὲ ὁ ἡ ὀφθαλμός σου ὁ ἡ δεξιὸς
g Mark xiii. 42 only 7. G οφθ...
h ch. xix. 18. LXX. xx. 14. BDEGK
Deut. v. 18. LMSUV
i constr. v. cl. ΓΑΠΗ 1.
vii. 1 al. fr. 33
k w. acc., here only. Exod. xx. 17. Deut. v. 21. Soph. CEd. Tyr. 58. w. gen., Acts xx. 33 al. Exod. Deut. as above.
l constr., here bis only. (see ch. xix. 9 v. r. John viii. 4 rec. Lev. xx. 10.) Jer. v. 9. m ch. xxiv. 33

27. rec aft *err.* ins *τοῖς ἀρχαίοις*, with LMA 33 vulg lat-c ff₁ g_{1,2} h syr-cu syr-with-
ast Eus₄ [Chr] Iren-int Cypr Hil: om BDN rel lat-a b f k Syr copt goth ath arm
Orig Cyr Thl Euthym Hil spec.

28. rec (for 1st *αὐτὴν*) *αὐτῆς* (*grammatical corr.*), with MN^{2a} 1 Just Athen Orig₁
Eus: om N¹ [Clem₁ Orig₃ Chr₂ Isid₁ Tert₃]: txt BD rel Thph-ant Clem Orig Constt
Eus. εαυτου B.

ment before coming into court: see Thol.
p. 192, 3rd edit. So Chrys.: πρὸ μὲν γὰρ
τῆς εἰσόδου σὺ κύριος εἶ τοῦ παντός· ἐὰν
δὲ ἐπιβῇς ἐκεῖνων τῶν προθύρων, οὐδὲ
σφοδρὰ σπουδάζων δυνήσῃ τὰ καθ' ἑαυτὸν
ὡς βούλει διαθεῖναι. Hom. xvi. 10, p.
219.

26.] These words, which in
the earthly example imply future libera-
tion, because an earthly debt can be paid
in most cases, so in the spiritual counter-
part amount to a negation of it, because
the debt can never be discharged. We
have ἕως ἀποδοῖν τὸ ὀφειλόμενον in ch.
xviii. 30, where the payment was clearly
impossible.

ὑπὸ πρέτης = πράκτωρ
in Luke xii. 58, and is the officer of the
court who saw the sentences executed.
If we are called on to assign a meaning to
ὑπὸ πρέτης in the interpretation, it must
represent the chief of those who in ch.
xviii. 34, are hinted at by βασανισταί,
viz. the great enemy, the minister of the
divine wrath.

κοδράντην, *quadran-*
tem, a Latin word (= λεπτόν in || Luke),
the fourth part of an *as*. See note on
Luke, l. c.

27—30.] SECOND EXAMPLE. *The law*
of adultery.

28. πᾶς ὁ βλέπων]
The precise meaning should in this verse
be kept in mind, as the neglect of it may
lead into error. Our Lord is speaking of
the sin of *adultery*, and therefore, how-
ever the saying may undoubtedly apply
by implication to cases where this sin is
out of the question—e. g. to the impure
beholding of an *unmarried* woman with
a view to fornication (it being borne in
mind that spiritually, and before God, all
fornication *is* adultery, inasmuch as the
unmarried person is bound in loyalty and
elasticity to *Him*. See Stier below)—yet
the *direct* assertion in this verse must be
understood as applying to the cases where
this sin is in question. And, again, the
βλέπων πρὸς τὸ ἐπιθ. must not be inter-

preted of the casual evil thought which is
checked by holy watchfulness, but the
gazing *with a view to feed that desire* (for
so πρὸς τό with an inf. must mean). And
again, ἡδη ἐμ. αὐτ. ἐν τῇ κ. αὐτ., whatever
it may undoubtedly *imply* respecting the
guilt incurred in God's sight, does not
directly state any thing; but, plainly un-
derstood, affirms that the man who can
do this—viz. 'gaze with a view to feed
unlawful desire'—has already in his heart
passed the barrier of criminal intention;
made up his mind, stifled his conscience;
in thought, committed the deed. But
perhaps there is justice in Stier's remark,
Reden Jesu, i. 129 (edn. 2), that our Lord
speaks here after the O. T. usage, in which,
both in the seventh commandment and
elsewhere, *adultery* also *includes fornication*;
for marriage is the becoming one
flesh,—and therefore every such union,
except that after the manner and in the
state appointed by God, is a violation and
contempt of that holy ordinance.

29.] An admonition, arising out of the
truth announced in the last verse, to *with-*
stand the first springs and occasions of
evil desire, even by the sacrifice of what is
most useful and dear to us. ταῦτα προσ-
έταξεν οὐ περὶ μελῶν διαλεγόμενος, ἀπαγε-
οὐδαμοῦ γὰρ τῆς σαρκὸς τὰ ἐγκλήματα
εἶναι φησιν, ἀλλὰ πανταχοῦ τῆς γνώμης
τῆς πονηρᾶς ἡ κατηγορία. οὐ γὰρ ὁ ὀφθαλ-
μός ἐστιν ὁ ὄρων, ἀλλ' ὁ νοῦς καὶ ὁ λογισ-
μός. Chrys. Hom. xvii. 3, p. 225: and
to the same effect Euthymius, who adds
ἀλλ' ὀφθαλμὸν μὲν δεξιὸν καλεῖ τὸν δίκην
ὀφθαλμοῦ στεργόμενον δεξιὸν φίλον· χεῖρα
δὲ δεξιὰν τὸν δίκην χερσὶν χρησιμεύοντα
δεξιὸν ὑπὸ πρέτην, καὶ εἰτε ἄνδρες εἰτε
γυναῖκες. λέγει τοίνυν ὅτι ἐὰν οἱ τοιοῦτοι
σκανδαλίζωσι σε πρὸς ἐμπάθειαν, μηδὲ
τούτων φείσῃ· ἀλλ' ἔκκοψον αὐτοὺς τῆς
πρὸς σε σχέσεως, καὶ ῥίψον πόρῳ σου.
Philo Judæus reports that he had heard

ο σκανδαλίζει σε, ἢ ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ. ^α συμ-
 φέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν ^β μελῶν σου ^γ καὶ μὴ
 ὅλον τὸ σῶμά σου ^δ βληθῇ εἰς ^ε γέενναν. ³⁰ καὶ εἰ ἡ δεξιὰ
 σου χεῖρ ο σκανδαλίζει σε, ἢ ἔκκοψον αὐτήν καὶ βάλε ἀπὸ
 σοῦ. ^α συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν ^β μελῶν
 σου ^γ καὶ μὴ ὅλον τὸ σῶμά σου εἰς ^δ γέενναν ^ε ἀπέλθῃ.
³¹ Ἐρρήθη δὲ ὡς ἂν ^ζ ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
 δότω αὐτῇ ^α ἀποστάσιον. ³² ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς
 ὁ ^ζ ἀπολύων τὴν γυναῖκα αὐτοῦ ^β παρεκτός ^γ λόγου

o ch. xvii. 27
 al. fr. t. Sir.
 ix. 5. xlii.
 8. xxv.
 (xxii.) 15
 only. Prov.
 iv. 12 Aq.
 p = ch. xviii.
 9 only. (Acts
 vii. 10 al.)
 τῶν ὀφθαλμῶν
 ἐξαίρεθει-
 σάν, Polyb.
 xii. 7. 5.
 q w. ἵνα, ch.
 xviii. 6.
 John xi. 50.
 xvi. 7.
 w. inf., ch.
 xix. 10 reff.
 r ch. x. 25.
 1 Cor. iv. 3.
 t John xi. 5.
 Luke xii. 5.
 z Mark ix. 43 only.
 x Mark ix. 43 only.
 y Deut. xxiv. 3 (1).
 w ch. i. 19. xix. 3, &c. || Luke xvi. 18 bis f.
 a-ch. xix. 7 || only. Deut. xxiv. 3, 5 (1, 3). Isa. i. 1. Jer. iii. 8 only, but always w.
 b Acts xxvi. 29. 2 Cor. xi. 28 (ch. xix. 9 v. r.) only τ. Deut. i. 36 Aq.
 c = Acts x. 29. πρὸς τίνα λόγον ποιεῖται τοῦτο, Polyb. xl. 6. 5.

s gospr., here (bis) only. Paul, Rom. vi. 13 al. fr. James iii. 5, 6. iv. 1 only. Lev. i. 6 al.

50. Prov. viii. 10. Joel ii. 13.

y ver. 22 reff. w ch. iii. 10. Rom. xi. 22, 24 al. Exod. xxi. 27. Jer. vi. 6.

7. 10. a-ch. xix. 7 || only. Deut. xxiv. 3, 5 (1, 3). Isa. i. 1. Jer. iii. 8 only, but always w.

βιβλίον.

c = Acts x. 29. πρὸς τίνα λόγον ποιεῖται τοῦτο, Polyb. xl. 6. 5.

29. ο δεξιός bef σου D.

βληθῇ L: απελθ eat D lat-a b c g, h syr-cu copt.

30. om ver D (i. e. from γεενναν to γεενναν). for και μη, η Ν¹ (txt Ν²).
 rec (for eis γ. απελθ) βληθῇ eis γ. (from ver 29), with ΓΔ rel latf syr goth a-m
 [Chr]: βληθῇ eis την γ. L: txt BN 1. 33 latt(including Δ-lat) syr-cu copt æth
 (Orig Ambr Aug Lucif).

31. om δε ΚΠΝ¹ (ins Ν²⁻³) Ser's a l m n p ev-H¹ Syr [syr-cu].

rec ins οτι bef

os, with Δ rel: om BDL 1. 13. 33. 124 latt Chr Hil.

32. om οτι D lat-a b g₁ h Aug. rec (for πας ο απολ.) os αν απολυση, with D rel
 lat-a b g₁ h k syr-cu copt (Orig): txt BKLMDPN 1. 33 Ser's u w env-y-z-p-r vulg

ἀπὸ θεσπεσίων ἀνδρῶν an interpretation of
 Deut. xxv. 12, singularly agreeing with
 this verse: εἰκότως οὖν τὴν . . . χεῖρα . . .
 ἀποκόπτειν διείρηται συμβολικῶς, οὐχ ὅπως
 ἀκρωτηριάζεται τὸ σῶμα στερόμενον ἀναγ-
 καιοτάτου μέρους, ἀλλ' ὑπὲρ τοῦ πάντας
 τῆς ψυχῆς ἀθέους τένειν λογισμοῦ. De
 Spec. Legibus ad 6 et 7 decal. cap. § 32,
 vol. ii. p. 329. We may observe here, that
 our Lord grounds His precept of the most
 rigid and decisive *self-denial* on the con-
 siderations of the *truest self-interest*,—
 συμφέρει σοι. See ch. xviii. 8, 9, and
 notes. ἵνα belongs to συμφ. σοι (see
 John xvi. 7); and not (Meyer) to the
 foregoing, making συμφ. γάρ σοι paren-
 thetical.

31, 32.] THIRD EXAMPLE. *The law of
 divorce.* See note on ch. xix. 7—9. Light-
 foot, Hor. Hebr., gives a form of the ἀπο-
 στάσιον, which was a divorcement a *vin-
 culo matrimonii*, and placed the woman
 absolutely in her own power, to marry
 whom she pleased, unless the husband
 inserted a special clause to bar this.
 In Deut. xxiv. 1, the allowable reason
 of divorce is 'some uncleanness.' This
 the disciples of Shammai interpreted
 only of adultery; those of Hillel of any
 thing which amounted to uncleanness in
 the eyes of the husband. 32.] πορ-
 νείας must be taken to mean sin, not only
 before marriage, but after it also, in a

wider sense, as including *μοιχεία* likewise.
 In the similar places, Mark x. 11: Luke
 xvi. 18, this exception does not occur; see
 however our ch. xix. 9. Chrysostom ex-
 plains the connexion of this verse with the
 former to be, ἵνα γὰρ μὴ ἀκούσας Ἐξελε
 τὸν ὀφθαλμόν, νομίσης καὶ περὶ γυναῖκος
 ταῦτα λέγεσθαι, εὐκαιρῶς ἐπήγαγε τὴν
 ἐπιδιόρθωσιν ταύτην, ἐνὶ τρόπῳ μόνῃ συγ-
 χωρῶν ἐκβάλλειν αὐτήν, ἐτέρῳ δὲ οὐδεὶ.
 Hom. xvii. 4, p. 228. The figurative
 senses of *πορνεία* cannot be admissible here,
 as the law is one having reference to a defi-
 nite point in actual life; and this its aim
 and end restricts the meaning to that kind
 of *πορνεία* immediately applicable to the
 case. Otherwise this one strictly guarded
 exception would give indefinite and uni-
 versal latitude.

ποιεῖ αὐτ. μοιχ.]
 'Per alias nuptias, quarum potestatem dat
 divortium.' Bengel. καὶ ὅς ἐάν] How
 far the marriage of the innocent party
 after separation (on account of *πορνεία*)
 is forbidden by this or the similar pas-
 sage ch. xix. 9, is a weighty and difficult
 question. By the Roman Church such
 marriage is *strictly forbidden*, and the
 authority of Augustine much cited, who
 strongly upholds this view, but not with-
 out misgivings later in life. 'Scripsi
 duos libros de conjugis adulteriniis, . . .
 cupiens solvere difficillimam quæstionem.
 Quod utrum enodatissime fecerim nescio;

d ch. xix. 9
bis only.
Jer. ix. 2.
Ezek. xvi. 32.
(-χέειν,
see above [1].)
e Lev. xix. 12
(not LXX).

f here only†. Esdr. i. 48 (46). Wisd. xiv. 28 only. (-κος, 1 Tim. i. 10. -κία, Wisd. xiv. 25.)
25, 26. Job xxii. 27. Sir. xviii. 22. h here only.

g = ch. xviii.

ΒΔΕΚΛ
MSUVT
ΔΠΗ 1.
33

πορνείας ποιεῖ αὐτὴν ¹ μοιχευθῆναι· καὶ ὃς ἐὰν ² ἀπολελυ-
μένην γαμήσῃ, ^d μοιχᾷται. ³³ Πάλιν ἠκούσατε ὅτι ἐρρήθη
τοῖς ἀρχαίοις ^e Οὐκ ^f ἐπιорκήσεις, ^{gh} ἀποδώσεις δὲ τῷ

lat-c ff₁ g₂ l syrr goth æth arm [spec].

rec μοιχασθαι, with L rel Bas Chr₁ :
txt [Griesbach supposes txt to be a corrn, 'ut grammaticorum præceptis, qui μοιχευειν
et μοιχασθαι de maritis, μοιχευεσθαι autem de uxoribus usurpari volunt, satisfaceret,' but
see ref Ezek] BDN 1. 13. 33. 124. 209 Thph-ant Orig₂ Chr₂ L Thdrt. om και to
μοιχεται (μοιχ. to μοιχ. ?) D 64 lat-a b k gr-and-lat-mss-mentd-by-Aug Tert.
for εαν, αν K¹ N² (txt N²) Scr^s i. o απολελυμενην γαμησας B (see ch xix. 9).

33. ἐπιорκήσεις N.

immo vero non me pervenisse ad hujus rei perfectionem sentio.² Retract. ii. 57, vol. i. On the other hand, the Protestant and Greek Churches *allow* such marriage. Certainly it would appear, from the literal meaning of our Lord's words (if ἀπολελ. be taken as perfectly general), that it *should not be allowed*: for if by such divorce the marriage be altogether dissolved, how can the *woman* be said μοιχᾶσθαι by a second marriage? or how will St. Paul's precept (1 Cor. vii. 11) find place, in which he says, ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἡγάμος ἢ τῷ ἀνδρὶ καταλλαγήτω? for stating this as St. Paul does, prefaced by the words οὐκ ἐγώ, ἀλλ' ὁ κύριος, it must be understood, and has been taken, as *referring to this very verse*, or rather (see note in loc.) to ch. xix. 6 ff., and consequently can only suppose *porneia* as the cause. Besides which, the tenor of our Lord's teaching in other places (see above) seems to set before us the state of marriage as absolutely *indissoluble as such*, however he may sanction the expulsion *a mensa et thoro* of an unfaithful wife. Those who defend the other view suppose the ἀπολελυμένην to mean, when *unlawfully* divorced, *not* for πορνεία: and certainly this is not improbable (see below). Wemay well leave a matter in doubt, of which Augustine could write thus: 'In ipsis divinis sententiis ita obscurum est utrum et iste, qui quidem sine dubio adulteram licet dimittere, adulter tamen habeatur si alteram duxerit, ut, quantum existimo, venialiter ibi quisque fallatur.' De Fide atq. Op. c. 19 (35), vol. vi. Meyer gives as a reason for believing ἀπολελ. to refer only to the *unlawfully divorced*: 'ἀπολελ. is not qualified (cf. παρεκτός λόγον πορνείας), because the *punishment of death* was attached to adultery (Levit. xx. 10: Michaelis, Mos. Recht § 260 ff.), and consequently under the law the marrying a woman divorced for adultery could never happen.' Stier says in a note to his 2nd edn.: "We

hold it clear that ἀπολ. can only refer to the woman unlawfully divorced, and then there is no prohibition of the second marriage of one divorced on account of adultery; we see here nothing at all 'obscure,' as Augustine in the passage cited by Alford." (I may remark, that ἀπολελυμένην is most naturally rendered, '*her, when divorced*:' not "*a divorced woman*," as Wordsw. It is a secondary predicate, of which the subject is to be supplied out of αὐτὴν above. Still less of course is it to be rendered "the divorced woman," τὴν ἀπολελυμένην. And thus understood, the saying concerning marriage after divorce applies only, *as far as* this passage is concerned, to *unlawful* divorce, *not* to that after πορνεία.)

33—37.] FOURTH EXAMPLE. *The law of oaths.* 33, 34.] The exact meaning of these verses is to be ascertained by two considerations. (1) That the Jews held all those oaths *not* to be *binding*, in which the *sacred name of God did not directly occur*: as Philo states (De Special. Legg. ad 3, 4, 5 decal. cap. § 1, vol. ii. p. 271), προσλαβέτω τις, εἰ βούλοιο, μὴ μὲν τὸ ἀνωτάτω καὶ πρεσβύτατον εὐδὸς αἴτιον, ἀλλὰ γῆν, ἥλιον, ἀστέρας, οὐρανόν, τὸν σύμπαντα κόσμον. And Lightfoot (Hor. Hebr. ad locum) cites from the Rabbinical books, 'Si quis jurat per cælum, per terram, per solem, etc. . . non est juramentum.' See note, ch. xxiii. 16. It therefore appears that a stress is to be laid on this technical distinction in the quotation made by our Lord; and we must understand as belonging to the quotation, 'but whatever thou shalt swear *not* to the Lord may be transgressed.' (2) Then our Lord passes so far beyond this rule, that He lays down (including in it the understanding that all oaths must be kept *if made*, for that they are all ultimately referable to swearing by God) the rule of the Christian community, which is *not to swear at all*; for that every such means

κυρίῳ τοὺς ^{hi} ὅρκους σου. ³⁴ ἐγὼ δὲ λέγω ὑμῖν μὴ ^k ὁμολογᾶσαι ¹ ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ, ³⁵ μήτε ἐν τῇ γῇ, ὅτι ^m ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ, μήτε ⁿ εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ ^o μεγάλου ^o βασιλέως, ³⁶ μήτε ἐν τῇ κεφαλῇ σου ^k ὁμόση, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ ^p μέλαιναν. ³⁷ * ἔσται δὲ ὁ λόγος ὑμῶν ^q ναὶ ναὶ ^q οὐ οὐ· τὸ δὲ ^r περισσὸν

Heb. vi. 13. εἰς, ver. 35. acc., James v. 12. 11 Cor. v. 1. vi. 7. xv. 29 only †. m Luke xx. 43 (|| v. r.), Acts ii. 35. vii. 49 and Heb. i. 13, from Ps. cix. 1. Heb. x. 13. James ii. 3 only. Isa. lxvii. 1. Ps. xcvi. 5. Lam. ii. 1. always w. ποδῶν (exc. 2 Chron. ix. 18 compl.). n = here only, see 1 Pet. iii. 12 and ref. (k) above. o = here only. Ps. xlvii. 2. Tobit xiii. 15. p = ἔτεν. vi. 5, 12 (2 Cor. iii. 3. 2 John 12. 3 John 13) only. Lev. xiii. 37. Cant. i. 5. v. 11. Zech. vi. 2, 6 only. q 2 Cor. i. 17, 18, 19. James v. 12. r constr., here only = ver. 47. see Eph. iii. 20.

36. μηδε N²(txt N¹⁻³). τριχαν ELN¹(txt N²). rec η μελαιναν bef πνεῖσαι (easier order), with Δ rel syr goth: ποιειν(-ησαι D²⁻⁴) τρ. μι. λ. η μελ. D¹: ποιησ. μελ. I.: ποιησ. μ. τρικα λ. η μελ. I: alii aliter: txt BN 33. 124. 209 latt copt aeth arm Cypri, Augi.

37. * rec ἔστω (from James v. 12, or perhaps the imperatives following), with DLN rel latt goth Just hom-Cl₂ Clem₂ Iren-int Tert Cypri₂: txt B 245 Eus.

of strengthening a man's simple affirmation arises out of the evil in human nature, is rendered requisite by the distrust that sin has induced, and is, therefore, out of the question among the just and true and pure of heart. See James v. 12, and note there, as explanatory why, in both cases, swearing by the name of God is not specified as forbidden. In the words, 'Swear not at all,' our Lord does not so much make a positive enactment by which all swearing is to individuals forbidden, e. g. on solemn occasions, and for the satisfaction of others, (for that would be a mere technical Pharisaism wholly at variance with the spirit of the Gospel, and inconsistent with the example of *God himself*, Heb. vi. 13—17; vii. 21; of the Lord when on earth, whose ἀμὴν ἀμὴν λέγω ὑμῖν was a solemn asseveration, and who at once respected the solemn adjuration of Caiaphas, ch. xxvi. 63, 64; of His Apostles, writing under the guidance of His Spirit, see Gal. i. 20: 2 Cor. i. 23: Rom. i. 9: Phil. i. 8, and especially 1 Cor. xv. 31; of His holy angels, Rev. x. 6,) as declare to us, that the proper state of Christians is, to require no oaths; that when τὸ πονηρὸν is expelled from among them, every ναὶ and οὐ will be as decisive as an oath, every promise as binding as a vow. We observe (a) that these verses imply the unfitness of vows of every kind as rules of Christian action; (β) that the greatest regard ought to be had to the scruples of those, not only sects, but individuals, who object to taking an oath, and every facility given in a Christian state for their ultimate entire abolition.

There is a very full account in Tholuck, Bergpredigt, pp. 258—75, of the history of opinions on this question. 34,

35.] Compare ch. xxiii. 16—22. Archbp. Trench observes (Serm. on Mount, p. 55), 'Men had learned to think that, if only God's name were avoided, there was no irreverence in the frequent oaths by heaven, by the earth, by Jerusalem, by their own heads, and these brought in on the slightest need, or on no need at all; just as now-a-days the same lingering half-respect for the Holy Name will often cause men, who would not be wholly profane, to substitute for that name sounds that nearly resemble, but are not exactly it, or the name, it may be, of some heathen deity.' Observe that the predicates, θρόνος, ὑποπόδιον, πόλις, being placed for emphasis before the copulae, are without articles: it would be ὅτι ἐστὶν ὁ θρόνος, &c. For the allusions see ref. Isa. and Ps.

34.] ὁμν. ἐν is a Hebraism: the classical usage is with κατὰ and a gen., or simply with an acc.; see ref.

36. οὐ δύνασαι μίαν τρ. λ. π. ἡ μ.] Thou hast no control over the appearance of grey hairs on thy head—thy head is not thine own;—thou swearest then by a creature of God, whose destinies and changes are in God's hand; so that every oath is an appeal to God. And, indeed, men generally regard it as such now, even unconsciously.

37. ναὶ ναὶ οὐ οὐ] The similar place, ref. James, admirably illustrates this—ἦτω ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ—let these words only be used, and they in simplicity and unreservedness.

τῶν τούτων ἡ ἐκ τοῦ πονηροῦ ἐστίν. 38 Ἠκούσατε ὅτι ἐρρήθη
 τ' ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.
 39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ'
 ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα σου, στρέψον
 τὴν ἄλλην σιαγόναν σου. G οστις ..
BDEGK
LMSUV
ΓΑΠΣ 1.
33

38. om και D 13 lat-a b c g_{1,2} l Orig-int, Hil.

39. ἀντισταθῆναι N. rec ραπίζει with D rel: txt BN 33. rec (for eis)
 επι, with DN^{3a} rel [Dial Bas.] Eus: txt BN¹ Scr's d r evy-y-π (Clem Orig) [Bas.]
 Chr. (eis is the reading Luke vi. 29 of DN¹, επι of the other mss.) om δεξιαν (as
 in || Luke) D lat-mss-mentd-by-Aug (Dial Ephr Cyp) Hil Op. rec σου bef σιαγόνα,
 with L rel [lat-c g, k] goth: om σου (as || Luke) N 1. 33 Scr's a l m u o² p v evy-y-p
 em lat-a f h Bas Chr Damasc Orig-int Op: txt BD Scr's b latt Eus.

ἐκ τοῦ πονηροῦ] See ref. The gender is ambiguous, as it may constructionally be in the Lord's prayer, ch. vi. 13, but see note there. It is quite immaterial to the sense, in which gender we understand it; for the evil of man's corrupt nature is in Scripture spoken of as the work of ὁ πονηρός, and is itself τὸ πονηρόν. See John viii. 44: 1 John iii. 8.

38—41.] FIFTH EXAMPLE. *The law of retaliation.* 38.] That is, such was the public enactment of the Mosaic law, and, as such, it implied a private spirit of retaliation which should seek such redress; for the example evidently refers to private as well as public retribution. Here again our Lord appears to speak of the true status and perfection of a Christian community,—not to forbid, in those mixed and but half-Christian states, which have ever divided so-called Christendom among them, the infliction of judicial penalties for crime. In fact Scripture speaks, Rom. xiii. 4, of the minister of such infliction as the minister of God. But as before, our Lord shews us the condition to which a Christian community should tend, and to further which every private Christian's own endeavours should be directed. It is quite beside the purpose for the world to say, that these precepts of our Lord are too highly pitched for humanity, and so to find an excuse for violating them. If we were disciples of His in the true sense, these precepts would, in their spirit, as indicative of frames of mind, be strictly observed; and, as far as we are His disciples, we shall attain to such their observance.

Here again, our Lord does not contradict the Mosaic law, but expands and fulfils it, declaring to us that the necessity for it would be altogether removed in the complete state of that kingdom which He came to establish. Against the notion that ὁφθ. ἀντὶ ὁφθ. κ.τ.λ. sanctioned all kinds of private revenge, Augustine re-

marks, 'Quandoquidem et illud antiquum ad reprimendas flammās odiorum, sœvientiumque immoderatos animos refrœnandos, ita præceptum est. Quis enim tantundem facile contentus est reponere vindictæ quantum accepit injuriæ? Nonne videmus homines leviter læsos moliri eadem, sitire sanguinem, vixque invenire in malis inimici unde satientur? Huic igitur immoderatæ et per hoc injustæ ultioni lex justum modum figens, pœnam talionis instituit: hoc est ut qualem quisque intulit injuriam, tale supplicium pendat. Proinde, "Oculum pro oculo, dentem pro dente," non fomes sed limes furoris est; non ut id quod sopitum erat inde accenderetur, sed ne id quod ardebat ultra extenderetur impositus.' Cont. Faust. xix. 25, vol. viii. See 1 Cor. vi. 1—6. The accusatives ὀφθαλμόν, ὀδόντα are perhaps in ref. Exod. governed by δώσει, which immediately precedes them. But it may be noticed, that in ref. Levit., where the construction would require nominatives, we have the saying, as a proverb, in the accusative form. In ref. Deut., the case is exactly as here.

39. μὴ ἀντιστῆναι] Here again, we have our divine Lawgiver legislating, not in the bondage of the letter so as to stultify His disciples, and in many circumstances to turn the salt of the earth into a means of corrupting it,—but in the freedom of the spirit, laying down those great principles which ought to regulate the inner purposes and consequent actions of His followers. Taken slavishly and literally, neither did our Lord Himself conform to this precept (John xviii. 22, 23), nor his Apostles (Acts xxiii. 3). But truly, and in the spirit, our blessed Redeemer obeyed it; 'He gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting' (Isa. l. 6): and his Apostles also, see 1 Cor. iv. 9—13. τῷ πονηρῷ] the evil man; 'him who injures thee.' Or, perhaps, in the

αὐτῷ καὶ τὴν ἄλλην. ⁴⁰ καὶ τῷ θέλοντί σοι ^γκριθῆναι ^γ καὶ τὸν ^zχιτῶνά σου ^aλαβεῖν, ^bἄφες αὐτῷ καὶ τὸ ^zῖμά-
τιον. ⁴¹ καὶ ὅστις σε ^cἀγγαρεύσει ^dμίλιον ἓν, ^eὑπάγε
μετ' αὐτοῦ δύο. ⁴² τῷ ^fαἰτοῦντί σε δός, καὶ τὸν
θέλοντα ἀπὸ σοῦ ^gδανείσασθαι μὴ ^hἀποστραφῆς.

b = & constr., here only. 1 Macc. x. 28, 32.

c ch. xxvii. 32. Mark xv. 21 only +.

only +.

e Luke xii. 58 +.

d here

11. Luke vi. 30. xi. 13.

g Luke vi. 34 bis, 35 only.

f absol. and constr., ch. vi. 8. vii.

Luke vii. 41. -ον, ch. xviii. 27.)

h = 2 Tim. i. 15. Tit. i. 14. Heb. xii. 25. Wisd. xvi.

3. ἀπεστραμμένος ὁ Θ. τὰ ἄγια, Jos. B. J. ii. 19. 6.

40. for τω θελοντι, ο θελων qui voluerit D : τον θελοντα Δ. for αφες, αφησεις
D [Bas.], for αυτω, τουτω N¹(txt N²(?)^{3a}). at end add σου N 33 Scr's q r
env-z-P copt æth arm.

41. for σε, εαν Δ, σε εαν N Scr's w(αν). αγγαρευει D : -ρευση EGKVDN(ενγ.,
sic) 33 [Bas. Chr.]. ins ετι αλλα bef δυο D lat-a b c g Iren-int : et alia duo vulg
lat-h : alia duo am(with forj) lat-ff¹ l syr-cu Iren¹-int [Aug].
42. for σε, σοι N¹(txt N²) ev-y. rec (for dos) διδου (see Luke vi. 30), with L
rel : txt BDN 13. 124 Clem. τω θελοντι D 38 ev-12 latt. om απο σου D
lat-k Clem Cyr Hil spec. δανισασθαι B¹ΔDN¹ : δανισ. L].

indefinite sense, as before, evil, generally, 'when thus directed against thee.' Only, the other possible meaning there, 'the evil one,' is precluded here. ἀντί-
στητε τῷ διαβόλῳ : but not this particular
form of his working (viz. malice directed
against thyself) so as to revenge it on
another.

40, 41.] See note on ver.
39. κριθῆναι imports legal contention
only, and is thus distinguished from the
violence in ver. 39. (Meyer, against Tho-
luck (but not in edn. 3) and De Wette.)
λαβεῖν, i. e. in pledge for a debt : see
Exod. xxii. 26. χιτῶνα, the inner and less
costly garment ; ῖμάτιον, the outer and
more valuable, used also by the poor as a
coverlet by night (Exod. ubi supra). In
Luke vi. 29 the order is inverted, and ap-
pears to be that in which the two garments
would be taken from the body, that verse
referring to abstraction by violence. See
the apostolic comment on this precept,
1 Cor. vi. 7. ἀγγαρεύσει] Herod.
viii. 98, after describing the Persian post-
coursiers, adds, τοῦτο τὸ δράκηνμα τῶν
ἵππων καλέουσι Πέρσαι ἀγγαρήϊον. Æs-
chylus, Agam. 285 (Dindorf), says of the
beacons which brought the intelligence of
the capture of Troy to Mycenæ, φρυκτὶς
δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς
ἔπεμπεν. 'The Jews particularly objected
to the duty of furnishing posts for the
Roman government ; and Demetrius, wish-
ing to conciliate the Jews, promised, among
other things, κελεύω δὲ μὴ δὲ ἀγγαρεύεσθαι
τὰ Ἰουδαίων ὑποζύγια (Jos. Antt. xiii.
2. 3). Hence our Saviour represents this
as a burden ;—and in the same manner
Epictetus says, ἂν δὲ ἀγγαρεία ᾖ καὶ
στρατιώτης ἐπιλάβηται, ἄφες, μὴ ἀντί-

τεινε μὴδὲ γόγγυε.' Dr. Burton. The
ἐπισταθμία, or billeting of the Roman sol-
diers and their horses on the Jews, was
one kind of this ἀγγαρεία. 42.]
The proper understanding of the command
in this verse may be arrived at from con-
sidering the way in which the Lord Him-
self, who declares, 'If ye shall ask any
thing in my name, I will do it' (John
xiv. 14), performs this promise to us. It
would obviously be, not a promise of love,
but a sentence of condemnation to us,
understood in its bare literal sense ; but
our gracious Saviour, knowing what is
good for us, so answers our prayers, that
we never are sent empty away ; not al-
ways, indeed, receiving what we ask,—but
that which in the very disappointment we
are constrained thankfully to confess is
better than our wish. So, in his humble
sphere, should the Christian giver act.
To give every thing to every one—the
sword to the madman, the alms to the
impostor, the criminal request to the
temptress—would be to act as the enemy
of others and ourselves. Ours should be
a higher and deeper charity, flowing from
those inner springs of love, which are
the sources of outward actions sometimes
widely divergent ; whence may arise both
the timely concession, and the timely re-
fusal. As Chrysostom observes on a for-
mer verse, μὴ τοίνυν ἀπλῶς τὰ πράγματα
ἐξετάσωμεν, ἀλλὰ καὶ καιρὸν καὶ αἰτίαν
καὶ γνώμην καὶ προσώπων διαφορὰν, καὶ
ὅσα ἂν αὐτοῖς ἕτερα συμβαῖν, πάντα
μετὰ ἀκριβείας ζητῶμεν οὐδὲ γὰρ ἐστὶν
ἐτέρως ἐφίκεσθαι τῆς ἀληθείας. Hom. xvii.
6, p. 231. δανείσασθαι] Here, to
borrow,—without usury, which was for-

i = here only. (see note and Lev. xix. 18. Deut. xv. 2, 3.)
 k Eph. vi. 18, 19. Col. i. 9. 1 Kings xii. 19. Jer. xlix. 4 Ed-vat. (not AB⁸.)
 l = ver. 10, &c. reff. m ver. 16 reff. n trans., here only. Gen. iii. 18. Isa. lxi. 11. Hom. II. ε. 777. (see Ps. cxxxii. 17.) intr., ch. iv. 16 reff.

43 Ἡκούσατε ὅτι ἐρρήθη Ἀγαπήσεις τὸν ⁱπλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. 44 ἐγὼ δὲ λέγω ὑμῖν, ...σου G. ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ^kπροσεύχεσθε ^kὑπὲρ ..μῶν V. τῶν ¹διωκόντων ὑμᾶς, 45 ὅπως γέννησθε υἱοὶ τοῦ ^mπατρὸς ὑμῶν τοῦ ^mἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ⁿἀνατέλλει Z ουρανοῖς... BDEKL MSUZΓ ΔΠΗ 1. 33

44. rec aft-μῶν ins εὐλογεῖτε τοὺς καταρωμένους υμᾶς (D²: υμῖν D¹) καλῶς ποιεῖτε τοὺς μισούντας υμᾶς, with DL rel (which however have τοὺς μισοῦσιν) lat-e f h syrr goth æth arm: om BN 1. 11. 22. 58. 113. 209 lat-k syr-cu copt Thph-aut Orig₂ Eus Dial Iren-int Tert, Cyr₂ Hil, Ambr Jer Fulg. (The insertion seems to have been made from Luke vi. 27, 28. Meyer and De Wette question this on account of the order of the clauses in Luke being different: but this inversion may easily have taken place by one or other of them being supplied in the margin, and both at last having found their way, irrespective of order, into the text. Their omission, if genuine, would be perfectly unaccountable. I therefore agree with Lachm, Tischdf, and Treg in expunging them here.) The 1st clause is inserted alone (but qu? from Luke) by Athen Clem Eus₁ Thl: the 2nd, alone, by vulg lat-a b ff₁ g₁ l Epiiph Phot Aug Juv Op. rec ins επηρεαζοντων υμᾶς καὶ βεβ διωκοντων (επηρ. being the word answering to διωκ. in Luke vi. 28 was placed here in the margin: then insd in the text, the copula being added), with (D)L rel latt syrr goth arm: om BN 1. 11. 22. 24. 209 em lat-k syr-cu syr-jer copt æth Athen Orig₂ (Orig₂ has it, omg κ. διωκ. υμ. with goth) Dial Iren-int Cyrp Aug Lucif.—om υμᾶς D Eus.

bidden by the law, Exod. xxii. 25: Levit. xxv. 37: Deut. xxiii. 19, 20.

43—48.] SIXTH EXAMPLE. *The law of love and hatred.* 43.] The Jews

called all Gentiles indiscriminately ‘enemies.’ In the Pharisaic interpretation therefore of the maxim (the latter part of which, although a gloss of the Rabbis, is a true representation of the spirit of the law, which was enacted for the Jews as a theocratic people), it would include the ‘odium humani generis’ with which the Jews were so often charged. But our Lord’s ‘fulfilment’ of neighbourly love extends it to all mankind—not only foreign nations, but even those who are actively employed in cursing, reviling, and persecuting us; and the hating of enemies is, in His fulfilment of it, no longer an individual or national aversion, but a coming out and being separate from all that rebel against God.

45. ὅπως γέννησθε] Probably, as Wordsw., the signification “that ye may become” is not to be altogether lost sight of here. But the aor. somewhat modifies it, being literally “that ye may have become;” i.e. “may be.” See similar instances in ch. xviii. 3; xx. 26. υἱοὶ τοῦ π. i.e. in being like Him. Of course there is allusion to our state of viol by covenant and adoption; but the likeness is the point especially here brought out. So μιμηταὶ τοῦ θεοῦ, Eph. v. 1. The more we lift ourselves above the world’s view of the duty and expediency of revenge and exclusive

dealing, into the mind with which the ‘righteous Judge, strong and patient, who is provoked every day,’ yet does good to the unthankful and evil,—the more firmly shall we assure, and the more nobly illustrate, our place as sons in His family, as εἰσελθόντες εἰς τὴν βασιλείαν τῶν οὐρανῶν. Chrysostom beautifully observes, καίτοιγε οὐδαμοῦ τὸ γενόμενον ἴσον, οὐ μόνον διὰ τὴν τῆς εὐεργεσίας ὑπερβολὴν, ἀλλὰ καὶ διὰ τὴν τῆς ἀξίας ὑπεροχὴν. σὺ μὲν γὰρ παρὰ τοῦ ὁμοδούλου καταφρονῇ, ἐκείνος δὲ παρὰ τοῦ δούλου καὶ μυρία εὐεργετηθέντος· καὶ σὺ μὲν ῥήματα χαρίσῃ εὐχόμενος ὑπὲρ αὐτοῦ, αὐτὸς δὲ πράγματα πολὺ μεγάλα καὶ θαυμαστά, τὸν ἥλιον ἀνάπτων καὶ τοὺς ἑτησίους ὕμβρους διδοὺς. ἀλλ’ ὅμως καὶ οὕτω διδῶμι ἴσον εἶναι, ὥς ἀνθρώπων ἐγχωρεῖ εἶναι. μὴ τοίνυν μίσει τὸν ποιοῦντα κακῶς, τοιοῦτων ὄντα σοι πρόξενον ἀγαθῶν, καὶ εἰς τοσαύτην ἄγοντά σε τιμὴν· μὴ καταρῶ τῷ επηρεάζοντι· ἐπεὶ τὸν μὲν πόνον ὑπέστης, τοῦ δὲ καρποῦ ἀπεστερήθης· καὶ τὴν μὲν ζημίαν οἴσεις, τὸν δὲ μισθὸν ἀπολείς· ὑπὲρ ἐσχάτης ἐστὶν ἀνολας, τὸ χαλεπώτερον ὑπομείναντας τὸ ἑλαττον τούτου μὴ φέρειν. Hom. xviii. 4, p. 239.

ὅτι, because, ‘in that:’ gives the particular in which the conformity implied by υἱοὶ consists. τ. ἥλιον ἀνατ.

Meyer quotes a sentiment of Seneca remarkably parallel: “Si deos imitaris, da et ingratiss beneficia: nam et sceleratis sol oritur, et piratis patent maria.”

46.] Ὁ ἀγαπᾶν and φιλεῖν, see Tittmann,

was above (v). ¹ *ὕμῶν ὁ οὐράνιος ὁ τελείος ἐστίν.* VI. ¹ *ᾠδὴ προσέχετε* BDEKL MSUZΓ ΔΠΣ 1. 33
 Luke ii. 13. [δὲ] τὴν ² δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ ³ θαυμάζειν αὐτοὺς. ⁴ εἰ δὲ μήγε, ⁵ μισθὸν οὐκ ἔχετε παρὰ τῷ ⁶ πατρὶ ὑμῶν τῷ ⁷ ἐν τοῖς οὐρανοῖς. ⁸ ὅταν οὖν ποιῆς ⁹ ἐλεημοσύνην, μὴ ¹⁰ σαλπίσῃς
 Acts xxvi. 19 only t. Esdr. vi. 15. 2 Macc. vii. 34 AB (not ed vat.). ix. 10 only. Dan. iv. 23 Theod. x ch. x. 17. Luke xxi. 34. Deut. xii. 23. 2 Chron. xxv. 16. y = ch. v. 20. Acts x. 35. Heb. xi. 33. 1 John ii. 29. Tobit xii. 8 (9. xiv. 11 AB (not N).) z pass., ch. xxiii. 5. Mark vii. 11 only t. (trans. ch. xi. 7.) a constr., ch. xxiii. 5. Luke xxiii. 15. xxiv. 35. b ch. ix. 17 reff. c ch. v. 12 reff. d here 3ce. Luke xi. 41. xii. 33. Acts iii. 2, 3, 10. ix. 36. x. 2, 4, 31. xiv. 17 only. Dan. iv. 24 (27). Tobit xii. 8. Sir. xiii. 3. e 1 Cor. xv. 52. Rev. viii. 6, &c. ix. 1, 13. x. 7. xi. 15 only. Judg. vi. 34. 1 Kings xiii. 3.

124. 225 (Clem₃ Orig₃) Eus [Ath] Chr-1-3 (and Field) Damasc. rec (for οὐρανιος) *εν τοις ουρανοις* (see ver 45), with E² rel lat-b c g, h Syr syr-cu Clem₁ Chr-txt Lucif, *en ouranois* D¹ Chr-8-a: txt B D² (perhaps) E¹ LUZ² Coisl-LXX-marg 1. 13. 33. 124 vulg lat-a f, ff₁ g₂ l syr æth arm Clem₁ Orig₃ [Bas] Ath Damasc Cyp^r.

CHAP. VI. 1. rec om δε, with BD rel latt syr-cu goth arm Hil: ins LZN 1. 33 lat-g₁ syr copt æth Op (probably the om arose from the connexion with ch v. being overlooked, and its being supposed that an entirely new subject commenced here).

rec (for δικαιοσύνην) ἐλεημοσύνην (a mistaken gloss, the general nature of this opening caution not being perceived), with LZ rel lat-f₁ k syr-cu syr copt (appy) goth æth arm Chr: δοσειν (sic) N-corr¹: txt BDN¹⁻² 1 latt Orig-int Hil Jer [Aug] Isid₁. om τοις DN¹ (ins N^{2a}) 1. 33 [Chr-2-mss].

2. ποιησεις N¹ (? there is an erasure after ποιης).

i. 15. Thol. quotes from Plato, Theæt. p. 176, διδ¹ καὶ πειρᾶσθαι χρῆ ἐνθένδε ἐκείσε φεύγειν ὅτι τάχιστα φυγὴ δὲ δμοίωσις θεῶ κατὰ τὸ δυνατόν δμοίωσις δὲ δικαίον καὶ ὅσιον μετὰ φρονήσεως γενέσθαι.

CHAP. VI. 1—18.] *The THIRD DIVISION OF THE SERMON, in which the disciples of Christ are warned against hypocritical display of their good deeds, by the examples of abuses of the duties of almsgiving (ver. 2), praying (ver. 5), and fasting (ver. 16).* 1.] The discourse of our Lord now passes from actions to motives; not that He has not spoken to the heart before, but then it was only by inference, now directly.

δικαιοσύνη] not 'benevolence,' or 'alms,' as *ἡ ἀγαθία* in Rabbinical usage,—for this meaning is never found in the N. T., and in the apocryphal reff. a distinction is made, though the two are coupled closely together. Besides, here we have ἐλεημοσύνη treated of as a distinct head below. It is best then to render δικ., **righteousness**, as in ch. v. 20, as a general term including the three duties afterwards treated of.

The words *πρὸς τὸ θαυθ.* clearly define the course of action objected to:—not the open benevolence of the Christian who lets his light shine that men may glorify God, but the ostentation of him whose object is the praise and glory coming from man. *ἔστι γὰρ καὶ ἔμπροσθεν τῶν ἀνθρώπων ποιοῦντα, μὴ πρὸς τὸ θαυθῆναι ποιεῖν καὶ μὴ ποιοῦντα ἔμπροσθεν πάλιν, πρὸς τὸ θαυθῆναι ποιεῖν.* Chrysostom,

Hom. xix. 1, p. 245.

εἰ δὲ μήγε does not apply to *προσέχετε*, so as to mean, 'if ye do not take heed;' but to *μὴ ποιεῖν*, and means, if ye do. That this is so, is clear from the reff. On the force of the γε, modifying the condition expressed in the εἰ, and concentrating it on the example given, see Klotz ad Devar., p. 527, and ante, p. 308.

2—4.] FIRST EXAMPLE. *Almsgiving.*

2. *μὴ σαλπίσῃς*] A proverbial expression, not implying any such custom of the hypocrites of that day, but the habit of self-laudation, and display of good works in general. *οὐχ ὅτι σάλπιγγας εἶχον ἐκεῖνοι, ἀλλὰ τὴν πολλὴν αὐτῶν ἐπιδείξει βούλεται μανίαν τῇ λέξει τῆς μεταφορᾶς ταύτης, κωμῶδων ταύτη καὶ ἐκπομπέων αὐτοῦς.* Chrys. Hom. xix. 1, p. 245. Meyer remarks that the word *σαλπίσις* is *tuba canas*, not *tuba cani cures*, and must therefore refer to what the person *himself* does: but all verbs of action may surely refer to action *per alterum*, so that this does not decide the point. Many Commentators, among whom are Calvin and Bengel, think that the words are to be taken literally; and Euthym. mentions this view: *φασὶ δὲ τινες ὅτι ὑποκριταὶ τότε διὰ σάλπιγγος συνεκάλουν τοὺς δεομένους.* But Lightfoot says, "Non inveni, quæviserim licet multum serioque, vel minimum tubæ vestigium in præstandis elemosynis." See his note, containing an account of the practices of the Jews in giving alms;—and many illustrative passages in Tholuck;

ἐμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. ἁμὴν λέγω ὑμῖν ἀπέχουσιν τὸν μισθὸν αὐτῶν. ³ σου δὲ ποιούντος ἡλεημοσύνην μὴ γνώτω ἡ ἁριστερί σου τί ποιεῖ ἡ δεξιὰ σου, ὅπως ἡ σου ἡ ἡλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. ⁵ καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥγωνίαις τῶν πλατειῶν ἐστῶτες

X σου...
BDEKL
MSUXZ
ΓΑΠΠΝ 1.
33

ch. xliii. 14,
4c. Mt.
Mk. (vii. 6
only) L. only.
Job xxiv.
30. xxxv.
13 only.
(-σις, Gal.
ii. 13.
-ινεσθαι,
Luke xx.
20.) in its
classical
sense, Aris-
toph. Vesp.
1279. Xen.
Mem. ii. 2. 9.
L. Luke xiv. 21.
Acts ix. 11.
xii. 10 only.
Isa. xv. 3.
Tobit xiii.

18 AB(not N). Sir. ix. 7 only. h = John viii. 54. Rev. xviii. 7. Lam. i. 8. see Heb. v. 5.
i ch. v. 18 reff. j = Luke vi. 24. Phil. iv. 18. Gen. xliii. 23. ἀπέχετε, ἔφη, τὴν ἀποκρισιν, Ἀέθ.
p. 34, 35. k imperat. aor., ch. xxiv. 18. Deut. xxxiii. 6 al. l in X. T. always v.
δξ., Luke xxliii. 33 reff. m Rom. ii. 29. Ps. cxxviii. 15 Symm. n = 2 Tim. iv.
8. Isa. lxxv. 7. see ch. xl. 27. o = ch. xliii. 6. Luke xx. 46. Isa. lvi. 10. p ch. xli.
42 ||, Acts iv. 11, & 1 Pet. ii. 7 (from Ps. cxvii. 22), Acts xxvi. 26. Rev. vii. 1. xx. 8 only. Prov. vii.
12 al. q Luke xiv. 21 reff. Prov. vii. 12.

αμην is repeated by N¹(N^{3a} disapproving the second).

aft υμιν ins οτι Z 6. 122.

299 Scr's q evv-44-7. 50-P lat-h coptt.

4. η ελ. σου η D: η σου ελ. η Δ (but om η) N¹ 33: txt B[sic, not as Vere] LZN² rel 1 lat-a b c Cypr. ree (aft κρυπτω) ins αυτος, with D rel lat-h syrr: om BKLUN 1. 13. 33. 124. 209 Scr's a s u v evv-P-z latt syr-cu copt goth æth arm (Constt) Orig Chr Thl Cypr. ree at end ins εν τω φανερω, with L rel lat-a b c f g i h syrr goth æth arm Constt Chr Op (see below ver 6): om BDZN 1. 33. 209 vulg lat-ff i k syr-cu copt Orig (but perhaps refers to ver. 6) Euthym Cypr Jer Aug (in Græcis non invenimus) Chrom. (Π?)

5. rec προσευχη and εση (to suit the singulars bef and aft), with DLX rel syrr syr-cu: txt BZN^{3a} 1. 118 latt (and Δ-lat) syr-ing coptt goth æth arm-mss Orig Chr Ambr Aug (N¹ appears to have written προσευχησθε εσεσθε, and to have altered this to προσευχη ουκ εσεσθε). rec ωσπερ (common alteration to more usual word), with L rel Orig: txt BDZN 33. aft φιλουσιν ins στηναι, and (for προσευχεσθαι)

among which may be mentioned Cic. ad diversos xvi. 21, 'te buccinatorum fore exstimationis meæ.'

For the classical senses of ὑποκριτής, see Lexx. The N.T. sense, connected with that of "actor," is unknown to classic Greek, and first found in the LXX. See reff. ἔμπρ. σου]

According to the way in which the former verse is taken, these words are variously understood to apply to the trumpet being held up before the mouth in blowing (as Meyer), or to another person going before (Thol., al.). συναγωγαῖς can hardly bear any sense but *synagogues*, see ver. 5: and if so, the literal meaning of *σαλπίσῃς* cannot well be maintained. The *synagogues*, as afterwards the Christian churches, were the regular places for the collection of alms: see Tholuck and Vitranga de Synag. vet. iii. 1. 13.

ἀπέχουσιν] have in full,—exhaust: not have their due reward: see reff. Plutarch in Solon (Wetst.) says, that he who marries for pleasure, and not for children, τὸν μισθὸν ἀπέχει. 3.] σου, emphatic: see ch. v. 48. μὴ γνώτω] Another popular saying, not to be pressed so as to require a literal interpretation of it in the

act of almsgiving, as De Wette and others have done, but implying simplicity, both of intention and act. Equally out of place are all attempts to explain the right and left hand symbolically, as was once the practice. The sound sense of Chrysostom preserves the right interpretation, where even Augustine strays into symbolism: πάλιν ἐνταῦθα οὐ χεῖρας αἰνίττεται, ἀλλ' ὑπερβολικῶς αὐτὸ τέθεικεν. εἰ γὰρ οἶόν τέ ἐστι, φησί, σεαυτὸν ἀγροῦσαι, περισπούδαστον ἔστω σοι τοῦτο, κὰν αὐτὰς δυνατὸν ᾖ τὰς διακονουμένας χεῖρας λαθεῖν. Hom. xix. 2, p. 246. 4. ὁ βλ.

ἐν τῷ κρυπτῷ] Not to be rendered as if it were τὰ (or σε) ἐν τῷ κρ., or εἰς τὸ κρυπτόν, but as the Eng. Vers., *seeth in secret*: as we say, *in the dark*; ἐν introducing the element, or sphere, in which.

5—15.] SECOND EXAMPLE. Prayer.

5. φιλοῦσιν] not so well *solent*, as *amant*: they take pleasure, or love: see reff. and Winer, § 54. 4. The meaning *solere* for *φιλεῖν* is undoubtedly found: see Tholuck here. ἐστῶτες] No stress must be laid on this word as implying ostentation; for it was the ordinary posture of prayer. See 1 Sam. i. 26.

r see ch. xxiii.
 s ch. xxiv. 26.
 Luke xii. 3,
 24 only. Isa.
 xxvi. 20.
 t here only +
 u ch. v. 47 reff.
 v constr., Luke
 xiii. 2, 4.
 John v. 45.
 James iv. 5
 al.
 w constr.,
 1 Cor. iv. 4.
 viii. 11.
 x here only.
 Prov. x. 19 only.

προσεύχεσθαι, ὅπως ¹ φανώσιν τοῖς ἀνθρώποις. ² ἄμην
 λέγω ὑμῖν, ἀπέχουσιν τὸν ³ μισθὸν αὐτῶν. ⁶ σὺ δὲ ὅταν
 προσεύχη, εἰσελθε εἰς τὸ ⁸ ταμεῖόν σου καὶ κλείσας τὴν
 θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ ^m κρυπτῷ. ^{G τω}
 καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ ^m κρυπτῷ, ⁿ ἀποδώσει ^{πατρι...}
 σοι. ⁷ προσευχόμενοι δὲ μὴ ¹ βατταλογίσῃτε ὥσπερ οἱ ^{BDEGK}
^u ἐθνικοί. ^v δοκοῦσιν γὰρ ὅτι ^w ἐν τῇ ^x πολυλογίᾳ αὐτῶν ^{IMSUX}
^{ZΓΔΠΣ}
^{1. 33}

καὶ προσευχόμενοι D lat-a b c h: txt BZN rel vulg lat-f ff₁ syr goth æth arm Orig.
 rec aft σπας ins an, with E rel: om BDKLZΠ'N 1. 13. 33. 124 Scr's p u v w¹ ev-y
 sah Orig₂ Chr. rec aft υμιν ins σι, with L rel lat-f Orig₁ [Bas]: om BD X(appy)
 ZN 1. 13. 33. 124 latt æth arm Orig₁ [Bas] Chr lat-if.

6. προσευχέσθαι (but s erased) N¹. om τω bef εν D 1. 13. 124. 232 latt arm.
 rec at end ins εν τω φανερω, with L rel lat-a b c f h syrr goth æth arm Euthym: om
 BDZN 1. 209 Scr's u vulg lat-f ff₁ g₂ k syr-cu syr-jer¹ coptt Orig₂ hom-Cl Eus₂ Hil
 Ambr Jer Aug.

7. (Βατταλογ. so B^N: βαττατολογησεται (i. e. -ε) D¹, βατταλ- D⁴.) for ἐθνικοί,
 υποκρίται B syr-cu (and, apparently, no other ms).

1 Kings viii. 22 is perhaps hardly a case in point, 2 Chron. vi. 13 being a more specific statement. The command in Mark (xi. 25) runs, ὅταν στήκετε προσευχόμενοι . . . See also Luke xviii. 11, 13. Indeed, of the two positions of prayer, considering the place, kneeling would have been the more singular and savouring of ostentation. The *synagogues* were *places of prayer*; so that, as Theophyl. (Thol.), οὐ βλέπτει ὁ τόπος, ἀλλὰ ὁ τρόπος καὶ ὁ σκοπός.

6. εἰσελθε κ.τ.λ.] Both Chrysostom and Augustine caution us against taking this merely literally. τί οὖν; ἐν ἐκκλησίᾳ, φησὶν, οὐ δεῖ προσεύχεσθαι; καὶ σφόδρα μὲν, ἀλλὰ μετὰ γνώμης τοιαύτης. πανταχοῦ γὰρ ὁ θεὸς τὸν σκοποῦν ζητεῖ τῶν γιγνομένων. ἐπεὶ κὰν εἰς τὸ ταμεῖον εἰσέλθῃς, καὶ ἀποκλείσας, πρὸς ἐπίδειξιν αὐτοῦ ἐργάσῃ, οὐδέν σοι τῶν θυρῶν ὄφελος. ὅρα γοῦν καὶ ἐνταῦθα πῶς ἀκριβῆ τὸν διορισμὸν τέθεικεν εἰπὼν “ὅπως φανῶσι τοῖς ἀνθρώποις.” ὥστε κὰν τὰς θύρας ἀποκλείσῃς, τοῦτο πρὸ τῆς τῶν θυρῶν ἀποκλείσεως κατορθῶσαι σε βούλεται, καὶ τὰς τῆς διανοίας ἀποκλείειν θύρας. Hom. xix. 3, p. 247. ‘Parum est intrare in cubicula, si ostium pateat importunis, per quod ostium ea quæ foris sunt improbe se immergunt, et interiora nostra appetunt.’ De Serm. Dom. I. ii. c. 3 (11), vol. iii. Cf. Ps. iv. 4.

7. βατταλογίσῃτε] a word probably without any further derivation than an imitation of the sounds uttered by stammerers, who repeat their words often without meaning (κατὰ μίμησιν τῆς φωνῆς, Hesych.). Suidas, Eustath., and others, supposed it derived from a certain stammering Battus, Herod.

iv. 155. But the name of this Battus seems to have been given from the *circumstance*; παῖς ἰσχνόφωνος καὶ τραυλός, τῷ οὐνομα ἐτέθη Βάττος. We have βατταρίζω and its derivatives with the same signification; and Æschines called Demosthenes βάταλος (περὶ στ. p. 288. 17 Bekker). Hence the sense has generally been held to be, ‘do not make unmeaning repetitions.’ But most of the Fathers (see the passages in Thol., and in Suicer sub voce) understand by βαττ., the praying περὶ τὰ ἀνωφελῆ τε καὶ μάταια (so Greg. Nyss.), or λέγειν τὰ διεφθαρμένα ἔργα, ἢ λόγους, ἢ νοήματα ταπεινὰ τυγχάνοντα (Orig.), or ὅταν τὰ μὴ προσήκοντα αἰτῶμεν παρὰ τῷ θεῷ δυναστείας κ. ὁδῶς; &c. Taking the word in its largest meaning, that of *saying things irrelevant and senseless*, it may well include all these.

ἐθνικοί] ‘Prece qua fatigant virgines sanctæ minus audientem carmina Vestam?’ Hor. Od. i. 2. 26. ‘Nisi illos (Deos) tuo ex ingenio judicas, Ut nil credas intelligere nisi idem dictum est centies.’ Ter. Heaut. v. 1. What is forbidden in this verse is not *much* praying, for our Lord Himself passed whole nights in prayer: not praying in the same words, for this He did in the very intensity of His agony at Gethsemane; but the making number and length a *point of observance*, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it is of such a length, has been such a number of times repeated. The repetitions of Paternosters and Ave Marias in the Romish Church, as *practised* by them, are in *direct violation* of this precept; the number of repetitions being pre-

ὑ εἰσακουσθήσονται. ⁸ μὴ οὖν ² ὁμοιωθῆτε αὐτοῖς· οἶδεν ⁷ γὰρ ὁ πατήρ ὑμῶν ὃν ³ χρεῖαν ^a ἔχετε ^b πρὸ τοῦ ὑμᾶς ^c αἰτῆσαι αὐτόν. ⁹ οὕτως οὖν προσεύχεσθε ὑμεῖς· ^d Πάτερ

26, xiii, 24 al. Isa. xl. 18, 25. a ch. ix. 12 ||. xxi. 3. 1 Cor. xii. 21 bis al. 2 Macc. ii. 15. b constr., Luke ii. 21. xxii. 15. John i. 49. Gal. ii. 12 al. Gen. xiii. 10. c absol. and constr., ch. v. 42 reff. d ch. v. 16 reff.

8. aft γαρ ins ο θεος B R (but erased) sah.
lat-h. (D-lat def vv 8—20.)

for αιτησαι αυτον, ανοιξε το στομα D

scribed, and the efficacy of the performance made to depend on it. But the repetition of the Lord's Prayer in the Liturgy of the Church of England is not a violation of it, nor that of the Kyrie Eleison, because it is not the number of these which is the object, but each has its appropriate place and reason in that which is pre-eminently a reasonable service. Our

Lord was also denouncing a Jewish error. Lightfoot quotes from the Rabbinical writings, 'Omnis qui multiplicat orationem, auditur.' Hor. Hebr. in loc. Augustine puts admirably the distinction between much *praying* and much *speaking*: 'Absit ab oratione multa locutio; sed non desit multa precatio, si fervens perseverat intentio. Nam multum loqui, est in orando rem necessariam superfluis agere verbis; multum autem precari, est ad eum quem precamur diuturna et pia cordis excitatione pulsare. Nam plerumque hoc negotium plus genitibus quam sermonibus agitur; plus fletu, quam affatu.' Ep. cxxx. 10 (20), vol. ii. And Chrysostom, in one of his finest strains of eloquence, comments on this verse: μὴ τὸίνυν τῷ σχήματι τοῦ σώματος, μηδὲ τῇ κραυγῇ τῆς φωνῆς, ἀλλὰ τῇ προθυμίᾳ τῆς γνώμης τὰς εὐχὰς ποιῶμεθα· μηδὲ μετὰ ψόφου καὶ ἡχῆς καὶ πρὸς ἐπίδειξιν, ὥς καὶ τοὺς πλησίον ἐκκρούειν, ἀλλὰ μετὰ ἐπιεικίας πάσης καὶ τῆς κατὰ διάνοιαν συντριβῆς καὶ δακρύων τῶν ἔνδοθεν. Hom. xix. 3, p. 248. Those who have the opportunity should by all means read the whole passage, which is too long for insertion in a note.

8. οἶδεν γάρ] εἰ οἶδε, φησὶν, ὃν χρεῖαν ἔχομεν, τίνας ἔνεκεν εὐχέσθαι δεῖ; οὐχ ἵνα διδάξῃς, ἀλλ' ἵνα ἐπικαμύψῃς· ἵνα οικειωθῇς τῇ συνεχείᾳ τῆς ἐντεύξεως, ἵνα ταπεινωθῇς, ἵνα ἀναμνησθῇς τῶν ἀμαρτημάτων τῶν σῶν. Chrys. Hom. xix. 4, p. 249. 'Ipsa orationis intentio cor nostrum serenat et purgat, capaciusque efficit ad accipienda divina munera, quæ spiritualiter nobis infunduntur.' August. de Serm. Dom. ii. 3 (14). 9—13.]

THE LORD'S PRAYER. 9.] There is very slender proof of what is often asserted, that our Lord took nearly the whole of this prayer from existing Jewish

formulae. Not that such a view of the matter would contain in it any thing irreverent or objectionable; for if pious Jews had framed such petitions, our Lord, who came πληρῶσαι every thing that was good under the Old Covenant, might in a higher sense and spiritual meaning, have recommended the same forms to His disciples. But such does not appear to have been the fact. Lightfoot produces only the most general common-place parallels for the petitions, from the Rabbinical books.

With regard to the prayer itself we may remark, 1. The whole passage, vv. 7—15, is digressive from the subject of the first part of this chapter, which is the discouragement of the performance of religious duties to be seen of men, and is resumed at ver. 16. Neander (Leben Jesu, p. 349, note) therefore supposes that this passage has found its way in here as a sort of accompaniment to the preceding verses, but is in reality the answer of our Lord to the request in Luke xi. 1, more fully detailed than by that Evangelist. But to this I cannot assent, believing our Lord's discourses as given by this Evangelist to be no collections of scattered sayings, but veritable reports of continuous utterances. That the request related in Luke should afterwards have been made, and similarly answered, is by no means improbable. (That he should have thus related it *with this Gospel before him*, is more than improbable.) 2. It has been questioned whether the prayer was regarded in the very earliest times as a set form delivered for liturgical use by our Lord. The variations in Luke have been regarded as fatal to the supposition of its being used liturgically at the time when these Gospels were written. But see notes on Luke xi. 1. It must be confessed, that we find very few traces of such use in early times. Thol. remarks, "It does not occur in the Acts, nor in any writers before the third century. In Justin Mart. we find, that the προσετός prays 'according to his power' (Apol. i. 67, p. 83, ὁ πρ. εὐχὰς ὁμοίως κ. εὐχαριστίας ὁση δύναμις αὐτῷ ἀναπέμπτει) Cyprian and Tert. make the first mention of the

^c = 1 Pet. iii.
15. Exod.
xx. 8. Isa.
xxix. 23.
Sir. xxiii. 4.

f ch. xxvi. 42 || L. Acts xxi. 14 only.

ἡμῶν ὁ ^d ἐν τοῖς οὐρανοῖς, ^e ἁγιασθήτω τὸ ὄνομά σου, BDEGK
10 ἐλθέτω ἡ βασιλεία σου, ^f γενηθήτω τὸ ^f θέλημά σου ^g ὡς LMSUX
ZΓΔΠΗ 1. 33

g Acts vii. 51. ὡς ἔδοξεν αὐτοῖς, καὶ ἐποιοῦν, Thucyd. viii. 1.

10. εἰλατω DE²GΔN: txt BZ rel.

om ως D¹(ins D-corr¹) lat-a b c Tert Aug¹.

prayer as an 'oratio legitima et ordinaria.'"
An allusion to it has been supposed to
exist in 2 Tim. iv. 18, where see note.

3. The view of some that our Lord gave
this, selecting it out of forms known and
in use, as a prayer *ad interim*, till the
effusion of the Spirit of prayer, is inad-
missible, as we have no traces of any such
temporary purpose in our Saviour's dis-
courses, and to suppose any such would
amount to nothing less than to set them
entirely aside. On the contrary, one work
of the Holy Spirit on the disciples was, to
bring to their mind all things whatsoever
He had said unto them, the depth of such
sayings only then first being revealed to
them by Him who *took of the things of*
Christ and shewed them to them. John
xiv. 26.

οὕτως] παραδίδωσι τύπον
εὐχῆς, οὐχ ἵνα ταύτην μόνην τὴν εὐχὴν
εὐχόμεθα, ἀλλ' ἵνα ταύτην ἔχοντες πη-
γὴν εὐχῆς ἐκ ταύτης ἀρυόμεθα τὰς ἐν-
νοίας τῶν εὐχῶν. Euthym. Considering
that other manners of praying have been
spoken of above, the *βατταλογία* and the
πολυλογία, the οὕτως, especially in its pre-
sent position of primary emphasis, cannot
well be otherwise understood than thus,
i. e. 'in these words,' as a specimen of the
Christian's prayer (the *ὑμεῖς* holds the
second place in emphasis), no less than
its *pattern*. This, which would be the in-
ference from the context here, is decided
for us by Luke xi. 2, ὅταν προσεύχησθε,
λέγετε.

Πάτερ ἡμῶν] This was a
form of address almost unknown to the Old
Covenant: now and then hinted at, as re-
minding the children of their rebellion (Isa.
i. 2: Mal. i. 6), or mentioned as a last
resource of the orphan and desolate crea-
ture (Isa. lxiii. 16); but never brought out
in its fulness, as indeed it could not be,
till He was come by whom we have re-
ceived the adoption of sons.

'Oratio
fraterna est: non dicit, Pater meus, tan-
quam pro se tantum orans, sed Pater
noster, omnes videlicet una oratione com-
plectens, qui se in Christo fratres esse
cognoscunt.' Aug. Sermon. lxiv. 4 App. vol. v.
pt. ii. ἀπὸ δὲ τούτου καὶ ἔχθραν ἀναίρει, καὶ
ἀπόνειαν καταστέλλει, καὶ βασκανίαν ἐκ-
βάλλει, καὶ τὴν μητέρα τῶν ἀγαθῶν ἀπάν-
των ἀγάπην εἰσάγει, καὶ τὴν ἀναμαλίας
τῶν ἀνθρωπίνων ἐξορίζει πραγματῶν, καὶ
πολλὴν δέκνυσι τῷ βασιλεῖ πρὸς τὸν πτω-
χὸν τὴν ὁμοτιμίαν, εἴ γε ἐν τοῖς μεγίστοις

καὶ ἀναγκαιοτάτοις κοινωνοῦμεν ἅπαντες.
Chrysost. Hom. xix. 4, p. 250.

ὁ ἐν τοῖς οὐρανοῖς] These opening words
of the Lord's Prayer set clearly before us
the status of the Christian, as believing in,
depending upon, praying to, a real *objec-*
tive personal GOD, lifted above himself;
to approach whom he must lift up his
heart, as the eye is lifted up from earth to
heaven. This strikes at the root of all
pantheistic error, which regards the spirit
of man as identical with the Spirit of God,
—and at the root of all *Deism*; testifying
as it does our relation to and covenant de-
pendence on our Heavenly Father.
The *local heavens* are no further to be
thought of here, than as Scripture, by a
parallelism of things natural and spiritual
deeply implanted in our race (compare Aris-
totle, περὶ οὐρ. i. 3, πάντες γὰρ ἄνθρωποι
περὶ θεῶν ἔχουσιν ὑπόληψιν, καὶ πάντες
τὴν ἀνωτάτω τῷ θεῷ τόπον ἀποδίδασιν καὶ
βάρβαροι καὶ Ἕλληνες ὅσοι περ εἶναι νομι-
ζοῦσι θεούς, δηλονότι ὡς τῷ ἀθανάτῳ τὸ
ἀθάνατον συνηρτημένον), universally speaks
of *heaven* and *heavenly*, as applying to
the habitation and perfections of the High
and Holy One who inhabiteth Eternity.

ἁγιασθήτω τὸ ὄνομά σου] De
Wette observes: 'God's Name is not
merely His appellation, which we speak
with the mouth, but also and principally
the idea which we attach to it,—His
Being, as far as it is confessed, revealed,
or known.' The 'Name of God' in Scrip-
ture is used to signify that revelation
of Himself which He has made to men,
which is all that we know of Him (ὄνομα
τοῖνυν ἐστὶ κεφαλαιώδης προσηγορία τῆς
ἰδίας ποιότητος τοῦ ὀνομαζομένου παρα-
στατική. Orig. (Thol.): into the depths
of His Being, as it is, no human soul can
penetrate. See John xvii. 6: Rom. ix. 17.
ἁγιάζω here is in the sense of *keep holy*,
sanctify in our hearts, as in ref. 1 Pet.
τὰ σερὰφὶμ δοξάζοντα οὕτως ἔλεγον Ἅγιος
ἅγιος ἅγιος, ὥστε τὸ ἁγιασθήτω τοῦτο ἐστὶ
δοξασθήτω. Chrys. Hom. xix. 4, p. 250.

10. ἐλθέτω ἡ βασιλεία σου] 'Ut in nobis
veniat, optamus; ut in illo inveniamur, op-
tamus.' Aug. Sermon. lvi. c. 4 (5), vol. v. pt. i.
Thy kingdom here is the fulness of the
accomplishment of the kingdom of God, so
often spoken of in prophetic Scripture;
and by implication, all that process of
events which lead to that accomplishment.

ἐν οὐρανῷ * καὶ ἐπὶ γῆς· ¹¹ τὸν ἄρτον ἡμῶν τὸν ^h ἐπιού- ^h Luke xi. 3
only +, and
no icheere
else. (see note.)

rec ins της bef γης, with D rel Scr's mss Orig₁ Eus Const₂ [Max-conf]: om BZAN 1 Clem Orig₄ Chr-3-s.

Meyer, in objecting to all ecclesiastical and spiritual meanings of 'Thy kingdom,' forgets that the one for which he contends exclusively, *the Messianic kingdom*, does in fact include or imply them all.

γενηθήτω τὸ θ. σου] i. e. not, 'may our will be absorbed into thy will;' but may it be conformed to and subordinated to thine. The literal rendering is, **Let thy will be done, as in heaven, (so) also on earth.**

These last words, *ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς*, may be regarded as applying to the whole of the three preceding petitions, as punctuated in the text. A slight objection may perhaps be found in the circumstance, that the kingdom of God cannot be said to have *come* in heaven, seeing that it has always been fully established there, and thus the accuracy of correspondence in the particulars will be marred. It is true, this may be escaped by understanding, *May thy kingdom come on earth*, so as to be as fully established, as it is already in heaven. So that I conceive we are at liberty to take the prayer either way. 11.

τὸν ἄρτ. κ.τ.λ.] ἡμῶν—as 'created for us,' 'provided for our use by Thee:' τὸν δι' ἡμᾶς γενόμενον, Euthym. The word ἐπιούσιον has been very variously explained. Origen says of it, *πρῶτον δὲ τούτ' ἰστέον, ὅτι ἡ λέξις ἡ ἐπιούσιος παρ' οὐδενὶ τῶν Ἑλλήνων οὔτε τῶν σοφῶν ὀνόμασται, οὔτε ἐν τῇ τῶν ἰδιωτῶν συνθηῇ τέτριπται, ἀλλ' ἔοικε πεπλάσθαι ὑπὸ τῶν εὐαγγελιστῶν*. The derivations and meanings given may be thus classified (after Tholuck). I. ἐπί, εἶναι: and that, either (1) from the *participle*, as *παρουσία*, *μετουσία*, *περιουσία*, or (2) from the *subst.* οὐσία. Against *both*, an objection is brought that thus it would be *ἐπώνυμ*, not ἐπιούσ.; but this is not decisive; we have *ἐποπτος*, and *ἐπιπτος*, *ἐπιανδάνω*, *ἐπίουρα*, &c. Against (2) it is alleged that adjectives from substantives in -a and -ia end in -aios or -ώδης, —*ἀραῖος*, *ἀγοραῖος*, *βίαιος*, and from οὐσία not οὐσιος but οὐσιώδης: *συνουσιος*, *περιουσιος*, not being from οὐσία but from the fem. particip. But this is not always so: we have *πολυγώνιος* from *γωνία*, *ὑπεξούσιος* from *ἐξουσία*, and *ἐνούσιος* and *ἐξούσιος* from οὐσία:—while *περιούσιος* itself is derived by some from οὐσία. II. ἐπί, εἶναι: and that, either (1) from the fem. part. ἡ ἐπιούσα,

understanding *ἡμέρα*, or (2) from δ ἐπίων, understanding *χρόνος*. (1) has much apparently in its favour. In the N. T., LXX, and Josephus, ἡ παρούσα, ἡ προσιούσα, and this expression itself are often found in this elliptic sense. Jerome found for this word, in the Gospel according to the Hebrews, "mahar (מָחָר) quod dicitur crastinus." (So also *crastinum* copt.) The objection brought against it (Salmas. Suicer), that, viz., from the analogy of *δευτεραίος*, *τριταίος*, *ποσταίος*, &c. does not seem valid to disprove the existence of the more general possessive adj. in -ιος. But the great objection to this derivation is in the *sense*: which would then be in direct opposition to ver. 34. Nor does it answer this to say, that by making to-morrow's bread the subject of prayer we divest ourselves of anxiety respecting it; since our Lord's command is not to feel that anxiety at all. The same objection will apply to (2) δ ἐπίων χρόνος, or to giving (as Grot. al.) a wider sense to ἡ ἐπιούσα, as meaning *all future time*, according to the Hebr. usage of מָחָר. (Cf. *venturum* or *venientem* sah.) Nor will *σήμερον* bear the Hebraistic interpretation of 'from day to day,' הַיּוֹם הַזֶּה. Add to this that independently of the discrepancy with ver. 34, Salmasius's objection to this sense, 'quid est ineptius, quam panem crastini diei (and we may say à fortiori 'omnis futuri temporis') nobis quotidie postulare?' seems to me unanswerable. Returning then to the derivation from εἶναι, which has in its favour the authority of the Greek fathers, especially of Origen, and of the Peshito (*indigentia nostra*), Tholuck thinks it most probable that it is formed after the analogy of *περιούσιος*, from the substantive οὐσία. The substantive signifies not merely *existence* (as alleged in the 1st edn. of this work), but also *subsistence*, compare Luke xv. 12, where τὸ ἐπιβάλλον μέρος τῆς οὐσίας is a curious illustration of this word. And even were οὐσία *existence* only, it would still be open for us to take the meaning of the Greek fathers, δ ἐπὶ τῇ οὐσίᾳ ἡμῶν κ. συστάσει τῆς ζωῆς συμβαλλόμενος,—Theophylact: similarly Chr., Basil, Greg. Nyss., and Suidas, and the Etym. Mag. Thus ἐπιούσιος will be required for our subsistence—proper for our sustenance, after the analogy of ἐπίγαμος, 'fit for marriage.'

i = ch. xii. 31, 32. xviii. 27, &c. Isa. xxii. 14. k 1 Macc. xv. 8. l Rom. iv. 4 only. Deut. xxiv. 10†. xiii. 4. Rom. i. 14. viii. 12. xv. 27. m cf. ch. xviii. 33. xx. 14. Rev. xviii. 6. n ch. xviii. 24. Luke o = Luke xi. 4 only. (Luke v. 18, 19 reff. Deut. xxviii. 38.) p Luke iv. 13. James i. 2, 12 al. Deut. iv. 34.

σιον δὸς ἡμῖν σήμερον, ¹² καὶ ἰκ ἄφες ἡμῖν τὰ ^{κ1} ὀφειλή- ...ση-
ματα ἡμῶν ^m ὡς ^m καὶ ἡμεῖς ⁱ ἀφήκαμεν τοῖς ⁿ ὀφειλτάις
ἡμῶν, ¹³ καὶ μὴ ^o εἰσενέγκῃς ἡμᾶς εἰς ^p πειρασμόν, ἀλλὰ ^V καὶ
μὴ...
μερον X.
BDEGK
LMSUV
ΖΓΔΠΘ
1. 33

12. rec ἀφίεμεν (the present seems to be from Luke xi. 4), with G³² rel Ser's mss vulg(with am) lat-b c f. ff. 1, 9, 12, 27. Gal. v. 3 only†. o = Luke xi. 4 only. (Luke v. 18, 19 reff. Deut. xxviii. 38.) p Luke iv. 13. James i. 2, 12 al. Deut. iv. 34.

ἐπιδόρπιος, 'proper for the banquet,' &c. So that ὁ ἄρτος ὁ ἐπιούσιος will be equivalent to St. James's τὰ ἐπιτήδεια τοῦ σώματος (ii. 16), and the expressions are rendered in Syr. by the same word. Thus only, σήμερον has its proper meaning. The τὸ καθ' ἡμέραν in Luke xi. 3 is different; see there.

It yet remains to enquire how far the expression may be understood *spiritually*—of the Bread of Life. The answer is easy: viz. that we may safely thus understand it, provided we keep in the foreground its primary physical meaning, and view the other as involved by implication in that. To explain ἐπιούσιος (as Orig. Cyr.-jer.), ὁ ἐπὶ τὴν οὐσίαν τῆς ψυχῆς κατατασσόμενος, and understand the expression of the Eucharist *primarily*, or even of spiritual feeding on Christ, is to miss the plain reference of the petition to our daily physical wants. But not to recognize those spiritual senses, is equally to miss the great truth, that the ἡμεῖς whose bread is prayed for, are not *mere* animals, but composed of body, soul, and spirit, all of which want daily nourishment by Him from whom all blessings flow. See the whole subject treated in Tholuck (pp. 353—371): from whom much of this note is taken. Augustine well says (Serm. lviii. 4 (5), vol. v. pt. 1): 'Quicquid animæ nostræ et carni nostræ in hac vita necessarium est, quotidiano pane concluditur.' The Vulg. rendering, *supersubstantialem* (substituted for the old lat. *quotidianum*), tallies with a large class of patristic interpretations which understand the word to point exclusively to the spiritual food of the Word and Sacraments.

12. τὰ ὀφείλ.] i. e. sins, short-comings, and therefore 'debts' = παραπτώματα, ver. 14. Augustine remarks (contra Epist. Parmeniani, l. ii. c. 10 (20), vol. ix.): 'Quod utique non de illis peccatis dicitur quæ in baptisimi regeneratione dimissa sunt, sed de iis quæ quotidie de seculi amarissimis fructibus humanæ vitæ infirmitas contrahit.' ὡς καὶ] Not 'for we also,' &c. (as in Luke, καὶ γὰρ αὐτοὶ ἀφ.) nor 'in the same measure as we also,'

&c. but like as (*quippe*; not exactly *nam*, cf. Klotz ad Devar. p. 766. Hartung, Partikellehre, i. p. 460) we also, &c.; implying similarity in the two actions, of kind, but no comparison of degree. See especially the first ref., where manifestly while the kind of act was the same, the degrees were widely different. 'Augustine uses the testimony of this prayer against all proud Pelagian notions of an absolutely sinless state in this life' (Trench); and answers the various excuses and evasions by which that sect escaped from the conclusion. ἀφήκαμεν here implies that (see ch. v. 23, 24) the act of forgiveness of others is completed before we approach the throne of grace.

13.] The sentiment is not in any way inconsistent with the Christian's joy when he πειρασμοῖς περιπέσῃ ποικίλοις, James i. 2, but is a humble self-distrust and shrinking from such trial in the prospect. As Euthym. says: παιδεύει ἡμᾶς ὁ λόγος μὴ θαρβῆναι αὐτοῖς, μηδ' ἐπιπηδᾶν τοῖς πειρασμοῖς ὑπὸ θαρρότητος μὴ ἐπαγομένων μὲν τῶν πειρασμῶν παραιτήτων αὐτοῦς ἐπαγομένων δὲ ἀνδριστέον. The leading into temptation must be understood in its plain literal sense: see ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἐκβασιν, 1 Cor. x. 13. There is no discrepancy with James i. 13, which speaks not of the providential bringing about of, but the actual solicitation of, the temptation. Some (e. g. Isid. Pelus. on ch. xxvi. 41, Thl. on Luke xxii. 46, Aug., Bengel, al.) have attempted to fix οὐ εἰσενέγκῃς and εἰσελθεῖν εἰς πειρ. the meaning of bringing into the power of, and entering into, so as to be overcome by, temptation. But this surely the words will not bear. ἀλλὰ must not be taken as equivalent to εἰ δὲ μὴ, q. d. 'but if thou dost, deliver,' &c., but is rather the opposition to the former clause, and forms in this sense, but one petition with it,—bring us not into conflict with evil, nay rather deliver (rid) us from it altogether.' In another view, however, as expressing the deep desire of all Christian hearts to be delivered from all evil (for τοῦ πονηροῦ is here certainly neuter, though taken masculine by Chrys.,

ἡ ἀφῆτε ^{τοῖς Ζ.} ῥῦσαι ἡμᾶς ἀπὸ τοῦ ἡ πονηροῦ. ¹⁴ Ἐὰν γὰρ ἡ ἀφῆτε ^{ἡ w. ἀπό, (Luke xi. 4 v. r.) Rom. xv. 31. 1 Thess. i. 10. 2 Thess. iii. 2. 2 Tim. iv. 18 only. Ps. cxxxix. 1. (w. ἐκ, Luke i. 74.) r ch. v. 37. neut., Rom. xii. 9. 2 Thess. iii. 3 (?). 2 Tim. iv. 18. Isa. v. 20. (In John masc. cf. 1 John ii. 13. John xvii. 15.) s ch. xviii. 35. Mark xi. 25, 26. Rom. iv. 25. v. 15, &c. 2 Cor. v. 19 al. Ps. xviii. 12. Ezek. iii. 20. xviii. 26. t ch. v. 48 reff.} τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἡ ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος. ¹⁵ ἐὰν δὲ μὴ ἡ ἀφῆτε

13. rec aft πονηρου ins οτι σου εστιν η βασιλεια και η δυναμις, και η δοξα εις τους αιωνας αμην (*interpolation from the liturgies, in interruption of the context: see notes*), with L rel (most cursives) lat-f g₁ syrr syr-cu(omg κ. η δυν.) syr-jer goth ath arm Constt, Isid Chr Thl Euthym (*see below*): quoniam est tibi virtus in saecula saeculorum lat-k: quod tuum est robur et potentia in aevum aevi sah: οτι σου εστιν η βασ. κ. η δυν. κ. η δοξ. του πατρος κ. τ. υιου κ. τ. αγ. πν. Constt; quoniam tuum est regnum et virtus et gloria Op:—om BDZN 1. 17. 118-30. 209 latt copt; the greek fathers, even when they expound the prayer in detail, e. g. Orig^{erte} Cyr-jer Max-conf Nyss(who ends his *expos.* thus: χαριτι χριστου, οτι αυτου η δυν. κ. η δοξ. αμα τω πατρι κ. τω αγιω πν. νυν και ε. τ. αι. των αι. αμην) Euthym(who accuses the Massaliani for despising το παρα των θειων φωστηρων κ. της εκκλησιας καθηγητων προσθεθεν ακροτελευτιον επιφωνημα); the latin fathers, e. g. Tert Cypr Ambr Sedul Fulg Jer &c schol (addg τοδε οτι . . εν τισιν ου κειται μεχρι του αμην) schol on Luke(observs that in Luke the prayer ends with πειρασμον, but that Matt adds αλλα . . πονηρου); also complut, Erasmus, Camerar, Grot, Mill, Bengel, Wetst, Griesb, Scholz, Lachm, Tischdf, Treg; (*see more in Wetst.*)—Some have the αμην, omg the doxology.

14. om γαρ D¹(ins D²) L Scr's p evn-z-p (*at beg of lection*). υμιν bef και D lat-b c [f g₁ h k q].

Thl., Erasmus., Beza, al.; the introduction of the mention of 'the evil one' would seem here to be incongruous. Besides, compare the words of St. Paul, 2 Tim. iv. 18, which look very like a reminiscence of this prayer: *see note there*) these words form a seventh and most affecting petition, reaching far beyond the last. They are the expression of the yearning for redemption of the sons of God (Rom. viii. 23), and so are fitly placed at the end of the prayer, and as the sum and substance of the personal petitions. So Augustine very beautifully says (Ep. cxxx. c. 11 (21), vol. ii.): "Cum dicimus libera nos a malo, nos admonemus cogitare, nondum nos esse in eo bono, ubi nullum patiemur malum. Et hoc quidem ultimum quod in dominica oratione positum est, tam late patet, ut homo Christianus in qualibet tribulatione constitutus in hoc gemitus edat, in hoc lacrymas fundat, hinc exoriat, in hoc immoretur, ad hoc terminet orationem."

The *doxology* must on every ground of sound criticism be omitted. Had it formed part of the original text, it is absolutely inconceivable that all the ancient authorities should with one consent have omitted it. They could have had no reason for doing so; whereas the habit of terminating liturgical prayers with ascriptions of praise would naturally suggest some such ending, and make its insertion almost certain in course of time. And just correspondent to this is the evidence in the var. readd. We find *absolutely no*

trace of it in early times, in any family of mss. or in any expositors. The *Peschito* has it, but whether it *always had*, is another question. Stier eloquently defends its insertion, but *solely on subjective grounds*: maintaining that the prayer is incomplete without it, and asserting the right of such "innere Kritik" to over-ride all evidence whatever. It is evident that thus we should have no fixed principles at all by which to determine the sacred text: for what seems to one critic appropriate and necessary, is in the view of another an incongruous addition. It is quite open for us to regard it with Euthymius as τὸ παρὰ τῶν θείων φωστήρων κ. τ. ἐκκλησίας καθηγητῶν προσθεθὲν ἀκροτελευτιον ἐπιφώνημα, and to retain it as such in our liturgies; but in dealing with the sacred text we must not allow any à priori considerations, of which we are such poor judges, to outweigh the almost unanimous testimony of antiquity. The inference to be drawn from the words of St. Paul, 2 Tim. iv. 18, is rather against than for the genuineness of the *doxology*. The fact that he there adds a *doxology*, different from that commonly read here, seems to testify to the practice, begun thus early, of concluding the Lord's prayer with a solemn ascription of glory to God. This eventually fell into one conventional form, and thus got inserted in the sacred text.

14, 15.] Our Lord returns (γάρ) to explain the only part of the prayer which *peculiarly* belonged to the

τοῖς ἀνθρώποις τὰ ^α παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ
 ἡμῶν ἰάψῃσι τὰ ^α παραπτώματα ἡμῶν. ¹⁶ ὅταν δὲ ἡ-
 τεύητε, μὴ γίνεσθε ὡς οἱ ἵποκριταὶ ἡ σκιδρωτοὶ ἡ ἀφα-
 νίζουσιν γὰρ τὰ πρόσωπα αὐτῶν. ὅπως ὕφανώσιν τοῖς
 ἀνθρώποις ἡ υἱοτεύοντες. ἡ ἀμὴν λέγω ὑμῖν, ἡ ἀπέχουσιν
 τὸν ἡμισθὸν αὐτῶν. ¹⁷ σὺ δὲ ἡ υἱοτεύων ἡ ἀλειφαί σου
 τὴν κεφαλὴν καὶ τὸ ἡ πρόσωπόν σου ἡ νύχαι, ¹⁸ ὅπως μὴ
 ὕφανῃς τοῖς ἀνθρώποις ἡ υἱοτεύων, ἀλλὰ τῷ πατρὶ σου
 τῷ ἐν τῷ ἡ κρυφαίῳ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ

2. xlii. 3. James v. 14 only. 2 Kings xlii. 20. b here only. Gen. xliii. 31. c ch. xv. 20 Mk. 1 Tim.
 v. 10. elaw. John (ix. 7 reff.) only. d here (bis) only. Jer. xliii. 24. (-φῃ; Eph. v. 12.)

15. om τα παραπτώματα αὐτῶν (as unnecessary, and to conform to preceding ver: see below) DN I. 118. 209 lat-a & b Syr Max. and Aug. Leo: ins lat-e eo ne αὐτοὶ π. αὐτοῖς. vulg lat-c ff. g. i: ins in both places L 18. 265 lat-g, syr-jer om αὐτῶν. for 1st υμῶν, υμῖν N 301. aft αφησει ins υμῖν D latt syr copt arm.

16. at beg ins κα: N¹(N-corr¹ or ² disapproving). rec ωςπερ, with L rel: txt BDAN 1. om οι N¹(ins N^{2a}). το προσωτων N¹ lat-k Syr Aug. εαντων B Scr's s. aft αμην ins γαρ N¹(N² disapproving) 285. rec ins οτι bef απεχουσιν, with L rel vulg lat-c ff. g. i: om BDN 1 lat-a b f h æth arm lat-f spec.

17. αλειψων D 293. 433 ev-44.

18. for σῶας, ινα D. υηστευων bef τοις ανθρωποις (transposition for uniformity, overlooking the emphasis) B lat-k. rec εν τω κρυπτω (both times: from vs 4, 6), with L rel: txt B¹ N 1.—om τω (twice) D¹(ins D²).—κρυφα (1st time) D¹, corr'd by D-corr¹). om 2nd σου ΔN¹(ins N^{2a}).

new law of love, and enforces it by a solemn assurance. On the sense, cf. Mark xi. 25, and the remarkable parallel Sir. xxviii. 2: ἔφες ἀδίκημα τῷ πλησίον σου, κ. τότε δεηθείς σου αἱ ἁμαρτίαι σου ἀνθήσονται. See Chrysostom's most eloquent appeal on this verse, Hom. xix. 7, p. 255, end.

16—18.] THIRD EXAMPLE. *Fasting.* Another department of the spiritual life, in which reality in the sight of God, and not appearance in the sight of man, must be our object. While these verses determine nothing as to the manner and extent of Christian fasting, they clearly recognize it as a solemn duty, ranking it with almsgiving and prayer; but requiring it, like them, (see ch. ix. 14—17,) to spring out of reality, not mere formal prescription.

16. ἀφανίζουσιν] "Chrys. διαφθείρουσι, ἀπολλύουσιν: Homb, Hammond, coloreem auferre, comparing Antiochus, Hom. 55 de invidia, τὸ πρόσωπον ἐξαφανίζει, pallorem inducit: Erasmi., Fritzsche, e conspectu tollere: Elsner, Meyer, to hide, cover up, viz. in mourning costume. But in later Greek the meaning is deformare, to disfigure, (which the exterminare of the vulg. may also mean,) as is shewn in many examples cited by Le Clerc h. l., Válekār on Phœniss. 373, Schäfer ad Dion. de comp. verb. p. 124. In Stobæus, Sermon. lxxiv. 62, Nicostatus

uses it of women who paint: πόρρω δ' ἂν εἴη καὶ τοῦ δεηθῆναι γυνὴ ὑγιζίνουσα καὶ ψιμυθίου καὶ ὑπ' ὀφθαλμῷ ὑπογραφῆς καὶ ἑλλον χρώματος (σχηματοῦντος καὶ ἀφανίζοντος τὰς ὤψεις 'which be-paints and disfigures the faces.' The allusion is therefore not to covering the face, which could only be regarded as a sign of mourning, but to the squalor of the uncleansed face and hair of the head and beard, as the contrast of washing and anointing shews." Tholuck: and this certainly appears to be the right view, especially when we compare vv. 19, 20 below. But he seems too hastily to have assumed the meaning in the passage from Stobæus: for there the verb may just as well signify covering, plastering over, as disfiguring. The Etym. Mag. says ἀφανίσαι, οἱ πάλαι οὐχὶ τὸ μολύναι ὡς νῦν, ἀλλὰ τὸ τελείως ἀφανῆ ποιῆσαι. Suidas on the other hand, ἀφανίσαι οὐ τὸ μολύναι καὶ χρᾶναι θηλοῖ, ἀλλὰ τὸ ἀνελύν καὶ ἀφανῆ ποιῆσαι: but it is possible that he may be speaking of its classical sense, as suggested by Le Clerc, who does not however, as Tholuck asserts, cite any examples of the other meaning.

17.] i.e. 'appear as usual': 'seem to men the same as if thou wert not fasting.' It has been observed that this precept applies only to voluntary and private fasts, (such as are mentioned Luke xviii. 12,) not to public

^d κρυφαίῳ ἀποδώσει σοι. ¹⁰ Μὴ ^e ἠθασαυρίζετε ὑμῖν ^e θη-
 σαυροὺς ἐπὶ τῆς γῆς, ὅπου ^h σῆς καὶ ⁱ βρώσις ^k ἀφανίζει,
 καὶ ὅπου κλέπται ^l διορύσσουσιν καὶ κλέπτουσιν. ²⁰ ^e θη-
 σαυρίζετε δὲ ὑμῖν ^e ἠθασαυροὺς ἐν οὐρανῷ, ὅπου οὔτε ^h σῆς
 οὔτε βρώσις ^k ἀφανίζει. καὶ ὅπου κλέπται οὐ ^l διορύσσου-
 σιν οὐδὲ κλέπτουσιν. ²¹ ὅπου γὰρ ἐστὶν ὁ ^e ἠθασαυρός σου,
 ἐκεῖ ἔσται καὶ ἡ καρδιά σου. ²² ὁ ^m λύχνος τοῦ σώματος
 ἐστὶν ὁ ὀφθαλμός. ἐὰν οὖν ⁿ ὁ ὀφθαλμός σου ⁿ ἄπλους,
 ὅλον τὸ σῶμά σου ^o φωτεινὸν ἔσται. ²³ ἐὰν δὲ ὁ ὀφθαλμός
 σου ^p πονηρὸς ⁿ ᾖ, ὅλον τὸ σῶμά σου ^q σκοτεινὸν ἔσται.
 εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

7, 12 only. (-υμα, Exod. xxii. 2.)

xi. 25 only. (-ως, James I. 5.)

19 only.

34, 36 only. Prov. iv. 19 al.

m ch. v. 15 reff.

o ch. xvii. 5. Luke xi. 34, 36 bis only τ. Sir. xvii. 31. xaiiii.

Jer. xxiv. 2, &c. see Rev. xvi. 2.

q Luke xi

rec aft σοι ins εν τω φανερω (see on vv 4, 6), with ΕΔ lat-a b c g, h k aeth arm-mss: in
 BDN rel vulg lat-f ff l syrr syr-cop goth arm-zoh Tll Euthym Aug spec.

19. θησαυριζεται D-gr. αφανιζουσιν D¹ Orig., aft κλεπται ins kai D².
 20. ous (of θησαυρους) is written twice by D¹. for ουδε, και N¹. 21 latt(exc e ff, k)
 syr-cu (coptt) Cyp [Aug Chron].

21. rec (for σου both times) υμων (see Luke xii. 31), with L rel lat-f syrr [syr-cu]
 goth arm: txt BN 1 latt syr-ms-mg coptt aeth Mac Bas Ephr Tert Cyp², Aug.
 om και (aft εσται) B.

22. aft 1st οφθαλμος add σου B latt aeth Orig-int, Hil. om ουν N Scr's s [ev-z]
 vulg lat-a ff¹ syr-cu Hil Ambr. rec ο οφθ. σου απ. bef η, with L rel: txt BN Scr's b.

23. η bef ο οφθ. σου πον. N¹(txt N²): om η 33.

and enjoined ones. But this distinction does not seem to be necessary; the one might afford just as much occasion for ostentation as the other.

19—34.] From cautions against the hypocrisy of formalists, the discourse naturally passes to the *entire dedication of the heart to God*, from which all duties of the Christian should be performed. In this section this is enjoined, 1. (vv. 19—24) with regard to earthly *treasures*, from the impossibility of serving God and Mammon: 2. (vv. 25—34) with regard to earthly *cares*, from the assurance that our Father careth for us. 19, 20.] It is

to be observed that the qualifying clauses, ἐπὶ τῆς γῆς, ἐν οὐρανῷ, belong in each case to the verb θησαυρίζετε, not to the noun θησαυρούς.

βρώσις] more general in meaning than *rust*—the ‘*wear and tear*’ of time, which eats into and consumes the fairest possessions. The θησαυρίζετε θησ. ἐν οὐρ. would accumulate the βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον of Luke xii. 33, corresponding to the μισθός of ch. v. 12, and the ἀποδώσει σοι of vv. 4, 6, 18. Cf. 1 Tim. vi. 19: Tobit iv. 9.

διορύσσουσιν] usually joined with οἰκίαν, as ch. xxiv. 43. 21.] The connexion with the foregoing is plain enough to any but the

shallowest reader. ‘The heart is, where the treasure is.’ But it might be replied, ‘I will have a treasure on earth and a treasure in heaven also: a divided affection.’ This is dealt with, and its impracticability shewn by a parable from nature.

22, 23. ὁ λύχνος] as lighting and guiding the body and its members: not as containing light in itself. Similarly the inner light, the conscience, lights the spirit and its faculties, but by light supernal to itself.

ἄπλους, clear, untroubled in vision, as the eye which presents a well-defined and single image to the brain. πονηρός, perverse, as the eye which dims and distorts the visual images. φωτεινός . . σκοτεινός: in full light, as an object in the bright sunshine; in darkness, as an object in the deep shade. The comparison is found in Aristotle, Topic. i. 14 (Wetst.), ὡς ὅψις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ: in Galen, and Philo de Mund. Opif.

εἰ οὖν κ.τ.λ.] If then the LIGHT which is in thee is darkness, how dark must the DARKNESS be! i. e. ‘if the conscience, the eye and light of the soul, be darkened, in how much grosser darkness will all the passions and faculties be, which are of themselves naturally dark!’ The opposition is between τὸ φῶς and τὸ σκότος. This interpretation is borne out

r Luke xvi. 13 bis. Col. iii. 24. 1 Kings vii. 3. s Luke vii. 41. xvi. 13 bis. xvii. 34, 35. xiii. 10. Acts xiii. 6. 1 Cor. iv. 6 only. t Rom. ix. 13, from Mal. i. 2, 3. Gen. xxix. 30, 31. u Luke xvi. 13. 1 Thess. v. 14. Tit. i. 9 only. Prov. iii. 18. v ch. xviii. 10. Luke xvi. 13. Rom. ii. 4 al. Prov. xix. 16. w Luke xvi. 9, 11, 12 only t. x here &c., 6 times. ch. x. 19. Luke x. 41. xii. 11, &c. 1 Cor. vii. 33, &c. xii. 25. Phil. ii. 20. iv. 6 only. 2 Kings vii. 10. Ps. xxxvii. 18. y = ch. x. 39. John xii. 25. Exod. xxi. 23. REGKL MSUVΓ ΔΙΗΓ. 1. 33

24. for 1st η, ει Ν.

25. for και, η (perhaps from ver 31) B 33. 118-24 gat(with lux) lat-c f g i, k coptt arin Orig Ath Bas [Max-conf.] spec.—om κ. τι πιητε (perhaps by negligence, -ητε to ατε,—perhaps thinking of Luke xii. 22: the και sufficiently distinguishes it from the similar clause, ver 31) Ν 1. 22 vulg lat-a b ff, k l syr-cu æth Clem^{appy} Bas₁ Epiph Chr

by the Vulgate: 'Ipsæ tenebræ quantæ erunt!' by Jerome: 'Si sensus, qui lumen est, animæ vitio caligatur, ipsa putas caligo quantis tenebris obvolvetur!' and by Chrysostom: ὅταν γὰρ ὁ κυβερνήτης ὑποβρόχιος γένηται, καὶ ὁ λύχνος σβεσθῇ, καὶ ὁ ἡγεμὼν αἰχμάλωτος γένηται, ποία λοιπὸν ἔσται τοῖς ὑπηκόοις ἐλπίς; Hom. xx. 3, p. 264, and Euthymius: εἰ οὖν τὸ φῶς τὸ ἐν σοί, ὃ ἐστὶν ὁ νοῦς, ὁ δωρηθεὶς εἰς τὸ φωτίζειν καὶ ὀδηγεῖν τὴν ψυχὴν, σκότος ἐστί, τοῦτέστιν ἐσκοτίζεται, λοιπὸν τὸ σκότος, τὸ ἀπὸ τῶν παθῶν, πόσον ἔσται, εἰς τὸ σκοτίζειν τὴν ψυχὴν, σκοτισθέντος τοῦ ἀνατέλλοντος αὐτῇ φωτός. Augustine (de Sermon. Dom. ii. c. 13 (46), vol. iii.) renders it similarly, but understands σκότος to refer to a different thing: 'Si ipsa cordis intentio, qua facis quod facis, quæ tibi nota est, sordidatur appetitu rerum terrenarum . . . atque cæatur: quanto magis ipsum factum, ejus incertus est exitus, sordidum et tenebrosum est!' So too the Syr. æth. versions; and Erasm.: "Si ratio excæcata id judicat imprimis esse expetendum, quod vel contemnendum, vel neglectui habendum, in quas tenebras totum hominem rapiet ambitio reliquæque animi perturbationes, quæ suapte natura caliginem habent!"—Bucer, Luther. Stier expands this well, Reden Jesu, i. 208, edn. 2, "As the body, of itself a dark mass, has its light from the eye, so we have here compared to it the sensuous, bestial life (ψυχικόν) of men, their appetites, desires, and aversions, which belong to the lower creature. This dark region—human nature under the gross dominion of the flesh—shall become spiritualized, enlivened, sanctified, by the spiritual light: but if *this light* be darkness, how great must then the darkness of the *sensuous life* be!" The usual modern interpretation makes τὸ σκότος πόσον a mere expression of the greatness of the darkness thereby occasioned, and thus

loses the force of the sentence.

24.] And this division in man's being *cannot take place*—he is and must be *one*—light or dark—serving God or Mammon.

δοῦλεύειν] Not merely 'serve,' but in that closer sense in which he who serves is the δούλος of, i. e. belongs to, and obeys entirely. ὁ ἰὼβ πλούσιος ἦν ἀλλ' οὐκ ἐδούλευε τῷ μαμωνᾷ, ἀλλ' εἶχεν αὐτὸς καὶ ἐκράτει, καὶ δεσπότης, οὐ δούλος ἦν. Chrysost. Hom. xxi. 1, p. 269. See Rom. vi. 16, 17.

ἡ γὰρ . . . ἡ . . . is not a repetition; but the suppositions are the reverse of one another: as Meyer expresses it, 'He will either hate A and love B, or cleave to A and despise B:' ὁ εἰς and ὁ ἕτερος keeping their individual reference in both members. *μισεῖν* and *ἀγαπᾶν* must be given their full meaning, or the depth of the saying is not reached: the sense 'minus diligo, posthabeo' (Bretschneider) for *μισεῖν* would not bring out the opposition and division of the nature of man by the attempt.

μαμωνᾷ] Chaldee, *מָמוֹנָא*, (from *מָנָה*, confisus est,) *riches*. 'Congruit et Punicum nomen, nam lucrum Punicè mammon dicitur.' August. in loc. Mammon does not appear to have been the name of any Syrian deity, as Schleusner asserts. Tholuck has shewn that the idea rests only on the testimony of Papias, an obscure grammarian of the eleventh century. Schl. refers to Tertullian, who, however, says nothing of the kind (see adv. Marc. iv. 33, vol. ii. pp. 439 ff., which must be the place incant, but not specified by Schl.). 25. διὰ τοῦτο] A direct inference from the foregoing verse: the plainer, since *μεριμνᾶν* (the root being *μερίζω*) is 'to be distracted,' 'to have the mind drawn two ways.' The E. V., 'Take no thought,' does not express the sense, but gives rather an exaggeration of the command, and thus makes it unreal and nugatory. *Be not anxious*, would be far better. In Luke xii. 29 we have *μη μετ-*

ὕμῶν τί ^z ἐνδύσθησθε. οὐχὶ ἡ ^γ ψυχὴ ^a πλεῖον ἐστὶν τῆς ^z τροφῆς, καὶ τὸ σῶμα τοῦ ^b ἐνδύματος; ²⁶ c ἐμβλέψατε εἰς τὰ ^{de} πετεινὰ τοῦ ^d οὐρανοῦ, ὅτι οὐ ^f σπείρουσιν οὐδὲ ^f θερίζουσιν οὐδὲ ^g συνάγουσιν εἰς ^g ἀποθήκας, καὶ ὁ ^h πατὴρ ὑμῶν ὁ ^h οὐράνιος ⁱ τρέφει αὐτά· οὐχ ὑμεῖς ^{lm} μᾶλλον ^{mn} διαφέρετε αὐτῶν; ²⁷ τίς δὲ ἐξ ὑμῶν ^x μεριμνῶν δύναται ^o προσθεῖναι ἐπὶ τὴν ^p ἡλικίαν αὐτοῦ ^q πῆχυν ἓνα; ²⁸ καὶ περὶ ^b ἐνδύματος ^x τί ^x μεριμνᾶτε; ^r καταμάθετε τὰ ^s κρίνα τοῦ ἀγροῦ,

d ch. viii. 20 || L. xiii. 32 || Luke viii. 5. Acts x. 12, xi. 6. Ps. xlii. 11. Ezek. xxxi. 6. e as above (d). ch. xiii. 4 || Mk. Luke xii. 24. Rom. i. 23. James iii. 7. f ch. v. 48 reff. g ch. x. 12 reff. h ch. v. 48 reff. i ch. xxv. 37. Luke ix. 16, xii. 24. xiii. 29. Acts xii. 20. James v. 5. Rev. xii. 6, 14 only. Gen. xlviii. 15. l = Mark vii. 36. m Luke xii. 24 only. n = ch. x. 31. xii. 12. 2 Macc. xv. 13. o Luke xii. 20, xii. 25. Tobit v. 15. p = Luke xii. 26. (xix. 3 reff.) John ix. 21, 23. Heb. xi. 11. Job xxix. 18. q John xxi. 8 reff. r here only. = Job xxxv. 4. Gen. xxxiv. 1. s Luke xii. 27 only. Hos. xiv. 6.

Entbal Damase Hil Op Aug Jer(expr: he says it is added in some mss).

om 2nd

υμων N¹(ins N^{2a}).

26. ins τας βεσ αποθηκας LN² Scr's a p Ath.

εωρίσεσθε, where see note. τῇ ψυχῇ = περὶ τῆς ψυχῆς, dat. commodi. See ver. 28. οὐχὶ ἡ ψ. | τοῦτο εἶπε δηλῶν ὅτι ὁ τὸ πλεῖον δοὺς ἡμῖν καὶ τὸ ἔλαττον δώσει. πλεῖον δὲ τὸ μείζον λέγει. Euthymius.

26. τὰ πετ. | The two examples, of the birds and the lilies, are not parallel in their application. The first is an argument from the less to the greater; that our Heavenly Father, who feeds the birds, will much more feed us: the second, besides this application, which (ver. 30) it also contains, is a reproof of the vanity of anxiety about clothing, which, in all its pomp of gorgeous colours, is vouchsafed to the inferior creatures, but not attainable by, as being unworthy of, us. Notice, it is not said, μὴ σπείρετε—μὴ θερίζετε—μὴ συνάγετε;—the birds are not our example to follow in their habits, for God hath made us to differ from them—the doing all these things is part of our πόσῳ μᾶλλον διαφέρετε, (Luke xii. 24.) and increases the force of the *à fortiori*; but it is said, μὴ μεριμνᾶτε—μὴ μετεωρίζεσθε. τί γοῦν ὠφελήσεις οὕτως ἐπιτεταμένως μεριμνῶν; κἂν γὰρ μυρία σποιδάσης, οὐ δάσεις ὑπερὶν οὐδὲ ἥλιον οὐδὲ πνοὰς ἀνέμων, οἷς ὁ σπόρος καρπογονεῖ. ταῦτα γὰρ ὁ θεὸς μόνος δίδωσιν. Euthymius. ὁ

πατὴρ ὑμῶν, not αὐτῶν;—thus by every accessory word does our Lord wonderfully assert the truths and proprieties of creation, in which *we*, his sons, are His central work, and the rest *for us*. τοῦ οὐρ., and afterwards τοῦ ἀγροῦ, as Thol. remarks, are not superfluous, but serve to set forth the wild and uncaring freedom of the birds and plants. I may add,—also to set forth their lower rank in the scale of creation, as *belonging to the air and the field*. Who

could say of mankind, οἱ ἄνθρωποι τοῦ κόσμου? Thus the *à fortiori* is more plainly brought out.

27.] These words do not relate to the *stature*, the adding a cubit to which (= a foot and a half) would be a very great addition, instead of a very small one, as is implied here, and expressed in Luke xii. 26, εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, κ.τ.λ.,—but to the *time of life* of each hearer; as Theophylact on Luke xii. 26, ζωῆς μέτρα παρὰ μόνῳ τῷ θεῷ, καὶ οὐκ αὐτοῖς τις ἕκαστος ἐαυτῷ ὀρίστης τῆς ζωῆς. So Hammond, Wolf, Rosenm., Kuinoel, Olsh., De Wette, Meyer, Stier, Tholuck, &c. &c.: and the *context* seems imperatively to require it: for the object of food and clothing is not to *enlarge the body*, but to prolong life. The application of measures of space to time is not uncommon. See Ps. xxxix. 5: Job ix. 25: 2 Tim. iv. 7. In Stobæus, xcvi. 13, we have cited from Mimmermus, ἡμεῖς δ' οἶά τε φύλλα φύει πολυάνθεμος ὥρη | ἔσρος, ὅτ' αἰψὴ αὐγὴ αὐξεται ἡελίου, | τοῖς ἵκελοι, πῆχυνον ἐπὶ χρόνον ἄνθεσιν ἡβης | τερπόμεθα. Alcæus (Athen. x. 7) says, δάκτυλος ἡμέρα: and Diog. Laert. viii. 16 (Thol.) σπιθαμὴ τοῦ βίου.

28.] καταμάθετε, implying more attention than ἐμβλέψατε: the birds fly by, and we can but look upon them: the flowers are ever with us, and we can watch their growth. These *lilies* have been supposed to be the crown imperial, (*fritillaria imperialis*, κρίνον βασιλικόν, Kaiserkrone,) which grows wild in Palestine, or the *amaryllis lutea*, (Sir J. E. Smith, cited by F. M.,) whose golden liliaceous flowers cover the autumnal fields of the Levant. Dr. Thomson, "The Land and the Book," p. 256, believes the Huleh lily to be

αὐτοῦ, καὶ ταῦτα πάντα ¹ προστεθήσεται ὑμῖν. ³⁴ μὴ οὖν ¹ Luke xii. 31.
^f μεριμνήσητε ^m εἰς ⁿ τὴν ⁿ αὔριον ⁿ ἡ γὰρ ⁿ αὔριον ^f μεριμ- xvii. 5. Tobit
 νήσει αὐτῆς. ^o ἄρκετὸν τῇ ἡμέρᾳ ἡ ^p κακία αὐτῆς. m Acts iv. 3.
 n here his. Psa. xlii. 1.
 Acts iv. 3, 5.
 James iv. 14
 only. Exod.
 viii. 23.
 ch. x. 23.
 1 Pet. iv. 3
 only τ. Deut.
 xxv. 2 Aq.
 constr.,

VII. ¹ ΜΗ ^a κρίνετε, ἵνα μὴ κριθῇτε ² ἐν ᾧ γὰρ
^r κρίματι κρίνετε κριθήσεσθε, καὶ ^s ἐν ᾧ μέτρῳ st μετρεῖτε ^o
^t μετρηθήσεται ὑμῖν. ³ τί δὲ βλέπετε τὸ ^u κάρφος τὸ ἐν

Prov. xxx. 27. p = and Gospp., here only. (Acts viii. 22 al.) Eccl. xii. 1. Amos iii. 6.
 q = Rom. ii. 1, 3. James iv. 11, 12. r 1 Tim. iii. 6. Deut. xxi. 22. Zech. viii. 16. s here
 bis. Mark iv. 24 bis. 2 Cor. x. 12 only. t as above (s). Luke vi. 38. Rev. xi. 1, 2, xxi.
 13, 16, 17 only. Exod. xvi. 18. u here &c. 3ce. Luke vi. 41, 42 (bis) only. Gen. viii. 11 only.

34. rec aft μεριμνήσει ins τα, with E rel; τα περι Δ: om BGLSVN Scr's f k o u.
 rec (for 1st αὐτῆς) εαυτῆς, with N rel: txt B' (see table) LD.

CHAP. VII. 2. rec αντιμετρηθήσεται (from Luke vi. 38), with Scr's i p evn-p-x-z
 vulg-ed lat-c f β' g' h l Polye Clem Orig^{lat} lat-it: txt BN rel (and rel-ser) am (with forj
 fuld tol) lat-a b syr^{sy} syr-cu copt aeth arm Clem[rom] Orig¹ Dial Thdrt Thl Euthym Hil.

another reference to the being as our Heavenly Father is. In the Christian life which has been since unfolded, the righteousness of justification is a *necessary condition* of likeness to God; but it is not the δικ. αὐτ. here meant. ταῦτα πάντα, these things, all of them—the emphasis being on the genus—all such things: πάντα ταῦτα, all these things—‘the whole of the things mentioned’—the emphasis being on πάντα, the fact that all without exception are included. See Winer, § 18. 4.

προσθε.] There is a traditional saying of our Lord, αἰτεῖτε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται καὶ αἰτεῖτε τὰ ἐπουράνια, καὶ τὰ ἐπίγεια προστεθήσεται ὑμῖν. Fabric. Cod. Apocr. i. 329. (Meyer.)

34. ἡ γὰρ αὐρ.] for the morrow will care for it, viz. for ἡ αὔριον mentioned above: i.e., will bring care enough about its own matters: implying,—‘after all your endeavour to avoid worldly cares, you will find quite enough, and more of them when to-morrow comes, about to-morrow itself: do not then increase those of to-day by introducing them before their time.’ A hint, as is the following κακία, that in this state of sin and infirmity the command of ver. 31 will never be completely observed.

ἄρκετὸν—κακία: thus, οὐκ ἀγαθὸν πολυκοιρανίῃ, Il. β. 204. And the same construction frequently occurs, both in Greek and Latin authors.

CHAP. VII. 1—12.] Of our CONDUCT TOWARDS OTHER MEN: parenthetically illustrated, vv. 7—11, by the benignity and wisdom of God in his dealings with us. The connexion with the last chapter is immediately, the word κακία, in which a glance is given by the Saviour at the misery and sinfulness of human life at its best;—and now precepts follow, teaching

us how we are to live in such a world, and among others sinful like ourselves:—*mediately*, and more generally, the continuing caution against hypocrisy, in ourselves and in others.

1.] This does not prohibit all judgment (see ver. 20, and 1 Cor. v. 12); but, as Augustine (de Sermon. Dom. ii. c. 18 (59), vol. iii.) says, ‘Hoc loco nihil aliud nobis præcipi existimo, nisi ut ea facta quæ dubium est quo animo fiant, in meliorem partem interpretemur.’

κρίνειν has been taken for κατακρίνειν here (κρίσιν ἐν ταῦθα τὴν κατάκρισιν νόησον. Euthym. So also Theophylact, Tholuck, Olshausen); and this seems necessary, at least in so far that κρίνειν should be taken as implying an *ill judgment*. For if the command were merely ‘not to form authoritative judgments of others’ (as given in edn. 1 of this work), the second member, ἵνα μὴ κριθῇτε, would not, in its right interpretation, as applying to God’s judgment of us, correspond. And the μὴ καταδικάζετε, which follows in Luke vi. 37, is perhaps to be taken rather as an exegesis of κρίνετε, than as a climax after it.

κριθῇτε] i.e. ‘by God,’ for so doing;—a parallel expression to ch. v. 7; vi. 15; not ‘by others.’ The bare passive, without the agent expressed, and without καὶ to refer it back to the former member of the clause, is solemn and emphatic. See note on Luke vi. 38; xvi. 9; and xii. 20. The sense then is, ‘that you have not to answer before God for your rash judgment and its consequences.’ The same remarks apply to ver. 2.

2.] ἐν, not instrumental, but of the sphere in which the act takes place, i.e. in this case, the measure, according to which: as in ref. 2 Cor., ἐν εαυτοῖς εαυτοὺς μετροῦντες.

3—5.] Lightfoot produces instances of this proverbial saying among

v N. T. as
above (u).
Gen. xix. 8
al.

w Luke vi. 41.
xii. 24, 27 al.
Ps. xciii. 9.

x ch. xiii. 14.
Judg. xvi. 26
B. constr.,
ch. xxvii.
49 || Mk.

y Mark xvi. 9
reiff.

z ch. vi. 2, 5
reiff.

a Luke vi. 42
only +, see
Plato, Phaed.

β 81, init.

b = Phil. iii. 2.

Rev. xxii. 15 (Luke xvi. 21. 2 Pet. ii. 22, from Prov. xxvi. 11) only.

c ch. v. 13 reiff.

τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ
ν δοκὸν οὐ w κατανοεῖς; 4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου
x "Ἀφες ὕ ἐκβάλω τὸ u κάρφος ὧ ἀπὸ τοῦ ὀφθαλμοῦ σου, καὶ
ἰδοὺ ἡ ν δοκὸς ἐν τῷ ὀφθαλμῷ σου; 5 z ὑποκριτά, ἐκβαλε
πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν ν δοκόν, καὶ τότε
a διαβλέψεις ἐκβαλεῖν τὸ u κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ
ἀδελφοῦ σου. 6 μὴ δώτε τὸ ἅγιον τοῖς b κυσίν, μηδὲ
βάλητε τοὺς c μαργαρίτας ὑμῶν d ἔμπροσθεν τῶν χοίρων,
μήποτε e καταπατήσουσιν αὐτοὺς f ἐν τοῖς ποσὶν αὐτῶν καὶ
C δοκὸν
καί...
BCEGK
LMSUV
XΔΠΝ
1.33

3. ins δοκὸν τὴν bef εν τω σω οφθαλμω (omg δοκὸν below) N¹(txt N^{3a}) Chr-ms.

4. for ερεῖς, λεγεις N¹(txt N^{2-3a}) latt(exc ff_{1,2} g_{1,2}) Lucif. aft 1st σου ins ἀδελφε
N [Gild]. for απο, εκ (see ver 5) BN 1. 13. 33. 124. 209 Scr's b lat-a b c Lucif.

5. rec τὴν δοκὸν bef εκ του οφθαλμου σου (see next clause and Luke vi. 42), with L
rel lat-a b c Iren-int Lucif: txt B C(appy) N. εκβαλλειν ΔN Damasc.

6. rec καταπατησωσιν, with N rel Clem: txt BCLX 33.

the Jews. With them, however, it seems only to be used of a person retaliating rebuke. 'Dixit Rabbi Tarphon, Miror ego, an sit in hoc sæculo, qui recipere vult correptionem; quin si dicat quis alteri, Ejice stramen ex oculo tuo, responsurus ille est, Ejice trabem ex oculo tuo.'—whereas our Lord gives us a further application of it, viz. to the incapability of one involved in personal iniquity to form a right judgment on others, and the clearness given to the spiritual vision by conflict with and victory over evil. There is also no doubt here a lesson given us of the true relative magnitude which our own faults, and those of our brother, ought to hold in our estimation. What is a κάρφος to one looking on another, is to that other himself a δοκός: just the reverse of the ordinary estimate. τὸ κάρ. and ἡ δοκ., not as referring to a known proverb, but because the mote and beam are in situ, ἐν τῷ ὀφθαλμῷ.

βλέπεις, beholdest, from without, a voluntary act: οὐ κατανοεῖς, apprehendest not, from within, that which is already there, and ought to have excited attention before. The same distinction is observed in Luke. 4.] πῶς ἐρεῖς = πῶς δύνασαι λέγειν, Luke; wie darfst du sagen, Luther.

5. ὑποκριτά] ὑποκριτὴν τὸν τοιοῦτον ὀνόμασεν ὡς ἱατροῦ μὲν τάξιν ἀρπάζοντα, νοσοῦντος δὲ τόπον ἐπέχοντα· ἢ ὡς προφάσει μὲν διορθώσεως τὸ ἀλλότριον σφάλμα πολυπραγμονοῦντα, σκοπῷ δὲ κατακρίσεως τοῦτο ποιοῦντα. Euthym.

διαβλ., as in E. V., thou shalt see clearly, with purified eye. The close is remarkable. Before, βλέπειν τὸ κάρφος was all—to

stare at thy brother's faults, and as people do who stand and gaze at an object, attract others to gaze also:—but *now*, the object is a very different one—ἐκβαλεῖν τὸ κάρφος—to help thy brother to be rid of his fault, by doing him the best and most difficult office of Christian friendship. The βλέπειν was vain and idle; the διαβλέπειν is for a blessed end, viz. (ch. xviii. 15) κερῆσαι τὸν ἀδελφόν σου.

6.] The connexion, see below. τὸ ἅγιον] Some have thought this a mis-translation of the Chaldee, נֶזֶקֶת, an ear-ring, or amulet; but the connexion is not at all improved by it. Pearls bear a resemblance to peas or acorns, the food of swine, but earrings none whatever to the food of dogs. The similitude is derived from τὸ ἅγιον, or τὰ ἅγια, the meat offered in sacrifice, of which no unclean person was to eat (Levit. xxii. 6, 7, 10, 14 (where τὸ ἅγ. is used), 15, 16). Similarly in the ancient Christian Liturgies and Fathers, τὰ ἅγια are the consecrated elements in the Holy Communion. The fourteenth canon of the Council of Laodicea orders μὴ τὰ ἅγια εἰς ἐτέρας παροικίας διαπέμπεσθαι. Again, Cyril of Jerus.: μετὰ ταῦτα λέγει ὁ ἱερεὺς τὰ ἅγια τοῖς ἁγίοις. ἅγια, τὰ προκεείμενα, ἐπιφοίτησιν δεξιμένα ἁγίου πνεύματος. (See Suicer on the word.) Thus interpreted, the saying would be one full of meaning to the Jews. As Abp. Trench observes (Serm. Mount, p. 136), "It is not that the dogs would not eat it, for it would be welcome to them; but that it would be a profanation to give it to them, thus to make it a σκύβαλον, Exod. xxii. 31." The other part

στραφέντες ῥήξωσιν ὑμᾶς. ⁷ αἰτεῖτε, καὶ δοθήσεται ὑμῖν ῥήξωσιν, καὶ εὐρήσετε. ⁸ πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ ἄνθρωπος ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ¹⁰ ἢ καὶ ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; ¹¹ εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν

12. xxiv. 30, 42. Acts xv. 30. xxvii. 15 only. Amos iv. 1. 1 = Luke xii. 56. Phil. iv. 12. 2 Pet. ii. 9. 3 Kings v. 6. m Luke xi. 13. Eph. iv. 8 (from Ps. lxxvii. 18). Phil. iv. 17 only. 2 Chron. xxi. 3. n ch. v. 45 reff. o absol. and constr., ch. v. 42 reff.

8. for ανοιγησεται, ανοιγεται B syrr syr-cu copt.

9. om εστιν L 13 Ser's f¹ i s v em lat-a b c h syrr syr-cu coptt (Lachm has printed ῥήξωσιν . . . but em lat-b c h have τίς): ins B(B¹ has put it in the marg) CN(σιν rewritten by N¹) rel vulg lat-f ff¹ g¹ aeth arm Cyrp Aug. rec aft *ov* adds *ean* (to help out the construction), with XN² rel vulg lat-f ff¹ g¹ h Cyrp; an K¹LΔ: om BCN¹ I. 13. 229 mm lat-a b c g¹ h coptt arm [Aug]. (for *ov*, *os* M 243-5 7 Ser's v.) rec *αιτηση* (here and ver 10), with X rel: txt BCLΔN, *petit* mm lat-a b c g¹ h coptt. (-σεις C¹.)

10. rec om η, with X rel syrr aeth: ins BCKMSN I. 13. 33 latt syr-cu coptt Cyrp Aug.—rec aft καὶ *ins ean*, with X rel latt syr syrr-cu aeth Cyrp Aug, an K¹L: om BCN I. 13 [sah arm].—η *ean* (omg kar) latt syr-cu Cyrp Aug. (Both as above to simplify the construction, and after Luke xi. 12.)

of the similitude is of a different character, and belongs entirely to the swine, who having cast to them pearls, something like their natural food, whose value is inappreciable by them, in fury trample them with their feet, and turning against the donor, rend him with their tusks. The connexion with the foregoing and following verses is this: "Judge not," &c.; "attempt not the correction of others, when you need it far more yourselves;" still, "be not such mere children, as not to distinguish the characters of those with whom you have to do. Give not that which is holy to dogs," &c. Then, as a humble hearer might be disposed to reply, "If this last be a measure of the divine dealings, what bounties can I expect at God's hand?" (This, to which Stier objects, R. Jesu, i. 233, edn. 2, I must still hold to be the immediate connexion, as shewn by the knowing how to give good gifts, and the instances adduced below.)—(ver. 7), 'Ask of God, and He will give to each of you: for this is His own will, that you shall obtain by asking (ver. 8)—good things, good for each in his place and degree (vv. 10, 11), not unwholesome or unfitting things. Therefore (ver. 12) do ye the same to others, as ye wish to be done, and as God does, to you: viz. give that which is good for each, to each, not judging uncharitably on the one hand, nor casting

pearls before swine on the other.'

7.] The three similitudes are all to be understood of *prayer*, and form a climax: ἀπὸ δὲ τοῦ κρούειν τὸ μετὰ σφοδρότητος προσίειν καὶ μετὰ θερμῆς διανοίας ἐδήλωσε. Chrys. Hom. xxiii. 4, p. 289.

8.] The only limitation to this promise, which, under various forms, is several times repeated by our Lord, is furnished in vv. 9—11, and in James iv. 3, αἰτεῖτε καὶ οὐ λαμβάνετε διότι κακῶς αἰτεῖσθε.

9.] There are two questions here, the first of which is broken off, after an anacoluthon. See ch. xii. 11. The similitude of ἄρτος and λίθος also appears in ch. iv. 3. Luke (xi. 12) adds the egg and the scorpion.

11. πονηροί] i.e. in comparison with God. It is not necessary to suppose a rebuke conveyed here, but only a general declaration of the corruption and infirmity of man. Augustine remarks, in accordance with this view, that the persons now addressed are the same who had been taught to say 'Our Father' just now. ταῦτα δὲ ἔλεγεν οὐ διαβάλλων τὴν ἀνθρωπίνην φύσιν οὐδὲ κακίζων τὸ γένος· ἀλλὰ πρὸς ἀντιδιαστολὴν τῆς ἀγαθότητος τῆς αὐτοῦ. Chrys. Hom. xxiii. 4, p. 290. Stier remarks, "This saying seems to me the strongest dictum probans for original sin in the whole of the Holy Scriptures." R. J. i. 236. ἀγαθὰ] principally, His Holy Spirit, Luke xi. 13.

p Luke i. 49. ο αὐτόν. 12 πάντα οὖν ὅσα ἂν θέλῃτε ἵνα ποιῶσιν ὑμῖν BCEGK
 Gen. xx. 9. οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ LMSUV
 q = ch. xii. 48. 1 Thess. iv. 3. οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ XAPHN
 r ch. xix. 24. 12 ἔστιν ὁ νόμος καὶ οἱ προφῆται. 1. 33
 Luke xiii. 24. 13 Εἰσελάθε διὰ τῆς στενῆς πύλης· ὅτι πλατεία
 John x. 1, 2, 9. ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν
 s Luke xiii. 24 only. Prov. xxiii. 27. ἡ ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·
 t Isa. xxxiii. 21. 14 ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπ-
 u here only. Neh. vii. 4. (-τεία, ch. vi. 5. -τύειν, ch. xxiii. 5.)
 -τος, Eph. iii. 18.) y here only. Ps. ciii. 25. w = here (his) only. (1 Cor. xii. 2.) see Prov. vii. 27.
 x John xvii. 12. Acts viii. 20 al. Jer. xxvi. (xlv.) 21. y Mark iii. 9 reiff.

12. om οὖν (*beginning of pericope*) LN¹(ins N²) 73. 127¹ Ser's v ev-v-p-z vulg lat-c ff₁ l Syr arm. for an, εαν CN [ev-v-y-z₁]. ποιοῦσιν C¹L. om οὕτως L (but has οὕτως for οὗτος, so X) 61. 213 Ser's ev-x vulg lat-c ff₁ l syr-cu Chr(so in the mss).
 13. (εἰσελάτε, so BCLAN. (33 def.)) om η πύλη N¹(ins N²) forj lat-a b c h k Clem., Orig.[and int.] Eus Cypr Arnob Hil Lucif., Ambr Jer Gaud Juv spec. om εἰσιν N¹(ins N²) sah. for εἰσερχ., πορευόμενοι N^{3a}(appy: but obliterated and txt left) 1(Treg) [εἰσπορ. L].

14. for οτι, τι (*appears to have been at first a clerical error, then retained, as it was imagined it might mean 'quam.'* See note) B²CLN² or 3a 1¹ rel latt syrr syrcu goth reth arm-zoh Ephr Pallad Phot Thl Euthym Chrysoc Cypr Jer Aug Fulg: txt B¹(sic) XN¹ 12 coph sah-mnt arm-mss Orig Gaud, spec. add δε B sah. om η πύλη Ser's p lat-a(appy) h k Orig.(ins₁) Hipp Clem hom-Cl Eus Cypr Ambr, Aug, Jer Gaud, Leo spec.

The same argument *à fortiori* is used by our Lord in the parable of the unjust judge, Luke xviii. 6, 7. 12.] Trench (Serm. Mount, p. 143) has noticed Augustine's refutation of the sneer of infidels (such as Gibbon's against this precept), that some of our Lord's sayings have been before written by heathen authors. (See examples in Wetst. ad loc.) 'Dixit hoc Pythagoras, dixit hoc Plato . . . Propterea si inventus fuerit aliquis eorum hoc dixisse quod dixit et Christus, gratulamur illi, non sequimur illum. Sed prior fuit ille quam Christus. Si quis vera loquitur, prior est quam ipsa Veritas! O homo, attende Christo, non quando ad te venerit, sed quando te fecerit.' Enarr. in Ps. cxl. 6, § 19, vol. iv. pt. ii. οὖν is the inference indeed from the preceding eleven verses, but immediately from the δώσει αγαθά τοῖς αἰτοῦσιν αὐτόν just said,—and thus closes this section of the Sermon with a lesson similar to the last verse of ch. v., which is, indeed, the ground-tone of the whole Sermon—'Be ye like unto God.'

οὕτως, viz., after the pattern of ὅσα ἂν: not = ταῦτα, because what might suit us, might not suit others. We are to think what we should like done to us, and then apply that rule to our dealings with others: viz., by doing to them what we have reason to suppose they would like done to them. This is a most important distinction, and one often overlooked in the interpretation of this golden maxim.

13—27.] THE CONCLUSION OF THE

DISCOURSE:—*setting forth more strongly and personally the dangers of hypocrisy, both in being led aside by hypocritical teachers, and in our own inner life.* The πύλη stands at the end of the ὁδός, as in the remarkable parallel in the Table of Cebes, c. 16: οὐκοῦν ὁρᾷς θύραν τινα μικράν, καὶ ὁδὸν τινα πρὸ τῆς θύρας, ἥτις οὐ πολὺ ὀχλεῖται, ἀλλ' ὀλίγοι πάνν πορεύονται: . . . αὕτη ἐστὶν ἡ ὁδὸς ἡ ἄγουσα πρὸς τὴν ἀληθινὴν παιδείαν. 14.] Ser gives a second reason, on which that in ver. 13 depends: strive, &c., for broad is, &c., because narrow is, &c. The reason why the way to destruction is so broad, is because so few find their way into the narrow path of life. This is not merely an arbitrary assignment of the ὅτι, but there is a deep meaning in it. The reason why so many perish is not that it is so ordained by God, who will have all to come to the knowledge of the truth,—but because so few will come to Christ, that they may have life; and the rest perish in their sins. See notes on ch. xxv. 41. The reading τί (adopted by Lachmann, Tregelles, Meyer, De Wette) will not bear the signification commonly assigned to it, 'How narrow is the gate?' And the interrogative meaning (Meyer) is inconsistent with ὀλίγοι εἰσιν, which follows. τεθλιμμένη, restricted,—crushed in, in breadth: i.e. as Clem. Alex. Strom. v. 5 (31), p. 664 P, . . . τὴν μὲν . . . στενὴν κ. τεθλιμμένην τὴν κατὰ τὰς ἐντολὰς κ. ἀπαγορεύσεις περιεσταλμένην, τὴν δὲ ἐναντίας

ἀγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες ^z ch. x. 17.
 αὐτήν. ¹⁵ ^z προσέχετε [δέ] ^z ἀπὸ τῶν ^a ψευδοπροφητῶν, ^z ch. x. 17, 12.
^b οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ^c ἐνδύμασιν προβιάων, ^z ch. x. 17, 12.
 ἔσωθεν δέ εἰσιν ^{de} λύκοι ^{df} ἄρπαγες. ¹⁶ ἀπὸ τῶν ^e καρπῶν ^a ch. x. 17, 12.
 αὐτῶν ^h ἐπιγνώσεσθε αὐτούς. ⁱ μήτι ^k συλλέγουσιν ἀπὸ ^a ch. xxiv.
^l ἁκανθῶν ^m σταφυλὰς ἣ ἀπὸ ⁿ τριβόλων ^o σύκα; ¹⁷ οὕτω ^a ch. xxiv.
 πᾶν δένδρον ^p ἀγαθὸν ^e καρποὺς ^r καλοὺς ^q ποιεῖ τὸ δὲ ^a ch. xxiv.
^s σαπρὸν δένδρον ^e καρποὺς ^t πονηροὺς ^q ποιεῖ. ¹⁸ οὐ ^a ch. xxiv.
 δύναται δένδρον ^p ἀγαθὸν ^e καρποὺς ^t πονηροὺς ^e ποιεῖν, ^a ch. xxiv.
 οὐδὲ δένδρον ^s σαπρὸν καρποὺς ^r καλοὺς ^q ποιεῖν. ¹⁹ πᾶν ^a ch. xxiv.
 δένδρον μὴ ^q ποιοῦν ^e καρπὸν ^r καλὸν ^u ἐκκόπτεται καὶ ^a ch. xxiv.
 εἰς πῦρ βάλλεται. ²⁰ ^v ἄρα ^v γε ἀπὸ τῶν ^e καρπῶν αὐ- ^a ch. xxiv.
 τῶν ^h ἐπιγνώσεσθε αὐτούς. ²¹ Οὐ πᾶς ὁ λέγων μοι Κύριε ^a ch. xxiv.

Z στα-
φυλ....
BCEGK
LMSUV
XZΔΠN
1. 33

²⁵ || Mk. John iv. 29 al. Mal. iii. 8 BN¹. k ch. xiii. 28, &c. Luke vi. 44 only. Cant. vi. 1.
¹ ch. xiii. 7, &c. || xxvii. 29. Luke vi. 44. John xix. 2. Heb. vi. 8 only. Gen. iii. 18. m Luke vi.
 44. Rev. xiv. 18 only. Gen. xi. 10, 11. n Heb. vi. 8 only. Gen. iii. 18. Prov. xxii. 5. Hos.
 x. 8 (2 Kings xii. 31) only. o Mark xi. 13. Luke vi. 44. James iii. 12 only. 4 Kings xx.
 7. (xv. ch. xxi. 9.) p = Luke viii. 8. Exod. iii. 8. q = ch. iii. 8, 10. Isa. v. 2, 4.
 r = ch. iii. 10, xii. 33. xiii. 8, &c. s ch. xii. 33 bis. xiii. 48. Luke vi. 43 bis. Eph. iv. 23 only r.
 t = ch. vi. 23 reff. u = ch. iii. 10 reff. v = ch. xvii. 26. Acts xi. 18 (xvii. 27) only. Gen.
 xxvi. 9.

15. om δε BN ev-y 435 latt(exe f) Syr syr-cu sah ath arm Just Ath Chr Hil Lucif Aug.

16. rec σταφυλην, with L rel ath arm Lucif [Aug.]: txt BN 1. 118. 209 latt syr syr-cu goth [Bas] Chr Tert Hil [Ambr Aug.]. (Z 33 defective, C¹ coptt doubtful.)

17. καρπ. ποιει καλ. B: καλ. ποι. καρπ. Δ. (Inversions for emphasis.)

18. [B does not, as the Bentley collation alleges, ins εἰ before οὐ.] for 1st ποιεῖν, ενεργεῖν B Orig. Dial (txt rewritten by N¹): for 2nd ποιεῖν, ενεργεῖν N¹ (txt N^{2-33a}) Orig.

19. aft παν ins ουν (from ch iii. 10 and || Luke) C²LZ 33 lat-b c g₁ h syr-cu sah; enim lat-f Iren-int, antem lat-g₂: om BC¹N rel vulg lat-a ff^{1,2} k syr copt goth ath arm Hipp Cyr Lucif.

20. for απο, εκ C latt Lucif Aug.

τὴν εἰς ἀπώλειαν φέρουσαν, πλατείαν κ. εὐρύχωρον, ἀκάλυτον ἡδοναῖς τε καὶ θυμῷ . . .

15.] The connexion (with δέ) is as Chrys. Hom. xxiii. 6, p. 292: καὶ γὰρ πρὸς τῷ στενῇ εἶναι, πολλοὶ καὶ οἱ ὑποσκελίζοντες τὴν ἐκείσε φέρουσάν εἰσιν ὁδόν:—*strive to enter, &c.: but* (δέ, not accordingly, as Webst. and Wilk.) *be not misled by persons who pretend to guide you into it, but will not do so in reality.*

These ψευδοπρ., directly, refer to the false prophets who were soon to arise, to deceive, if possible, even the very elect, ch. xxiv. 24; and, indirectly, to all such false teachers in all ages. In ἐνδύμασι

προβ. there may be allusion to the prophetic dress, ch. iii. 4: but most probably it only means that, in order to deceive, they put on the garb and manners of the sheep themselves. 16.] The καρποί

are both their corrupt doctrines and their vicious practices, as contrasted with the outward shews of almsgiving, prayer, and fasting, their sheep's clothing to deceive. 'Querimus fructus caritatis, invenimus

spinas dissentionis.' Aug. Enarr. in Ps. cxlix. 1, § 2, vol. iv. pt. ii. See James iii.

12: ch. xii. 33, 34. 17. σαπρόν.] See also ch. xiii. 48.

From these two verses, 17, 18, the Manichæans defended their heresy of the two natures, good and bad: but Augustine answers them that such cannot possibly be their meaning, as it is entirely contrary to the whole scope of the passage (see for example ver. 13), and adds, 'Mala ergo arbor fructus bonos facere non potest; sed ex mala fieri bona potest, ut bonos fructus ferat.' Cont. Adimant. c. 26, vol. viii. On the other hand, these verses were his weapon against the shallow Pelagian scheme, which would look at men's deeds apart from the living Root in man out of which they grew, and suppose that man's unaided will is capable of good. Trench, Sermon on the Mount, p. 150. See also Orig. in Matt. Comm. Series, § 116, vol. iii. p. 914.

ἐπιγν., more than simply γνῶσεσθε: 'ye shall thoroughly know them': see 1 Cor. xiii. 12. 21.] The doom of the hypocritical false prophets

w ch. xii. 50. xxi. 31. Mark iii. 35. (Luke xii. 47.) John iv. 34 al. Isa. xliiii. 14. x = ch. xxiv. 26 Mk. Luke x. 12. xvii. 26. 2 Thess. i. 10. 2 Tim. i. 12. 18. iv. 8. y (Mark ix. 38 v. r.) James v. 10. Lev. xix. 12. z Jer. xxxiv. 14 (22) BN. (xxvii. 15 F [so A]) εἰπὶ τῷ ὄν.) a ch. ix. 33, 34. x. 8 al. fr. Mt. Mk. L. b = ch. xiii. 54, 58. Acts ii. 22. Gal. iii. 5 al.† c = John i. 20. Heb. xi. 13. 2 Macc. vi. 6. d Luke ix. 39. Acts xiii. 13 only. Jer. xxvi. (xlv.) 5. 2 Macc. iv. 33 only. e = ch. xxvi. 10. James ii. 9 al. Ps. xiv. 2. xxvii. 3. f Ps. v. 6. vi. 8. xiii. 4 al. g ch. xiii. 41. 2 Cor. vi. 14 al. Exod. xxxiv. 9. h ch. x. 32. Acts iii. 23. Col. iii. 17. i constr. acc. ch. x. 14. xii. 13. xiii. 20, &c. h. gen. and acc., see note. k Ezek. xxxiii. 31, 32. 1 Mark iv. 30. Luke vii. 31 al. Lam. ii. 13.

21. τα θελήματα N¹(txt N²). rec om τοις, with L rel Orig [Cyr, Bas Chr]: ins BCZN 1. 33 Scr's a p Just Hipp [Cyr₂]. aft ουρανοῖς add οὗτος εἰσελευσεται εἰς

την βασιλείαν των ουρανων (supplementary gloss) C² 33 latt syr-cu Cypr Hil Jer.

22. for οὐ τῷ, οὕτως C. aft δαμ. ins πολλὰ N¹(N² disapproving).

εξεβαλλομεν LN¹(txt N^{3a}) 299 [Damasc₁].

24. om τουτους B (but has it in marg a prima manu) 212 23-7. 301 lat-a g₁ k syr-jer goth Cypr Hil Epiph spec. * ὁμοιωθήσεται (cf ver 26) BZN 1. 33 mss-mentd-

ing-Euthym vulg(assimilabatur) lat-f₁ g₁ l syr-ing sah aeth arm Orig Epiph [Bas.] Chr Cyr Cypr Ambr: similis est lat-a b c: ομοιωσω αυτον C rel lat-f h k syrr syr-cu

introduces the doom of all hypocrites, and brings on the solemn close of the whole, in which the hypocrite and the true disciple are parabolically compared.

Observe that here the Lord sets Himself forth as the Judge in the great day, and at the same time speaks not of τὸ θέλ. μου, but τὸ θέλ. τοῦ πατρὸς μου: an important and invaluable doctrinal landmark in this very opening of His ministry in the first Gospel. οὐ πᾶς

is not here 'no one,' as some (Elsner, Fritzsche) have interpreted it. That meaning would require πᾶς οὐκ εἰσελεύσεται. The context must rule

the meaning of such wide words as λέγει. Here it is evidently used of mere lip homage; but in οὐδεὶς δύνάται εἰπεῖν Κύριος Ἰησοῦς εἰ μὴ ἐν πνεύματι ἀγίῳ, 1 Cor. xii. 3, the "saying" has the deeper meaning of a genuine heartfelt confession. To seek for discrepancies in passages of this kind implies a predisposition to find them: and is to treat Holy Scripture with less than that measure of candour which we give to the writings of one another.

22.] ἐν ἐκείνῃ τῇ ἡμέρᾳ perhaps refers to ver. 19: or it may be the expression so common in the Prophets of the great day of the Lord: e.g. Isa. ii. 20; xxv. 9, al. fr. So the Jews called the great day of judgment "that day," see Schöttgen, Hor. i. p. 82. τῷ σῶ

ὀνόματι perhaps = ἐν τ. σ. ὀν., jussu et

auctoritate tua, but better by thy Name, that name having, as Meyer, filled out our belief and been the object of our confession of faith. The dative in this case is instrumental, cf. Winer, § 31. 7.

ἐπροφήτ. preached, not necessarily foretold future events: 1 Cor. xii. 10, and note. On δαμ. ἐξ. see note on ch. viii. 32.

23.] As the words now stand, ὅτι is merely recitative, and cannot be (Meyer) 'because,' belonging to ἀποχωρ. Such an arrangement would be unprecedented. Orig., Chrys., Cypr., &c., placed ὅτι οὐδ. ἔγν. ὅμ. after ἀποχ., &c., in which case the meaning 'for, because,' would be right. See Luke xiii. 25—27. ὁμολογήσω is here

a remarkable word, as a statement of the simple truth of facts, as opposed to the false colouring and self-deceit of the hypocrites—"I will tell them the plain truth."

οὐδέποτε ἔγ. ὅμ., i. e., in the sense in which it is said, John x. 14, γινώσκω τὰ ἐμὰ καὶ γινώσκονται ὑπὸ τῶν ἐμῶν. Neither the preaching Christ, nor doing miracles in His Name, are infallible signs of being His genuine servants, but only the devotion of life to God's will which this knowledge brings about.

24.] πᾶς οὖν ὅστις is a pendent nominative, of which examples are found in the classics, especially in Plato: so Περιέφραττα δέ, πολλοὶ μὲν καὶ τοῦτο φοβούνται τὸ ὄνομα. Cratyl. p. 461 c. See also ib. p. 403 A: Gorg. p. 474 E. Kühner, Gramm. ii. § 508. Notice the ὅστις

BCEGK
LMSUV
XZΔΠΝ
1. 33

τὸν ἀνδρὶ ^m φρονίμῳ, ⁿ ὅστις ^{op} ὠκοδόμησεν αὐτοῦ τὴν ^m οἰκίαν ἐπὶ τὴν ^p πέτραν. ²⁵ καὶ ^q κατέβη ἡ ^r βροχὴ καὶ ἦλθον οἱ ^s ποταμοὶ καὶ ^{tu} ἔπνευσαν οἱ ^t ἄνεμοι καὶ ^v προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν. ^w τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. ²⁶ καὶ πᾶς ὁ ^{ik} ἀκούων ⁱ μου τοὺς ^{ik} λόγους τούτους καὶ μὴ ^k ποιῶν αὐτοὺς ^l ὁμοιωθήσεται ἀνδρὶ ^x μωρῷ, ⁿ ὅστις ^o ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ^r ἄμμον. ²⁷ καὶ ^q κατέβη ἡ ^r βροχὴ καὶ ἦλθον οἱ ^s ποταμοὶ καὶ ^{tu} ἔπνευσαν οἱ ^t ἄνεμοι καὶ ^z προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν· καὶ ἦν ἡ ^a πτώσις αὐτῆς μεγάλη.

t here bis. John vi. 18. Rev. vii. 1. Sir. xliii. 20.

xxvii. 40 only. Ps. cxlvii. 18 (7).

πεταγμένοι ἀσυντάκτοι, Diod. Sic. ii. 26.

i. 10. 1 Pet. v. 10 only. Josh. vi. 26.

27 al. Mt. Paul only. Isa. xxxii. 5, 6.

18. xx. 8 only. Gen. xiii. 16.

xxvi. 15.

z ch. iv. 6 reff. Isa. iii. 5.

u as above (t). Luke xii. 55. John iii. 8. Acts

v = here only (Mark iii. 11 reff.). προσεσόντες συν-

w (Luke vi. 48 v. r.) Eph. iii. 18. Col. i. 23. Heb.

z ch. v. 22. xxiii. 17, 19. xxv. 2, 38. 1 Cor. i. 25.

y Rom. ix. 27, from Isa. x. 22. Heb. xi. 12. Rev. xii.

a Luke ii. 34 only. Ezek.

copt goth Phot-in-schol Cypr Arnob Hil Lucif. (Aug has both.) οὐκοδόμησεν C¹ (so also in ver 26). rec την οικιαν bef αυτου (more usual order), with L rel lat-a

b c Orig₁ [Bas] Cypr Hil Lucif: txt BCZ₁ N. 33 [Orig₂].

25. ηλθαν B (but -θον ver 27). (προσεπεσαν, so BCEXZΔN²-(σεν N¹) 1 syrmg-gr Chr Cyr Damasc. Lachm reads προσέπεισαν, taking the ε of text as an itacism for αι—offenderunt lat-a b, impeerunt lat-c Cypr Lucif.)

26. rec την οικιαν bef αυτου (as ver 24), with C rel lat-a b c Orig [Bas₁] Cypr Lucif: txt BZN 1. ψαμμον N^{3a}(? but corrd) 41 [Chr Thl].

27. ηλθαν N. omi και επνευσαν οι ανεμοι (homœotele) N¹(ins N-corr¹).

for προσεκοψαν, προσερρηξαν CM 1 Bas Chr: προσεκουσαν 13. 243: προσεπεσαν Scr's g p 63 syr-mg sah goth: irruerunt vulg: offenderunt lat-a b: impeerunt lat-c Cypr: inliserunt Lucif: txt BZN rel.

both times, not merely ὅς. ὅς identifies only: ὅστις classifies.

μου may be from me, as in Acts i. 4 reff.: and the τούτους makes this perhaps more probable than the ordinary rendering "these words of mine."

τοὺς λόγους τούτους seems to bind together the Sermon, and preclude, as indeed does the whole structure of the Sermon, the supposition that these last chapters are merely a collection of sayings uttered at different times.

ὁμοιώσω αὐτόν (or, ὁμοιωθήσεται) Meyer and Tholuck take this word to signify, not 'I will compare him,' but 'I will make him like,' viz. ἐν ἐκείνῃ τῇ ἡμέρᾳ, as in ch. vi. 8: Rom. ix. 29. But it is, perhaps, more in analogy with the usage of the Lord's discourses to understand it, I will compare him: so ὁμοιώσω, ch. xi. 16: Luke xiii. 18, and reff.

25.] This similitude must not be pressed to an allegorical or symbolical meaning in its details, e.g. so that the rain, floods, and winds should mean three distinct kinds of temptation: but the ROCK, as signifying Him who spoke this, is of too frequent use in Scripture for us to overlook it here: cf. 2 Sam. xxii. 2 (Ps. xviii. 2), 32, 47; xxiii. 3: Ps. xxviii. 1; xxxi. 2, al. fr.; lxi. 2: Isa. xxvi. 4

(Heb.); xxxii. 2; xlv. 8 (Heb.): 1 Cor. x. 4, &c. He founds his house on a rock, who, hearing the words of Christ, brings his heart and life into accordance with His expressed will, and is thus by faith in union with Him, founded on Him. Whereas he who merely hears His words, but does them not, has never dug down to the rock, nor become united with it, nor has any stability in the hour of trial.

Ἐν τῇν πέτραν . . τῇν ἄμμον,—the articles are categorical, importing that these two were usually found in the country where the discourse was delivered;—in ἡ βροχὴ, οἱ ποταμοί, οἱ ἄνεμοι, the same, implying that such trials of the stability of a house were common. In the whole of the similitude, reference is probably made to the prophetic passage Isa. xxviii. 15—18.

τεθεμελίωτο] The N. T. writers usually omit the augment in the pluperfect: so πεποιήκισαν, Mark xv. 7; ἐκβεβλήκει, xvi. 9; μεμενήκεισαν, 1 John ii. 19, al. fr. This is also done occasionally by Herodotus, and by Attic prose writers, where euphony is served by it. See Herod. i. 122; iii. 42; ix. 22; and Winer, § 12. 9.

27. μεγάλη] All the greater, because such an one as here supposed is a professed dis-

b ch. xlii. 33.
Mark i. 22.
Luke ii. 48.
Acts xlii. 12
al. Luc. vii.
17. Wsht.
xlii. 4.
2 Marc. vii.
12 only.

c = Mark i. 22
reiff.

d constr., Luke
i. 10, 20 al.
Jer. xxxiii.
(xxv.) 20.

e ch. ix. 6 ||. Mark i. 22. Luke xii. 5. xix. 17. John x. 18 bis. xix. 10 bis, 11. Acts ix. 14 al. 1 Marc. x. 35.
f constr., vv. (5 v. r.) 23, 28. ch. ix. 27. xxi. 23. Mark v. 2 al. g || Mk. ch. x. 8. xi. 5 || L. xxvi. 6 || Mk. Luke
iv. 27. xvii. 12 only. Lev. xiv. 2, 3.

28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, BCEKLM
ἔξεπλήρυσοντο οἱ ὄχλοι ἐπὶ τῇ διδασκῇ αὐτοῦ. MSUVX 29 d ἦν
γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς ZΓΔΠΞ
οἱ γραμματεῖς αὐτῶν. 1. 33

VIII. ¹ Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους ἡκολού-
θησαν αὐτῷ ὄχλοι πολλοί. ² καὶ ἰδοὺ ἑλεπρὸς πρὸς-

28. rec συνετελεσεν (see Luke iv. 13), with L rel, consumm. latt: txt BC Z(arry)
ΓΝ 1. 33 Orig Chr. ἐξεπληττοντο Ν¹(txt Ν²) Scr's b [Eus₂]. ἐπὶ τῇ διδ. av.
bef oi oxloi Ν¹(txt Ν²3).—om oi oxl. sah.

29. rec om αυτων (see Mark i. 22), with C¹L rel lat-b goth: ins BC²KΔΠ¹3N 1. 33
vulg lat-a c f g₁₂ h l syrr syr-cu syr-jer coptt æth arm Eus. Aug. (Z def.) at
end ins kai oi φαρισαιοι C 33 latt syrr syr-cu arm-use Eus. Hil.

CHAP. VIII. 1. for καταβαντι δε αυτω, και καταβαντος αυτου Z lat-a b c g₁ h syr-cu
æth Hil₂: καταβαντος δε αυτου BCN² 33 vulg lat-f ff₁ syrr coptt goth arm: txt Ν¹ rel
(of these V¹(but corrd¹) Δ lat-k om αυτω.)

ciple—ἀκούων τοὺς λόγους—and therefore
would have the further to fall in case of
apostasy.

29. ἦν διδάσκων] The assertion is
spread more widely, by this resolved im-
perfect, over His whole course of teach-
ing. Chrysostom's comment is, οὐ γὰρ
εἰς ἕτερον ἀναφέρων, ὡς ὁ προφήτης καὶ
ὁ Μωυσῆς, ἔλεγεν ἅπερ ἔλεγεν ἀλλὰ
πανταχοῦ ἐαυτὸν ἐνδεικνύμενος εἶναι τὸν
τῷ κύρῳ ἔχοντα. καὶ γὰρ νομοθετῶν
συνεχῶς προσετίθει Ἐγὼ δὲ λέγω ὑμῖν,
καὶ τῆς ἡμέρας ἀναμνησέσκειν ἐκείνης,
ἐαυτὸν ἐδείκνυ τὸν δικάζοντα εἶναι. Hom.
xxv. 1, p. 306.

VIII. 1—4.] HEALING OF A LEPER.
Mark i. 40—45. Luke v. 12—14. We
have now (in this and the following chap-
ter), as it were a solemn procession of
miracles, confirming the authority with
which our Lord had spoken. ἀπὸ τῆς
διδασκαλίας ἐπὶ τὰ θαύματα μεταβαίνει.
ἐπεὶ γὰρ ὡς ἐξουσίαν ἔχων ἐδίδασκεν, ἵνα
μὴ νομισθῇ κομπάζειν καὶ ἀλαζονεύεσθαι,
δείκνυσσι τὴν ἐξουσίαν αὐτοῦ καὶ ἐν τοῖς
ἔργοις, καὶ βεβαιοῖ τοὺς λόγους ἀπὸ τῶν
πράξεων. Euthym. 2.] This same

miracle is related by St. Luke without any
mark of definiteness, either as to time or
place,—καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν
μὲτ' τῶν πόλεων.... In this instance
there is, and can be, no doubt that the
transactions are identical: and this may
serve us as a key-note, by which the less
obvious and more intricate harmonies of
these two narrations may be arranged.
The plain assertion of the account in the
text requires that the leper should have
met our Lord on His descent from the
mountain, while great multitudes were

following Him. The accounts in St. Luke
and St. Mark require no such fixed date.
This narrative therefore fixes the occur-
rence. I conceive it highly probable that
St. Matthew was himself a hearer of the
Sermon, and one of those who followed
our Lord at this time. From St. Luke's
account, the miracle was performed in, or
rather, perhaps, in the neighbourhood of,
some city: what city, does not appear.
As the leper is in all three accounts re-
lated to have come to Jesus (καὶ ἰδοὺ im-
plying it in Luke), he may have been out-
side the city, and have run into it to our
Lord.

λεπρός] The limits of a note
allow of only an abridgment of the most
important particulars relating to this
disease. Read Levit. xiii. xiv. for the
Mosaic enactments respecting it, and its
nature and symptoms. See also Exod.
iv. 6: Num. xii. 10: 2 Kings v. 27; xv. 5:
2 Chron. xxvi. 19, 21. The whole ordi-
nances relating to leprosy were symbolical
and typical. The disease was not conta-
gious: so that the view which makes them
mere sanitary regulations is out of the
question. The fact of its non-contagious
nature has been abundantly proved by
learned men, and is evident from the Scrip-
ture itself: for the priests had continually
to be in close contact with lepers, even to
handling and examining them. We find
Naaman, a leper, commanding the armies
of Syria (2 Kings v. 1); Gehazi, though a
leper, is conversed with by the king of
Israel (2 Kings viii. 4, 5); and in the
examination of a leper by the priest, if a
man was entirely covered with leprosy, he
was to be pronounced clean (Levit. xiii.
12, 13). The leper was not shut out from

ελθὼν προσεκύνει αὐτῷ λέγων Κύριε, ἐὰν θέλῃς, δύνασαι ^h με ^h καθάρισαι. ³ καὶ ⁱ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων Ἐθέλω, ^h καθαρίσθητι. καὶ εὐθέως ^h ἐκαθαρίσθη

h. ch. x. 21. Lev. xiii. 17. xiv. 31 al. i. ch. xii. 13 bis II, 49. Acts iv. 30. in N. T. al-ways v. χεῖρ, exc. Acts xxvii. 30. Gen. viii. 9.

2. rec ελθων (the 1st syllable of προσελθων being om'd, from λεπρος preceding. This is more prob than that the -πος of λεπρος shd be mistaken for a prep in comp with ελθων), with C rel latt Syr syr-cu copt [Did.] Hil: txt ΒΕΜΑΝ 1 syr sah goth aeth arm Chr Cyr Damasc Thl. (Z defective.)

3. aft χεῖρα ins αυτου Ν¹⁻³(om Ν²) 124 Syr syr-cu. rec aft αυτου ins ο ιησους (supplied for clearness), with C²L rel lat-b h syr arm Hil, and before ηψατο vulg lat-a ef g_{1,2} Syr syr-cu: om BC¹ Z(appy) Ν 1. 33 am lat-ff₁ k coptt goth aeth. om ευθεως Ν¹(ins Ν²). [εκαθερισθη Β¹ELXP¹.]

the synagogue (Lightfoot, vol. i. p. 513), nor from the Christian churches (Suicer, Thesaurus Patrum, under λεπρός). Besides, the analogy of the other uncleannesses under the Mosaic law, e.g. having touched the dead, having an issue, which are joined with leprosy (Num. v. 2), shews that sanitary caution was not the motive of these ceremonial enactments, but a far deeper reason. This disease was specially selected, as being the most loathsome and incurable of all, to represent the effect of the defilement of sin upon the once pure and holy body of man. "Leprosy was, indeed, nothing short of a living death, a poisoning of the springs, a corrupting of all the humours, of life; a dissolution, little by little, of the whole body, so that one limb after another actually decayed and fell away." (Trench on the Miracles, p. 213.) See Num. xii. 12. The leper was the type of one dead in sin: the same emblems are used in his misery as those of mourning for the dead: the same means of cleansing as for uncleanness through connexion with death, and which were never used except on these two occasions. Compare Num. xix. 6, 13, 18, with Levit. xiv. 4—7. All this exclusion and mournful separation imported the perpetual exclusion of the abominable and polluted from the true city of God, as declared Rev. xxi. 27, οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ποιῶν βδέλυγμα καὶ ψεῦδος. And David, when after his deadly sin he utters his prayer of penitence, 'Purge me with hyssop, and I shall be clean,' Ps. li. 7, doubtless saw in his own utter spiritual uncleanness, that of which the ceremonial uncleanness that was purged with hyssop was the type. Thus in the above-cited instances we find leprosy inflicted as the punishment of rebellion, lying, and presumption. 'I put the plague of leprosy in an house' (Levit. xiv. 34), 'Remember what the Lord thy God did to Miriam' (Deut. xxiv. 9), and other passages, point

out this plague as a peculiar infliction from God. 'The Jews termed it 'the finger of God,' and emphatically 'the stroke.' They said that it attacked first a man's house; and if he did not turn, his clothing; and then, if he persisted in sin, himself. So too, they said, that a man's true repentance was the one condition of his leprosy leaving him." Trench, p. 216. The Jews, from the prophecy Isa. liii. 4, had a tradition that the Messiah should be a leper. **ΠΡΟΣΕΚΥΝΕΙ**] πεισὼν ἐπὶ πρόσωπον, Luke v. 12 (γονυπετῶν, Mark i. 40). These differences of expression are important. See beginning of note on this verse.

ΚΥΡΙΕ] Not here merely a title of respect, but an expression of faith in Jesus as the Messiah. "This is the right utterance of κύριε, which will never be made in vain." Stier. When Miriam was a leper, ἐβόησε Μωυσῆς πρὸς κύριον, λέγων Ὁ θεός, δέομαί σου, ἴασαι αὐτήν, Num. xii. 13.

3. **ἤψατο αὐτοῦ**] He who just now expansively fulfilled the law by word and commands, now does the same by act and deed: the law had forbidden the touching of the leper, Levit. v. 3. It was an act which stood on the same ground as the healing on the Sabbath, of which we have so many instances. So likewise the prophets Elijah and Elisha touched the dead in the working of a miracle on them (1 Kings xvii. 21: 2 Kings iv. 34). The same almighty power which supersedes natural laws, supercedes ceremonial laws.

Here is a noble example illustrating His own precept so lately delivered, 'Give to him that asketh thee.' Again, we can hardly forbear to recognize, in His touching the leper, a deed symbolic of His taking on him, touching, laying hold of, our nature. Compare Luke xiv. 4, καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, with Heb. ii. 16, σπέρματος Ἀβραάμ ἐπιλαμβάμεται.

ΘΕΛΩ] 'Echo prompta ad fidem leprosi maturam.' Bengel ad loc. **ἐκαθ. αὐτ. ἡ λέπ.**] Luko's words

j Mark i. 42.
 Luke v. 12,
 13 only.
 Rev. xix.
 2, 3.
 k Mk. ch.
 xviii. 10.
 Heb. viii. 5,
 from Exod.
 xxv. 40.
 Rev. xix. 10.
 xxii. 9.
 l = ch. ii. 11. v. 23 al. fr. Num. xxxi. 50. m ch. i. 24 reff. Lev. xiv. 3, 4, 10. Lev. x. 1. n ||. ch. x.
 18 ||. xxiv. 14 ||. Heb. iii. 5. James v. 3. Josh. xxiv. 27.

αὐτοῦ ἢ ^j λέπρα. ⁴ καὶ λέγει αὐτῷ ὁ Ἰησοῦς ^k Ὁρα
 μηδενὶ εἶπης, ἀλλὰ ὑπαγε σεαυτὸν δείξον τῷ ἱερεῖ, καὶ
^l προσένεγκον τὸ ^l δῶρον ὃ ^m προσέταξεν Μωυσῆς, ⁿ εἰς
ⁿ μαρτύριον αὐτοῖς.

⁵ Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσῆλθεν

4. for λέγει, εἶπεν **N**¹(txt **N**^{3a}). rec *προσενεγκε* (||) with **L****N** rel: txt **BC**.
 (offer vulg Cyp Hil, *offerre* lat-c, *offers* lat-a b.—Z def.)

5. rec *εἰσελθόντι*, with **C**² **F** (Wetst) **L** rel Chr Thl Hil Op: txt **BC**¹ **Z****N** 1. 33 syr
 copt æth arm.—rec (for αὐτου) τω ἱησου, with **C**² **L** (lat-c) Syr: αυτω **F** (Wetst) rel:
 txt **BC**¹ **E****Z****N**.—*cum autem introisset* vulg, simly lat-a b c & syr-cu goth Hil.

(ver. 13), ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ,
 are more strictly correct in construction.
 See also Mark i. 42. A curious instance
 of the theological littleness which has
 been shewn in treating our Lord's great
 acts of Divine Love, is cited here by Bp.
 Wordsw. from Ambrose: "Dicit 'volo'
 propter Photinum (who said that our Lord
 was a mere man): imperat propter Arium
 (who denied His equality with the Father):
 tangit propter Manichæum (who said that
 Christ had not human flesh, but was only
 a phantom)." 4. ὅρα μηδενὶ εἶπης]
 Either (1) these words were a moral ad-
 monition, having respect to the state of
 the man (διδάσκων τὸ ἀκόμπαστον καὶ
 ἀφιλότιμον, Chrysost.), for the injunction
 to silence was not our Lord's uniform prac-
 tice (see Mark v. 19, || Luke), and in this
 case they were of lasting obligation, that
 the cleansed leper was not to make his
 healing a matter of boast hereafter; or (2)
 they were a cautionary admonition, only
 binding till he should have shewn himself
 to the priest, in order to avoid delay in this
 necessary duty, or any hindrance which
 might, if the matter should first be blazed
 abroad, arise to his being pronounced
 clean, through the malice of the priests;
 or (3), which I believe to be the true
 view, our Lord almost uniformly repressed
 the fame of His miracles, for the reason
 given in ch. xii. 15—21, that, in accord-
 ance with prophetic truth, He might be
 known as the Messiah not by wonder-
 working power, but by the great result of
 his work upon earth: οὐκ ἐρίσει, οὐδὲ
 κραυγᾶσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλα-
 ταῖαις τὴν φωνὴν αὐτοῦ . . . , ἕως ἂν ἐκ-
 βάλη εἰς νίκος τὴν κρίσιν. Thus the
 Apostles always refer primarily to the
 Resurrection, and only incidentally, if at
 all, to the wonders and signs. (Acts ii.
 22—24; iii. 13—16.) These latter were
 tokens of power common to our Lord
 and his followers; but in His great conflict,
 ending in His victory, He trod the wine-

press alone. σεαυτὸν δείξ. κ.τ.λ.]

Read Levit. xiv. 1—32. This command
 has been used in support of the theory of
 satisfaction by priestly confession and
 penance. But even then (Trench on the
 Miracles, p. 221) the advocates of it are
 constrained to acknowledge that Christ
 alone is the cleanser. 'Ut Dominus os-
 tenderet, quod non sacerdotali iudicio, sed
 largitate divinæ gratiæ peccata emunda-
 tur, leprosum tangendo mundavit, et
 postea sacerdoti sacrificium ex lege offerre
 præcepit.' (Gratian de Pœnitentia, Dist. 1,
 c. 34, p. 1529 Migne.) 'Dominus leprosum
 sanitati prius per se restituit, deinde ad
 sacerdotes misit quorum iudicio ostendere-
 tur mundatus . . . quia etsi aliquis apud
 Deum sit solutus, non tamen in facie Ec-
 clesiæ solutus habetur, nisi per iudicium
 sacerdotis. In solvendis ergo culpis vel
 retinendis ita operatur sacerdos evange-
 licus et iudicat, sicut olim legalis in illis qui
 contaminati erant lepra quæ peccatum sig-
 nat.' (Peter Lombard. Sent. iv. dist. 18.
 6, p. 887 Migne.) It is satisfactory to
 observe this drawing of parallels between
 the Levitical and (popularly so called)
 Christian priesthood, thus completely shew-
 ing the fallacy and untenableness of the
 whole system; all those priests being types,
 not of future human priests, but of Him,
 who abideth a Priest for ever in an un-
 changeable priesthood, and in Whom not
 a class of Christians, but *all* Christians,
 are priests unto God.

μαρτύριον
 αὐτοῖς] A testimony both *to*, and *against*
 them: the *dativus* both *commodi* and *in-*
commodi. The man disobeyed the in-
 junction, so that our Lord could no more
 enter the city openly: see Mark i. 45.

5—13.] HEALING OF THE CENTURION'S
 SERVANT. Luke vii. 1—10, where we have
 a more detailed account of the former part
 of this miracle. On the chronological ar-
 rangement, see Prolegomena. The cen-
 turion did not himself *come* to our Lord,
 but sent elders of the Jews to Him, who

αὐτῷ ° ἐκατόνταρχος ¹ παρακαλῶν αὐτὸν ⁶ καὶ λέγων ° Mt. I. (Gosp. & Acts) only. Exod. xviii. 21, 25 al. fr. = ^{κεντυρίων}, Mark xv. 39, 44, 45. -χος, ch. xxvii. 5'. Luke vii. 6 al. -χης, ver. 13 reff. p ver. 31. ch. xviii. 29. 1 Kings xxii. 4. q Mt. L. (Gosp. & Acts) only, exc. John iv. 51. = ch. xiv. 2. Luke xii. 43. Gen. ix. 27. r = ver. 14. ch. ix. 2. Mark vii. 30 (see Luke xvi. 20) f. s ch. iv. 24 reff. + t Luke xi. 53 only. Job x. 16. xix. 11. Wisd. xvii. 3. xviii. 17 BN only. (-νός, 2 Kings i. 9.) u Mark vi. 48. 2 Pet. ii. 8. Rev. xii. 2 al. 1 Kings v. 3. v = w. Lva, i. L. only. (ch. lili. 11 reff.) w i L. Mark ii. 4 only. Gen. viii. 13. xix. 8 A (not F). Esdr. vi. 4 only. x dat., see Acts ii. 40. Gal. vi. 11. y i L. only. (2 Macc. iii. 6.)

6. om κυριε Ν¹ (ins Ν²) syr-cu.

7. rec ins και bef λεγει, with CLN rel vulg lat-a c f ff₁ syr copt goth æth : om B cv-47 am lat-b h k Syr syr-cu sah arm. rec aft αυτω ins ο ιησους, with C rel latt : ακολουθι μοι Ν¹ : om BN^{3a} lat-k copt.

8. * ἀποκριθεὶς δὲ BN¹ 33 sah : και αποκριθεις C (appy) Ν²⁻³ rel latt syr copt goth æth. for εφη, ειπεν CN¹ (txt Ν²) 33. rec λογον, with Γ lat-ff₁ g₁ æth : txt (which can hardly here be introduced from || Luke, as the authorities are so weighty) BC [F (Wetst)] N rel Ser's-mss vulg lat-b c f h syrr syr-cu copt goth arm Orig Chr Euthym Ambr Aug.

9. aft υπο εξουσιαν ins τασσομενος (from || Luke) BN Ser's q vulg-ed lat-a b c g_{1,2} h Chr₂ Hil : om C rel am (with fuld forj) lat-f ff₁ syrr goth æth arm [Chr₂]. (υπο εξ. is joined to the follg in U mss-mentd-by-Chr lat-f goth Iren-int Hil.)

recommended him to His notice as loving their nation, and having built them a synagogue. Such variations, the concise account making a man *fecisse per se* what the fuller one relates him *fecisse per alterum*, are common in all written and oral narrations. In such cases the fuller account is, of course, the stricter one. Augustine, answering Faustus the Manichean, who wished, on account of the words of our Lord in ver. 11, to set aside the whole, and used this variation for that purpose, makes the remark, so important in these days, 'Quid enim, nonne talibus locutionibus humana plena est consuetudo . . . quid ergo, cum legimus, obliviscimur quemadmodum loqui soleamus? An Scriptura Dei aliter nobiscum fuerat, quam nostro more, locutura?' Contra Faustum, xxxiii. 7, vol. viii. On the non-identity of this miracle with that in John iv. 46 ff., see note there.

5. ἐκατόνταρχος] He was a *Gentile*, see ver. 10, but one who was deeply attached to the Jews and their religion; possibly, though this is uncertain, a proselyte of the gate (no such term as *σεβόμενος, φοβούμενος τὸν θ.* is used of him, as commonly of these proselytes, Acts x. 2 al.).

6. ὁ παῖς] From Luke we learn that it was δοῦλος, ὅς ἦν αὐτῷ ἐντιμος. The

centurion, perhaps, had *but one* slave, see ver. 9. 'Lucas hoc modo dubitationem prævenit, quæ subire poterat lectorum animos; scimus enim non habitos fuisse servos eo in pretio, ut de ipsorum vitam anxii essent domini, nisi qui singulari industria vel fide vel alia virtute sibi gratiam acquisierant. Significat ergo Lucas non vulgare fuisse sordidumque mancipium, sed fidelem et raris dotibus ornatum servum, qui eximia gratia apud dominum polleret: hinc tanta illius vitæ cura et tam studiosa commendatio.' (Calvin in loc.) 8.] The centurion heard that the Lord was coming, Luke vii. 6, and sent friends to Him with this second and still humbler message. He knew and felt himself, as a heathen, to be out of the fold of God, a stranger to the commonwealth of Israel; and therefore unworthy to receive under his roof the Redeemer of Israel.

9.] The meaning is, 'I know how to obey, being *myself* under authority: and in turn know how others obey, having soldiers under me.' inferring, 'if then I, in my subordinate station of command, am obeyed, how much more Thou, who art over all, and whom diseases serve as their Master!' That this is the right interpretation, is shewn by our Lord's special commendation of his faith,

z ver. 27. ch. ix. 33 al. Isa. xli. 23. a ch. v. 18 reff. b ch. ii. 1 reff. c ch. xxiv. 27. Luke xii. 29. 1 Cor. xxi. 13. only. 1 Chron. xii. 15. Isa. lix. 19. d as above (c). Luke xii. 54 only. e ch. xiv. 19 ff. Mk. L. Luke ii. 7. (vii. 36 v. r.) xii. 37. xiii. 29 only. Judith xii. 15 (only?). f = ch. ix. 15. Luke xx. 34, 36 reff. g ch. xiii. 38 only. h = ch. xxi. 39. xiii. 13. xxv. 30 al. Jer. xxii. 28. k ch. xxii. 13. xxv. 30 only (there also w. σκότος). 51. xxv. 30. Luke xiii. 28 only. x. 37 only. Gen. xlv. 2. 3 only. (βρῦχειν, Acts vii. 54.) i = 2 Pet. ii. 17. Jude 13. Job xviii. 17. Tobit xiv. 10. see below (k). 3 Kings vi. 29. l ch. xiii. 42, 50. xxii. 13. xxiv. m as above (l). ch. ii. 18, from Jer. xxxviii. (xxxi.) 15. Acts n (in N. T. always w. δόδωντων) as above (l) only. Prov. xix. 12. Sir. ii. o vv. 5, 8 reff. -χης, Acts x. 1, 22. xxiv. 23 al. p ver. 6 reff.

δούλω μου Ποίησον τοῦτο, καὶ ποιεῖ. ¹⁰ ἀκούσας δὲ ὁ Ἰησοῦς ² ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν ἅ Ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εἶδρον. ¹¹ λέγω δὲ ὑμῖν ὅτι πολλοὶ ^b ἀπὸ ^{bc} ἀνατολῶν καὶ ^{cd} δυσμῶν ἥξουσιν καὶ ^e ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ¹² οἱ δὲ ^{fg} υἱοὶ τῆς ^g βασιλείας ^h ἐκβληθήσονται εἰς τὸ ⁱ σκότος τὸ ^k ἐξώτερον· ἐκεῖ ἔσται ὁ ^{lm} κλαυθμὸς καὶ ὁ ^{ln} βρυγμὸς τῶν ὀδόντων. ¹³ καὶ εἶπεν ὁ Ἰησοῦς τῷ ^o ἑκατοντάρχη Ἰπαγε, ὡς ἐπίστευσας γεννηθῆτω σοι. καὶ ^p ἰάθη ὁ ^p παῖς [αὐτοῦ] ἐν τῇ ὥρᾳ ἐκείνῃ.

10. aft ακολουθοῦσιν add αὐτῶ C 33. 240-4-5-59 Scr's b latt syrr syr-cu coptt aeth. rec ουδε εν τῷ ισρ. τοσ. πιστ. ευρ. (adaptation from || Luke: Meyer holds the reading in txt to be an interpretation, both here and in Luke. But this can hardly be: and its occurrence there (in very few vss) is sufficiently accounted for by its being the genuine reading here), with CLN rel lat-f syrr arm Orig [Chr Damasc.] : txt B (I) gat lat-a g, k syr-cu syr-mg coptt aeth Meion Ambr Aug Op.—om εν τῷ ισρ. 1.

12. for εκβληθ., εξελευσονται N¹ (appy: txt N-corr¹) Syr syr-cu Cypri (exibunt: txt₁) [Aug^{scpe}], ibunt lat-a ὁ Iren-int [Aug^{scpe}].

13. rec ins kai bef ws, with C rel vulg lat-c f ff₁ syr [goth aeth arm] Orig₂ [Bas₁] Chr: om BN lat-a b g_{1,2} h k l Syr syr-cu coptt Chr₁ Iren-int. om αυτου BN 1. 33 latt syr-jer copt [Bas₁] : ins C rel syr syr-cu sah goth aeth arm Chr. απο της ωρας εκεινης CA 33 lat-a b c g_{1,2} h l sah Bas₁ Chr₁ Bas-rel (see ch ix. 22; xv. 28; xvii. 18) : txt BLXN rel vulg lat-f ff₁ syrr syr-cu copt goth aeth arm. at end ins (from Luke vii. 10) κα υποτρεφας ο εκατονταρχος εις τον οικον αυτου εν αυτη τη ωρα ευρεν τον παιδα νηλαιοντα C E-with-ast MUXN (brackets inserted by N² but removed) 1. 33 lat-g₁ syr-jer syr aeth. (aft παιδα ins αυτου M: al vary.)

ver. 10, 'volens ostendere Dominum quod non per adventum tantum corporis, sed per angelorum ministeria posse implere quod vellet.' Jerome in loc. 'Potuisset Ratio excipere: "Servus et miles imperium libere audiunt: morbus non item." Sed hanc exceptionem concoquit sapientia fidelis, et ruditate militari pulchre elucens.' Bengel ad loc. 10, 11.] 'Amen, inquit, dico vobis, non inveni tantam fidem in Israel: propterea dico vobis quia multi ab Or. et Occ. . . . &c. Quam late terram occupavit oleaster! Amara silva mundus hic fuit: sed propter humilitatem, propter "Non sum dignus ut sub tectum meum intres," multi ab Or. et Occ. venient. Et puta quia venient: quid de illis fiet? Si enim venient, jam præcisi sunt de silva: ubi inserendi sunt, ne arescant? Et recumbent, inquit, cum Abraham et Isaac et Jacob . . . Ubi? In regno, inquit, cælorum. Et quid erit de illis qui venerunt de stirpe Abraham? quid fiet de ruinis quibus arbor plena

erat? quid nisi quia præcidentur, ut isti inserantur? Doce quia præcidentur: Filii autem regni ibunt in tenebras exteriores.' Aug. in Johan. tract. xvi. 6, vol. iii. pt. ii. Compare a remarkable contrast in the Rabbinical books illustrating Jewish pride: 'Dixit Deus S. B. Israelites: "In mundo futuro mensam ingentem vobis sternam, quod Gentiles videbunt et pudefient."' Schöttgen, i. p. 86. ἐθαύμασεν] to be accepted simply as a fact, as when Jesus rejoiced, wept, was sorrowful; not, as Aug. de Genes. cont. Manich. cited by Wordsw., to be rationalized away into a mere lesson to teach us what to admire. The mysteries of our Lord's humanity are too precious thus to be sacrificed to the timidity of theologians. 12. οἱ υἱοὶ] the natural heirs, but disinherited by rebellion. τὸ σκ. τὸ ἐξ. the darkness outside, i. e. outside the lighted chamber of the feast, see ch. xxii. 13, and Eph. v. 7, 8. These verses are wanting in St. Luke, and occur when our Lord

BCEGK
LMSUV
XΓΔΠΞ
I. 33

14 Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν ^q τὴν ^a πενθερὰν αὐτοῦ ^r βεβλημένην καὶ ^s πυρέσσουσαν. ^q Luke x. 35. ^r Luke xii. 53 ^s bis only. Ruth i. 14. ^r ver. 6 reff. ^s || Mk. only + t || (L. bis). John iv. 52. Acts xxviii. 8 only. Deut. xxvii. 22 only. ^u ch. iv. 11 reff. ^v ch. xiv. 15. 23 al. Mt. Mk. only, exc. John vi. 16. xx. 19 + Judith xiii. 1 only. ^w ch. iv. 24. vv. 28, 33 ||. John x. y ch. i. 22 reff. ^z b = ch. xx. 12. John xvi.

15 καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ ^t πυρετός, καὶ ἡγέρθη, καὶ ^u διηκόνει αὐτῷ. 16 ^v ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ ^w δαιμονιζομένους πολλούς, καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς ^x κακῶς ^x ἔχοντας ἐθεράπευσεν, 17 ὅπως πληρωθῇ τὸ ^y ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος ^z Αὐτὸς τὰς ἀσθενείας ἡμῶν ^a ἔλαβεν, καὶ τὰς νόσους ^b ἐβάστασεν.

21+. Ps. xc. 6 Aq. x || Mk. ch. iv. 24. ix. 12. xiv. 35 al. Ezek. xxxiv. 4. z Isa. liii. 4. a = ch. x. 38. Lev. v. 1, 17. Ezek. xxxvi. 7. b = ch. xx. 12. John xvi. 12. Rom. xv. 1. 4 Kings xviii. 14.

15. for ηγερθη και, εγερθεισα(appy) N¹(txt N²). rec (for αυτω) αυτοις (from || Mark Luke), with LM¹ΔN² 1. 33 latt Syr syr-cu copt æth : txt BCN¹ rel Syr-ms syr goth arm Orig, Chr Thl Euthym.

repeated them on a wholly different occasion, ch. xiii. 28, 29. ὁ κλ. κ. ὁ βρ.]

The articles here are not possessive, as Middleton supposes, for that would give a sense the most frigid possible, and would be a rendering inadmissible after ἔσται, which generalizes the assertion; they rather import the notoriety and eminence of the κλ. κ. βρ. 'Articulus insignis: in hac vita dolor nondum est dolor.' Bengel.

13. [ἀθή] Of what precise disease does not appear. In Luke ἡμελλεν τελευτᾶν—here he is παραλυτικός, δεινῶς βασανιζόμενος. But though these descriptions do not agree with the character of palsy among us, we read of a similar case in 1 Macc. ix. 55, 56: ἐν τῷ καιρῷ ἐκείνῳ ἐπλήγη Ἀλκιμος καὶ ἐνεποδίσθη τὰ ἔργα αὐτοῦ, καὶ ἀπεφράγη τὸ στόμα αὐτοῦ, καὶ παρελύθη, καὶ οὐκ ἐδύνατο ἔτι λαλῆσαι λόγον καὶ ἐντείλασθαι περὶ τοῦ οἴκου αὐτοῦ. καὶ ἀπέθανεν Ἀλκιμος ἐν τῷ καιρῷ ἐκείνῳ μετὰ βασάνου μεγάλης. The disease in the text may have been an attack of tetanus, which the ancient physicians included under paralysis, and which is more common in hot countries than with us. It could hardly have been apoplexy, which usually bereaves of sensation.

14—17.] HEALING OF PETER'S WIFE'S MOTHER, AND MANY OTHERS. Mark i. 29—34. Luke iv. 38—41. From the other Evangelists it appears, that our Lord had just healed a dæmoniac in the synagogue at Capernaum : for they both state, 'when they were come out of the synagogue, they entered into the house of Simon and Andrew, &c.' Both Mark and Luke are fuller in their accounts than the text. The expression (of the fever) ἀφῆκεν αὐτὴν is

common to the three, as is also the circumstance of her ministering immediately after: shewing that the fever left her, not, as it would have done if natural means had been used, weak and exhausted, but completely restored.

16.] at sunset, Mark ver. 32: Luke ver. 40. From St. Mark we learn that the whole city was collected at the door; from St. Luke, that the dæmons cried out and said, 'Thou art Christ the Son of God.' And from both, that our Lord permitted them not to speak, for they knew Him. They brought the sick in the evening, either because it was cool,—or because the day's work was over, and men could be found to carry them,—or perhaps because it was the sabbath (see Mark i. 21, 29, 32), which ended at sunset.

17.] This is a version of the prophecy differing from the LXX, which has οὗτος τὰς ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται. The exact sense in which these words are quoted is matter of difficulty. Some understand ἔλαβεν and ἐβάστασεν as merely 'took away,' and 'healed.' But besides this being a very harsh interpretation of both words, it entirely destroys the force of αὐτός, and makes it expetive. Others suppose it to refer to the personal fatigue, (or even the spiritual exhaustion, (Olshausen,) which perhaps is hardly consistent with sound doctrine,) which our Lord felt by these cures being long protracted into the evening. But I believe the true relevancy of the prophecy is to be sought by regarding the miracles generally to have been, as we know so many of them were, lesser and typical outshewings of the great work of hearing the sin of the world, which He came to accom-

c ver. 28 al.

Mt. Mk.

only, exc.

Luke viii. 22.

Num. xxi. 13.

d ch. (ix. 18

v. r.) xix. 16.

Mark ix. 17.

Rev. viii. 13.

e ch. xxiv. 28.

xxvi. 13 al.

Ruth i. 16.

f = ch. x. 5.

Rom. xv. 28.

Isa. xxxvii.

37.

g || L. Luke

xiii. 32 only.

Judge. xv. 4.

h || L. only f.

i ch. vi. 26 reff.

j || L. only.

Ezek. xxxvii. 27.

(-νοῦν, ch. xiii. 32.)

l || L. ch. xv. 32 || Mk.

Luke xii. 4, 17.

Josh. viii. 20.

ix. 12. xxiv. 29.

Heb. xi. 34 only.)

8. Luke viii. 32 al.

Esth. ix. 14.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέ-
λευσεν ἀπελθεῖν εἰς τὸ εὔπεραν. 19 καὶ προσελθὼν εἰς
γραμματεὺς εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι
εἴ ποτε ἂν ἰ ἀπέρχη. 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἰ
εἰ ἀλώπεκες ἡ φῶλεοις ἔχουσιν, καὶ τὰ ἰ πετεινὰ τοῦ ἰ οὐ-
ρανοῦ ἰ κατασκηνώσεις, ὁ δὲ κ υἱὸς τοῦ κ ἀνθρώπου οὐκ
ἔχει ποῦ τὴν κεφαλὴν κ κλίνῃ. 21 ἄλλος δὲ τῶν
μαθητῶν αὐτοῦ εἶπεν αὐτῷ Κύριε, ὁ ἐπίτρεψόν μοι πρῶτον
ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22 ὁ δὲ Ἰησοῦς

BCEGK
LMSUV
ΧΓΔΠΣ
1.33

k Gosp. passim, and Acts vii. 56 only. Dan. vii. 13.
m = || L. see John xix. 30. Luke xxiv. 5. (Luke
n = ch. xi. 3. xii. 45 al. fr. Gen. viii. 10, 12 al. o ch. xix.

18. οχλον, omg πολλους, B; simly τους οχλους ev-y, οχλους N¹ copt; οχλον πολυν
sah: πολυν οχλον 243 ev-x lat-g₁: πολλους, omg οχλους, N^{3a}(or txt) 106. (Omission
at first from similar endings, then variously explained and restored.)

21. om αυτου BN 33. 241-6 Scr's l lat-a b c h sah.

22. om ιησ. N 33(appy) lat-b c.

plish; just as diseases themselves, on which those miracles operated, are all so many testimonies to the existence, and types of the effect, of sin. Moreover in these His deeds of mercy, He was 'touched with the feeling of our infirmities:' witness His tears at the grave of Lazarus, and His sighing over the deaf and dumb man, Mark vii. 34. The very act of compassion is (as the name imports) a *suffering with* its object; and if this be true between man and man, how much more strictly so in His case who had taken upon Him the whole burden of the sin of the world, with all its sad train of sorrow and suffering.

18—IX. 1.] JESUS CROSSES THE LAKE. INCIDENTS BEFORE EMBARKING. HE STILL THE STORM. HEALING OF TWO DEMONIACS IN THE LAND OF THE GADARENES. Mark iv. 35—v. 20. Luke ix. 57—60; viii. 22—39, on which passages compare the notes.

18.] It is obviously the intention of St. Matthew to bind on the following incidents to the occurrence which he had just related.

19.] Both the following incidents are placed by St. Luke long after, during our Lord's last journey to Jerusalem. For it is quite impossible (with Greswell, Diss. iii. p. 155, sq.) in any common fairness of interpretation, to imagine that two such incidents should have twice happened, and both times have been related together. It is one of those cases where the attempts of the Harmonists do violence to every principle of sound historical criticism. Every such difficulty, instead of being a thing to be wiped out

and buried up at all hazards (I am sorry to see, e. g., that Bp. Wordsw. takes no notice, either here or in St. Luke, of the recurrence of the two narratives), is a valuable index and guide to the humble searcher after truth, and is used by him as such (see Prolegomena, ch. i. § iv. 2 f.).

20. ὁ υἱὸς τοῦ ἀνθρώπου] "It is thought that this phrase was taken from Dan. vii. 13, to which passage our Saviour seems to allude in ch. xxvi. 64, and probably Stephen in Acts vii. 56. It appears from John xii. 34, that the Jews understood it to mean the Messiah; and from Luke xxii. 69, 70, that they considered the *Son of Man* to mean the same as the *Son of God*." Dr. Burton. It is the name by which the Lord ordinarily in one pregnant word designates Himself as the Messiah—the *Son of God manifested in the flesh of man*—the second Adam. And to it belong all those conditions, of humiliation, suffering, and exaltation, which it behoved the Son of Man to go through. 21.] In St. Luke we find, that our Lord *previously* commanded him to follow Him. τοῦ κυρίου . . . λέγοντος τῷ Φιλίππῳ, ἄφες τοὺς νεκ. κ.τ.λ. Clem. Alex. Strom. iii. 4 (25), p. 522 P. But if so, He had long ago ordered Philip to follow Him, taking St. Luke's order of the occurrence. A tradition of this nature was hardly likely to be wrong; so that perhaps the words ἀκολουθεῖ μοι are to be taken (as in John xxi. 19, 22) as an admonition occasioned by some slackness or symptom of decadence on the part of the Apostle. The attempt to evade the strong words of our Lord's

λέγει αὐτῷ Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι ^{p ch. ix. 1.}
 τοὺς ἐαυτῶν νεκρούς. ²³ Καὶ ^p ἐμβάντι ^q αὐτῷ εἰς πλοῖον ^{xiii. 2 al.}
 ἠκολούθησαν ^q αὐτῷ οἱ μαθηταὶ αὐτοῦ. ²⁴ καὶ ἰδού ^{so always in}
¹ σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον ^{N. T. [exc.}
^s καλύπτεσθαι ὑπὸ τῶν ¹ κυμάτων αὐτὸς δὲ ἐκάθευδεν. ^{John v. 4}
²⁵ καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν λέγοντες ^{rec.] (Nah.}
 Κύριε σῶσον, ἀπολλύμεθα. ²⁶ καὶ λέγει αὐτοῖς Τί ^{iii. 14.)}
 δειλοί ^{1 Macc. xv.}

^s ch. x. 26. Luke viii. 16. xliii. 30. 2 Cor. iv. 3 bis. James v. 20. 1 Pet. iv. 8 only. = Gen. vii. 19 Ed-vat. B
 def.). Exod. xv. 5. t) Mk. ch. xiv. 24. [Acts xxvii. 41.] Jude 13 only. Ps. cvi. 25, 29. u) Mk. Rev.
 xxi. 8 only. Judg. vii. 3. ix. 4 B. (-ἁία, 2 Tim. i. 7. -ἁίαν, John xiv. 27.)

rec (for λέγει) εἶπεν, with L rel lat-g₁ spec: txt BCS 1. 33 latt Clem.

23. rec ins to bef πλοῖον, with LN¹⁻³ rel coptt: om BC V-marg N² 1. 33 goth Orig.

24. for ὑπο, απο B²[B²⁻³, Tischdf].

25. aft προσελθόντες ins αυτω C¹(appy) vulg sah. om οι μαθηται (see Luke
 viii. 24) B² 33(appy) am(with fuld em for harl) lat-a c ff₁ k l coptt Jer. rec aft
 μαθηται ins αυτου, with C¹(appy) X 1 vulg lat-b g₁ syrr goth æth: om C²L rel lat-h
 arm Eus Thl. rec aft σωσον ins ημας (supplementary), with L rel vss Eus:
 om BCS 1.

command by supposing that *θάψαι τὸν πατέρα* means, 'to reside with my father till his death' (Theophylact), is evidently futile, since *πρῶτον ἀπελθεῖν καὶ θάψαι* is plainly said of an *act waiting to be done*; and the reason of our Lord's rebuke was the peremptory and all-superseding nature of the command *ἀκολουθεῖ μοι*.

22. νεκρούς] *First time, as Rev. iii. 1, spiritually, —second, literally dead.* The two meanings are similarly used in one saying by our Lord in John xi. 25, 26. See Heb. vi. 1; ix. 14. ἐκώλυσεν αὐτόν, οὐ κωλύων τὸ τιμᾶν τοὺς γονεῖς, ἀλλὰ διδάσκων ὅτι χρὴ τὸν ἐφίμενον τῶν οὐρανίων μὴ ὑποστρέφειν εἰς τὰ γῆνα, μηδ' ἀπολιμπάνειν μὲν τὰ ζωηρά, παλινδρομεῖν δὲ εἰς τὰ νεκρωτικά, μηδὲ θεοῦ προτιμᾶν γονεῖς. ἐγίνωσκε γὰρ ὅτι θάψουσι τοῦτον ἄλλοι, καὶ οὐκ εἰκὸς τοῦτον ἀπολειφθῆναι τῶν ἀναγκαιοτέρων. οἶμαι δὲ ὅτι καὶ ἄπιστος ἦν ὁ τελεντήσας. Euthym.

23.] This journey across the lake, with its incidents, is placed by St. Mark and St. Luke after the series of parables commencing with that of the sower, and recorded in ch. xiii. By Mark with a precise note of sequence: λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ δψίας γενομένης, Mark iv. 35.

24.] *σεισμός*, usually of an earthquake, = λαίλαψ, Mark and Luke, —a great commotion in the sea. καλύπτεσθαι]

τὰ κύμα. ἐπέβαλλεν εἰς τὸ πλ. ὥστε ἡδὴ γεμίζεσθαι τὸ πλοῖον, Mark iv. 37. συνεπληροῦντο, Luke viii. 23. By keeping to the strict imperfect sense we obviate all necessity for qualifying these words: (stärker Ausdruck: die Wogen schlugen ins Schiff, De Wette) was becoming covered, &c. All lakes bordered by mountains, and

indeed all hilly coasts, are liable to these sudden gusts of wind.

25.] κύριε σῶσον, ἀπολλ. = διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλ.; Mark iv. 38 = ἐπιστάτα, ἐπιστάτα, ἀπολλ., Luke viii. 24. On these and such like variations, notice the following excellent and important remarks of Augustine (De Consensu Evng. ii. 24 (55), vol. vii.): 'Una eademque sententia est excitantium Dominum, volentiumque salvari; nec opus est querere quid horum potius Christo dictum sit. Sive enim aliquid horum trium dixerint, sive alia verba quæ nullus Evangelistarum commemoravit, tantundem tamen valentia ad eandem sententiam veritatem, quid ad rem interest?' We may well exclaim, 'O si sic omnia!' Much useless labour might have been spared, and men's minds led to the diligent enquiry into the real difficulties of the Gospels, instead of so many spending time in knitting cobwebs. But Augustine himself in the very next sentence, descends to the unsatisfactory ground of the Harmonists, when he adds, 'Quamquam et hoc fieri potuit, ut pluribus eum simul excitantibus, omnia hæc, aliud ab alio, dicerentur.' His mind however was not one to rest contented with such sophisms; and all his deeper and more earnest sayings are in the truer and freer spirit of the above extract.

26.] The time of this rebuke in the text precedes, but in Mark and Luke follows, the stilling of the storm. See the last note. They were of little faith, in that they were afraid of perishing while they had on board the slumbering Saviour: they were not faithless, for they had recourse to that Saviour to help them. Therefore He acknow-

v ch. vi. 30.
xiv. 31. xvi.
8. Luke xii.
28 only τ.
w ll. Ps. cv. 9.
x only τ.
Ps. cv. 29
Symm.
y Mark xiii. 1
bis. Luke i.
29. vii. 39.
2 Pet. iii. 11.
1 John iii. 1.
z constr., ver. 1
reff.
iv. 31. xi. 20, 30. xii. 18. Acts xvi. 16 only τ. Tobit vii. 1 (not N^{ya}l. a ver. 18 reff. 1 Kings xxvi. 13. b || L. (Mk. v. r.) ch. xxviii. 9 τ. r. Luke xiv. 31. John c ver. 16 reff.

ἐστε ὀλιγόπιστοι; τότε ἐγερθεῖς ἑπέτιμηνεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο ᾧ γαλῆνῃ μεγάλη. 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν; 28 Καὶ *ἐλθόντι *αὐτῷ ^aεἰς τὸ ^aπέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ^bὑπήντησαν ^zαὐτῷ δύο ^cδαιμονιζόμενοι.

...λεγον-
τες 1.
BCEKL
MSUVX
ΔΙΠΝ 1.
33

26. τω ανεμω (ll) N¹(txt N²) 1. 13. 22. 124. 209 am lat-a b g₁ h syr sah Eus.
27. om 1st kai (as unnecessary) C 34. 85 latt syr coptt æth Hil Op. rec
υπακουουσιν bef αυτω, with CL rel (vss) Hil: txt B¹N 1. 33 Eus, Chr.
28. *ἐλθόντων αὐτοῦ BCN² 1. 33: ελθοντων αυτων N¹: ελθοντι αυτω L rel.
rec (for γαδαρηνων) γεργερσηνων, with C³LN^{3a} rel copt goth æth arm: γεργε-
σαιων some mss in Epiph &c: γερρασηνων D-lat mss-used-by-Orig(see note) latt(and
Δ-lat) syr-mg[has also γεργερσ.] sah Nyss Ath Juv Hil Prud: txt BC¹M(ΔN¹) "ολιγα"-
in-Orig syrr Eus Epiph^{expr}. (33 syr-cu def.: the ver is passed over in Chr.)—γαραδ. Δ:
γαζαρ. N¹.

ledges the faith which they had; answers the prayer of faith, by working a perfect calm: but rebukes them for not having the stronger, firmer faith, to trust Him even when He seemed insensible to their danger.

The symbolic application of this occurrence is too striking to have escaped general notice. The Saviour with the company of His disciples in the ship tossed on the waves, seemed a typical reproduction of the Ark bearing mankind on the flood, and a foreshadowing of the Church tossed by the tempests of this world, but having Him with her always. And the personal application is one of comfort, and strengthening of faith, in danger and doubt.

27. οἱ ἄνθρ.] The men who were in the ship, besides our Lord and His disciples. 28.] Among the difficulties attendant on this narrative, the situation and name of the place where the event happened are not the least. Origen's remarks are: ἡ περὶ τοὺς ὑπὸ τῶν δαιμονίων κατακρημνιζόμενους καὶ ἐν τῇ θαλάσῃ συμπιπνομένους χοίρους οικονομία ἀναγέγραπται γεγονέναι ἐν τῇ χώρᾳ τῶν Γερασσηνῶν. Γέρασα δὲ τῆς Ἀραβίας ἐστὶ πόλις, οὕτε θάλασσαν οὐτε λίμνην πλησίον ἔχουσα. καὶ οὐκ ἂν οὕτως προφανὲς ψεῦδος καὶ εὐέλεγκτον οἱ εὐαγγελισταὶ εἰρήκεσαν, ἄνδρες ἐπιμελῶς γινώσκοντες τὰ περὶ τὴν Ἰουδαίαν. ἐπεὶ δὲ ἐν ὀλίγοις εὗρομεν "εἰς τὴν χώραν τῶν Γαδαρηνῶν," καὶ πρὸς τοῦτο λεκτέον (lit. "we must speak also to (in reference to) this;" discuss this reading also. Dr. Bloomfield's conjecture, στικτέον, need only be considered by those who are not aware of this common expression). Γάδαρα γὰρ πόλις μὲν ἐστὶ τῆς Ἰουδαίας, περὶ ἣν τὰ διαβόητα θερμὰ τυγχάνει, λίμνη

δὲ κρημνοῖς παρακειμένη οὐδαμῶς ἐστὶν ἐν αὐτῇ ἡ θάλασσα. Ἀλλὰ Γέργεσα, ἀφ' ἧς οἱ Γεργεσαῖοι, πόλις ἀρχαία περὶ τὴν νῦν καλουμένην Τιβεριάδα λίμνην, περὶ ἣν κρημνὸς παρακείμενος τῇ λίμνῃ, ἀφ' οὗ δέικνυται τοὺς χοίρους ὑπὸ τῶν δαιμονίων καταβεβλήσθαι. Comm. in Joan. tom. vi. § 24, vol. iv. p. 141. Notwithstanding this, it appears very doubtful whether there ever was a town named Gergesha near the lake. There were the Gergashites (Joseph. i. 6. 2) in former days, but their towns had been destroyed by the Israelites at their first irruption, and never, that we hear of, afterwards rebuilt (see Deut. vii. 1: Josh. xxiv. 11). Gerasa (now Dscherasch) lies much too far to the East. The town of Gadara, alluded to in the text, was (Joseph. B. J. iv. 7. 3) μητρόπολις τῆς Περαιᾶς καρτερὰ, and (Euseb. Onomasticon) ἀντικρὺ Σκυθοπόλεως καὶ Τιβεριάδος πρὸς ἀνατολαῖς, ἐν τῷ ὄρει, οὗ πρὸς ταῖς ὑπουργίαις (Dr. Bloomfield in loc. conjectures ὑπωρεῖαις) τὰ τῶν θερμῶν ὑδάτων λουτρά παράκειται. It was on the river Hieromax (= Gaddara Hieromace præfluyente, Plin. v. 18), and sixty stadia from Tiberias (Joseph. Vit. § 65), πόλις Ἑλληνίς (Jos. Antt. xvii. 11. 4). It was destroyed in the civil wars of the Jews, and rebuilt by Pompeius (Jos. B. J. i. 7. 7), presented by Augustus to King Herod (Jos. Antt. xv. 7. 3), and after his death united to the province of Syria (Jos. B. J. ii. 6. 3). It was one of the ten cities of Decapolis. (Pliny, ibid.) Burekhardt and others believe that they have found its ruins at Omkeis, near the ridge of the chain which divides the valley of Jordan from that of the Sea of Tiberias. The territory of this city might

μείνοι ἐκ τῶν ^d μνημείων ἐξερχόμενοι, ^e χαλεποὶ λίαν, ^d ch. xxvii. 52, 53 al. fr. Gen xxiii. 6, 9. c 2 Tim. iii. 1 only. Isa. xlviii. 2 only. Wisd. iii. 19 al. ^f Mark v. 4. Luke vi. 49. Phil. iv. 13. Isa. lix. 1. g Mark i. 21 | L. 2 Kings xvi. 10 al. h ch. iv. 3 and note. i 1 Cor. iv. 5 only. Sir. xxx. 24. k = ||. Rev. ix. 5. xiv. 10. xx. 10 only. (ver. 6 al. 1 Kings v. 3.) m here, &c. and || only. 1 Kings xxiv. 4. n here, &c. and || only, exc. ch. vii. 6. Luke xv. 15, 16†. Ps. lxxix. 14, Alius in Hexapl. o here bis, and || only, exc. Luke xv. 15. John xxi. 15, 17. 3 Kings xii. 16. p here (|| Mk., ver. 12, & Luke, ver. 29. Rev. xvi. 14. xviii. 2 v. r.) only †. q ver. 5 reff.

29. rec aft σοι ins ιησυν (from || *Mark Luke*), with C³X rel latt (and D-lat) syrr sah goth æth arm [Eus., Chr Promiss]: om BC¹LN 1. 33 am (with forj harl¹ tol) lat-ff¹ k l copt Orig¹ Eus., Cyr Victorin spec. ημας απολεσαι (ημας βασανισαι ημας N²) προ κairou N.

31. rec (for αποστειλον) επιτρεπον ημας απελθειν (probably from || *Luke*, the alteration of *Luke's* εισελθειν to απελθ. being a trace of the original αποστειλον. The reason of the corrⁿ may perhaps have been the connexion of αποστειλω with mission of a higher kind. If txt had been a corrⁿ from || *Mark*, πεμψον and not αποστ. would have been adopted), with CL rel lat-ff¹ h syrr goth arm: txt BN 1. 33 latt (and D-lat) syr-mg-ms syr-jer copt æth Cyr¹.

well extend to the shore of the lake. It may be observed, that there is nothing in any of the three accounts to imply that the city was close to the scene of the miracle, or the scene of the miracle close to the herd of swine, or the herd of swine, at the time of their possession, close to the lake. Indeed the expression μακράν ἀπ' αὐτῶν, ver. 30, implies the contrary with regard to the swine. It appears, from Burekhardt, that there are many tombs in the neighbourhood of the ruins of Gadara to this day, hewn in the rock, and thus capable of affording shelter. It may be well in fairness to observe, that Γεργεσηνῶν can hardly have arisen entirely from Origen's conjecture, as it pervades so many MSS. and ancient (it is true, not the *most* ancient) versions. We cannot say that a part of the territory of Gadara may not have been known to those who, like Matthew, were locally intimate with the shores of the lake, by this ancient and generally disused name. Still however, we are, I conceive, bound in a matter of this kind to follow the most ancient extant testimony. See further on || *Mark, Luke*. The excursus of Dr. Bloomfield, Gr. Test. edn. 9, vol. i. p. 890, though containing interesting matter confirming the fact of Gergesa having been a name actually used for a town near the lake, determines nothing as to the *reading* here, which must be settled purely on objective evidence. Δύο δαιμονιζόμενοι] In Mark v. 2, and Luke viii. 27, but one is

mentioned. All three Evangelists have some particulars peculiar to themselves; but Mark the most, and the most striking, as having evidently proceeded from an eye-witness. The ὅτι πολλοὶ ἐσμεν of Mark is worth noticing, in reference to the discrepancy of number in the two accounts, as perhaps connected with the mention of more than one by our Evangelist, who omits the circumstance connected with that speech. χαλεποὶ λίαν] See the terribly graphic account of Mark (v. 3—6). The dæmoniac was without clothes, which though related only by St. Luke (viii. 27), yet, with remarkable consistency, appears from St. Mark's narrative, where he is described as *being clothed*, and in his right mind, at Jesus's feet, after his cure. ὥστε μὴ ἰσχ.] Peculiar to this Gospel. 29. τί ἡμ.

κ. σοί] ἤνι υἱ-πτρ. See 2 Sam. xvi. 10; xix. 22. πρὸ καιροῦ is peculiar to this Gospel: *ὡς τοῦ θ.* common to all.

30. μακράν] The Vulgate rendering, 'non longe,' does not seem accordant with the other accounts, both of which imply distance: ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει, Mark v. 11; ἦν δὲ ἐκεῖ . . . ἐν τῷ ὄρει, Luke viii. 32. These, especially the first, would seem to imply that the swine were on the hills, and the scene of the miracle at some little distance, on the plain. 31. ἀπο-

στεilon ἡμ.] St. Mark and St. Luke give, as the ground of this request, that they might not be sent *out of the land* = *into the abyss*, i. e. out of their permitted resi-

r. Acts vii.
57. xix. 29
only.
1 Kings xv.
19.

ⁿ χοίρων. ³² καὶ εἶπεν αὐτοῖς Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπήλθον εἰς * τὴν ^m ἀγέλην τῶν ⁿ* χοίρων καὶ ἰδοὺ ὥρμη-

ΒΕΚΛ
MSUVX
ΔΠΗ 1.
33

32. aft αυτοις ins ο ἰς C lat-b c g_{1,2} h Syr. απηλθαν B. * τοὺς χοίρους
(from || Mark Luke ?) BC¹ 8 1. 33 latt (and D-lat) Syr coptt æth Chr Cyr: τὴν ἀγέλην
των χοιρων C³ L rel lat-f ff₁ h syr goth arm.

dence on earth to βάσανος πρὸ καιροῦ in the ἄβυσσος. See note and refl. on Luke.

32.] This remarkable narrative brings before us the whole question of DÆMONIACAL POSSESSIONS in the Gospels, which I shall treat here once for all, and refer to this note hereafter.

I would then remark in general, (I. 1) that the Gospel narratives are *distinctly pledged to the historic truth of these occurrences*. Either they are true, or the Gospels are false. For they do not stand in the same, or a similar position, with the discrepancies in detail, so frequent between the Evangelists: but they form part of that general groundwork in which all agree. (2) Nor can it be said that they represent the *opinion of the time*, and use words in accordance with it. This might have been difficult to answer, but that they not only give such expressions as δαιμονιζόμενος, δαιμονισθεῖς (Mark v. 16: Luke viii. 36), and other like ones, but relate to us words *spoken by the Lord Jesus*, in which the *personality and presence of the demons is distinctly implied*. See especially Luke xi. 17—26. Now either our Lord spoke these words, or He did not. If He did not, then we must at once set aside the concurrent testimony of the Evangelists to a plain matter of fact; in other words establish a principle which will overthrow equally every fact related in the Gospels. If He did, it is wholly at variance with any Christian idea of the perfection of truthfulness in Him who was Truth itself, to suppose Him to have used such plain and solemn words repeatedly, before His disciples and the Jews, in encouragement of, and connivance at, a lying superstition. (3) After these remarks it will be unnecessary to refute that view of dæmoniacal possession which makes it *identical with mere bodily disease*,—as it is included above; but we may observe, that it is every where in the Gospels distinguished from disease, and in such a way as to shew that, at all events, the two were not in that day confounded. (See ch. ix. 32, 33, and compare Mark vii. 32.)

(4) The question then arises, *Granted the plain historical truth of dæmoniacal possession, WHAT WAS IT?* This question, in the suspension, or withdrawal, of the

gift of ‘discerning of spirits’ in the modern Church, is not easy to answer. But we may gather from the Gospel narratives some important ingredients for our description. The dæmoniac was one whose being was strangely interpenetrated (‘*possessed*’ is the most exact word that could be found) by one or more of those fallen spirits, who are constantly asserted in Scripture (under the name of δαίμονες, δαιμόνια, πνεύματα πονηρά, πνεύματα ἀκάθαρτα, their chief being ὁ διάβολος or σατανᾶς) to be the enemies and tempters of the souls of men. (See Acts v. 3: John xiii. 2 and passim.) He stood in a totally different position from the abandoned wicked man, who morally is given over to the devil. This latter would be a subject for punishment; but the dæmoniac for deepest compassion. There appears to have been in him a *double will* and *double consciousness*—sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Saviour of men for mercy: a terrible advantage taken, and a personal realization, by the malignant powers of evil, of the fierce struggle between sense and conscience in the man of morally divided life. Hence it has been not improbably supposed, that some of these dæmoniacs may have arrived at their dreadful state through various progressive degrees of guilt and sensual abandonment. ‘Lavish sin, and especially indulgence in sensual lusts, superinducing, as it would often, a weakness in the nervous system, which is the especial band between body and soul, may have laid open these unhappy ones to the fearful incursions of the powers of darkness.’ (Trench on the Miracles, p. 160.) (5) The frequently urged objection, How comes it that this malady is not *now* among us? admits of an easy answer, even if the assumption be granted. The period of our Lord’s being on earth was certainly more than any other in the history of the world under the dominion of evil. The foundations of man’s moral being were broken up, and the ‘hour and power of darkness’ prevailing. Trench excellently remarks, ‘It was exactly the crisis for such soul-maladies as these, in which the spiritual

σεν πᾶσα ἡ ^m ἀγέλη [τῶν ⁿ χοίρων] κατὰ τοῦ ^s κρημνοῦ εἰς ^s only.
 τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. 33 οἱ δὲ οὐ βό- ^{2 Chron.}
 σκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ^{xxv. 12 bis}
^{only.}
^{t particip., ch.}
^{xiii. 3 reff.}
^{u Luke xiii. 1}
^{reff.}

η ἀγελη bef πᾶσα C¹ 21 syr: om πᾶσα 17. 119 Scr's b. om 2nd των χοιρων (see
 Mark Luke) BC¹MΔN¹ 1. 33 latt(and D-latt) syrr copt goth aeth arm Euthym: ins
 C³L rel Chr. απεθανεν C 262: -ναν N².

and bodily should be thus strangely interlinked, and it is nothing wonderful that they should have abounded at that time; for the predominance of certain spiritual maladies at certain epochs of the world's history, which were specially fitted for their generation, with their gradual decline and disappearance in others less congenial to them, is a fact itself admitting no manner of question.' (pp. 162, 163.) Besides, as the same writer goes on to observe, there can be no doubt that the coming of the Son of God in the flesh, and the continual testimony of Jesus borne by the Church in her preaching and ordinances, have broken and kept down, in some measure, the grosser manifestations of the power of Satan. (See Luke x. 18.) But (6) the assumption contained in the objection above must not be thus unreservedly granted. We cannot tell in how many cases of insanity the malady may not even now be traced to direct dæmoniacal possession. And, finally, (7) the above view, which I am persuaded is the only one honestly consistent with any kind of belief in the truth of the Gospel narratives, will offend none but those who deny the existence of the world of spirits altogether, and who are continually striving to narrow the limits of our belief in that which is invisible; a view which at every step involves difficulties far more serious than those from which it attempts to escape. But (II.) a fresh difficulty is here found in the latter part of the narrative, in which the devils enter into the swine, and their destruction follows. (1) Of the reason of this permission, we surely are not competent judges. Of this however we are sure, that 'if this granting of the request of the evil spirits helped in any way the cure of the man, caused them to resign their hold on him more easily, mitigated the paroxysm of their going forth (see Mark ix. 26), this would have been motive enough. Or still more probably, it may have been necessary, for the permanent healing of the man, that he should have an outward evidence and testimony that the hellish powers which held him in bondage had quitted him.' (Trench, p. 172.) (2) The destruction of the swine

is not for a moment to be thought of in the matter, as if that were an act repugnant to the merciful character of our Lord's miracles. It finds its parallel in the cursing of the fig-tree (ch. xxi. 18—22); and we may well think that, if God has appointed so many animals daily to be slaughtered for the sustenance of men's bodies, He may also be pleased to destroy animal life when He sees fit for the liberation or instruction of their souls. Besides, if the confessedly far greater evil of the possession of men by evil spirits, and all the misery thereupon attendant, was permitted in God's inscrutable purposes, surely much more this lesser one. Whether there may have been special reasons in this case, such as the contempt of the Mosaic law by the keepers of the swine, we have no means of judging: but it is at least possible. (3) The fact itself related raises a question in our minds, which, though we cannot wholly answer, we may yet approximate to the solution of. How can we imagine the bestial nature capable of the reception of dæmoniac influence? If what has been cited above be true, and the unchecked indulgence of sensual appetite afforded an inlet for the powers of evil to possess the human dæmoniac, then we have their influence joined to that part of man's nature which he has in common with the brutes that perish, the animal and sensual soul (ψυχή). We may thus conceive that the same animal and sensual soul in the brute may be receptive of similar dæmoniacal influence. But with this weighty difference: that whereas in man there is an individual, immortal spirit, to which alone belongs his personality and deliberative will and reason,—and there was ever in him, as we have seen, a struggle and a protest against this tyrant power; the oppressed soul, the real 'I,' calling out against the usurper—this would not be the case with the brute, in whom this personality and reflective consciousness is wanting. And the result in the text confirms our view; for as soon as the dæmons enter into the swine, their ferocity, having no self-conserving balance as in the case of man, impels them headlong to their own de-

^v ch. xvi. 23 ||. ^{xxi.} 21. ^{xxii.} 21 ||. ^{Rom.} viii. 5. ^{2 Pet.} ii. 22. ^w ver. 16 reff. ^x here only. ^{Gen.} xviii. 2. ^{Num.} xx. 20 al. ^{w.} ὅπως, ^{Acts} xxv. 2 only. ^{παρακαλεῖν} τοὺς φίλους ὅπως δι-
^{δασκωσιν} αὐτήν, ^{Plut.} Vit. ^{Demetr.} § 38. ^z ch. ii. 16 reff. ^{Num.} xxi. 23. ^a ch. viii. 23 reff. ^b see ch. xiv. 22. ^{Mark} iv. 1 al. ^c ch. xiv. 34 || ^{Mk.} Mark v. 21. ^{Luke} xvi. 26. ^{Acts} xxi. 2 only. ^{Deut.} xxx. 13. ^d = ^{Luke} ii. 3. ^{John} iv. 44. ^{1 Tim.} iii. 4. ^e ch. iv. 24 reff. ^f ^{Mark} iv. 21 al. ^{Deut.} iii. 11. ^g ch. viii. 6 reff.

F και
 εμβας...

D και
 ιδων...
 G αυτων
 ειπεν...
 BCDEF
 GKLMs
 UVXΔΠ
 s 1. 33

34. * ὑπάντησιν BN 1. 33: απαντησιν Scr's w ev-P: συναντησιν C rel [Cyr].
 * τοῦ CN 33 ev-y: τω BL rel. (for τω ιω, αυτου ev-z.) for ὅπως, ινα B.

CHAP. IX. 1. aft εμβας ins οἷς C³F 76. 240-7-58² Scr's f k p v, aft πλοῖον C¹ 244
 Scr's b q r. om το BC³L V-marg XN 1. 33 sah goth Orig¹ Chr[-β]: ins C¹ rel copt.
 2. for προσεφερον, προσφερουσιν C.

struction. 34.] This request, which is related by all three Evangelists, was probably not from humility, but for fear the miraculous powers of our Lord should work them still more worldly loss. For the additional particulars of this miracle, see Mark v. 15, 16, 18—20: Luke viii. 35, and notes.

IX. 1.] Certainly this verse should be the sequel of the history in the last chapter. It is not connected with the miracle following;—which is placed by St. Luke at a different time, but with the indefinite introduction of ἐγένετο ἐν μιᾷ τῶν ἡμερῶν. [τό]

πλοῖον, not *the ship*, as applying to any particular ship previously used, or kept by our Lord and the disciples,—but simply generic,—and expressed idiomatically in English by a *ship*, as E. V. τὰ πλοῖα, '*ships*,' are the whole genus, in which embarkation might have been made: τὸ πλοῖον, the individual of that genus, in which embarkation *actually was made*; but no further defined by the article, than *as being* one of that genus, not as being any one previously mentioned ship, or one hired for that purpose. This import of the article has been denied by Middleton, and the generic rendering in this commentary consequently impugned by his followers. In reply, I may observe (1) that of the occurrence of the generic sense, there is no doubt, even on Middleton's own shewing. In ch. x. 36, ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ, he recognizes in substance the generic sense, by rendering τοῦ ἀνθρώπου, '*every man*,' or '*men generally*,' though he calls the use 'hypothetic.' Compare also ἐξῆλθεν ὁ σπείων τοῦ σπείρειν, ch. xiii. 3, where ὁ σπ. is merely in the singular what οἱ σπείροντες would be in the plural, viz. '*he that soweth*,' '*a sower*,' generic. See also

ch. xv. 11: Luke xi. 24; ch. xix. 10: 1 Cor. vii. 3; ch. xxv. 32 (where in English also we might say, 'as the shepherd divideth the sheep from the goats'); also ch. x. 12, 27. (2) We may say, if we please, that *some πλοῖον* is implied in ἐμβας, and that the article refers to such implication. But this in fact amounts to the generic sense. If I say, without any previous mention of a particular ship, 'When he had embarked in the ship;' I imply by the word 'embarked,' connexion with a genus, *ships*: by adding, 'in the ship,' I signify elliptically, 'in the ship in which he did embark;' but I no further identify the ship, than as belonging to the genus before implied. (3) The use of the English article in the expression, 'in the house' (= indoors), 'in the field,' &c. is a case in point: the articles here also being *generic*.
 τὴν 18. πόλ.] Capernaum, where our Lord now dwelt: cf. ch. iv. 13.

2—8.] HEALING OF A PARALYTIC AT CAPERNAUM. Mark ii. 1—12. Luke v. 17—26, in both of which the account is more particular. 2. τὴν πίστιν αὐτ.] Namely, in letting him down through the roof, because the whole house and space round the door was full, Mark ii. 4. αὐτῶν must be supposed to include the sick man, who was at least a consenting party to the bold step which they took. These words are common to the three Evangelists, as also ἀφένωνται σου (or σοι) αἱ ἄμ. Neander (Leben Jesu, pp. 431, 432) has some excellent remarks on this man's disease. Either it was the natural consequence of sinful indulgence, or by its means the feeling of sinfulness and guilt was more strongly aroused in him, and he recognized the misery of his disease as the punishment of his sins. At all events spiritual and bodily pain seem to have been connected and in-

τῷ ^c παραλυτικῷ ^h Θάρσει τέκνον, ^{ik} ἀφένονται σου αἱ ^h ver. 22 (|| L. Mark
^k ἁμαρτίαι. ³ καὶ ἰδοὺ τινὲς τῶν γραμματέων ^m εἶπον ἐν
^m ἑαυτοῖς Οὗτος ⁿ βλασφημεῖ. ⁴ καὶ ἰδὼν ὁ Ἰησοῦς τὰς
^o ἐνθυμήσεις αὐτῶν εἶπεν ^p Ἰνα τί ^q ἐνθυμεῖσθε πονηρὰ ἐν
ταῖς καρδίαις ὑμῶν; ⁵ τί γάρ ἐστιν ^r εὐκοπώτερον, εἰπεῖν
^{ik} Ἀφένονται σου αἱ ^k ἁμαρτίαι, ἢ εἰπεῖν Ἐγείρε καὶ περι-
πάτει; ⁶ Ἰνα δὲ εἰδῇτε ὅτι ^s ἐξουσίαν ^s ἔχει ὁ υἱὸς τοῦ

39. xvi. 3. xviii. 4. (see Mark xii. 7. Luke xii. 45. ch. iii. 9.) n = ch. xxvi. 65. John x.
36 al. 4 Kings xix. 4, 6, 22. o ch. xii. 25. Acts xvii. 29. Heb. iv. 12 only τ. Job xxi. 27 Symm.
p ch. xxvii. 46, from Ps. xxi. 1. Luke xiii. 7. Acts iv. 23. vii. 26. 1 Cor. x. 29 only. Gen. iv. 6. q ch.
i. 20 only. Josh. vii. 21. Wisd. iii. 14. Sir. xvii. 31. r ||. ch. xix. 24 ||. Luke xvi.
17 only τ. Sir. xxii. 15. 1 Macc. iii. 18 only. s ch. vii. 29 reff. Luke vii.

αφίενται B^x Origⁱ, remittuntur vulg lat-f ffⁱ D lat syrr goth æth Iren-int : αφιονται D
Origⁱ Niceph. rec (for σου αι αμαρτια) σοι αι αμ. σου, with L rel latt (and D-lat) syrr
copt goth arm Iren-int, Orig-int, Hil; σου αι αμ. σου M Niceph: σοι αι αμ., without
σου, DΔ² forj lat-k Origⁱ Did [Iren-int,]: txt BCD¹ N¹ 1. 33 æth Origⁱ. (See || Mark
Luke, where also the readings differ. The txt is best attested, most simple in meaning,
and least simple in construction.)

[3. ειπαι B.]

4. for ιδων, ειδως BE² M¹ 1 fuld syrr sah goth arm Chr: txt CDN rel latt copt.
aft ειπεν ins αυτοις D 13. 42. 61. 124 Ser's w evv-44-x lat-c h Syr sah arm. rec
æth ins υμεις bef ενθυμεισθε, with L rel syr goth arm: om BCD¹ N¹ 1. 33 latt Syr(appy) sah
æth Chr Cyp^r Hil.

5. om γαρ KMUP 209-48-53 Ser's f w latt æth goth arm. αφιενται B^x a:
αφιονται DN¹. rec (for σου) σοι, with UΔΠ(S 1. 33, e sil) latt syrr copt æth arm:
txt BCD¹ rel goth Const Chr. rec εγειραι (itacism?), with B(sic) U: γεγειραν
Δ: txt CDN rel. om και N¹ (ins N²).

6. ο υιος του ανθρωπου bef εξουσιαν εχει D 33 latt Hil.

terchanged within him, and the former to have received accession of strength from the presence of the latter. Schleiermacher (on St. Luke, p. 80) supposes the haste of these bearers to have originated in the prospect of our Lord's speedy departure thence; but, as Neander observes, we do not know enough of the paralytic's own state to be able to say whether there may not have been some cause for it in the man himself.

ἀφένονται] Winer remarks (§ 14. 3).—‘The old grammarians themselves were divided about this word: some, as Eustathius, (Il. π. 590.) treat it as identical with ἀφάνται, as in Homer ἀφῆν for ἀφῆ: others, more correctly, take it for the preterite (= ἀφείναι), e.g. Herodian, the Etymologicon, and Suidas, with this difference however, that Suidas believes it to be a Doric, the author of the Etym. an Attic form; the former is certainly right, and this perfect-passive form is cognate with the perf.-act. ἀφῆκα.’

4. ἰδών] By the spiritual power indwelling in Him. See John ii. 24, 25. No other interpretation of such passages is admissible. St. Mark's expression, ἐπιγινῶς τῷ πνεύματι αὐτοῦ, is more precise and conclusive. So we have ἐνεβριμήσατο τῷ πνεύματι, John xi. 33, synonymous with ἐμβριμάμενος ἐν ἑαυτῷ, ibid.

ver. 33. Ἰνα τί—supply γένηται: see Klotz on Devarius, pp. 631-2: so Plut. Apol. p. 26 c, Ἰνα τί ταῦτα λέγεις; From τί γάρ . . . οἰκόν σου is common (nearly verbatim) to the three Evangelists.

5. τί γάρ ἐστιν εὐκ.] ‘In our Lord's argument it must be carefully noted, that He does not ask, *which is easiest*, to *forgive sins*, or to *raise a sick man*—for it could not be affirmed that that of forgiving was easier than this of healing—but, which is easiest, to *claim this power or that*, to *say Thy sins be forgiven thee*, or to *say, Arise and walk*? That (i. e. the former) is easiest, and I will now prove my right to say it, by saying with effect and with an outward consequence setting its seal to my truth, the harder word, *Arise and walk*. By doing that which is capable of being put to the proof, I will vindicate my right and power to do that which in its very nature is incapable of being proved. By these visible tides of God's grace I will give you to know in what direction the great under-currents of His love are setting, and that both are obedient to My word. From this, which I will now do openly and before you all, you may conclude that it is ‘no robbery’ (Phil. ii. 6, but see note there) upon my part to claim also the power of forgiving men their

t u (his), ch. xiv. 12 | Mk. al. Jer. xvii. 27. u ll. Luke ii. 20, vii. 16 al. (Ps. xli. 23.) v ch. x. 1 v. xxi. 23 u. xxviii. 18, Acts viii. 19 al. w intr., ll Mk. ver. 27. ch. xx. 30. Mark xv. 21. John [viii. 59 v. r.] ix. 1. 1 Cor. vii. 31 only. (mid., 1 John ii. 8, 17 only.) Ps. cxxviii. 8.

ἀνθρώπου ἐπὶ τῆς γῆς ^{ik} ἀφιέναι ^k ἁμαρτίας, τότε λέγει τῷ παραλυτικῷ Ἐγερθεὶς ἄρὸν σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου. ⁷ καὶ ἐγερθεὶς ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ. ⁸ ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

9 Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν εἶδεν ἄνθρωπον

Tix. 6 (or 7) BCDEF GKLMs UVXVΛ ΠN 1. 33

for *εγερθεῖς*, *εγειρε* BD latt syrr coptt æth Hil: txt CN rel goth arm. add *καὶ* D lat-a *g₁ h k* æth Hil. for *ὕπαγε*, *πορευου* N¹ (txt N^{3a}).

8. rec (for *εφοβήθησαν*) *εθανασαν*, with C rel syr arm Thdor-mops: txt BDN 1. 33 latt Syr coptt æth Aug Hil Juv. (*admirantes timuerunt* lat-f goth.—*εθανυμ.* καὶ X-comm: om X-txt [Iren-int₁].)

9. *ἐκείθεν* bef o is D 124 latt copt Eus Thph-ant Thl Hil: om *ἐκείθεν* (*beg of perie*) LN¹ Scr's g evv-P-z: txt BCN² rel [syrr sah goth æth arm].

sins." Trench on the Miracles, p. 206.

6. δὲ υἱ. τ. ἀνθ.] The Messiah: an expression regarded by the Jews as equivalent to *ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ*, ch. xxvi. 63. See also John v. 27. "The Alexandrian Fathers, in their conflict with the Nestorians, made use of this passage in proof of the entire transference which there was of all the properties of Christ's divine nature to His human; so that whatever one had, was so far common, that it might also be predicated of the other. It is quite true that had not the two natures been indissolubly knit together in a single Person, no such language could have been used; yet I should rather suppose that 'Son of Man' being the standing title whereby the Lord was well pleased to designate Himself, bringing out by it that He was at once one with humanity, and the crown of humanity, He does not so use it that the title is every where to be pressed, but at times simply as equivalent to Messiah." Trench, p. 208.

ἐπὶ τῆς γῆς] Distinguished from *ἐν τῷ οὐρανῷ*, as in ch. xvi. 19; xviii. 18. Bengel finely remarks, "Cœlestem ortum hic sermo sapit." The Son of Man, as God manifest in man's flesh, has on man's earth that power, which in its fountain and essence belongs to God in heaven. And this not by delegation, but "because He (being God) is the Son of Man." John v. 27.

τότε λέγει] See a similar interchange of the persons in construction, Gen. iii. 22, 23. τότε λέγει τῷ π. is not parenthetic, nor is *ἵνα δὲ εἰδῇτε* κ.τ.λ. an elliptic sentence; but the speech and narrative are intermixed. A simple construction would require either *ἵνα δὲ εἰδῇτε* . . . ὡς λέγει τῷ παρ. . . , or *ἵνα δὲ εἰδῶσιν* . . . τότε λέγει . . . We have, in the text, the first member of

the former construction joined with the second of the latter.

8. τοῖς ἀνθρώποις] Not plur. for sing. 'to a man,' nor 'for the benefit of men;' but to mankind. They regarded this wonder-working as something by God granted to men—to mankind; and without supposing that they had before them the full meaning of their words, those words were true in the very highest sense. See John xvii. 8. In Mark they say, *ὅτι οὕτως οὐδέποτε εἶδαμεν*: in Luke, *ὅτι εἶδομεν παράδοξα σήμερον*.

9—17.] THE CALLING OF MATTHEW: THE FEAST CONSEQUENT ON IT: ENQUIRY OF JOHN'S DISCIPLES RESPECTING FASTING:—AND OUR LORD'S ANSWER. Mark ii. 13—22. Luke v. 27—39. Our Lord was going out to the sea to teach, Mark, ver. 13. All three Evangelists connect this calling with the preceding miracle, and the subsequent entertainment. The real difficulty of the narrative is the question as to the identity of Matthew in the text, and Levi in Mark and Luke. I shall state the arguments on both sides. (1) There can be no question that the three narratives relate to the same event. They are identical almost verbatim; inserted between narratives indisputably relating the same occurrences. (2) The almost general consent of all ages has supposed the two persons the same. On the other hand, (3) our Gospel makes not the slightest allusion to the name of Levi, either here, or in ch. x. 3, where we find *Μαθθαῖος ὁ τελῶνης* among the Apostles, clearly identified with the subject of this narrative: whereas the other two Evangelists, having in this narrative spoken of Levi, in their enumerations of the Apostles (Mark iii. 18: Luke vi. 15), mention Matthew without any note of identifica-

καθήμενον ἐπὶ τὸ ^xτελώνιον, Μαθθαῖον λεγόμενον, καὶ ^{x || only +.}
 λέγει αὐτῷ Ἀκολουθεῖ μοι καὶ ^{y ||. Nam. xxii.}ἵνα στὰς ^{20. (3 Kings}ἡκολουθήσῃ ^{xix. 21.)}
 αὐτῷ. ^{z Luke v. 17}10 ^{ref.}καὶ ἐγένετο αὐτοῦ ^{a ch. xxii. 10,}ἀνακειμένου ἐν τῇ οἰκίᾳ, ^{Esdr. iv. 10 only.}

επι το τελ. bef καθήμενον C 21 Chr Aug : ins εκει bef καθ. N^{3a}(appy : but erased).
 om 2nd και N¹(ins N²). for ηκολουθησεν, ηκολουθει DR 1. 209.

10. ανακειμενον bef αυτου (see || Mark) CN^{3a} latt Eus: και ανακειμενων, omg εγενετο

tion with the Levi called on this occasion. This is almost inexplicable, on the supposition of his having borne both names. (4) Early tradition separates the two persons. Clement of Alexandria, (Stromata, iv. 9 (73), p. 595 P.) quoting from Heraclion the Gnostic, (ὁ τῆς Οὐαλεντίνου σχολῆς δοκιμώτατος κατὰ λέξιν,) mentions Ματθαῖος, Φίλιππος, Θωμᾶς, Λευὶς καὶ ἄλλοι πολλοί, as eminent men who had not suffered martyrdom from a public confession of the faith. (5) Again, Origen, (against Celsus, book i. § 62, vol. i. p. 376,) when Celsus has called the Apostles τελώνας καὶ ναύτας, after acknowledging Ματθαῖος ὁ τελώνης adds, ἔστω δὲ καὶ ὁ Λεβῆς τελώνης ἀκολουθήσας τῷ Ἰησοῦ. ἀλλ' οὔτι γε τοῦ ἀριθμοῦ τῶν ἀποστόλων αὐτοῦ ἦν, εἰ μὴ κατὰ τινα τῶν ἀντιγραφῶν τοῦ κατὰ Μάρκον εὐαγγελίου. It is not quite clear from this, whether the copies of Mark substituted Levi's (?) name for Matthew's, or for some other: but most probably the latter. But Λεβῆς and Λευὶς are hardly more nearly allied than Λεβῆς and Λεββαῖος, with whom Levi has sometimes been supposed identical. Λεβῆν τὸν τελώνην may then have been the reading for Θαδδαῖον, Mark iii. 18, where we now find the reading Λεββαῖον in D lat-a b ff₂ i. (6) It certainly would hence appear, as if there were in ancient times an idea that the two names belonged to distinct persons. But in the very passages where it is mentioned, a confusion is evident, which prevents us from drawing any certain conclusion able to withstand the general testimony to the contrary, arising from the prima facie view of the Gospel narrative. (7) It is probable enough that St. Matthew, in his own Gospel, would mention only his apostolic name, seeing that St. Mark and St. Luke also give him this name, when they speak of him as an Apostle. (8) It is remarkable, as an indication that St. Matthew's frequently unprecise manner of narration did not proceed from want of information,—that in this case, when he of all men must have been best informed, his own account is the least precise of the three. (9) With regard to the narrative itself in the text, we

may observe, that this solemn and peculiar call seems (see ch. iv. 19, 22) hardly to belong to any but an Apostle; and that, as in the case of Peter, it here also implies a previous acquaintance and discipleship.

9.] λεγόμενον, not preceded by any other appellation, must not be pressed to any closer signification than that his name was Matthew. See ch. ii. 23. 10.] We are told in Luke v. 29, that Levi made him a great feast in his house; and, similarly, Mark has ἐν τῇ οἰκ. αὐτοῦ. The narrative in our text is so closely identical with that in Mark, that it is impossible to suppose, with Greswell, that a different feast is intended. The arguments by which he supports his view are by no means weighty. From the words τῇ οἰκίᾳ, he infers that the house was not that of Matthew, but that in which our Lord usually dwelt, which he supposes to be intended in several other places. But surely the article might be used without any such significance, or designating any particular house,—as would be very likely if Matthew himself is here the narrator. (A similar mistake has been made in supposing τὸ πλοῖον, as in ver. 1, and elsewhere, to mean some one particular ship; whereas it is generic: see note there.) Again, Greswell presses to verbal accuracy the terms used in the accounts (e. g. συνανέκειντο and ἐλθόντες συνανέκειντο), and attempts to shew them to be inconsistent with one another. But surely the time is past for such dealing with the historic text of the Gospels; and, besides, he has overlooked a great inconsistency in his own explanation, viz., that of making in the second instance, according to him, Scribes and Pharisees present at the feast given by a Publican, and exclaiming against that which they themselves were doing. It was not at, but after the feast that the discourse in vv. 11—17 took place. And his whole inference, that δοχὴ μεγάλη must be the great meal in the day, and consequently in the evening, hangs on too slender a thread to need refutation. The real difficulty, insuperable to a Harmonist, is the connexion here of the raising of Jairus's daughter with this feast: on which see below, ver. 18. καὶ ἐγέν. . . .

b ch. xxviii. 9 reff. c ch. v. 46 reff. d Mk. ch. xiv. 9. Mark vi. 22, 26. Luke vii. 49. xiv. 10 only. 3. Matt. v. 39. e ch. vi. 8 al. fr. Prov. xviii. 2. f absol., Mk. Josh. xiv. 11. g Luke iv. 23 reff. h ch. viii. 16 reff. i = Mark ix. 10. Luke viii. 19. Acts x. 17 al. j ch. xii. 7. for Hosea vi. 7. k constr., as above (j). ch. xxvii. 43. Heb. x. 5, 8, from Ps. xxxix. 6. Ps. l. 16 (18). 1 = ||. 1 Cor. vii. 17 al. see Num. xxiii. 11. m = ||. Luke xv. 7. see ch. i. 19. n Luke xv. 2, 7, 10. Ps. iii. 7 al. o ch. iv. 2 reff. p = Mark i. 45. iii. 12. v. 10, 23, 38. 1 Cor. xvi. 5. James iii. 2. Job xxxv. 5.

b ch. xxviii. 9 reff. c ch. v. 46 reff. d Mk. ch. xiv. 9. Mark vi. 22, 26. Luke vii. 49. xiv. 10 only. 3. Matt. v. 39. e ch. vi. 8 al. fr. Prov. xviii. 2. f absol., Mk. Josh. xiv. 11. g Luke iv. 23 reff. h ch. viii. 16 reff. i = Mark ix. 10. Luke viii. 19. Acts x. 17 al. j ch. xii. 7. for Hosea vi. 7. k constr., as above (j). ch. xxvii. 43. Heb. x. 5, 8, from Ps. xxxix. 6. Ps. l. 16 (18). 1 = ||. 1 Cor. vii. 17 al. see Num. xxiii. 11. m = ||. Luke xv. 7. see ch. i. 19. n Luke xv. 2, 7, 10. Ps. iii. 7 al. o ch. iv. 2 reff. p = Mark i. 45. iii. 12. v. 10, 23, 38. 1 Cor. xvi. 5. James iii. 2. Job xxxv. 5.

αυτου, N¹ Syr. om και bef ιδου DN latt coptt aeth [Jer]. αμαρτωλοι και τελωναι C 21 copt aeth [Cyr₁]. om ελθοντες N¹ (ins N²) 235-43 [lat-a sah]. for συναεκ., συνεκινετο D¹, simul discumbabant cum D-lat, recumbabant cum lat-a b c: txt D³.

11. ειδοντες δε D sah. * ελεγον (cf || Mark Luke) BCLN 1. 33 latt Syr Cyr₁: ειπον D rel syr, dixerunt lat-k. αμαρτωλων και τελωνων D sah [Cyr₁] Aug₁. ο διδ. υμ. bef μ. τ. α. κ. τ. εσθ. D lat-b c g₁ h Aug: bef εσθ. C¹ 1 coptt.

12. rec aft ο δε ins ις (from || Mark Luke), with C rel latt syrr copt: om BDN sah aeth. (D-gr is deficient at this point, but it evidently read ο δε ακουσας, not αποκριθεις, as Wetst.) rec aft ειπεν ins αυτοις (from || Mark), with C³L rel lat-a f h syr copt goth arm: om BC¹XN vulg lat-b c ff₁ g₁ l D-lat sah aeth Jer. (D-gr def.) ιατρων N.

13. rec ελεον, with C³L rel [Clem₂ Bas₁]: txt BC¹DN 1. 33 Clem₂ hom-CI. δικαιοις bef καλεσαι C¹. (αλλα, so BCDELMUXΓΔΠN.) rec aft αμαρτωλους ins εις μετανοιαν (from || Luke), with C rel 33¹ lat-c g_{1,2} coptt syr-mg (Orig.) Chr Cyr Hil Vict-tun: om BDV¹Γ¹ΔN 1¹. 33-corr¹ vulg lat-a b f ff₁ h l syr goth aeth arm Clem-rom Orig₁ Bas₁ Ambr. Jer Aug^{ex}pr.

14. for πολλα, πυκνα (|| Luke) N-corr¹ or ²: om (see || Mark) BN¹ 27 Scr's g: txt N³ rel vss.

καὶ ἰδ.] a Hebraism, see reff.; it occurs, but with the omission of ἰδού, in Mark's account. The not very usual word, συν-ἀνέκειντο, is also common to the two. St. Mark, with his usual precision, adds ἦσαν γὰρ πολλοὶ καὶ ἠκολούθησαν αὐτῷ: a clause answering to ἐλθόντες in our text. See last note.

11. ἰδόντες] having observed this, see ver. 4. These Pharisees appear to have been the Pharisees of the place: Luke adds αὐτῶν: οἱ φ. καὶ οἱ γραμ. αὐτῶν. The very circumstances related shew that this remonstrance cannot have taken place at the feast. The Pharisees say the words to the disciples: our Lord hears it. This denotes an occasion when our Lord and the disciples were present, but not surely intermixed with the ὄχλος τελωνῶν πολὺς..

12. ἰσχύοντες . . . κακῶς ἔχ.] Both words, in the application of the saying, must be understood *subjectively* ('ironica concessio,' Calvin, Meyer): as referring to their respective opinions of themselves; as also

δικαιοις and αμαρτωλους, ver. 13:—not as though the Pharisees were *objectively* either ἰσχύοντες or δίκαιοι, however much objective truth κακῶς ἔχοντες and αμαρτωλοί may have had as applied to the publicans and sinners.

13.] πορευθέντες μάθετε answers to an expression frequent in the Talmud, תרי נש. ελεος θέλ.]

The whole of this discourse, with the exception of the citation, is almost verbatim in Mark, and (with υγιαίνοντες = ισχύοντες, ἐλήλυθα = ἦλθον, and the addition of εἰς μετανοιαν) Luke also.

14.] According to the detailed narrative of St. Mark (ii. 18) it was the disciples of John and of the Pharisees who asked this question. St. Luke continues the discourse as that of the former Pharisees and Scribes. This is one of those instances where the three accounts imply and confirm one another, and the hints incidentally dropped by one Evangelist form the prominent assertions of the other.

The fasting often of the disciples of John

οἱ δὲ μαθηταί σου οὐ ὀνηστεύουσιν ; ¹⁵ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ⁸ πενθεῖν
[†] ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος ; ^ν ἐλεύσονται δὲ
^ν ἡμέραι ὅταν ἁπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε
 ὀνηστεύουσιν. ¹⁶ οὐδεὶς δὲ ἐπιβάλλει ἐπὶ βλῆμα ^z ῥά-

5. 8. u || ch. xxv. 1. John ii. 9. iii. 29 (3ce). Rev. xviii. 23 only. Isa. lxii. 5.
 xvii. 22 al. Amos viii. 11. xl. 13. w || only ‡. Gen. xii. 9. Exod. xii. 37.
 xi. 7. elsw. chiefly with χέρ. Lev. xix. 19. y || (L. bis) only. Isa. iii. 21 only.
 z || Mk. only. Isa. lxiv. 6. Jer. xlv. (xxxviii.) 11 only.

15. for μη, μητι D, *numquid* latt. for νυμφωνος, νυμφιου D latt(*sponsi*) copt
 goth æth Arnob Aug. for πενθειν, νηστευειν (from || Mark Luke) D 61¹ lat-a b c f
 ff¹ g¹ h l Syr syr-mg sah Chr Arnob Hil. om from νυμφιος το νυμφιος (*homæotel*)
 N¹ (ins N-corr¹). ins a bef ημεραι D. for απαρθη, αρθη D 1 Scr's g.
 for νηστευουσιν, νηστεύουσιν D¹X 75. 111 Scr's i w ev-y. at end add εν εκειναις
 ταις ημεραις (from || Mark Luke) D 111 lat-a b c g¹ h syr-mg [Bas₁] Orig[-int₁].

must not be understood as done in mourning for their master's imprisonment, but as belonging to the asceticism which John, as a preacher of repentance, inculcated. On the fasts of the Pharisees, see Light-foot in loc.

15.] πενθεῖν = νηστεύειν Mark and Luke. The difference of these two words is curiously enough one of Greswell's arguments for the non-identity of the narratives. Even if there were any force in such an argument, we might fairly set against it that ἀπαρθῇ is common to all three Evangelists, and occurs no where else in the N. T. ὁ νυμφίος] This appellation of Himself had from our Lord peculiar appropriateness as addressed to the disciples of John. Their master had himself said (John iii. 29) ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

Our Lord in calling Himself the Bridegroom, announces the fulfilment in Him of a whole cycle of O. T. prophecies and figures: very probably with immediate reference to Hosea ii., that prophet having been cited just before: but also to many other passages, in which the Bride is the Church of God, the Bridegroom the God of Israel. See especially Isa. liv. 5—10 Heb. and E. V. As Stier (Reden Jesu, i. 320, edn. 2) observes, the article here must not be considered as merely introduced on account of the parable, as usual elsewhere, but the parable itself to have sprung out of the emphatic name, ὁ νυμφίος. The υἱοὶ τοῦ νυμφῶνος are more than the mere guests at the wedding: they are the bridegroom's friends who go and fetch the bride. ἐλεύσονται δὲ ἡμ.

] How sublime and peaceful is this early announcement by our Lord of the bitter passage before Him! Compare the

words of our Christian poet: 'measuring with calm presage the infinite descent,' (Wizemann mag dabei wohl fragen: Welcher Mensch hat je so ruhig, so lieblich von einer solchen Höhe in eine solche Tiefe geschaut?) Stier, Reden Jesu, i. 322.)

ὅταν ἀπ.] when the Bridegroom shall have been taken from them: when His departure shall have taken place.

καὶ τότε ν.] These words are not a declaration of a duty, or of an ordinance, as binding on the Church in the days of her Lord's absence: the whole spirit of what follows is against such a supposition: but they declare, in accordance with the parallel word πενθεῖν, that in those days they shall have *real occasion* for fasting; sorrow enough; see John xvi. 20:—a fast of God's own appointing in the solemn purpose of His will respecting them, not one of their own arbitrary laying on. This view is strikingly brought out in Luke, where the question is, Can ye ποιῆσαι νηστεύειν the children, &c., i. e. by your rites and ordinances? but, &c. and τότε νηστεύουσιν: there is no constraint in this latter case: they shall (or better, they will) fast. And this furnishes us with an analogous rule for the fasting of the Christian life: that it should be the genuine offspring of inward and spiritual sorrow, of the sense of the absence of the Bridegroom in the soul,—not the forced and stated fasts of the old covenant, now passed away. It is an instructive circumstance that in the Reformed Churches, while those stated fasts which were retained at their first emergence from Popery are in practice universally disregarded even by their best and holiest sons,—nothing can be more affecting and genuine than the universal and solemn observance of any real occasion of fasting placed before them by God's Providence.

a || Mk. only +.
b absol., || Mk.
only.
c = || Mk.
only +.
d || Mk. ch.
xxvii. 64
al. + Wisd.
xv. 18 only.
e || Mk. John
vii. 43. ix. 16.
x. 19. 1 Cor.
i. 10. xi. 18.
xii. 25 only +.
f Mark vii. 33.
John xviii. 11.

κους ^a ἀγνάφον ἐπὶ ἱματίῳ παλαιῷ. ^b αἶρει γὰρ τὸ ^c πλή-
ρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ ^d χεῖρον ^e σχίσμα γίνεται.
17 οὐδὲ ^f βάλλουσιν οἶνον νέον· εἰς ^g ἀσκούς παλαιούς.
ἢ εἰ δὲ μήγε, ^h ῥήγνυνται οἱ ⁱ ἀσκοί, καὶ ὁ οἶνος ^k ἐκχεῖται,
καὶ οἱ ^l ἀσκοὶ ἀπολοῦνται· ἀλλὰ ^m βάλλουσιν οἶνον νέον
εἰς ⁿ ἀσκούς καινούς, καὶ ἀμφότεροι ^o συντηροῦνται.

BCDEF
GKLMs
UVXFG
HN 1. 33

g here (4 times) and || only. Josh. ix. 4, 13. Job xxxii. 19.
h || L. bis. (Mk. εἰ δὲ μή.) ch. vi. 1. Luke x. 6. xiii. 9. xiv. 32. 2 Cor. xi. 16 only. i ||. Mark ix.
18 || L. Gal. iv. 27 (from Isa. liv. 1) only. k (|| Mk. v. r.) John ii. 15 al. Deut. xv. 23.
l (|| L. v. r.) Mark vi. 20. Luke ii. 19 only. Prov. xv. 4.

16. om αὐτου N¹(ins N²).

17. For *μήγε*, μη (see *Mark* ii. 22) B 301.
so, but omg o νεος, lat-g₁ syr-jer Arnob.

κ. οι ασκ. D lat-k.—for απολουνται, απολλυνται BN 1 vulg lat-f syrr coptt goth.
οἶνον νέον εἰς ἀσκούς bef βαλλουσιν (see || *Luke*) C 21 cv-36, simply lat-a b c Aug: ἀλλ
οἶνον νέον εἰς ασκ. καιν. βλητεον N: for ἀλλα βαλλ., βαλλ. δε D. rec αμφοτερα
(corrⁿ), with lat-h(*utroque*) Euthym: txt BCDN rel Scr's mss.—(homæotel (-ουνται
to -ουνται) ἀλλα το συντηρουνται S.) τηρουνται servantur D¹(txt D³) lat-a c.

It is also remarkable how uniformly a strict attention to artificial and prescribed fasts accompanies a hankering after the hybrid ceremonial system of Rome.

Meyer remarks well that *τότε* refers to a definite point of time, not to the whole subsequent period.

16.] Our Lord in these two parables contrasts the old and the new, the legal and evangelic dispensations, with regard to the point on which He was questioned. The idea of the *wedding* seems to run through them: the preparation of the robe, the pouring of the new wine, are connected by this as their leading idea to one another and to the preceding verses.

The old system of prescribed fasts for fasting's sake must not be patched with the new and sound piece; the complete and beautiful whole of Gospel light and liberty must not be engrafted as a mere addition on the worn out system of ceremonies. For the *πλήρωμα αὐτοῦ*, the completeness of it, the new patch, by its weight and its strength pulls away the neighbouring weak and loose threads by which it holds to the old garment, and a worse rent is made. Stier notices the prophetic import of this parable: in how sad a degree the *χεῖρον σχίσμα γίνεται* has been fulfilled in the history of the Church, by the attempts to patch the new, the Evangelic state, upon the old worn out ceremonial system. 'Would,' he adds, 'that we could say in the interpretation, as in the parable, *No man doeth this!*' The robe must be *all new*, all consistent: old things, old types, old ceremonies, old burdens, sacrifices, priests, sabbaths, and holy days, all are passed away: behold all things are become new.

χεῖρον σχ. γίν.] a worse

rent takes place: not, as E. V., 'the rent is made worse' (χ. γίν. τὸ σχ.,—or χ. τὸ σχ. γίν.), a worse rent, because the old, original rent was included within the circumference of the *ἐπίβλημα*, whereas this is outside it.

17.] This parable is not a repetition of the previous one, but a stronger and more exact setting forth of the truth in hand. As is frequently our Lord's practice in His parables, He advances from the immediate subject to something more spiritual and higher, and takes occasion from answering a cavil, to preach the sublimest truths. The garment was something *outward*; this wine is *poured in*, is something *inward*, the spirit of the system. The former parable respected the outward freedom and simple truthfulness of the New Covenant; this regards its inner spirit, its pervading principle. And admirably does the parable describe the vanity of the attempt to keep the new wine in the *ἀσκοὺς παλαιός*, the old ceremonial man, unrenewed in the spirit of his mind: *ῥήγνυνται οἱ ἀσκοί*: the new wine is something too living and strong for so weak a moral frame; it shatters the fair outside of ceremonial seeming; and *ὁ οἶνος ἐκχεῖται*, the spirit is lost, the man is neither a blameless Jew nor a faithful Christian; both are spoiled. And then the result: not merely the damaging, but the utter destruction of the vessel,—*οἱ ἀσκοὶ ἀπολοῦνται*. According to some expositors, the *new patch* and *new wine* denote the *fasting*; the *old garment* and *old bottles*, the *disciples*. ὁ δὲ λέγει, τοιοῦτόν ἐστιν· οὕτω γεγόνασιν ἱσχυροὶ οἱ μαθηταί, ἀλλ' ἐτι πολλὰς δέονται συγκαταβάσεως· οὕτω διὰ τοῦ πνεύματος ἀνεκαίνισθησαν. οὕτω δὲ δια-

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἰς-
 ελθὼν ^m προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι
 ἐτελεύτησεν· ἀλλὰ ἐλθὼν ⁿ ἐπίθες τὴν ^o ἡχείρά σου ἐπ'
 αὐτὴν καὶ ὀρίσεται. 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς * ἡκολούθει
 αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 20 καὶ ἰδοὺ γυνὴ ^p αἰμορ-
 ροῦσα δώδεκα ἔτη προσελθοῦσα ὀπισθεν ἤψατο τοῦ
^q κρασπέδου τοῦ ἱματίου αὐτοῦ. 21 ἔλεγεν γὰρ ἐν ἑαυτῇ
 Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, ^s σωθήσομαι.
 22 ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν Ὁ θύγατερ,
 ἡ πίστις σου σέσωκέν σε. καὶ ^s ἐσώθη ἡ γυνὴ
 ἀπὸ τῆς ὥρας ἐκείνης. 23 καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν

xxv. 1.

s = || Mk. Luke viii. 36. Acts iv. 9 al.

18. rec (for εἰσελθὼν) ελθων: eis (i. e. εἰς) προσελθων BN², unus accessit et latt syr goth æth arm: προσελθων N¹ 13 & 157 (Tischd^f): τις προσηλθεν F: τις προσελθων C³GLU 13 Ser's b f g h s v evn-Π-P-x-y sah(appy) Thl: τις ελθων Γ Ser's i l m n: εἰς ελθων και προσελθων Syr: τις εἰσελθων Ser's q r: txt CDEMKN^{3a} 1 Ser's a p Chr Bas, εἰς ελθων KSVΔΠ 33 Ser's w.—add τω ἱησου C³-marg FGLU Ser's b f² h s v evn-Π-P. om om: DMN 1. 33 latt Syr coptt æth arm Bas, Chr Hil: ins κυριε M vulg lat-f. f. h Hil.

19. *rec ἡκολούθησεν (corrⁿ to the usual historic tense, the force of the imperf being overlooked!), with BL rel lat-f k syr coptt [Bas, Chr]: ηκολούθησαν EM Syr: ηκολουθει CDN 33 latt Hil.

21. om μονον N¹ (ins N²) [lat-a g, h]: αψωμαι bef μονον D latt.

22. om ἱησ. DN¹ (txt N²), qui autem D-lat, at ille lat-a b c. rec ἐπιστραφεῖς (from || Mark), with CL rel: conversus lat-a b c: εστη στραφεῖς conversus stetit D: txt BN 13. 33 evn-P-x. θυγατηρ DGL: txt BCN rel Orig².

κειμένοις οὐ χρὴ βάρος ἐπιτιθέναι ἐπι-
 ταγμάτων. Chrysostom, Hom. in Matt.
 xxx. 4, p. 353. This view is stated and de-
 fended at some length by Neander, Leben
 Jesu, p. 346, note; but I own seems to
 me, as to De Wette, far-fetched. For how
 can fasting be called ἐπιβλημα ῥάκους
 ἀγνάφου, or how compared to new wine?
 And Neander himself, when he comes to
 explain the important addition in Luke
 (on which see Luke v. 39, and note), is
 obliged to change the meaning, and un-
 derstand the new wine of the spirit of the
 Gospel. It was and is the custom in the
 East to carry their wine on a journey in
 leather bottles, generally of goats' skin,
 sometimes of asses' or camels' skin. (Winer,
 Realwörterbuch, 'Schlauch.')

18-26.] RAISING OF JAEIRUS'S
 DAUGHTER, AND HEALING OF A WOMAN
 WITH AN ISSUE OF BLOOD. Mark v.
 21-43. Luke viii. 41-56. In Luke and
 Mark this miracle follows immediately
 after the casting out of the devils at
 Gadara, and our Lord's recrossing the
 lake to Capernaum; but without any pre-
 cise note of time as here. He may well
 have been by the sea (as seems implied by
 Mark and Luke), when the foregoing con-

versation with the disciples of John and
 the Pharisees took place. The account in
 the text is the most concise of the three;
 both Mark and Luke, but especially the
 latter, giving many additional particulars.
 The miracle forms a very instructive point
 of comparison between the three Gospels.

18. ἄρχων] A ruler of the syn-
 agogue, named Jaieirus. In all except
 the connecting words, ταῦτα αὐτοῦ λα-
 λοῦντος αὐτοῖς, and εἰσελθ., which seems
 to imply that our Lord was still in Levi's
 house, the account in the text is sum-
 mary, and deficient in particularity. I
 have therefore reserved full annotation for
 the account in Luke, which see through-
 out.

ἄρτι ἐτελεύτησεν] She was not
 dead, but dying: at the last extremity.
 St. Matthew, omitting the message from
 the ruler's house (Mark v. 35: Luke viii.
 49), gives the matter summarily in these
 words.

20.] The κράσπεδον, see ref.
 Num., was the fringe or tassel which the
 Jews were commanded to wear on each
 corner of their outer garment, as a sign
 that they were to be holy unto God. The
 article, as in ch. xiv. 36, designates the
 particular tassel which was touched.

22.] The cure was effected on her touch-

m ch. iv. 9 ref.
 n constr., Mark
 (viii. 25 v. r.)
 xvi. 18. Acts
 ix. 17. Lev.
 i. 1 al. see
 ch. xxx. 13,
 13 ref.
 o John v. 25.
 p Rev. ii. 8.
 xiii. 14. Ezek.
 xxxvii. 3.
 q here only.
 r Le. v. 33
 only.
 s L. ch. xiv.
 36 ll. xxiii. 5
 only. Num.
 xv. 38 lvs.
 39. Deut.
 xxii. 12.
 (Ezek. viii. 3
 Ald. compl.,
 Zech. viii. 23
 only.
 r ch. iii. 9
 ref., see Ps.
 t ver. 2 ref.

...ἐπ' αυ.
V....οπ-
ισθεν X.
BCDEF
GKLMS
UPΔΠN
1. 33

u Rev. xviii. 22 οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς ^u αὐλητὰς καὶ τὸν BCDEF
only t. (-Λος, 1 Cor. xiv. 7.) ὄχλον ^v θορυβούμενον ²⁴ ἔλεγεν ^w Ἀναχωρεῖτε· οὐ γὰρ GKLMs
v || Mk. Acts xvii. 5. xx. 10 only. ἀπέθανεν τὸ ^x κοράσιον, ἀλλὰ ^y καθεύδει. καὶ ^z κατεγέλων 1. 33
Judg. iii. 26. w ch. ii. 12 reff. αὐτοῦ. ²⁵ ὅτε δὲ ^a ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ^b ἐκρά-
x here & || Mk. bis. ch. xiv. 11. Mark τησεν τῆς ^b χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ ^x κοράσιον.
vi. 22, 28 bis only. 1 Kings 26 ²⁶ καὶ ^c ἐξῆλθεν ἡ ^d φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.
ix. 11. ²⁷ Καὶ ^e παράγοντι ἐκείθεν τῷ ^f Ἰησοῦ ἠκολούθησαν
y = 1 Thess. v. 10 only. Dan. xii. 2. ^f αὐτῷ δύο τυφλοὶ κράζοντες καὶ λέγοντες ^g Ἐλέησον ἡμᾶς
z || only. Prov. xvii. 5. ^h υἱὸς Δαυεὶδ. ²⁸ ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον
a = || Mk. ch. xxi. 12. αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πιστεύετε
b ||. Mark i. 31. Gen. xix. 16. ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ Ναὶ κύριε.
c = Mark i. 28. Rom. x. 18, from Ps. xviii. 4. 1 Thess. i. 8. d Luke iv. 14 only. Prov. xvi. 2. (xv. 30.) 2 Macc. iv. 39 only. e ver. 9 reff.
f ch. xv. 22. xx. 30, 31 || al. Ps. vi. 2. h ch. i. 1 al. see note.

24. rec (v. ελεγεν) λεγει (from || Mark), with CL rel: txt BDN 1. 13. 33 vulg lat-a b f ff₁ g₂ coptt goth æth Chr, dixit lat-c g₁ h. rel adds αυτοις, with CL rel lat-f g₁ syrr goth arm: om BDN 1. 13. 33 latt coptt æth [Chr]. αυτον D¹(txt D¹). add ειδotes οτι απεθανεν (|| Luke) N¹(N^{3a} puts it in brackets) sah.
25. for εισελθ., ελθων D lat-a b. την χειρα D.
26. αυτης C¹N 1. 33. 118-24 copt: αυτου C-corr¹ or 2[?] D Ser's g sah æth: txt B rel.
27. om αυτω BD ev-36¹ Chr-3-5-8-a (and Fd): ins CLN rel vss Chr-1-β-A. κρυναζοντες N. om και λεγοντες C¹(appy) L 124. 235 lat-a k. rec vie (gramml corr), with C²DN rel: txt BGUP Ath Damasc. (C¹A uncert.)
28. for ελθοντι δε, και ερχεται D lat-a b c g₁ h: εισελθ. δε N¹(txt N^{3a}). add αυτω UN 22. 111. 235 Scr's f¹ o s ev-P. aft οικιαν ins και D lat-a b c g₁. [προσηλθαν B.] ins δυο bef τυφλοι DN¹(N^{3a} disapproving) lat-a b g₂ h syr-jer. om ο N¹(ins N^{3a}). aft δυν. ins υμιν N¹⁻²(om N-corr^{1-3a}), simly latt(not b D-lat) arm: ποιησαι bef τουτο C¹: του. δυν. ποι. B vulg.

ing our Lord's garment, Mark v. 27—29: Luke viii. 44. And our Lord enquired who touched Him (Mark, Luke), for He perceived that virtue had gone out of Him (Luke). She, knowing what had been done to her, came fearing and trembling, and told Him all. 24.] No inference can be drawn from these words as to the fact of the maiden's actual death; for our Lord uses equivalent words respecting Lazarus (John xi. 11). And if it be answered that there He explains the sleep to mean death, we answer, that this explanation is only in consequence of the disciples misunderstanding his words. In both cases the words are most probably used with reference to the speedy awakening which was to follow, as Fritzsche (cited by Trench, Miracles, p. 183): 'Puelam ne pro mortua habetote, sed dormire existimatote, quippe in vitam mox reditum.' Luke appends, after κατ. αὐτ.,—εἰδότες ὅτι ἀπέθανεν, in which words there is at least no recognition by the Evangelist of a mere apparent death.

25.] ἐκρ. τῆς χ. αὐ. is common to the three Evangelists. From Luke we learn that our Lord said ἡ παῖς, ἐγείρε: from Mark we have the words He actually ut-

tered, ταλιθὰ κοῦμ: from both we learn that our Lord only took with him Peter, James, and John, and the father and mother of the maiden,—that she was twelve years old,—and that our Lord commanded that something should be given her to eat. She was an only daughter, Luke viii. 42.

27—31.] HEALING OF TWO BLIND MEN. Peculiar to Matthew. 27.] παρ. ἐκείθεν is too vague to be taken as a fixed note of sequence; for ἐκείθεν may mean the house of Jaieus, or the town itself, or even that part of the country,—as ver. 26 has generalized the locality, and implied some pause of time.

υἱὸς Δαυεὶδ] εἰς τιμὴν αὐτοῦ τοῦτο κράζουσιν ἐντιμωτῇ γὰρ παρ' Ἰουδαίους ἦν ἡ τοιαύτη προσηγορία. Euthym. It is remarkable that, in all the three narratives of giving sight to the blind in this Gospel, the title Son of David appears.

28. τὴν οἰκίαν] εἰκόσ, πιστοῦ τινος εἶναι τὴν οἰκίαν, εἰς ἣν κατήχθη. Euthym. Or, the house which our Lord inhabited at Capernaum (De Wette and others); but I conceive that ἡ οἰκία need not mean any particular house, merely, as we sometimes use the expression, the house, as opposed

29 τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων Κατὰ τὴν πίστιν ὑμῶν ἰγενηθήτω ὑμῖν. 30 καὶ ἠνεώχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων Ὁρατε μηδεὶς γνωσκέτω. 31 οἱ δὲ ἐξελθόντες ἠδιέφημισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκεῖνη. 32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ [ἄνθρωπον] ὁ κωφὸν ὁ δαιμονιζόμενον. 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. 34 οἱ δὲ

ch. viii. 13.
xv. 28, xviii.
19. Luke i.
38.
k ch. xx. 33.
John ix. 10,
&c. Isa.
xxxv. 5.
1 Mark i. 43.
John
xi. 33, 38.
only τ. Isa.
xvii. 13.
Synm.
m = ch. viii. 4
reff.
n ch. xxviii. 15.
Mark i. 45
only τ.
o ch. xii. 22.
see Luke xi.
14. Mark
q ch. vii. 22 reff.

ix. 25.

p ch. viii. 16 reff.

29. for οφθαλμων, ομματων D. for λεγων, και ειπεν D 1 lat-ḥ Syr.

30. rec ανεωχ., with N rel : ηνοιχθησαν C¹ : txt BD 33 [Chr-β]. οἱ οφθαλμοὶ
bef αυτων D latt : om αυτων N¹(txt N^{3a}). rec (for ενεβριμηθη) ενεβριμησατο, with
B². D rel : txt B¹N 1. 22. 118. om ο (bef ιησ.) D.

31. om ολη N¹(ins N²).

32. om ανθρωπον BN 27. 99. 124 Syr coptt ath : ins CD rel.

33. rec aft λεγοντες ins οτι, with [V(Tischdf)] (Ser's l m n, e sil) lat-α arm : om
BCD N rel vulg lat-b c f ff₁ g_{1,2} h syrr copt goth ath Chr Thl. ουτως bef εφανη
D 33 lat-α b c ff₁ g_{1,2} h goth. om τω D¹(ins D³).

to the open air : see note on ver. 1.

τοῦτο ποιῆσαι] i. e. the healing, implied
in ἐλέησον ἡμᾶς. υἱὸς Δ. . . . κύριε]

See Ps. cx. 1, and ch. xxii. 45 ; also ch. xii.
23 ; xx. 30, 31. Touching, or anoint-
ing the eyes, was the ordinary method
which our Lord took of impressing on the
blind the action of the divine power which
healed them. Ch. xx. 34 : Mark viii. 25 :
John ix. 6.

29.] In this miracle
however we have this peculiar feature,
that no direct word of power passes from
our Lord, but a relative concession, making
that which was done a *measure of the*
faith of the blind men : and from the
result the degree of their faith appears.
Stier remarks (Reden Jesu, i. 383), "We
may already notice, in the history of this
first period of our Lord's ministry, that
from having at first yielded immediately to
the request for healing, He begins, by de-
grees, to prove and exercise the faith of
the applicants."

30. ἐνεβριμήθη] Suidas explains this word, μετὰ ἀπειλῆς
ἐντέλλεσθαι, μετ' αὐστηρότητος ἐπιτιμᾶν.
The purpose of our Lord's earnestness
appears to have been twofold : (1) that
He might not be so occupied and over-
pressed with applications as to have neither
time nor strength for the preaching of the
Gospel : (2) to prevent the already-excited
people from taking some public measure of
recognition, and thus arousing the malice
of the Pharisees before His hour was come.

No doubt the two men were guilty of
an act of disobedience in thus breaking the
Lord's solemn injunction : for obedience

is better than sacrifice ; the humble ob-
servance of the word of the Lord, than
the most laborious and wide-spread will-
worship after man's own mind and inven-
tion. Trench (Miracles, p. 197) well re-
marks, that the fact of almost all the
Romish interpreters having applauded this
act, is "very characteristic, and rests on
very deep differences."

32—34.] HEALING OF A DUMB DÆ-
MONIAC. Peculiar to Matthew. The
word ἐξερχομένων, being a present par-
ticipie, places this miracle in direct
connexion with the foregoing. This narra-
tion has a singular affinity with that in
ch. xii. 22, or still more with its parallel
in Luke xi. 14. In both, the same ex-
pression of wonder follows ; the same ca-
lumnny of the Pharisees ; only that in ch.
xii. the dæmoniac is said (not in Luke xi.)
to have been likewise blind. These cir-
cumstances, coupled with the immediate
connexion of *this* miracle with the cure of
the blind men, and the mention of 'the
Son of David' in both, have led some to
suppose that the account in ch. xii. is a
repetition, or slightly differing version of
the account in our text, intermingled also
with the preceding healing of the blind.
But the supposition seems unnecessary,—
as, the habit of the Pharisees once being
to ascribe our Lord's expulsion of devils
to Beelzebub, the repetition of the re-
mark would be natural :—and the other
coincidences, though considerable, are not
exact enough to warrant it. This was a
dumbness caused by dæmoniacal posses-

r Acts xvii.
31. 1 Cor. vi.
2.
s ch. iv. 23 reff.

t w. περί,
here only.
w. ἐπί, ch.
xiv. 14. xv.
32 al.†
1 Kings xxiii.
21 Theod. (?)
2 Macc. vi. 8
only, but not
—, see Prov.
xvii. 5.

u Luke vii. 6.
viii. 49 || Mk.
only †.

v — here only †.
3 Macc. xi. 4.
3 Macc. vii.
5.

w John iv. 35
reff. Jer.
xxvii. (1.) 16.
x ch. x. 10. xx.
1, 2, 8. James

v. 4†. Wisd. xvii. 17 al.
8. xxi. 40 ||. Luke x. 2.

Φαρισαῖοι ἔλεγον Ἦν τῷ ἄρχοντι τῶν δαιμονίων ἡ ἐκ-
βάλλει τὰ δαιμόνια.

35 Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς
κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσ-
σων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν
νόσον καὶ πᾶσαν μαλακίαν. 36 ἰδὼν δὲ τοὺς ὄχλους
ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσकुλμένοι καὶ
ἐριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. 37 τότε
λέγει τοῖς μαθηταῖς αὐτοῦ Ὁ μὲν ἑρτισμὸς πολὺς, οἱ δὲ
ἐργάζεται ὀλίγοι. 38 ὑδεήθητε οὖν τοῦ κυρίου τοῦ θε-
ρισμοῦ ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν ἑρτισμὸν αὐτοῦ.

y Matt., here only. w. ὅπως, Luke x. 2. Acts xiii. 24.
a Mark i. 12. Luke x. 2. John x. 4. 1 Macc. xii. 27. see Sir. xxx. (xxxvi.) 27.

z = ch. xx.
x ch. x. 27.

X-τι
των...
BCDEF
GKLMS
UNXTAI
N 1. 33

34. om ver D lat-a k Juv Hil.

om εν Ν¹(ins Ν²).

35. om 3rd και Ν¹(ins Ν²).

rec at end ins εν τω λαω (from ch iv. 23), with

C3L^N rel gat (and tol) lat-c g₁ arm: ins further και πολλοι ηκολουθησαν αυτω L Ν¹
(omg πολλοι) 76-7. 218 Ser's w² gat lat-a b g₁ h: om BC¹DSAN² 1¹. 33 vulg lat-f l
syrr coptl goth aeth Chr Thl.

36. aft οχλους ins ο ιησους CM: pref, G lat-g_{1,2} Syr syr-with-ast. rec for
εσκυλμ., εκλελυμνοι (explanatory gloss or mistake?), with L ev-π: txt BCDN rel
vss Constt Bas Chr Thl Euthym Hesych Hil Jer. rec εριμμένοι, with B² rel
εριμμένοι D: ερηγμένοι M 299: ερημμένοι X Ser's b i: ερημνοι L: txt B¹(sic in cod)
C[D²]N. — om και εριμ. Π 33. 258 ev-z [arm-use]. ως [for ωσει] CDFLM 1. 33
[Bas¹ Chr]: txt BN rel.

38. τον κυριον D¹(txt D⁴).

sion: for the difference between this and the natural infirmity of a deaf and dumb man, see Mark vii. 31—37.

33. ἐφάνη οὕτως] viz. the casting out of devils:—‘never was seen to be followed by such results as those now manifested.’ See above. οὕτως is not for τοῦτο or τοιοῦτό τι (De Wette, &c.); the passages cited as bearing out this meaning in the LXX do not apply, for in all of them οὕτως is so. 1 Kings xxiii. 17: Ps. xlvii. 8: Judg. xix. 30 A: Neh. viii. 17.

35—38.] OUR LORD'S COMPASSION FOR THE MULTITUDE. Peculiar to Matthew. In the same way as ch. iv. 23—25 introduces the Sermon on the Mount, so do these verses the calling and commissioning of the Twelve. These general descriptions of our Lord's going about and teaching at once remove all exactness of date from the occurrence which follows—as taking place at some time during the circuit and teaching just described. Both the Sermon on the Mount and this discourse are introduced and closed with these marks of indefiniteness as to time. This being the case, we must have recourse to the other Evangelists, by whose account it appears (as indeed may be implied in ch. x. 1), that the Apostles had been called to their distinct office some

time before this. (See Mark iii. 16: Luke vi. 13.) After their calling, and selection, they probably remained with our Lord for some time before they were sent out upon their mission.

36. τοὺς ὄχλους] Wherever He went, in all the cities. ἐσकुλμένοι] ‘Vexati,’—harassed,—plagued,—viz. literally, with weariness in following Him; or spiritually, with the tyranny of the Scribes and Pharisees, their φορτία βαρέα, ch. xxiii. 4.

ἐριμ-μένοι] ‘Temere projecti,’ ‘abjecti,’ ‘neglecti,’ as sheep would be who had wandered from their pasture. The context shews that our Lord's compassion was excited by their being without competent spiritual leaders and teachers.

37.] The harvest was primarily that of the Jewish people, the multitudes of whom before Him excited the Lord's compassion. ὅρα πάλιν τὸ ἀκενδοῖσθαι. ἵνα μὴ ἀπαντας πρὸς ἑαυτὸν ἐπισύρῃται, ἐκπέμπει τοὺς μαθητάς. οὐ διὰ δὲ τοῦτο μόνον, ἀλλ' ἵνα αὐτοὺς καὶ παιδεύσῃ, καθάπερ ἔν τινι παλαίστρᾳ τῇ Παλαιστίνῃ μελετήσαντας, οὕτω πρὸς τοὺς ἀγῶνας τῆς οἰκουμένης ἀποδύσασθαι. Chrysost. Hom. xxxii. 2, p. 367.

38.] . . . τίους οὖν ἔνεκεν ἔλεγε ‘δεήθητε τοῦ κυρίου τοῦ θερισμοῦ, ἵνα ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ,’ καὶ οὐδένα αὐτοῖς προσέθηκεν; ὅτι καὶ

X. ¹ Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς ^{b w. gen. obj.,}
 αὐτοῦ ἔδωκεν αὐτοῖς ^{John xvii. 2.} ἑξουσίαν ^{Rom. ix. 21.} πνευμάτων ^{1 Cor. ix. 12.} ἀκαθάρτων ^{Sir. x. 4.}
 ὥστε ἐκβάλλειν αὐτά, καὶ ^{xvii. 2.} θεραπεύειν ^{c ch. xii. 43 al.} πᾶσαν ^{u. in Gosp.} νόσον ^{Acts v. 16.} καὶ ^{viii. 7. Rev.}
 πᾶσαν ^{xvi. 13. xviii. 2. Zech. xiii. 2.} μαλακίαν. ^{14 (from Isa. lvi. 11) al.} ² Τῶν δὲ δώδεκα ^{f = Matt., here only.} ἀποστόλων ^{Acts v. 16.} τὰ ^{viii. 7. Rev.}

^{xvi. 13. xviii. 2. Zech. xiii. 2.} ^{14 (from Isa. lvi. 11) al.} ^{c ch. iv. 23 reff.} ^{d in Gosp., of spirits only.} ^{Acts x. 14, 28.} ^{1 Cor. vii.}
^{(Gosp. & Acts) and Paul, passim.} ^{1 Pet. i. 1.} ^{2 Pet. i. 1. iii. 2.} ^{Jude 17.} ^{Rev. xviii. 20. xxi. 14 only.} ^{for}

CHAP. X. 1. ἐκβαλεῖν CD: txt B⁸ rel.

2. om δε D¹-gr (corr'd 1. m.).

δώδεκα ὄντας πολλοὺς ἐποίησε λοιπὸν, οὐχὶ τῷ ἀριθμῷ προσθεῖς, ἀλλὰ δύνάμιν χαρισάμενος. εἴτα δεῖκνυς ἡλίκον τὸ δῶρόν ἐστι, φησὶ 'δεθήθητε τοῦ κυρίου τοῦ θερισμοῦ' καὶ λαμβανόντας ἑαυτὸν ἐμφαίνει τὸν τὸ κύρος ἔχοντα. εἰπὼν γὰρ 'δεθήθητε τοῦ κυρίου τοῦ θερισμοῦ,'—οὐδὲν δεσθέντων αὐτῶν, οὐδὲ ἐυξαμένων, αὐτὸς αὐτοὺς εὐθὺς χειροτονεῖ, ἀναμινύσκει αὐτοὺς καὶ τῶν Ἰωάννου ῥημάτων, καὶ τῆς ἁλῶ, καὶ τοῦ λικμώντος, καὶ τοῦ ἀχύρου, καὶ τοῦ σίτου. ὅθεν δῆλον ὅτι αὐτὸς ἐστὶν ὁ γεωργός, αὐτὸς ὁ τοῦ θερισμοῦ κύριος, αὐτὸς ὁ τῶν προφητῶν δεσπότης. Chrysost. Hom. xxxii. 2, 3, p. 367.

X. 1—XI. 1.] MISSION OF THE TWELVE APOSTLES. Mark vi. 7—13: Luke ix. 1—

6,—for the *sending out* of the Apostles: Mark iii. 13—19: Luke vi. 13—16,—for their *names*. On the characteristic differences between this discourse and that delivered to the Seventy (Luke x. 1 ff.) see notes there.

Notice, that this is not the *choosing*, but merely the *mission* of the twelve. The choosing had taken place some time before, but is not any where distinctly detailed by the Evangelists. 2.] We have in the N. T. *four* catalogues of the Apostles: the present one,—at Mark iii. 16,—Luke vi. 14,—Acts i. 13. All seem to follow one common outline, but fill it up very differently. The following table will shew the agreements and differences:—

	Matthew x. 2.	Mark iii. 16.	Luke vi. 14.	Acts i. 13.
1	Σίμων Πέτρος			
2	Ἀνδρέας	Ἰάκωβος	Ἀνδρέας	Ἰωάννης
3	Ἰάκωβος	Ἰωάννης	Ἰάκωβος	Ἰάκωβος
4	Ἰωάννης	Ἀνδρέας	Ἰωάννης	Ἀνδρέας
5	Φίλιππος			
6	Βαρθολομαῖος			Θωμᾶς
7	Θωμᾶς		Ματθαῖος	Βαρθολομαῖος
8	Ματθαῖος		Θωμᾶς	Ματθαῖος
9	Ἰάκωβος [ὁ τοῦ] Ἀλφαίου			
10	Λεββαῖος	Θαδδαῖος	Σίμων ὁ καλ. ζηλωτής	Σίμων ὁ ζηλωτής
11	Σίμων ὁ καναναῖος		Ἰούδας Ἰακώβου	
12	Ἰούδας ἰσκαριώτης	Ἰούδας Ἰσκαριώθ	Vacant	

From this it appears (1), that in all four *three classes* are enumerated, and that each class contains (assuming at present the identity of Λεββαῖος with Θαδδαῖος, and of Θαδδαῖος with Ἰούδας Ἰακώβου) the *same persons* in all four, but in different order, with the following exceptions:—that (2) *Peter, Philip, James the (son?) of Alphaeus*, and *Judas Iscariot* hold the same places in all four. (3) That in the *first class* the two arrangements are (α), that of Matt. and Luke (Gospel),—*Peter and Andrew, brothers; James and John, brothers*;—i. e. according to their order of calling and connexion; and with

reference to their being sent out in couples, Mark vi. 7: (β) Mark and Luke (Acts),—*Peter, James, John*, (the three principal,) and *Andrew*;—i. e. according to their personal pre-eminence. In the *second class* (γ), that of Matt., Mark, and Luke (Gospel),—*Philip and Bartholomew, Matthew and Thomas* (or, as given by Matthew himself, *Thomas and Matthew*),—i. e. in *couples*: (δ) Luke (Acts),—*Philip, Thomas, Barth., Matthew* (reason uncertain). In the *third class* (ε), Matt. and Mark,—*James, the (son?) of Alphaeus* and (*Lebb.*) *Thaddæus, Simon the Cananean* and *Judas Iscariot*; i. e. in *couples*: (ς) Luke (Gosp. and Acts)

ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος BCDEF
καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, Ἰάκωβος ὁ τοῦ Ζεβεδαίου GKLMs
καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, ³ Φίλιππος καὶ Βαρθολο- UVXΓΔ
HN 1. 33

ins kai bef ιακωβος B N (but erased) D-lat Syr syr-mg.
[ev-z₁].

om o D¹ (corrd 1. m.) F

James the (son?) of Alphæus, Simon Zelotes, Judas Ἰακώβου and Judas Iscariot (uncertain). (η) Thus in all four, the leaders of the three classes are the same, viz. Peter, Philip, and James the (son?) of Alphæus; and the traitor is always last. (4) It would appear then that the only difficulties are these two: the identity of Lebbæus with Thaddæus, and with Judas Ἰακώβου, and of Simon καναναῖος with Simon ὁ καλ. ζηλωτής. These will be discussed under the names.

πρῶτος] Not only as regards arrangement, or mere priority of calling, but as *primus inter pares*. This is clearly shewn from James and John and Andrew being set next, and Judas Iscariot the last, in all the catalogues. We find Simon Peter, not only in the lists of the Apostles, but also in their history, prominent on various occasions before the rest. Sometimes he *speaks in their name* (Matt. xix. 27: Luke xii. 41); sometimes *answers when all are addressed* (Matt. xvi. 16 ||); sometimes our Lord addresses him as *principal*, even among the three favoured ones (Matt. xxvi. 40: Luke xxii. 31); sometimes he is addressed by others as *representing the whole* (Matt. xvii. 24: Acts ii. 37). He appears as the *organ of the Apostles* after our Lord's ascension (Acts i. 15; ii. 14; iv. 8; v. 29): the first speech, and apparently that which decided the Council, is spoken by him, Acts xv. 7. All this accords well with the bold and energetic character of Peter, and originated in the unerring discernment and appointment of our Lord Himself, who saw in him a person adapted to take precedence of the rest in the founding of His Church, and shutting (Acts v. 3, 9) and opening (Acts ii. 14, 41; x. 5, 46) the doors of the kingdom of Heaven. That however no such idea was current among the Apostles as that he was destined to be the *Primate of the future Church* is as clear as the facts above mentioned. For (1) *no trace of such a pre-eminence is found in all the Epistles of the other Apostles*; but when he is mentioned, it is either, as 1 Cor. ix. 5, as one of the Apostles, one example among many, but in no wise the chief;—or as in Gal. ii. 7, 8, with a distinct account of a peculiar province of duty and preaching being allotted to

him, viz. the apostleship of the circumcision, (see 1 Pet. i. 1,) as distinguished from Paul, to whom was given the apostleship of the uncircumcision:—or as in Gal. ii. 9, as one of the principal *στόλοι*, together with James and John;—or as in Gal. ii. 11, as subject to rebuke from Paul as from an equal. And (2) *wherever by our Lord Himself the future constitution of His Church is alluded to, or by the Apostles its actual constitution, no hint of any such primacy is given*, (see note on Matt. xvi. 18,) but the whole college of Apostles are spoken of as absolutely equal. Matt. xix. 27, 28; xx. 26, 28; Eph. ii. 20, and many other places. Again (3) *in the two Epistles which we have from his own hand, there is nothing for, but every thing against, such a supposition*. He exhorts the *πρεσβύτεροι* as being their *συμπρεσβύτερος* (1 Pet. v. 1): describes himself as *τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός*: addresses his second Epistle *τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν* (2 Pet. i. 1): and makes not the slightest allusion to any pre-eminence over the other Apostles. So that *πρῶτος* here must be understood as signifying the prominence of Peter among the Apostles, as well as his early calling. (See John i. 42.)

ὁ λεγόμενος Πέτρος] Or Κηφᾶς, נֶפֶּז, so named by our Lord Himself (John as above) at His first meeting with him, and again more solemnly, and with a direct reference to the meaning of the name, Matt. xvi. 18.

Ἀνδρέας] He, in conjunction with John (see note on John i. 37—41), was a disciple of the Baptist, and both of them followed our Lord, on their Master pointing Him out as the Lamb of God. They did not however from that time constantly accompany Him, but received a more solemn calling (see Matt. iv. 17—22: Luke v. 1—11)—in the narrative of which Peter is prominent, and so *πρῶτος* called as an Apostle, at least, of those four.

Ἰάκ. ὁ τ. Ζ. κ. Ἰωάν.] Partners in the fishing trade with Peter and Andrew, Luke v. 10.

3. Φίλ. κ. Βαρθ.] Philip was called by our Lord the second day after the visit of Andrew and John, and the day after the naming of Peter. He was also of Bethsaida, the city of Andrew and Peter, James and John.

Ἀνδρέας καὶ Φίλιππος

μαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Λεββαῖος, ⁴ Σίμων ὁ καναναῖος καὶ Ἰούδας

3. rec aft λεββαιος ins ο επικληθεῖς θαδδαῖος, with C²L rel lat^f syrr aeth arm (C¹ is uncert, but Tischd^f thinks had more than λεβ. or θαδ.): for λεββ., θαδδαῖος BN(om και N¹) 17. 124 vulg lat-c ff¹ g² l coptt: θαδδ. ο επικλ. λεββ. 13. 346: Judas zelotes gat mm lat-a b g¹ h (add et Thomas lat-a b): txt D 122 mss-mentl-by-Aug lat-k Orig-int Hesych Ruf. (Probably ο επικλ. θαδδ. found its way into the text from || Mark: then the substitution of θαδδ. was obvious. λεββαιος can hardly have been inserted, seeing that the name occurs no where else.)

4. at beg ins και D lat-h [Syr]. rec (for καναναῖος) κανανιτης, with N rel sah [Chr]: txt BC D (χαν.) L 1. 33 latt copt Orig-int.

are Greek names. See John xii. 20—22.

Βαρθολομαῖος ܒܪܬܘܠܡܝ ܒܪ, son of Talmai or Tolomæus, has been generally supposed to be the same with Nathanael of Cana in Galilee; and with reason: for (1) the name Bartholomew is not his own name, but a patronymic:—(2) He follows next in order, as *Nathanael*, in John i. 46, to the Apostles just mentioned, with the same formula which had just been used of Philip's own call (ver. 44),—*εὕρισκει Φίλιππος τὸν Ναθ.*:—(3) He is there, as here, and in Mark and Luke (Gospel), *in connexion with Philip* (that he was his brother, was conjectured by Dr. Donaldson; but rendered improbable by the fact that John in the case of Andrew a few verses above, expressly says *εὕρισκει τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα*, whereas in ver. 46 no such specification is found):—(4) In John xxi. 2, at the appearance of our Lord on the shore of the sea of Tiberias, Nathanael is mentioned as present, where seven Apostles (*μαθηταί*) are recounted.

Θωμᾶς κ. Μαθθ. ὁ τέλ.] Thomas (ܬܘܡܐ), in Greek Δίδυμος, John xi. 16; xx. 24; xxi. 2. Μαθθ. ὁ τέλ. is clearly by this appellation identified with the Matthew of ch. ix. 9. We hear nothing of him, except in these two passages. Dr. Donaldson (Jashar. p. 10 f.) believed Matthew and Thomas to have been twin brothers. Eus., H. E. i. 13, preserves a tradition that Thomas's real name was Judas: Θωμᾶς, ὁ καὶ Ἰούδας.

Ἰάκ. ὁ τ. Ἀλφαίου] From John xix. 25, some infer (but see note there), that Mary the (wife?) of Κλωπᾶς was sister of Mary the mother of our Lord. From Mark xv. 40, that Mary was the mother of James τοῦ μικροῦ, which may be this James. Hence it would appear, if these two passages point to the same person, that Ἀλφαῖος = Κλωπᾶς. And indeed the two Greek names are but different ways of expressing the Hebrew name ܝܚܝܐ. If this be so, then this James the Less may possibly be the ὁ ἀδελφὸς τοῦ κυρίου men-

tioned Gal. i. 19 apparently as an Apostle, and one of the ἀδελφοὶ αὐτοῦ mentioned Matt. xiii. 55 (where see note) (?). But on the difficulties attending this view, see note on John vii. 5. Λεββαῖος] Much difficulty rests on this name, both from the various readings, and the questions arising from the other lists. The rec. reading appears to be a conjunction of the two ancient ones, Λεββαῖος and Θαδδαῖος: the latter of these having been introduced from Mark. (But it is noticeable, that in Mark D has Λεββαῖος.) Whichever of these is the true reading, the Apostle himself has generally been supposed to be identical with Ἰούδας Ἰακώβου in both Luke's catalogues, i. e. (see note there) Judas the brother (Dr. Donaldson supposed son: see note on Luke xxiv. 13) of James, and so son of Alphaeus, and commonly supposed to be (?) one of the ἀδελφοὶ κυρίου named Matt. xiii. 55. In John xiv. 22 we have a 'Judas, not Iscariot,' among the Apostles: and the catholic epistle is written by a 'Judas brother of James.' What in this case the names Λεββαῖος and Θαδδαῖος are, is impossible to say. The common idea that they are cognate names, Λεβ. being from ܠܒ, heart, and Θαδ. from ܬܡ, breast, is disproved by De Wette, who observes that the latter signifies *mamma*, and not *pectus*. So that the whole rests on conjecture, which however does not contradict any known fact, and may be allowed as the only escape from the difficulty.

4. Σίμων ὁ καναν.] This is not a local name, but is derived from ܣܡܢ (Hebr. שִׁמּוֹן = *ζηλωτής* (Luke, Gosp. and Acts). We may therefore suppose that before his conversion he belonged to the sect of the Zealots, who after the example of Phinehas (Num. xxv. 7, 8) took justice into their own hands, and punished offenders against the law. This sect eventually brought upon Jerusalem its destruction.

Ἰούδας ὁ ἰσκ.] Son of Simon (John vi. 71; (xii. 4 v. r.) xiii. 2, 26). Probably a native of Kerieth in Juda, Josh.

g of Judas,
|| Mk. ch.
xxv. 15,
&c. ||. xvii.
3, 4. John
vi. 64, 71.
xiii. 2, 11.
xii. 20.
h || Mk., al. fr.
Josh. vi. 6.
i ch. iv. 15. Jer. ii. 18.
24. Luke xv. 4. Ps. cxviii. 176. j Rom. iii. 29 al. Neh. v. 9.
Jer. xxvii. (1.) 6.

ὁ ἰσκαριώτης ὁ καὶ ὁ παραδούς αὐτόν. ⁵ τούτους τοὺς
δώδεκα ἀπέστειλεν ὁ Ἰησοῦς ἡ παραγγείλας αὐτοῖς λέγων
Εἰς ἴδδον ἰ ἐθνῶν μὴ ^k ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν
μὴ εἰσέλθῃτε, ⁶ πορεύεσθε δὲ μᾶλλον πρὸς τὰ ¹ πρόβατα τὰ

BCDEF
GKLMs
UVXΤΔ
Π8 1. 33

i ch. iv. 15. Jer. ii. 18.

j Rom. iii. 29 al. Neh. v. 9.

k = ch. viii. 19 reff.

l ch. xv.

24. Luke xv. 4. Ps. cxviii. 176. Jer. xxvii. (1.) 6.

Steph. am o bef ἰσκ. (with || *Mark Luke*), with CLN² rel Orig: ins BDKMSΔΠN¹ 1. 33 [Chr].—N¹ has ὁ bef ἰουδας also. ἰσκαριώθ C [ev-Π], -oth lat-a b c ff₁ h: σκαριωτης D am (with fuld) lat-f k l Syr arm: txt BLN rel vulg lat-g₁ syr coptt aeth. παραδίδους FXΔ N² (but corrd) evy-y-z: os και παρεδωκεν L ev-Π.

5. om τους δώδεκα C³ 27. 40. 234 evy-P-x-z. aft avtois ins και D am (with fuld) lat-a b c f g₁ h. om λεγων and εθνων N¹ (ins N²). σαμαριτανων D¹ latt Cyp.

6. for πορεύεσθε, υπαγετε D. om δε D.

xv. 25, כְּיִשְׁרָאֵל, a man of Kerioth, as *Ἰστοβος*, i. e. כִּי־טוֹב, a man of Tob, Joseph. Antt. vii. 6. 1. That the name Ἰσκ. cannot be a surname, as Bp. Middleton supposes, the expression Ἰουδας Σίμωνος ἰσκαριώτης, used in all the above places of John, clearly proves. Dr. Donaldson assumed it as certain that the Simon last mentioned was the father of Judas Iscariot. But surely this is very uncertain, in the case of so common a name as Simon.

5. *λέγων*] If we compare this verse with ch. xi. 1, there can be little doubt that this discourse of our Lord was delivered at one time, and that, the first sending of the Twelve. How often its solemn injunctions may have been repeated on similar occasions we cannot say: many of them reappear at the sending of the Seventy in Luke x. 2 ff.

Its primary reference is to the *then Mission of the Apostles to prepare His way*; but it includes, in the germ, instructions prophetically delivered for the ministers and missionaries of the Gospel to the end of time. It may be divided into THREE GREAT PORTIONS, in each of which different departments of the subject are treated, but which follow in natural sequence on one another. In the FIRST of these (vv. 5—15), our Lord, taking up the position of the messengers whom He sends from the declaration with which the Baptist and He Himself began their ministry, ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν, gives them commands, *mostly literal and of present import, for their mission to the cities of Israel*. This portion concludes with a denunciation of judgment against that unbelief which should reject their preaching. The SECOND (vv. 16—23) refers to the general mission of the Apostles as *developing itself, after the Lord should be taken from them, in preaching to Jews and Gentiles* (vv. 17, 18), and subjecting them to persecutions (vv. 21, 22). This portion ends with

the end of the apostolic period properly so called, ver. 23 referring primarily to the destruction of Jerusalem. In this portion there is a foreshadowing of what shall be the lot and duty of the teachers of the Gospel to the end, inasmuch as the 'coming of the Son of Man' is ever typical of His final coming to judgment. Still the direct reference is to the Apostles and their mission, and the other only by inference. The THIRD (vv. 24—42), the longest and weightiest portion, is spoken *directly* (with occasional reference only to the Apostles and their mission (ver. 40)) of all disciples of the Lord,—their position,—their encouragements,—their duties,—and finally concludes with the last great reward (ver. 42).

In these first verses, 5, 6,—we have the *location*; in 7, 8, the *purpose*; in 9, 10, the *fitting out*; and in 11—14, the *manner of proceeding*,—of their mission: ver. 15 concluding with a prophetic denouncement, tending to impress them with a deep sense of the importance of the office entrusted to them.

Σαμαρειτῶν] The Samaritans were the Gentile inhabitants of the country between Judæa and Galilee, consisting of heathens whom Shalmaneser king of Assyria brought from Babylon and other places. Their religion was a mixture of the worship of the true God with idolatry (2 Kings xvii. 24—41). The Jews had no dealings with them, John iv. 9. They appear to have been not so unready as the Jews to receive our Lord and His mission (John iv. 39—42: Luke ix. 51 ff., and notes);—but *this* prohibition rested on judicial reasons. See Acts xiii. 46. In Acts i. 8 the prohibition is expressly taken off: 'Ye shall be witnesses in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.' And in Acts viii. 1, 5, 8, we find the result. See ch. xv. 21—28.

6. τὰ

¹ ἀπολωλότα ^m οἶκον Ἰσραὴλ. ⁷ πορευόμενοι δὲ ⁿ κηρύσ-
 σετε λέγοντες ὅτι ^o ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν.
^s ἄσθενούντας θεραπεύετε, ^a νεκροὺς ^a ἐγείρετε, ^r λεπροὺς
^r καθαρίζετε, δαιμόνια ἐκβάλλετε. ^s δωρεὰν ἐλάβετε, ^s δω-
 ρεὰν δότε. ⁹ μὴ ^t κτήσησθε χρυσὸν μηδὲ ^u ἄργυρον μηδὲ
 χαλκὸν ^v εἰς τὰς ^w ζώνας ὑμῶν, ¹⁰ μὴ ^x πῆραν εἰς ὁδόν,
 μηδὲ δύο ^y χιτῶνας, μηδὲ ^z ὑποδήματα, μηδὲ ^a ῥάβδον ἄξι-
 ος γὰρ ^b ὁ ἐργάτης τῆς ^c τροφῆς αὐτοῦ. ¹¹ εἰς ἣν δ' ἂν πόλιν

Ρ σι
 ηγγικεν.,
 BCDEF
 GKLM
 PSUVX
 ΓΔΠΝ
 1. 33

21. 1 Cor. xv. 15, &c. r ch. viii. 2 reff. s = Rom. iii. 24 al. (John xv. 25.) Isa. lii. 3.
 t Luke xviii. 12. xxi. 19. Acts i. 18. viii. 20. xxii. 28. 1 Thess. iv. 4 only. Ezek. v. 1. u Acts xvii.
 29. 1 Cor. iii. 12. James v. 3. Rev. xviii. 12 only. Isa. lx. 9. v = || Mk. w = || Mk. (Mark i.
 6 reff.) Xen. Anab. i. 4. 9. x || Mk. reff. y John xix. 23 reff. z ch. iii.
 11 ||. Luke xv. 22 al. Gen. xiv. 23. a ||. 1 Cor. iv. 21 al. Gen. xxxviii. 18. b = ch. ix.
 37, 38. xx. 1, &c. 1 Tim. v. 18. James v. 4 al.† Wisd. xvii. 17 al. c ch. iii. 4. vi. 25 al. Ps. cx. 5.

7. om σι B.

8. θεραπεύσατε, ἐγείρατε, καθαρῖσατε D. rec λεπρ. καθαρ. bef νεκρ. ἐγείρ., with
 (Ser's e j t, e sil) Syr-ed-Trem Cyr₃: txt BC¹DM¹ 1. 33 latt copt æth Chr₂ Cyr₁ Hil₁:
 aft εκβαλλετε PA syr Chr₂: om νεκρ. ἐγ. C³L rel lat-f Syr-mss sah æth-mss arm Eus₁
 Ath Bas, Chr-comm Euthym Thl Juv Ambr Jer.—brackets have been put to νεκρους
 ἐγείρετε by N-corr¹ or 2 but erased: νεκ. is written by N¹ over an erasure. for
 εκβαλλ., εκβαλετε DF.

9. om μηδε αργυρον N¹(ins N², appy).

9, 10. μητε (5 times) DL Eus.

10. for μη, μητε D 245. 346 lat-k [Syr] coptt. παβδος (misunderstanding, see
 note) CP rel lat-a k syr arm Chr Thl: txt BDN 1. 33 vulg lat-b c f ff₁ g₁ h l Δ-lat Syr
 syr-mss sah æth arm Eus₂(expr) Hil. [copt doubtful.] rec aft αυτου ins εστιν, with
 P rel arm; aft αξιος γαρ, D env-ii-y latt syr Iren-int Hil: om BCLN 1 lat-h coptt
 æth Thl.

11. η πολις εις ην αν εισελθete εις αυτην D 28 sah.

πρόβ. τὰ ἀπολ.] See besides reff., ch. ix. 36: John x. 16.

7.] This announcement shews the preparatory nature of this first apostolic mission. Compare, shewing the difference of their ultimate message to the world, Col. i. 26—28.

8. δωρεὰν ἐλ., δωρεὰν δ.] See Acts viii. 18—20.

9. μὴ κτήσησθε] All the words following depend on this verb, and it is explained by the parallel expressions in Mark and Luke, ἵνα μηδὲν αἰρῶσιν and μηδὲν αἰρετε εἰς τὴν ὁδόν. They were to make no preparations for the journey, but to take it in dependence on Him who sent them, just as they were. This forbidden provision would be of three kinds (1) Money: in Mark (vi. 8) χαλκόν, in Luke (ix. 3) ἀργύριον: here all the three current metals in order of value, connected by the μηδέ introducing a climax—no gold, nor yet silver, nor yet brass (so again in ver. 10)—in their ζῶναι (= βαλάντια Luke x. 4). (2) Food: here πῆρα (θήκη τῶν ἄρτων, Suidas), in Mark μὴ ἄρτον, μὴ πῆραν: similarly Luke. (3) Clothing—μηδὲ δύο χιτ.: so Mark and Luke—μηδὲ ὑπόδ.; in Mark expressed by ὑποδεδεμένους σανδάλια: explained in Luke x. 4, by μὴ βαστάζετε ὑπόδ., i.e. a second pair.—

μηδὲ ῥάβδον = εἰ μὴ ῥάβδ. μόνον Mark, i.e., the former depending on κτήσησθε, the latter on αἰρῶσιν εἰς ὁδόν, which has not quite the precision of the other. They were not to procure expressly for this journey even a staff: they were to take with them their usual staff only. The missing of this explanation has probably led to the reading ῥάβδος both here and in Luke. If it be genuine, it does not mean δύο ῥάβδ.; for who would ever think of taking a spare staff? but a ῥάβδος each. The whole of this prohibition was temporary only; for their then journey, and no more. See Luke xxii. 35, 36.

10. ἄξιός γάρ.] This is a common truth of life—men give one who works for them his food and more; here uttered however by our Lord in its highest sense, as applied to the workmen in His vineyard. See 1 Cor. ix. 13, 14: 2 Cor. xi. 8: 3 John 8. It is (as Stier remarks, vol. i. p. 352, ed. 2) a gross perversion and foolish bondage to the letter, to imagine that ministers of congregations, or even missionaries among the heathen, at this day are bound by the literal sense of our Lord's commands in this passage. But we must not therefore imagine that they are not bound by the spirit of them.

d ch. ii. 8.
John xxi. 12
only. Deut.
xix. 18.
e = ch. xii. 8.
Rev. iii. 4.
xvi. 6.
f see John xiv.
27.
g = ch. xii. 44.
1 Pet. ii. 23.
Ps. vii. 16.
see Ps.
xxxiv. 13.
h constr., 2 Cor.
i. 20.
i = Luke ix.
53. x. 8, 10. Gal. iv. 14. Wisd. xix. 14. Xen. Anab. iv. 8. 23.

BCDEF
GKLM
PSUVX
ΓΔΠΞ
1. 33

ἡ κόμην εἰσέλθῃτε, ^d ἐξετάσατε τίς ἐν αὐτῇ ^e ἄξιός ἐστιν, ^{BCDEF}
κακεῖ μέινετε ἕως ἂν ἐξέλθῃτε. ¹² εἰσερχόμενοι δὲ εἰς ^{GKLM}
τὴν οἰκίαν ἀσπάσασθε αὐτήν. ¹³ καὶ ἂν μὲν ἦ ἡ οἰκία ^{PSUVX}
ἂ ἄξία, ἐλθέτω ἡ ^f εἰρήνη ὑμῶν ἐπ' αὐτήν· ἂν δὲ μὴ ^{ΓΔΠΞ}
ἦ ¹ ἂ ἄξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ¹ ἐπιστραφήτω. ^{1. 33}
¹⁴ καὶ ^h ὅς ἂν μὴ ⁱ δεῖξται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους
ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἡ τῆς πόλεως ἐκείνης

om η κομην D 1. 28. 118. 209 lat-a b ff₁ h Aug₃ : ins aft εἰσελθῃτε L 124 sal.
εν αυτη bef τις KN Scr's p.

12. aft αυτην ins λεγοντες ειρηνη τω οικω τουτω (from Luke x. 5) DLN¹(N²[?]³)
marked the insn with brackets but these have been erased) 1 Scr's d h p q r evn-H-y
latt aeth arm Thl Hil.

13. om και D: si enim D-lat. for 1st ἦ, ην C¹. for ελθετω, εστε erit D:
εἰσελθετω SV 68 Thl. (-θατω CLN 33.) for εαν δε μη η αξ., ει δε μηγε D¹: ει δε
μνη η D²: ει δε μη αξ. L.—for 2nd ἦ, ην C. om η bef ειρ. D¹. for προς, εφ
BN 243 Chr.

14. rec εαν, with CP rel: txt BDKLN. rec om εξω (not clearly necessary, and
not in ||), with CP rel arm: εκ L 237-45-7 [Bas-mss₁]: txt BDN 33 Scr's evn-H-y latt
copt aeth. om της οικ. η D arm[-zoh]: om η L. for της πολ., πολεως η
κωμης N. om εκεινης D 17. 119-20 vulg lat-a c ff₁ g_{1,2} h l.

This literal first mission was but a fore-shadowing of the spiritual subsequent sending out of the ministry over the world, which ought therefore *in spirit* every where to be conformed to these rules.

11. ἄξιός] *Inclined to receive you and your message,—worthy that you should become his guest*: so ἄξιός is used with reference to the matter treated of in the context, see reff. Such persons in this case would be of the same kind as those spoken of Acts xiii. 48 as *τεταγμένοι εἰς ζωὴν αἰώνιον*. The precept in this verse is very much more fully set forth by Luke, x. 7 ff. *ἕως ἂν ἐξέλθῃτε*]

Until ye depart out of the city.

12. τὴν οἰκίαν] Not the house of the ἄξιός, for this would be sure to be worthy; but *any house*, as is necessary from the subsequent *ἐὰν ἦ ἡ οἰκ. αξ.*, which on the other supposition (Meyer, &c.) would have been ascertained already. The full command as to their conduct, *from arriving to departing*, is given in ver. 11. Then, the subject being taken up again at their arrival in the city, the method of *ἐξέτασις* is prescribed to them in vv. 12, 13. When they enter into an house, (so, idiomatically, E. V.,) they are to salute it: and if on enquiry it prove worthy, then &c. See notes on ch. ix. 1, 28.

13. ἡ εἰρήνη ὑμ.] The peace mentioned in the customary Eastern salutation *ἡ εἰρήνη*. Luke has *εἰρήνη τῷ οἴκῳ τούτῳ* (x. 5). Compare with the spirit of vv. 10—13,—ch. vii. 6. Stier remarks (Reden Jesu, i.

p. 355, ed. 2), that the spirit of these commands binds Christian ministers to all accustomed courtesies of manner in the countries and ages in which their mission may lie. So we find the Greek *χαίρειν* instead of the Jewish form of greeting, Acts xv. 23: James i. 1. And the same spirit forbids that repelling official pride by which so many ministers lose the affections of their people. And this is to be *without any respect to the worthiness or otherwise of the inhabitants of the house*. In the case of *unworthiness*, 'let your peace return (see Isa. xlv. 23) to you,' i. e. 'be as though you had never spoken it,' *μηδὲν ἐνεργησάτω, ἀλλὰ ταύτην μεθ' ἑαυτῶν λαβόντες ἐξέλθετε*. Euthym.

14.] See Acts xiii. 51; xviii. 6. A solemn act which might have two meanings: (1) as Luke x. 11 expresses at more length,—'We take nothing of yours with us, we free ourselves from all contact and communion with you;' or (2),—which sense probably lies beneath both this and ver. 13, 'We free ourselves from all participation in your condemnation: will have nothing in common with those who have rejected God's message.' See 1 Kings ii. 5, where the *shoes on the feet* are mentioned as *partakers in the guilt of blood*. It was a custom of the Pharisees, when they entered Judæa from a Gentile land, to do this act, as renouncing all communion with Gentiles: those then who would not receive the apostolic message were to be treated as no longer

ἰ ἐκτινάξατε τὸν ^k κονιορτὸν τῶν ποδῶν ὑμῶν. ¹⁵ ¹ ἄμην ^j Mk. Acts
λέγω ὑμῖν, ^m ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρας ^{xiii. 51. xviii.}
ἐν ⁿ ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ. ¹⁶ Ἰδοὺ ἐγὼ ^k L. Luke x.
^o ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ ^p λύκων γίνεσθε ^{11. Acts}
οὖν ^q φρόνιμοι ὡς οἱ ^q ὄφεις καὶ ^r ἀκέραιοι ὡς αἱ ^s περι- ^{xiii. 51. xxii.}
στεραί. ¹⁷ ^t προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων ^u παρα- ^{23 only.}
δώσουσιν γὰρ ὑμᾶς εἰς ^v συνέδρια, καὶ ἐν ταῖς συναγωγαῖς ^{Exod. ix. 9.}
¹ ch. v. 18 reff.
^m (|| Mk. v. r.)
^{ch. xi. 22, 24.}
^{Luke x. 12.}
^{14 only t.}
^{Thuc. ii. 35.}
^{n ch. xi. 22.}
^{q Gen. iii. 1.}
^{s ch. iii. 16 reff.}
^{t w. ἀπό.}
^{v ch. v. 22 reff.}
^{24. xii. 36. 2 Pet. ii. 9. iii. 7. Isa. xxxiv. 8. Prov. vi. 34.}
^{34. Rom. x. 15 al. Jer. xlii. (xxxv.) 15.}
^{p ch. vii. 15 reff.}
^{q Gen. iii. 1.}
^{s ch. iii. 16 reff.}
^{t w. ἀπό.}
^{v ch. v. 22 reff.}
^{xvi. 19. Phil. ii. 15 only t. ἀκέραιος βίος, Jos. Antt. i. 2. 2.}
^{u = ch. iv. 12 al. Jer. xlv. (xxxviii.) 20.}
^{ch. vii. 15 al. Sir. xi. 33.}

aft τ. κον. ins εκ (supplied from misunderstanding) CN 33. 142-57 Syr arm.

15. aft και add γη CN. rec γομορρων, with BN rel latt [Bas.] Hil: txt CDLMP
1 (one ρ DL) lat-ff¹ h k copt Chr. for εν, ενη D: εν τη D⁸: in die D-lat.

16. εις μεσον B. οφis B¹: ο οφis B¹(txt B^{3a}): ωσει οφεις L 236 Scr's r s
ενν-ρ(-γ'). for ακεραιοι, απλουστατοι D.

17. om δε D εν-z flor lat-a c g₁ Orig₁ spec. om υμας C¹. εις τας συναγω-
γας αυτων D-gr.

Israelites, but Gentiles. Thus the verse forms a kind of introduction to the next portion of the discourse, where the future mission to the Gentiles is treated of. The ἡ τῆς πόλεως ἐκ. brings in the alternative; "house, if it be a house that rejects you, city, if a whole city."

15.] The first ἄμην λέγ. ὑμ.; with which expression our Lord closes each portion of this discourse.

ἡμέρα κρίσεως, the day of final judgment, = ἡμέρα ἐκείνη, Luke x. 12. The omission of the articles does not alter the definiteness of the meaning; as in the case also of οὗτος θεοῦ. See note on ch. iv. 3.

It must be noticed that this denunciatory part, as also the command to shake off the dust, applies only to the people of Israel, who had been long prepared for the message of the Gospel by the Law and the Prophets, and recently more particularly by John the Baptist; and in this sense it may still apply to the rejection of the Gospel by professing Christians: but as it was not then applicable to the Gentiles, so neither now can it be to the heathen who know not God.

16—23.] SECOND PART OF THE DISCOURSE. See above on ver. 5, for the subject of this portion.

16.] ἐγὼ is not without meaning. It takes up again the subject of their sending, and reminds them WHO sent them. (ἐγὼ ὁ πάντα δυνάμενος. Euthymius.) ἀποστέλλω, in direct connexion with their name ἀπόστολοι.

πρόβ. ἐν μ. λ.] This comparison is used of the people of Israel in the midst of the Gentiles, in a Rabbinical work cited by Stier, p. 359: see also Sir. xiii. 17. Clem. Ep. ad Cor. ii. § 5,

vol. i. p. 336, Migne, says: λέγει γὰρ ὁ κύριος Ἔσεσθε ὡς ἄρνια ἐν μέσῳ λύκων. ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει Ἐὰν οὖν διασπαρῶσιν οἱ λύκοι τὰ ἄρνια; εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ Μὴ φοβέσθωσαν τὰ ἄρνια τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτὰ, καὶ ὑμεῖς μὴ φοβεῖσθε τοὺς ἀποκτείνοντας ὑμᾶς καὶ μηδὲν ὑμῖν δυναμένους ποιεῖν· ἀλλὰ φοβεῖσθε τὸν μετὰ τὸ ἀποθανεῖν ὑμᾶς ἔχοντα ἐξουσίαν ψυχῆς κ. σώματος, τοῦ βαλεῖν εἰς γέενναν πυρός. οἱ ὄφ. . . αἱ περ.] The articles are generic,

as is also that before ἄνθρ. in the next verse, which has been mistaken, and supposed to have a distinct meaning. It is used on account of these two, οἱ ὄφ. . . . αἱ περ. . . . having just preceded.

ἀκέραιος, ὁ μὴ κεκραμένος κακοῖς, ἀλλ' ἀπλοῦς καὶ ἀποίκιλος. Etym. Mag. (Meyer.)

17. προσέχετε] The wisdom of the serpent is needed for this part of their course; the simplicity of the dove for the μὴ μεριμνήσητε in ver. 19.

The δέ turns from the internal character to behaviour in regard of outward circumstances.

συνέδρια] See Acts iv. 6, 7; v. 40. They are the courts of seven (on which see Deut. xvi. 18), appointed in every city, to take cognizance of causes both civil and criminal, ch. v. 21: here perhaps put for any courts of assembly in general.

ἐν τ. συν. μαστῖν. ὅ.] See Acts xxii. 19; xxvi. 11. Euseb. Hist. Eccl. v. 16, quoting a book against the Montanists, οὐδὲ μὴν οὐδὲ ἐν συναγωγαῖς Ἰουδαίων τῶν γυναικῶν τις ἐμαστιγώθη ποτέ, ἢ ἐλιθοβολήθη· οὐδαμόσε οὐδαμῶς. The scourging in the synagogues is supposed to have been inflicted by order of the Tribunal of Three, who judged in

αὐτῶν ^wμαστιγώσουσιν ὑμᾶς· ¹⁸ καὶ ἐπὶ ἡγεμόνας ^x δὲ καὶ βασιλεῖς ἀχθήσεσθε ^y ἐνεκεν ἐμοῦ, ^z εἰς ^z μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. ¹⁹ ὅταν δὲ ^u παραδιδῶσιν ὑμᾶς, ^{...δε} ^{para P.} ^{BCDEF} ^{GKLM} ^{SUVXT} ^{ΔΠΞ 1.} ³³ μὴ ^a μεριμνήσητε πῶς ἢ τί λαλήσητε· ^b δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε· ²⁰ οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ ^c πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. ²¹ ^d παραδώσει δὲ ἀδελφὸς ἀδελφὸν ^d εἰς ^d θάνατον, καὶ πατὴρ τέκνον· καὶ ^e ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ ^f θανατώσουσιν αὐτούς. ²² καὶ ἔσσεσθε μισούμενοι ὑπὸ πάντων ^g διὰ τὸ ^g ὄνομά μου. ὁ δὲ ^h ὑπο-

w ch. xx. 19 ||. xxiii. 34.
John xix. 1.
Heb. xii. 6
(from Prov. iii. 12) only.
(-ίζεν, Acts xxii. 25.)
x John vi. 51.
viii. 16, 17.
xv. 27. Acts iiii. 24.
y ch. v. 11.
ver. 39. ch. xvi. 25 al.
z ch. viii. 4 reff.
a ch. vi. 25, &c. reff.
b = ch. xx. 23. Rev. vi. 4.
vii. 2. xiii. 14 al. Gen. xxxi. 7.
c Ezek. xxxvi. 27.
1. Micah vii. 6. plur., ch. vi. 28 reff.
h ch. xxiv. 13 || Mk. Rom. xii. 12. Mal. iii. 2.

d Mark xiii. 12. 2 Cor. iv. 11. Isa. liii. 12.
f Luke xxi. 16 al. 3 Chron. xxiii. 15.
e Mark xiii. 12 only. Ps. iii. g John xv. 21 reff.

18. for ηγ. δε κ. βασ., ηγεμονων D, βασιλεων κ. ηγεμονων Orig: *reges et praesides* (*protestates* Hil) lat-a b c Hil. om δε (D above) FGLXΔ Syr [Orig₁]: txt BCPN rel syr copt arm Orig, Petr. for αχ., σταθισσθαι *stabit* D lat-a b c ff₁ g₁ h Iren-int; Orig-int₂ Cyp₁ Hil spec.

19. παραδωσιν (*grammatical correction*) BE¹N 1, *tradiderint* D-lat lat-f₁ g₁ k Cyp₁: *paraδωσουσιν* (*corrū to sense*) D-gr GLX 33 lat^t (*tradent*) arm Ath most-lat-ff: *paraδωσων* Orig Chr: txt C E-corr¹ rel. (P defective.) om δοθησεται (or -ε) to λαλησητε (or -αι) (*from similarity of endings*) DL flor harl¹ lat-k arm Orig₁ Cyp₁ Thl Cyp₁ Op. for ωρα, ημερα C¹ syr-jer copt. rec [2nd time] λαλησητε, with KMSUΠ¹: txt BCPN rel.

21. ἀδελφος ἀδελφος(sic) N¹(txt N³?).
ἐπαναστησεται (*gramml corrū*) BΔ.

[B does not ins το bef τεκνον, as Btlly.]

them. 18.] καὶ . . . δέ implies, *yea and moreover*; assuming what has just been said and passing on to something more. The words are always separated, except in the Epic poets. See Viger, ed. Herm. p. 545 (note), 844: Hartung, *Partikellehre*, i. 181 f.: Klotz ad Devar. p. 645.

ἡγεμόνας—Proconsuls, Procurators, as (Pontius Pilate,) Felix, Festus, Gallio, Sergius Paulus.

βασιλεῖς, as (Herod,) Agrippa. The former verse was of a *Jewish* persecution; this, of *Gentile*: the concluding words shew that the scope of both, in the divine purposes, as regarded the Apostles, was the same, viz. εἰς μαρτ. αὐτ. κ. τ. ἔθν. The μαρτ. is in both senses—a testimony *to*, and *against* them (see ch. viii. 4, note), and refers to both sets of persecutors: αὐτοῖς, *to them*, i.e. the Jews (not the ἡγ. καὶ βασ. for they are in most cases Gentiles themselves), καὶ τοῖς ἔθν. It was a testimony in the best sense to Sergius Paulus, Acts xiii. 7, but *against* Felix, Acts xxiv. 25; and this double power ever belongs to the word of God as preached—it is a *διστομος ρομφαία* (Rev. i. 16; ii. 12).

19.] μὴ μεριμνήσητε—*take not anxious (or distracting) thought*. A spiritual prohibition, answering to the literal one in vv. 9, 10. See

Exod. iv. 12.

20. οὐ γὰρ ὑμ. κ.τ.λ.] This shews the reference of the command to a *future* mission of the Apostles, see John xv. 26, 27. (1) It is to be observed that our Lord never in speaking to His disciples says *our* Father, but either *my* Father (ch. xviii. 10), or *your* Father (as here), or both conjoined (John xx. 17); never leaving it to be inferred that God is in the same sense His Father and our Father. (2) It is also to be observed that in the great work of God in the world, human individuality sinks down and vanishes, and God alone, His Christ, His Spirit, is the great worker, as here οὐχ ὑμεῖς ἐστε . . . ἀλλὰ τὸ πν. τοῦ π. ὑμ.

21.] Spoken perhaps of *official information* given against Christians, as there are no female relations mentioned. But the general idea is also included.

22. πάντων] i.e. *all else but yourselves*; not, as De Wette so often interprets, 'a strong expression, intended to signify *many*, or *the majority of mankind*.'

ὁ δὲ ὑπομ.] In order to understand these words it is necessary to enter into the character of our Lord's prophecies respecting His coming, as having an *immediate literal*, and a *distant foreshadowed* fulfilment. Throughout this discourse and the great prophecy in ch. xxiv.,

μείνας ¹ εἰς τέλος, οὗτος σωθήσεται. ²³ ὅταν δὲ ¹διώκωσιν ^{i ch. xiv. 13.}
 ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην ^{k arm.}
 γὰρ λέγω ὑμῖν, οὐ μὴ ¹τελέσητε τὰς πόλεις Ἰσραὴλ ἕως
^m ἔλθῃ ^m ὁ υἱὸς τοῦ ἀνθρώπου. ²⁴ οὐκ ἔστιν μαθητὴς
ⁿ ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ⁿ ὑπὲρ τὸν κύριον
 1 so Polyb. iii. 66. 9, διανύσας τὴν . . . χώραν. Diod. Sic. xi. 20, διανύσας τὸ Διετικὸν πέλαγος. see ch.
 xi. 1. Josh. iii. 17. iv. 1. m ch. xxiv. 30, 44. xxv. 31. xxvi. 64 al. n constr., Phil. ii.
 9. 1 Kings xv. 22.

23. διώκουσιν DA. for αλλην, ετεραν BN 1. 33 Orig₅ Petr [Ath₂ Cyr₁].
 add καν εκ ταυτης διωκωσιν υμας, φευγετε εις την αλλην 1 Orig₁: καν εν τη ετερα
 διωκωσιν, παλιν φευγετε εις την αλλην Orig: εαν δε εν τη αλλη διωκουσιν υμας, φευγετε
 εις την αλλην D: καν εκ ταυτης εκδιωξουσιν υμας, φευγετε εις την ετεραν L lat-a b ff₁
 g_{1,2} h arm Ath₂ Thdrt Tert_{appy} Juv Hil_{expt} Ambr Aug. (The variations are fatal to
 the clause, shewing it to be an interpolation, caused by combining αλλην and ετεραν.
 Lachmann has edited, from his own invention, καν εν τη ετέρα διώκωσιν ὑμᾶς, φεύγετε
 εἰς τὴν ἄλλην.) om γαρ DM latt copt æth arm. aft υμιν ins σι C. rec
 ins του bef ισραηλ, with CN rel Orig: om BD. rec aft εως ins αν, with CD rel
 Orig: εως ου N^{3a}: txt BXX¹.
 24. aft διδασκ. ins αυτου FMN Scr's d h k q s envn-H-y syrr æth arm-mss.

we find the first apostolic period used as a type of the whole ages of the Church; and the vengeance on Jerusalem, which historically put an end to the old dispensation, and was in its place with reference to that order of things, the coming of the Son of Man, as a type of the final coming of the Lord. These two subjects accompany and interpenetrate one another in a manner wholly inexplicable to those who are unaccustomed to the wide import of Scripture prophecy, which speaks very generally not so much of *events themselves, points of time*,—as of *processions of events*, all ranging under one great description. Thus in the present case there is certainly direct reference to the destruction of Jerusalem; the τέλος directly spoken of is that event, and the σωθήσεται the preservation provided by the warning afterwards given in ch. xxiv. 15—18. And the next verse directly refers to the journeys of the Apostles over the actual cities of Israel, territorial, or where Jews were located. But as certainly do all these expressions look onwards to the great final coming of the Lord, the τέλος of all prophecy; as certainly the σωθήσεται here bears its full scripture meaning, of *everlasting salvation*; and the endurance to the end is the *finished course of the Christian*; and the precept in the next verse is to apply to the conduct of Christians of all ages with reference to persecution, and the announcement that hardly will the Gospel have been fully preached to all nations (or, to all the Jewish nation, i. e. effectually) when the Son of Man shall come. It is most important to keep in mind the great

prophetic parallels which run through our Lord's discourses, and are sometimes separately, sometimes simultaneously, presented to us by Him. That the tracing out and applying such parallels should be called by such expositors as Meyer, 'lauter wortwidrige und nothgedrungene Zuflüchte' (Com. i. 211), is just as if a man should maintain that a language unknown to him had therefore no meaning.

24—42.] THIRD PART OF THE DISCOURSE. See note on ver. 5. It treats of (I.) the *conflicts* (vv. 24—26), *duties* (vv. 26—28), and *encouragements* (vv. 28—32) of all Christ's disciples. (II.) The *certain issue of this fight in victory*; the *confession by Christ of those who confess Him*, set in strong light by the contrast of those who deny Him (vv. 32, 33); the *necessity of conflict to victory*, by the nature of Christ's mission (vv. 34—37), the *kind of self-devotion which he requires* (vv. 37—39): concluding with the solemn assurance that *no reception of His messengers for His sake, nor even the smallest labour of love for Him, shall pass without its final reward*. Thus we are carried on to the end of time and of the course of the Church.

24.] This proverb is used in different senses in Luke vi. 40 and John xiii. 16. The view here is, that disciples must *not expect a better lot* than their Master, but be well satisfied if they have no worse. The threefold relation of our Lord and His followers here brought out may thus be exemplified from Scripture: μαθητὴς and διδασκαλος, Matt. v. 1; xxiii. 8: Luke vi. 20; δοῦλος and κύριος, John xiii. 13: Luke xii. 35—48: Rom. i. 1: 2 Pet. i. 1: Jude 1; οἰκοδεσπότης

^c ἀποκτενούντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ^c (Lxx.) Mark
ἀποκτείνει· φοβείσθε δὲ μᾶλλον τὸν δυνάμενον καὶ
^d ψυχὴν καὶ σῶμα ^d ἀπολέσαι ἐν ^e γενένη. 29 οὐχὶ ^e Sir. xx. 22.
30. xiii. 15, 33. Luke xii. 5 al. see Josh. xviii. 16 Heb.

in cod, not as Btly) DS 1. 33 hom-CI [Orig₁ Eus₁] Constt. rec ἀποκτενούντων,
with B Orig Eus₂ [Constt Cyr₁] : ἀποκτενούντων F(Wetst) GL rel Chr Cyr Thdrt Thl :
txt CDUΓΔΠ² N¹. for ἀποκτείνει, σφαζει D¹ (txt D⁴). rec (for φοβείσθε)
φοβηθητε, with DL rel: txt [B]C⁸. ins την bef ψυχην and το bef σωμα F(Wetst)
N² rel Thl: ins το (but not την) N¹ Scr's h: om BCDLXΠ 1. 33 Just Thdot Clem
hom-CI Constt Orig₃ [Bas Cyr]. eis γενναν D latt Iren-int [Tert] Cyr Lucif.

22, and Gen. 1. 4. ἐπὶ τῶν δ.] On the flat roofs of the houses. Thus we have in Josephus, ἀναβάς ἐπὶ τὸ τέγος καὶ τῇ δεξιᾷ καταστείλας τὸν θόρυβον αὐτῶν . . . ἔφη . . . B. J. ii. 21. 5. 28.] φοβεῖσθαι ἀπὸ is a Hebraism, יָרָא. The present indicates the habit. On the latter part of this verse much question has of late been raised, which never was, as far as I have been able to find, known to the older interpreters. Stier designates it as 'the only passage of Scripture whose words may equally apply to God and the enemy of souls.' He himself is strongly in favour of the latter interpretation, and defends it at much length; but I am quite unable to assent to his opinion. It seems to me at variance with the connexion of the discourse, and with the universal tone of Scripture regarding Satan. If such a phrase as φοβεῖσθαι τὸν διάβολον could be instanced as = φυλάσσει τὸν δ., or if it could be shewn that any where power is attributed to Satan analogous to that indicated by ὁ δυνάμενος καὶ ψ. κ. σ. ἀπολέσαι ἐν γ., I should then be open to the doubt whether he might not here be intended; but seeing that φοβεῖσθαι ἀπὸ indicating terror is changed into φοβεῖσθαι so usually followed by τὸν θεόν in a higher and holier sense (there is no such contrast in ver. 26, and therefore that verse cannot be cited as ruling the meaning of this), and that GOD ALONE is throughout the Scripture the Almighty dispenser of life and death both temporal and eternal, seeing also that Satan is ever represented as the condemned of God, not ὁ δυν. ἀπολ., I must hold by the general interpretation, and believe that both here and in Luke xii. 3—7 our Heavenly Father is intended as the right object of our fear. As to this being inconsistent with the character in which He is brought before us in the next verse, the very change of construction in φοβεῖσθαι would lead the mind on, out of the terror before spoken of, into that better kind of fear always indicated by

that expression when applied to God, and so prepare the way for the next verse. Besides, this sense is excellently in keeping with ver. 29 in another way. 'Fear Him who is the only Dispenser of Death and Life: of death, as here; of life, as in the case of the sparrows for whom He cares.' 'Fear Him, above men: trust Him, in spite of men.' In preparing my 2nd edn., I carefully reconsidered the whole matter, and went over Stier's arguments with the connexion of the discourse before me, but found myself more than ever persuaded that it is quite impossible, for the above and every reason, to apply the words to the enemy of souls. The similar passage, James iv. 12, even in the absence of other considerations, would be decisive. Full as his Epistle is of our Lord's words from this Gospel, it is hardly to be doubted that in εἰς ἐστὶν ὁ νομοθέτης καὶ κριτής, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι, he has this very verse before him. This Stier endeavours to escape, by saying that ἀπολέσαι barely, as the opposite to σῶσαι, is far from being = ψυχὴν ἀπολέσαι in a context like this. But as connected with νομοθέτης καὶ κριτής, what meaning can ἀπολέσαι bear, except that of eternal destruction? The strong things which he says, that his sense will only be doubted as long as men do not search into the depth of the context, &c. do not frighten me. The depth of this part of the discourse I take to be, the setting before Christ's messengers their Heavenly Father as the sole object of childlike trust and childlike fear—the former from His love,—the latter from His power,—His power to destroy, it is not said, them, but absolute, body and soul, in hell. Here is the true depth of the discourse: but if in the midst of this great subject, our Lord is to be conceived as turning aside, upholding as an object of fear the chief enemy, whose ministers and subordinates He is at the very moment commanding us not to fear, and speaking of him (which would indeed be an "ἄπαξ

35 ἦλθον γὰρ ^t διχάσαι ^u ἄνθρωπον κατὰ τοῦ πατρὸς ^t αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ ^v νύμφην κατὰ τῆς ^w πεινθερᾶς αὐτῆς, ³⁶ καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ ^x οἰκιακοὶ αὐτοῦ. ³⁷ ὁ φιλῶν πατέρα ἢ μητέρα ^y ὑπὲρ ἐμὲ οὐκ ἔστιν μου ^z ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ^y ὑπὲρ ἐμὲ οὐκ ἔστιν μου ^z ἄξιος, ³⁸ καὶ ὁς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ^a ἀκολουθεῖ ^a ὀπίσω μου οὐκ ἔστιν μου ^z ἄξιος. ³⁹ ὁ ^b εὐρὼν τὴν ^c ψυχὴν αὐτοῦ ^d ἀπολέσει αὐτήν· καὶ ὁ ^d ἀπολέσας τὴν ^d ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ ^b εὐρήσει αὐτήν. ⁴⁰ ὁ ^e δεχόμενος ὑμᾶς ἐμὲ ^e δέχεται· καὶ ὁ ἐμὲ ^e δεχόμενος ^e δέχεται τὸν ἀποστεί-

a Mark viii. 34. 3 Kings xix. 20. see Num. xxxii. 11.

14. Prov. ii. 20.

33. John xii. 25. Sir. xx. 22.

c ch. vi. 25 reff. Gen. xii. 13.

e = ver. 14 reff.

b = ch. xi. 29. xvi. 25. Rev. xviii.

d ch. xvi. 25 || Mk. Luke xvii.

here only +
Deut. xiv. 6
Aq. in
Append.
u Micah vii. 6.
v = Luke xii.
53 bis (John
iii. 29. Rev.
xviii. 23. xxi.
2, 9. xxii.
17) only.
Gen. xxxviii.
11, 24.
w ch. xiii. 14
Luke xii. 53
bis only.
Ruth i. 14.
x ver. 25 only +.
y = Acts xxvi.
13. Philen.
16. 1 Kings
xv. 22.
z w. gen., Acts
xiii. 46.
Rom. i. 32.
Heb. xi. 38.
Wisd. iii. 5.

35. for ἀνθρώπου, υἱὸν D (42.) 114² lat-b c ff¹ g¹ h l syr-cu Hil, Op.

37. om 2nd clause (*homæotel* B¹ (but in marg by same hand) D syr-ms [Orig¹ (and int.)] Eus(expr, as belonging to Matt) Cypri(ins²).

39. om ο εὐρὼν το καὶ (*homæotel* δ το δ) N¹ (ins N-corr¹). for καὶ ο, ο δε D Tert.

40. for καὶ ο, ο δε N¹ (txt N^{3a}) : καὶ ο εμε δεχομενος δεχεται is deficient in D-gr.

mentators, e. g. De Wette, that these divisions were not the purpose, but the inevitable results only, of the Lord's coming, we must remember that with God, *results* are all *purposed*.

36. τοῦ ἀνθρ.] The article is generic, and is rightly rendered in the E. V. 'a man's foes,' &c. See on ch. ix. 1.

37.] Compare Deut. xxxiii. 9, and Exod. xxxii. 26—29, to which passages this verse is a reference. Stier well remarks, that under the words *ἄξιός μου* there lies an exceeding great reward which counterbalances all the *seeming asperity* of this saying.

38.] How strange must this prophetic announcement have seemed to the Apostles! It was no Jewish proverb (for crucifixion was not a Jewish punishment), no common saying, which our Lord here and so often utters. See ch. xvi. 24; Mark x. 21; Luke ix. 23. He does not here plainly mention *His* Cross; but leaves it to be understood, see ver. 25. This is one of those sayings of which John xii. 16 was eminently true.

Neander (Leben Jesu, p. 546, note) quotes from Plutarch, de sera numinis vindicta, c. ix., καὶ τῷ μὲν σώματι τῶν κολαζομένων ἑκαστός κακούργων ἐκφέρει τὴν αὐτοῦ σταυρὸν (meaning, as he explains it, a *guilty conscience*),—as a proof that our Lord used this saying without any conscious reference to His own Death. But he confesses that if the *ὑποῦν* of John xii. 32 is to be understood as there interpreted (ver. 33), he should be ready to allow the allusion here also. Seeing then that we do thus understand it, his inference has no

value for us. Besides which, the passage of Plutarch does not even prove the expression to have been proverbial.

39.] *ψυχὴν* . . . *αὐτήν* refer to the *same thing*, but in somewhat different senses. The *first ψυχὴ* is the *life of this world*, which we here all count so dear to us; the *second*, implied in *αὐτήν*, the *real life of man* in a blessed eternity.

εὐρὼν = *φιλῶν*, John xii. 25 = *σῶσαι θέλων*, Mark viii. 34. The past participles are used proleptically, with reference to that day when the loss and gain shall become apparent. But *εὐρὼν* and *ἀπολέσας* are again somewhat different in position: the first implying *earnest desire* to save, but not so the second any will or voluntary act to destroy. This is brought out by the *ἐνεκεν ἐμοῦ*, which gives the ruling providential arrangement whereby the *ἀπολέσας* is brought about. But besides the primary meaning of this saying as regards the laying down of life literally for Christ's sake, we cannot fail to recognize in it a far deeper sense, in which he who loses his life shall find it. In Luke ix. 23, the taking up of the cross is to be *καθ' ἡμέραν*; in ch. xvi. 24 || Mark *ἀπαρνησάσθω ἑαυτὸν* is joined with it. Thus we have the crucifying of the life of this world,—the death to sin spoken of Rom. vi. 4—11, and life unto God. And this life unto God is the real, true *ψυχὴ αὐτοῦ*, which the self-denier shall find, and preserve unto life eternal. See John xii. 25 and note.

40.] Here in the conclusion of the discourse, the Lord recurs again to His

f ch. xviii. 20. λαντά με. 41 ὁ ε' δεχόμενος προφήτην εἰς ὄνομα προ- Z λαντα
(elsw. chiefy w. βαπτί- φήτου ε' μισθὸν προφήτου λήμψεται· καὶ ὁ ε' δεχόμενος με...
ξεν, ch. xviii. 19. δίκαιον εἰς ὄνομα δικαίου ε' μισθὸν δικαίου λήμψεται.
Acts viii. 16. 42 καὶ ὃς * ἐὰν ἡ ποτίσῃ ἕνα τῶν ἱ μικρῶν τούτων κ ποτή- P και os
ix. 5. 1 Cor. πιστεύει, John i. 12 al.) ριον ἡ ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἡ ἀμὴν λέγω ἘCDEF
1 Cor. ix. 17 al. Prov. xi. 21. ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν ε' μισθὸν αὐτοῦ. XI. 1 Καὶ GKLM
h ch. xxv. 35. &c. xxvii. 48. Mark ix. 44. Gen. xxi. 19. ἐγένετο ὅτε ἡ ἐτέλεσεν ὁ Ἰησοῦς ὁ διατάσσων τοῖς δώδεκα PSUVX
Exod. ii. 16. μαθηταῖς αὐτοῦ, ῥ μετέβη ῥ ἐκείθεν α τοῦ α διδάσκειν καὶ ZΓΔΠΠ
i ch. xviii. 6, &c. Zech. xiii. 7. κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν. 1 33
k ch. xxvi. 27 l. Gen. xi. 11, 13, 21. 2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ ἱ δεσμοτηρίῳ τὰ
Herod. ii. 37. 1 Rev. iii. 15 bis, 16 only. Prov. xxv. 25. Sir. xliii. 20 only. ellips., here only. λούνται ψυχρῶ,
o here only, exc. Luke (iii. 13 al. Acts vii. 44 al.) and Paul (1 Cor. vii. 17 al.). n constr. w. particip., here only. see Josh. iii. 17. iv. 1.
p ch. xii. 9. xv. 29. John vii. 3. Acts xviii. 7. q constr., ch. iii. 13 reff. Judg. v. 9. Dan. i. 5 Theod. r Acts v. 21, 23. xvi.
26 only. Gen. xxxix. 22 bis. xl. 3, 5 only.

41. om 2nd clause (*homæotel*) D.

42. * ἀν BD 33 : εαν CPZK rel.

Hil Aug Op. aft ποτηριον ins υδατος D latt syr-cu copt goth æth arm Clem Orig₂
Hil. ψυχρουν MXZ 33 Scr's a b d s ev-y. om μονον D 6. 53-9 syr-cu copt
goth Cyp. for απολεση τον μισθον, αποληται ο μισθος D latt-a b c g₁ h copt æth
Cyp Aug₁. (lat-a defective.)

Apostles whom He was sending out. From ver. 32 has been connected with *πᾶς ὅστις*, and therefore general. *δέχεται*, see

ver. 14; but it has here the wider sense of not only receiving to house and board,—but *receiving* in heart and life *the message* of which the Apostles were the bearers. On the sense of the verse, see John xx. 21, and on τὸν ἀποστείλαντά με, ἐγὼ ἀποστέλλω ὑμᾶς, ver. 16, and Heb. iii. 1. There is a difference between the representation of Christ by His messengers, which at most is only official, and even then broken by personal imperfection and infirmity (see Gal. ii. 11; iv. 13, 14),—and the perfect unbroken representation of the Eternal Father by His Blessed Son, John xiv. 9: Heb. i. 3.

41. μισθὸν προφήτου] οἶον εἰκὸς τὸν προφήτην ἢ δίκαιον δεξιόμενον λαβεῖν, ἢ οἶον ἐκεῖνος μέλλει λαμβάνειν. Chrysost. Hom. xxxv. 2, p. 401.

εἰς ὄνομα, a Hebraism (נַפְשִׁי): because **He** is: i.e. 'for the love of Christ, whose prophet he is.' The sense is, 'He who by receiving (see above) a prophet because he is a prophet, or a holy man because he is a holy man, recognizes, enters into, these states as appointed by Me, shall receive the blessedness of these states, shall derive all the spiritual benefits which these states bring with them, and share their everlasting reward.'

42. τῶν μικρῶν] To whom this applies is not very clear. Hardly (De Wette) to the despised and meanly-esteemed for Christ's

sake. I should rather imagine some *children* may have been *present*: for of such does our Lord generally use this term, see ch. xviii. 2—6. Though perhaps the expression may be meant of lower and less advanced converts, thus keeping up the gradation from προφήτης. This however hardly seems likely: for how could a disciple be in a downward gradation from δίκαιος?

I may observe that Meyer denies the existence of the Rabbinical meaning of *disciples* commonly attributed to תַּלְמִיד, little ones. In the passage from Bereschith Rabba quoted by Wetstein to support it, the word, he maintains, from the context, means *parvuli*, *children*, not *disciples*.

τὸν μισθ. αὐτ.] His (i.e. the doer's) reward: not, 'the reward of one of these little ones,' as before μισθ. προφ., μισθ. δικαίου:—the article here makes the difference: and the expression is reflective.

XI. 1. ἐκείθεν] No fixed locality is assigned to the foregoing discourse. It was not delivered at Capernaum, but *on a journey*, see ch. ix. 35. αὐτῶν is also indeterminate, as in ch. iv. 23; ix. 35.

2—30.] MESSAGE OF ENQUIRY FROM THE BAPTIST: OUR LORD'S ANSWER, AND DISCOURSE THEREON TO THE MULTITUDE. Luke vii. 18—35. There have been several different opinions as to the reason why this enquiry was made. I will state them, and append to them my own

ἔργα τοῦ ^s Χριστοῦ, πέμψας ^t διὰ τῶν μαθητῶν αὐτοῦ ^{s absol., of Jesus, Matt. here (and ch. i. 17) only. Mark ix. 41 only in Gosp. Epp. passim. t1 Pet. v. 12 (a). Rev. i. 1. 2 John}

12. 3 John 13.

t1 Pet. v. 12 (a). Rev. i. 1. 2 John

CHAP. XI. 2. for *χριστου, ιησου* D 61. 234. 421 Scr's q r evv-p-z syr-cu aeth Orig Chr: *αυτου syr-mg.* rec (for *δια*) *δυο* (|| *Luke*), with C³L rel vulg lat-ff₁ g_{1,2} syr-mg copt aeth Orig Chr Cyr: txt BC¹DPZΔN 33 syrr goth arm, *discipulos* (for δ. τ. μαθ.) latt syr-cu Dial Hil Juv.

view. (1) It has been a very generally received idea that the question was asked *for the sake of the disciples themselves*, with the sanction of their master, and for the purpose of confronting them, who were doubtful and jealous of our Lord, with the testimony of His own mouth. This view is ably maintained by Chrysostom; *τινος οὖν ἕνεκεν ἐπεμψεν ἐρωτῶν; ἀπεπήδων τοῦ Ἰησοῦ οἱ Ἰωάννου μαθηταί· καὶ τοῦτο παντὶ που δῆλόν ἐστι· καὶ ζηλοτύπως αἰετὸς πρὸς αὐτὸν εἶχον. καὶ δῆλον ἐξ ὧν πρὸς τὸν διδάσκαλον ἔλεγον* (John iii. 26), *καὶ πάλιν* (John iii. 25), *καὶ αὐτῷ πάλιν προσελθόντες ἔλεγον* (Matt. ix. 14), —*οὕτω γὰρ ἦσαν εἰδότες τίς ἦν ὁ χριστός, ἀλλὰ τὸν μὲν Ἰησοῦν ἄνθρωπον ψιλὸν ὑποπτεύοντες, τὸν δὲ Ἰωάννην μείζονα ἢ κατὰ ἄνθρωπον, ἐδάκνοντο εὐδοκιμοῦντα τοῦτον ὁρῶντες, ἐκείνον δέ, καθὼς εἶπε, λοιπὸν λήγοντα*. Hom. cxxxi. 2, 3, p. 408. And similarly Euthymius and Theophylact. This view is also adopted and eloquently defended by Stier, *Reden Jesu*, 2nd edn., i. p. 392 sq. The objections to this view are,—that the text evidently treats the question as coming from John himself; the answer is directed to John; and the following discourse is on the character and position of John. These are answered by Stier with a supposition that John *allowed the enquiry to be made* in his name; but surely our Saviour would not in this case have made the answer as we have it, which clearly implies that the object of the miracles done was *John's* satisfaction. (2) The other great section of opinions on the question is that which supposes doubt to have existed, for some reason or other, in the Baptist's own mind. This is upheld by Tertullian (cont. Marc. iv. 18, vol. ii. p. 402, ed. Migne, not iv. 5, as Bp. Wordsworth: nor is there any ambiguity in the main features of his view, as Bp. W. implies) and others, and advocated by De Wette, who thinks that the doubt was not perhaps respecting our Lord's *mission*, but His *way of manifesting Himself*, which did not agree with the theocratic views of the Baptist. This he considers to be confirmed by ver. 6. Olshausen (in loc.) and Neander (*Leben Jesu*, p. 92) suppose the ground of the doubt to have lain partly in the Mes-

sianic idea of the Baptist, partly in the weakening and bedimming effect of imprisonment on John's mind. Lightfoot carries this latter still further, and imagines that the doubt arose from dissatisfaction at not being liberated from prison by some miracle of our Lord. (Hor. Hebr. in loc.) This however is refuted by Schöttgen (Hor. Hebr. in loc.). The author of the *Quæstiones et Resp. ad Orthodoxos* among the works of Justin Martyr suggests, and Benson (*Hulsean Lectures* for 1820, p. 58 sqq.) takes up, the following solution: —*ἐπειδὴ διάφοροι φῆμαι περὶ ὧν ἐποιήσατο θαυμάτων ὁ Ἰησοῦς διέτρεχον, τῶν μὲν λεγόντων, Ἥλιος ἐστὶν ὁ ταῦτα ποιῶν τῶν δέ, Ἱερεμίας τῶν δέ, ἄλλος τις τῶν προφητῶν. ταῦτας τὰς φήμας ἀκούων ὁ Ἰωάννης ἐν τῇ εἰρκτῇ πέμπει τοὺς μαθητὰς αὐτοῦ μαθεῖν εἰ ὁ τὰ σημεῖα ποιῶν αὐτὸς ἐστὶν ὁ ὑπ' αὐτοῦ μαρτυρηθείς, ἢ ἕτερός τις ὁ παρὰ τῶν πολλῶν θρυλλούμενος. γνοὺς δὲ ὁ Ἰησοῦς τοῦ Ἰωάννου τὸν σκοπόν, ἐπὶ τῆς παρουσίας τῶν μαθητῶν Ἰωάννου ἐποίησε πολλὰ θαύματα, πείθων αὐτοὺς καὶ τὸν Ἰωάννην δι' αὐτῶν ὡς αὐτὸς εἶη ὁ πεποιηκὸς καὶ τὰ ἐπ' ὀνόματι ἐτέρων φημιζόμενα θαύματα, ὁ ὑπ' αὐτοῦ μαρτυρηθείς*. Resp. 38, p. 456. (3) It appears to me that there are objections against each of the above suppositions, too weighty to allow either of them to be entertained. There can be little doubt on the one hand, that our Saviour's answer is directed to *John*, and not to the disciples, who are *bonâ fide* messengers and nothing more:—*πορευθέντες ἀπαγγέilate Ἰωάννη* can, I think, bear no other interpretation: and again the words *μακάριός ἐστιν ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί* must equally apply to John in the first place, so that, *in some sense, he* had been offended at Christ. On the other hand, it is exceedingly difficult to suppose that there can have been in John's own mind any real doubt that our Lord was ὁ ἐρχόμενος, seeing that he himself had borne repeatedly such notable witness to Him, and that under special divine direction and manifestation (see ch. iii. 16, 17: John i. 26—37). The idea of his objective faith being shaken by his imprisonment is quite inconsistent not only with John's

u || bis. John vi. 14, 27. Heb. x. 37, from Hab. ii. 3.
 v ch. viii. 21. xii. 45 al.
 w || bis. 2 Pet. iii. 12, 13, 14. Ps. cxviii. 166. Lam. ii. 16 al.
 x = ch. xx. 34. Acts ix. 12 al.† but see 1 Kings xiv. 27. Isa. xlii. 18. (-ψις, Luke iv. 19.) y ch. xv. 30, 31 al.
 z ch. viii. 2 reff. a = N. T. passim. ch. x. 8 reff. Isa. xxvi. 19.

3 εἶπεν αὐτῷ Σὺ εἶ ὁ ἔρχόμενος, ἢ ἕτερον προσδοκώ- BCDEF
 μεν; 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες GKLM
 ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε. 5 τυφλοὶ PSUVX
 ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθα- ZTΔΠΝ
 ρίζονται καὶ κωφοὶ ἀκούουσιν καὶ νεκροὶ ἐγείρονται καὶ 1.33
 3. ο εργαζόμενος qui venit, D¹(txt D²), qui venturus es latt Hil.
 4. for καὶ ἀποκρ., ἀποκρ. δε D lat-a b c ff₁ g₁ h. ins τω bef ιωαν. N¹(om N²) 13.
 5. om 1st καὶ ZΔ vulg lat-c f ff₁ g_{1,2} h copt aeth arm Orig₂: om κ. χωλ. περιπ. D 28.
 rec om καὶ (bef νεκροί), with C rel vulg lat-c f ff₁ g₂ h copt aeth Orig₁ Hil: ins
 BDLPZΔN 1 lat-a b g₁ syrr syr-cu goth arm Chr Bas-sel. (Π?)

character, but with our Lord's discourse in this place, whose description of him seems almost framed to guard against such a supposition.

The last hypothesis (that of the Pseudo-Justin) is hardly probable, in the form in which it is put. We can scarcely imagine that John can have doubted who this Person was, or have been confounded by the discordant rumours which reached him about His wonderful works. But that *one form* of this hypothesis is the right one, I am certainly disposed to believe, until some more convincing considerations shall induce me to alter my view. (4) The form to which I allude is this: John having heard all these reports, being himself fully convinced Who this Wonderworker was, was becoming impatient under the slow and unostentatious course of our Lord's self-manifestation, and desired to obtain from our Lord's own mouth a declaration which should set such rumours at rest, and (possibly) which might serve for a public profession of His Messiahship, from which hitherto He had seemed to shrink. He thus incurs a share of the same rebuke which the mother of our Lord received (John ii. 4); and the purport of the answer returned to him is, that the hour was not yet come for such an open declaration, but that there were sufficient proofs given by the works done, to render all inexcusable, who should be offended in Him. And the return message is so far from being a satisfaction designed for the *disciples*, that they are sent back like the messenger from Gabii to Sextus Targuinus, with indeed a significant narrative to relate, but no direct answer; they were but the intermediate transmitters of the symbolic message, known to Him who sent it, and him who received it. It is a fact not to be neglected in connexion with this solution of the difficulty, that John is said to have heard of the works, not τοῦ Ἰησοῦ, but τοῦ χριστοῦ: the

only place where that name, standing alone, is given to our Lord in this Gospel. So that it would seem as if the Evangelist had purposely avoided saying τοῦ Ἰησοῦ, to shew that the works were reported to John not as those of the Person whom he had known as Jesus, but of the Deliverer—the Christ; and that he was thus led to desire a distinct avowal of the identity of the two. I have before said that the opening part of the ensuing discourse seems to have been designed to prevent, in the minds of the multitude, any such unworthy estimations of John as those above cited. The message and the answer might well beget such suspicions, and could not from the nature of the case be explained to them in that deeper meaning which they really bore; but the character of John here given would effectually prevent them, after hearing it, from entertaining any such idea.

2. ἀκούσας] From his own disciples, Luke vii. 18. The place of his imprisonment was Machærus. ὁ μὲν ὑποψία τοῦ Ἡρώδου δέσμιος εἰς τὸν Μαχαιροῦντα πεμφθεὶς, . . . (μεθόριον δὲ ἐστὶ τῆς τε Ἀρέτα καὶ Ἡρώδου ἀρχῆς) . . . ταύτη κτίννυται. Jos. Antt. xviii. 5. 2. 4.] ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. Luke, ver. 21. From καὶ ἀποκριθεὶς . . . ἐν ἐμοί, is nearly verbatim in the two Gospels.

5.] The words νεκροὶ ἐγ. have raised some difficulty; but surely without reason. In Luke, the raising of the widow's son at Nain immediately precedes this message; and in this Gospel we have had the ruler's daughter raised. These miracles might be referred to by our Lord under the words νεκ. ἐγ.; for it is to be observed that He bade them tell John not only what things they saw, but what things they had heard, as in Luke. It must not be forgotten that the words here used by our Lord have an inner and spiritual sense,

^b πτωχοὶ ^{bc} εὐαγγελίζονται, ⁶ καὶ ^d μακάριός ἐστιν ὃς ἐὰν ^b ^l Luke iv. 14, from Isa. lxi. 1. ^c constr. pass., ^{ll} Heb. iv. 2, 6 only. (Luke xvi. 6 reff.) act., Rev. x. 7. (xiv. 6 v. r.) ^d ch. v. 3 reff. ^e w. ἐν, ch. xiii. 57. ^{xxvi} 31, 33. Mark vi. 6. ^g Luke xxiii. 53 reff. ^h = ||, ch. xii. 20 (from Isa. xlii. 3). ^{xxvii} 29, &c. ^{Xen} Anab. i. 5. 1. ⁱ ch. xxiv. 29 al. ^{Ps} xvii. 7. ^k = here (bis) and || L. (1 Cor. vi. 9) only 4. ^{Prov} xxv. 15. ^{xxvi} 22 only. ^{στολὰς} μαλακότητι διαφόρους, ^{Diod} Sic. v. 46. ^l ch. vi. 30 reff.

3+. ^{Sir} ix. 5. ^{xxiii} 8. ^{xxxv} (xxxi.) 15 only. ^f ver. 20, ch. iv. 17. ^{xii} 1 al. ^{Gen} xi. 6. ^g Luke xxiii. 53 reff. ^h = ||, ch. xii. 20 (from Isa. xlii. 3). ^{xxvii} 29, &c. ^{Xen} Anab. i. 5. 1. ⁱ ch. xxiv. 29 al. ^{Ps} xvii. 7. ^k = here (bis) and || L. (1 Cor. vi. 9) only 4. ^{Prov} xxv. 15. ^{xxvi} 22 only. ^{στολὰς} μαλακότητι διαφόρους, ^{Diod} Sic. v. 46. ^l ch. vi. 30 reff.

6. for εαν, αν BD 1. 33.

7. om ο (bef ιησ.) D. (εξηλατε, so BCDGLPZ, simply vv 8, 9.)

8. ανθρωπον bef ιδειν N¹(txt N²). om εν D¹(ins D²) N³ latt Hil. rec aft
μαλακοις ins ιματιοις (from || Luke), with CP rel gat lat-b f h syr syr-cu copt goth
ath arm : om BDZ vulg lat-a c ff₁ g_{1,2} k Tert Hil Jer Aug Op. ημφιασμενον D.

as betokening the blessings and miracles of divine grace on the souls of men, of which His outward and visible miracles were symbolical. The words are mostly cited from Isa. xxxv. 5, where the same spiritual meaning is conveyed by them. They are quoted here, as the words of Isa. liii. are by the Evangelist in ch. viii. 17, as applicable to their partial external fulfilment, which however, like themselves, pointed onward to their greater spiritual completion.

εὐαγγελίζονται is passive,—see reff. and 2 Kings xviii. 31 in the LXX. In ref. Luke it is also passive, but with the thing preached as its subject. Stier remarks the coupling of these miracles together, and observes that with νεκ. ἐγ. is united πτωχοὶ εὐαγγελίζονται, as being a thing hitherto unheard of and strange, and an especial fulfilment of Isa. lxi. 1.

6.] See note on ver. 2.
7—30.] The discourse divides itself into TWO PARTS: (1) vv. 7—19, the respective characters and mutual relations of John and Christ: (2) vv. 20—30, the condemnation of the unbelief of the time—ending with the gracious invitation to all the weary and heavy laden to come to Him, as truly ὁ ἐρχόμενος.

7.] The following verses set forth to the people the real character and position of John; identifying him who cried in the wilderness with him who now spoke from his prison, and assuring them that there was the same dignity of office and mission throughout. They are not spoken till after the departure of the disciples of John, probably because they were not meant for them or John to hear, but for the people, who on account of the question which they had heard might go away with a mistaken depreciation of John. ὁ πολλὸς ὄχλος ἐκ τῆς ἐρωτήσεως τῶν Ἰωάννου μαθητῶν πολλὰ ἂν ἄτοπα ὑπενόησεν οὐκ

εἰδὼς τὴν γνώμην μεθ' ἧς ἐπεμφε τοὺς μαθητάς. καὶ εἰκὸς ἦν διαλογίσεσθαι πρὸς ἑαυτοὺς καὶ λέγειν 'Ο τοσαῦτα μαρτυρήσας μετεπελίσθη νῦν, καὶ ἀμφιβάλλει εἴτε οὗτος εἴτε ἕτερος εἴη ὁ ἐρχόμενος; ἄρα μὴ στασιάζαν πρὸς τὸν Ἰησοῦν ταῦτα λέγει; ἄρα μὴ δειλότερος ὑπὸ τοῦ δεσμοτηρίου γενόμενος; ἄρα μὴ μάτην καὶ εἰκὴ τὰ πρότερα εἴρηκεν; ἐπεὶ οὖν πολλὰ τοιαῦτα εἰκὸς ἦν αὐτοὺς ὑποπτεῖν, ὅρα πῶς αὐτῶν διορθοῦται τὴν ἀσθένειαν, καὶ ταῦτας ἀναιρεῖ τὰς ὑποψίας. Chrysostom, Hom. xxxvii. 1, p. 414. And our Lord, as usual, takes occasion, from reminding them of the impression made on them by John's preaching of repentance, to set forth to them deep truths regarding His own Kingdom and Office.

8. ἀλλά] If it was not that, . . . ; so in Demosth. Coron. p. 233, τί γὰρ καὶ βουλόμενοι μετεπέμψεσθ' ἂν αὐτοὺς; ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπὲρ ἡμῶν ἅπασιν. ἀλλ' ἐπὶ τὸν πόλεμον; see Klotz, Devar. p. 5.

τί ἐξηλατε] The repetition of this question, and the order of the suggestive answers, are remarkable. The first sets before them the scene of their desert pilgrimage—the banks of Jordan with its reeds (as Dr. Burton quotes from Lucian Hermotim., κάλαμος ἐπ' ὄχθῃ παραποταμῷ πεφυκὼς καὶ πρὸς πᾶν τὸ πνέον σαλευόμενος);—but no such trifles were the object of the journey: this suggestion is rejected without an answer. The second reminds them that it was a man—but not one in soft clothing, for such are not found in deserts. The third brings before them the real object of their pilgrimage in his holy office, and even amplifies that office itself. So that the great Forerunner is made to rise gradually and sublimely into his personality, and thus his preaching of repentance is revived in their minds.

ἐν μαλακοῖς] Contrast this with the garb of John

^m John xix. 5. ^m φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλείων [εἰσίν]. ⁹ ἀλλὰ
 Rom. xiii. 4. ¹ Cor. xv. 49 ¹ τί ἐξήλθατε προφήτην ἰδεῖν; ναὶ λέγω ὑμῖν, καὶ ⁿ περι-
 bis. James ^{ii.} 3 only. ¹⁰ οὗτος [γάρ] ἐστὶν περὶ οὗ γέ-
 Prov. xvi. 23. ^{27.} Sir. xi. ^{5.} xl. 4 only. ^ο Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ
 n ch. v. 47 al. ^{compars.} ^{Mark vii.} 36. ^{xii.} 40 || l. ¹ Cor. xii. 23, ²¹ al. r. Dan. ^{iv.} 33 (36). ^{Theod.} only. ^p Mat. iii. 1. ^c Mark i. 2 reff. Num. xxi. 27. ^r only. Job xiv. 1. xv. 14.

q = ch. xiv. 11, 24 || Luke vii. 16. John vii. 52. Judg. ii. 16, 18. s || ch. xiii. 32 || Mk. Luke ix. 45 only. Judg. vi. 15 B. 1 Kings ix. 21 A. ...αμην p. BCDEF GKLM SUVXZ ΓΑΠΣ 1.

33

βασιλείων (or -ειών) EFGKSVXΠ¹. om εισιν BN¹ (ins B^{3a}).

9. rec ιδειν bef προφήτην (|| Luke), with CDPN³ rel latt Orig Hil: txt B[Tischdf (N. T. Vat.) states that the letters *προφ* are written over an erasure and that *i* is visible under π, the scribe having begun to write ιδειν] ZN¹ [Chr-comm].

10. om γαρ (|| Luke) BDZS lat-b g₁ k syr-cu aeth Orig Ambr Op Quast: ins CP rel vulg lat-c f ff₁ g₂ h syrr copt goth arm [Chr]. om εγω Z lat-c ff₁ g₂ copt Chr Ambr. for os, kai P lat-a b c syr copt Chr, Ambr, Jer.

11. ins τοις bef γεννητοῖς and των bef γυναικων D¹.

as described ch. iii. 4. Such an one, in soft raiment, might be the forerunner of a proud earthly prince, but not the preacher of repentance before a humble and suffering Saviour; might be found as the courtly flatterer in the palaces of kings, but not as the stern rebuker of tyrants, languishing in their fortress dungeons.

9. προφήτην] We read, ch. xxi. 26, that 'all accounted John as a prophet.'

περισσότερον is neuter (as always in N. T.), not masculine; as πλεῖον, ch. xii. 41, 42. E. V. rightly, more than a prophet.

John was more than a prophet, because he did not write of, but saw and pointed out, the object of his prophecy;—and because of his proximity to the Kingdom of God. He was moreover more than a prophet, because he himself was the subject as well as the vehicle of prophecy. But with deep humility, he applies to himself only that one, of two such prophetic passages, which describes him as φωνῇ βοῶντος, and omits the one which gives him the title of δ ἄγγελός μου, here cited by our Lord.

10. σου] Our Lord here changes the person of the original prophecy, which is μου. And that He does so, making that which is said by Jehovah of Himself, to be addressed to the Messiah, is, if such were needed (compare also Luke i. 16, 17, and 76), no mean indication of His own eternal and co-equal Godhead. It is worthy of remark that all three Evangelists quote this prophecy similarly changed, although St. Mark has it in an entirely different place. The student should compare the passage in the LXX with the three citations,—h. l., Mark i. 2, and Luke vii. 27. Also, that the high dignity and honour which our Lord

here predicates of the Baptist, has a further reference: He was thus great above all others, *because he was the forerunner of Christ*. How great then above all others and him, must HE be.

11. ἐγγέρ-
 ται] Not merely a word of course, but especially used of prophets and judges, see reff., and once of our Saviour Himself, Acts v. 30. γεννητοῖς is most likely masculine. See reff. δ δὲ μικρότερος]

This has been variously rendered and understood. Chrysostom's interpretation is as follows:—"δ δὲ μικρότερος, ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστί." μικρότερος, κατὰ τὴν ἡλικίαν καὶ κατὰ τὴν τῶν πολλῶν δόξαν, καὶ γὰρ ἔλεγον αὐτὸν φάγον καὶ οἰνοπότην καὶ "οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός;" καὶ πανταχοῦ αὐτὸν ἐξηρτέλιζον. Hom. xxxvii. 2, p. 416. And a little afterwards:—"περὶ αὐτοῦ λέγων εἰκότως κρύπτει τὸ πρόσωπον διὰ τὴν ἔτι κρατοῦσαν ὑπόνοιαν καὶ τὸ μὴ δόξαι περὶ αὐτοῦ μέγα τι λέγειν" καὶ γὰρ πολλαχοῦ φαίνεται τοῦτο ποιῶν. τί δὲ ἐστὶν "ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;" ἐν τοῖς πνευματικοῖς καὶ τοῖς κατὰ τὸν οὐρανὸν ἅπασι. καὶ τὸ εἰπεῖν δὲ "οὐκ ἐγγίγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου" ἀντιδιαστέλλοντος ἦν αὐτῷ τὸν Ἰωάννην, καὶ οὕτως αὐτὸν ὑπεξαιρουντος. εἰ γὰρ καὶ γεννητὸς γυναικὸς ἦν αὐτός, ἀλλ' οὐχ οὕτως ὡς Ἰωάννης· οὐ γὰρ ψιλὸς ἄνθρωπος ἦν, οὐδὲ ὁμοίως ἀνθρώπῳ ἐτέχθη, ἀλλὰ ξένον τινὰ τύπον καὶ παράδοξον, ib. 2, 3, p. 417. So also Euthymius and Theophylact: but such an interpretation is surely adverse to the spirit of the whole discourse. We may certainly say that our Lord in such a passage as this would not designate Himself as δ μικρότερος compared with

τερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων ἐστὶν αὐτοῦ. ^t pass., here only. Sir. xxiiv. (xxi.) 21. mid., Luke xvi. 16 only. Gen. xxxiii. u here only †.

12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν [†] βιάζεται, καὶ ^u βιασταὶ ἀρπύ-

rec αυτου bef εστιν (|| Luke), with BD Z(appy) N rel [Cyr]: txt C latt(exe lat-b).

12. om δε D¹(ins D-corr¹) copt Ambr.

ins oi bef βιασταὶ D Clem.

John, in any sense: nor again is it our Lord's practice to speak of Himself as one ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, or of His own attributes as belonging to or dependent on that new order of things which this expression implies, and which was in Him rather than He in it. Besides, the bare use of the comparative ὁ μικρότερος, with its reference left to be inferred, is, unless I am mistaken, unprecedented. If this had been the meaning, we should surely have had αὐτοῦ after μικρότερος. Again, the analogy of such passages as Matt. v. 19; xviii. 1, would lead us to connect the preceding adjective μικρότερος with ἐν τῇ β. τ. οὐ., and not the following.

The other, the usual interpretation, I am convinced, is the right one: but he that is least in the kingdom of heaven, is greater than he. The comparative with the article is not put for the superlative, although in English we are obliged to render it so, but signifies 'he that is less than all the rest' (Winer, § 35. 4); and here is generic, of all the inferior ones.

There is very likely an allusion to Zech. xii. 8: "He that is feeble among them at that day shall be as David."

Thus the parallelism is complete: John, not inferior to any born of women—but these, even the least of them, are born of another birth (John i. 12, 13; iii. 5). John, the nearest to the King and the Kingdom—standing on the threshold—but never having himself entered; these, ἐν τῇ βασιλείᾳ, subjects and citizens and indwellers of the realm, ἐν τῷ πολίτευμα ἐν οὐρανοῖς. He, the friend of the Bridegroom; they, however weak and unworthy members, His Body, and His Spouse. Meyer, giving in substance the above interpretation, believes that αὐτοῦ, i. e. Ἰωάν. τοῦ β., is to be supplied after μικρότερος. This would be unobjectionable in sense, but is it, in usage? See reff., and remember that ἐν τ. βασ. . . . is equivalent in meaning to τῶν ἐν τ. βασιλείᾳ. Mal-

donatus (cited by Meyer) quotes the logical axiom, 'minimum maximi est majus maximo minimi.' 12.] The sense of this verse has been much disputed. (1) βιάζεται has been taken in a middle sense; 'forcibly introduces itself,' 'breaks in with violence,' as in the similar passage Luke xvi. 16, πᾶς εἰς αὐτὴν βιάζεται.

Certainly such a sense agrees better with εὐαγγελίζεται, which we find in Luke, than the passive explanation of βιάζεται: but it seems inconsistent with the latter half of the verse to say that it breaks in by force, and then that others break by force into it. (2) βιάζεται is taken passively; so πόλεις . . . τὰς βεβιασμένας, Xen. Hell. v. 2. 15 (Meyer;—which is however, like many of his citations, incorrect): 'suffereth violence,' E. V. And thus the construction of the verse is consistent: 'and the violent take it by force.' Believing this latter interpretation to be right, we now come to the question, in what sense are these words spoken? Is βιάζεται in a good or a bad sense? Does it mean, 'is taken by force,' and the following, 'and men violently press in for their share of it, as for plunder;'—or does it mean, 'is violently resisted, and violent men (viz. its opponents, the Scribes and Pharisees) tear it to pieces?' This latter meaning bears no sense as connected with the discourse before us. The subject is not the resistance made to the kingdom of heaven, but the difference between a prophesied and a present kingdom of heaven. The fifteenth verse closes this subject, and the complaints of the arbitrary prejudices of 'this generation' begin with ver. 16. We conclude then that these words imply From the days of John the Baptist until now (i. e. inclusively, from the beginning of his preaching), the kingdom of heaven is pressed into, and violent persons—eager, ardent multitudes—seize on it. Of the truth of this, notwithstanding our Lord's subsequent reproaches for unbelief, we have abundant proof from the multitudes who followed, and outwent Him, and thronged the doors where He was, and would (John vi. 15) take Him by force (the very word ἀρπάζω being used) to make Him a king. But our Lord does not mention this so much to commend the βιασταί, as to shew the undoubted fact that ὁ ἐρχόμενος was come:—that the kingdom of heaven, which before had been the subject of distant prophecy, a closed fortress, a treasure hid, was now undoubtedly upon earth (Luke xvii. 21 and note), laid open to the entrance of men, spread out that all might take. Thus this verse connects with ver. 28,

v 1 Pet. i. 10.
Ezra v. 1.
3 Kings
xxii. 12.
w ch. i. 17.
Dan. ix. 25
Theod.
x Acts viii. 14.
1 Thess. i. 6.
Deut. xxx. 1.
y ch. vii. 24
reff.
z ch. xxiii. 7 al.
Cant. iii. 2.
22. 2 Macc. xv. 15.

ζουσιν αὐτήν. ¹³ πάντες γὰρ οἱ ^v προφήται καὶ ὁ νόμος
w ἕως Ἰωάννου ^v ἐπροφήτευσαν ¹⁴ καὶ εἰ θέλετε ^x δεῖξασθαι,
αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. ¹⁵ ὁ ἔχων ὦτα
ἀκούετω. ¹⁶ τίνι δὲ ^y ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία
ἐστὶν παιδίοις καθημένοις ^z ἐν ταῖς ἀγοραῖς, ἃ ^a προσφω-

BCDEF
GKLM
SUVMXZ
TAHN 1.
33

a ||. Luke vi. 13. xiii. 12. xxiii. 20. Acts xxi. 40. xxii. 2+. Esdr. ii. 21 (18). vi.

15. rec aft ὦτα ins ακουειν (from Mark iv. 9, Luke viii. 8), with CZN rel latt & Just Hipp Clem Orig: om BD lat-k.

16. rec παιδαριοις, with ev-y: txt BCDZN rel Clem Chr Tbl. rec om ταῖς, with C rel: ins BZN ev-y copt.—rec εν αγοραις bef καθημενοις (|| Luke), with X rel Clem: aft καθ. BCDLMZΔN 33 latt syr copt Chr Tbl.—τη αγορα (|| Luke) D latt Syr syr-cu eth arm Hil, αγορα Scr's a l s: εν αγορα καθ. εν τ. αγοραις 1. rec και προσφωνουσι (|| Luke), with L rel lat-a b c f g₁ h syrr syr-cu Hil: a προσφωνουσιν C: txt BDZN 1

δευτε πρός με πάντες, and with Luke xvi. 16, πᾶς εἰς αὐτὴν βιάζεται. Compare also with this throwing open of the kingdom of heaven for all to press into, the stern prohibition in Exod. xix. 12, 13, and the comment on it in Heb. xii. 18—24. 13, 14.] The whole body of testimony as yet has been *prophetic*,—the Law and Prophets, from the first till Zacharias the priest and Simeon and Anna prophesied; and according to the declaration of prophecy itself, John, in the spirit and power of Elias, was the forerunner of the great subject of all prophecy. Neither this—nor the testimony of our Lord, ch. xvii. 12—is inconsistent with John's own denial that he was Elias, John i. 21. For (1) the question there was evidently asked as assuming a *re-appearance of the actual Elias upon earth*: and (2) our Lord cannot be understood in either of these passages as meaning that the prophecy of Mal. iv. 5 received its *full completion* in John. For as in other prophecies, so in this, we have a partial fulfilment both of the coming of the Lord and of His forerunner, while the great and complete fulfilment is yet future—at the great day of the Lord. Mal. iv. 1.

ὁ μέλλων ἔρχεσθαι here may not be = ὁς ἐμελλεν ἔρχεσθαι (as Bengel, 'sermo est tanquam e prospectu testamenti veteris in novum'), but is perhaps *strictly future, who shall come*. Compare ch. xvii. 11, where the future is used. The εἰ θέλετε δεῖξασθαι must be taken as referring to the partial sense of the fulfilment implied: for it was (and is to this day) the belief of the Jews that Elias in person should come before the end.

15.] These words are generally used by our Lord when there is a further and deeper meaning in His words than is expressed: as here—'if John the Baptist is Elias, and Elias is the forerunner of the

coming of the Lord, then know surely that the Lord is come.'

16. δέ.] Implying 'the men of this generation have ears, and hear not; will not receive this saying; are arbitrary, childish, and prejudiced, not knowing their own mind.'

τίνι ὁμοιώσω;] See similar questions in Mark iv. 30: Luke xiii. 18, 20; and note on ch. vii. 24.

ὁμοία ἐστὶν παιδίοις: as children in their games imitate the business and realities of life, so these in the great realities now before them shew all the waywardness of children. The similitude is to two bodies of children, the one inviting the other to play, first at the imitation of a wedding, secondly at that of a funeral;—to neither of which will the others respond. Stier remarks that the great condescension of the preaching of the Gospel is shewn forth in this parable, where the man sent from God, and the eternal Word Himself, are represented as children among children, speaking the language of their sports. Compare Heb. ii. 14. It must not be supposed that the two bodies of children are two divisions of the Jews, as some (e. g. Olsh.) have done: the children who *call* are the *Jews*, those *called to*, the *two Preachers*; both belonging, according to the flesh, to ἡ γενεὰ αὐτή,—but neither of them corresponding to the kind of *mourning* (in John's case) with which the Jews would have them mourn, or the kind of *joy* (in the Lord's case) with which the Jews would have them rejoice. The converse application, which is commonly made, is against the ὁμοία ἐστὶν παιδίοις, by which the first *παιδία* must be the *children of this generation*; and nothing can be more perplexed than to render ὁμοία ἐστὶν 'may be illustrated by,' and invert the persons in the parable. Besides which, this interpretation would lay the waywardness to the charge of the *Preachers*,

νοῦντα τοῖς ^bἐταίροις [αὐτῶν] ¹⁷λέγουσιν ^cἨυλόησαμεν ^bch. xx. 13.
 ὑμῖν, καὶ οὐκ ^{de}ὠρχήσασθε ^fἐθρηνησαμεν, καὶ οὐκ ^{xxii. 12.}
^{eg}ἐκόψασθε. ¹⁸ἦλθεν γὰρ Ἰωάννης μήτε ^hἐσθίων μήτε ^{xxvi. 50}
^hπίνων, καὶ λέγουσιν ⁱΔαιμόνιον ⁱἔχει. ¹⁹ἦλθεν ὁ υἱὸς ^{only, Mt.}
 τοῦ ἀνθρώπου ^hἐσθίων καὶ ^hπίνων, καὶ λέγουσιν Ἰδοὺ ^kἀν- ^{Cant. viii. 13.}
 θρωπος ¹φάγος καὶ ^mοἰνοπότης, τελωνῶν φίλος καὶ ἀμαρ- ^{1 L. 1 Cor.}
 τωλῶν. καὶ ⁿἐδικαιώθη ἡ σοφία ^oἀπὸ τῶν *τέκνων αὐτῆς. ^{xiv. 7 only +}
²⁰Τότε ^pἤρξατο ^qὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο ^{(Λύτης,}
^{g = ch. xxiv.}

viii. 52. xxiii. 27. Rev. i. 7. xviii. 9 (ch. xxi. 8 || Mk.) only. Gen. xxiii. 2. 1. 10. h ch. xxiv.
 49. Mark ii. 16 al. 3 Kings i. 25. i || Luke viii. 27. John vii. 20. viii. 48, 49, 52. x. 20.
 k ch. xiii. 45, 52. xviii. 23. xx. 1. xxi. 2. Luke ii. 15 al. Gen. ix. 20. 1 || only +. m || only. Prov.
 xxiii. 20 only. (—τῶν, Prov. xxxi. [see xxiv.] 3.) n Luke vii. 29, 35. Rom. iii. 4, from
 Ps. l. 4(6). Sir. i. 21. o = 1 Cor. i. 30. 2 Cor. vii. 13. James i. 13. Rev. xii. 6, ch.
 Ps. i. 21. Isa. xiv. 26. p ver. 7. q = (but w. acc. of thing) Mark xvi. 14. Wisd. ii.
 12. (ch. v. 11 al. Ps. lxxviii. 9.)

vulg lat-ff₁ g₂ l syr-mg copt. (Π ?) ετεροις BCDZ^N rel, aliis lat-g, & D-lat goth ;
 invicem or ad invicem lat-a b c g₁ copt; ad alterutrum lat-f: txt GÜP²(SV, e sil)
 syr syrr-cu aeth arm, aequalibus or coequalibus vulg lat-ff₁ g₂.—om αυτων BD Z(appy)
 N latt copt goth: ins C rel syrr syrr-cu aeth arm. (The question of the reading here
 is confused by the constant habit of writing ai for e, and vice versa. Thus A, in Luke
 viii. 3, has εταιραι for ετεραι: D, in Matt xxvi. 50, ετεραι for εταιρε, &c &c. I believe
 εταιροις αυτων to have been the origl, then ετεροις to have been written by mistake,
 αυτων being retained at first, but afterwards expunged. Lachm has edited τοῖς
 ἐταίροις, Tischd^f τοῖς ἐτέροις, both omg αυτων.)

17. rec ins ka bef λεγουσιν (necessitated by προσφωνουσιν above), with CL rel syrr
 syrr-cu: om BD Z(appy) N 1 vulg lat-ff₁ l copt. rec aft ἐθρηνησαμεν ins υμιν
 (|| Luke), with C(sic) rel lat-a b h syrr syrr-cu aeth arm: om BDZ^N 1 vulg lat-c f ff₁
 g_{1,2} l copt goth Clem [Chr.] Aug.

19. φιλος bef τελωνων (|| Luke) LN lat-c f h [copt] Clem [Aug]. *ἐργων
 (= τεχνων ?) B¹N 124 mss-mendit-by-Jer syrr copt [aeth] arm: τεκνων B²CD rel vulg
 lat-a c f ff₁ g_{1,2} h l syrr-cu syrr-mg [goth].

20. aft ηρξατο ins ο ιησους CKLP 1 Ser's l m n q r s² lat-g₁ h syrr syrr-cu aeth Chr
 Jer (beginning of an ecclesiastical lection). γεγονεισαν D: factæ sunt latt.

not to that of the Jews. 18. μήτε
 ἐσθ. μήτε πίν.] Luke vii. 33 fills up this
 expression by inserting ἐργον and οἶνον.
 See ch. iii. 4. The neglect of John's
 preaching, and rejection of his message, is
 implied in several places of the Gospels
 (see ch. xxi. 23—27: John v. 35, πρὸς
 ὥραν): but hence only do we learn that
 they brought against him the same charge
 which they afterwards tried against our
 Lord. See John vii. 20; x. 20.

19. ἐσθίων καὶ πίνων] Alluding to our
 Lord's practice of frequenting entertain-
 ments and feasts, e.g. the marriage at
 Cana, the feast in Levi's house, &c. See
 also ch. ix. 14. καί = and yet; see
 John xvi. 32. ἡ σοφία, the divine
 wisdom which hath ordered these things.

ἐδικ. was justified—the same
 tense as ἦλθεν both times—refers to the
 event, q. d., 'they were events in which
 wisdom was justified, &c.' The force of
 the aorist is not to be lost by giving a
 present meaning to either of the verbs.
 The meaning seems to be, that the way-
 wardness above described was not univer-

sal, but that the τέκνα σοφίας (in allusion
 probably to the Book of Proverbs, which
 constantly uses similar expressions: see
 ch. ii. 1; iii. 1, 11, 21; iv. 1, &c.) were
 led to receive and justify (= clear of im-
 putation) the Wisdom of God, who did
 these things. Cf. Luke vii. 29, where in
 this same narrative it is said, οἱ τελῶναί
 ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ
 βάπτισμα Ἰωάννου. The τέκνα σοφίας
 are opposed to the wayward παιδία above,
 the childlike to the childish; and thus
 this verse serves as an introduction to the
 saying in ver. 25. Chrysostom under-
 stands the verse differently: τουτέστιν, εἰ
 καὶ ὑμεῖς οὐκ ἐπέσθητε, ἀλλ' ἐμοὶ λοιπὸν
 ἐγκαλεῖν οὐκ ἔχετε. Thus ὑμεῖς = τὰ
 τέκνα τῆς σοφ., as being the people of the
 Lord; and ἡ σοφία is our Lord Himself.
 This seems far-fetched, and not so con-
 sistent with the context as the other in-
 terpretation. ἀπὸ (reff.), not exactly
 equivalent to ὑπό, but implying 'at the
 hands of' the person whence the justifica-
 tion comes. 20—30.] SECOND PART
 OF THE DISCOURSE. See on ver. 7.

r = ch. vii. 22. αἱ πλείσται ἰ δυνάμεις αὐτοῦ, ὅτι οὐ ὁ μετενόησαν. BCDEF
 xiii. 54, 58. 21 Οὐαί σοι Χοραζείν· οὐαί σοι Βηθσαιδάν· ὅτι εἰ ἐν GKLM
 xiv. 2 || Mk. al. 21 Οὐαί σοι Χοραζείν· οὐαί σοι Βηθσαιδάν· ὅτι εἰ ἐν SUVXT
 ch. iii. 2 reff. Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ ἰ δυνάμεις αἱ γινόμεναι ΔΠΝ 1.
 t Mark xv. 44. ἐν ὑμῖν, ἰ πάλαι ἂν ἐν uv σάκκῳ καὶ uw σποδῷ ὁ μετενόησαν. 33
 Luke x. 13. 22 ὁ πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ὁ ἀνεκτότερον ἔσ-
 2 Cor. xii. 19. ἐν ὑμῖν, ἰ πάλαι ἂν ἐν uv σάκκῳ καὶ uw σποδῷ ὁ μετενόησαν.
 Heb. i. 1. 22 ὁ πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ὁ ἀνεκτότερον ἔσ-
 2 Pet. i. 9. 22 ὁ πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ὁ ἀνεκτότερον ἔσ-
 Jude 4 only. 22 ὁ πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ὁ ἀνεκτότερον ἔσ-
 Isa. xxxvii. 26 only. 22 ὁ πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ὁ ἀνεκτότερον ἔσ-
 u Luke x. 13. 22 ὁ πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ὁ ἀνεκτότερον ἔσ-
 Isa. lvi. 5. 22 ὁ πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ὁ ἀνεκτότερον ἔσ-
 Jon. iii. 6. 22 ὁ πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ὁ ἀνεκτότερον ἔσ-
 v as above (u). 22 ὁ πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ὁ ἀνεκτότερον ἔσ-
 Rev. vi. 12. xi. 3 only. 3 Kings xxi. (xx.) 31, 32. Isa. xx. 2. w as above (u). Heb.
 ix. 13 only. Sir. xl. 3. x = ch. xviii. 7. xxvi. 39, 64. Sir. xxix. 8. y ch. x. 15 reff.
 z Luke x. 15. 2 Cor. xii. 2. Deut. iv. 11. a ch. xxiii. 12 al. fr. Gen. xxiv. 35. b Luke x.
 15. Isa. lvi. 9. c ch. xvi. 18. Luke x. 15. xvi. 23. Acts ii. 27 (from Ps. xv. 10), 31. (1 Cor. xv.
 55 v. r.) Rev. i. 18 al3. d Rev. xii. 12. Ezek. xxxi. 15, 17.

for αἱ, a D¹(txt D-corr¹). om αὐτου D¹ lat-g₁ syr-cu.

21. for 2nd οὐαί σοι, καὶ D lat-a b c ff₁ g₁ h Hil. εγεγονεισαν D : εγενηθησαν
 33. 157 ev-36. aft σποδῷ ins καθημενοι (from Luke x. 13) CUN 33 syr Orig Bas
 Gaud, -μεναι Δ 1.

23. rec (for μῆ) η, with B²(but without aspirate) D¹ rel ms-in-Jer lat-f g₁ h syrr
 Chr: txt B¹CD²N² 12 latt syr-cu copt æth arm Iren-int. rec ins του bef ουρανον.
 with C rel: om BDAN Scr's k ev-y. rec ψωθεισα, with E¹KMXΔΠ¹ 33 syr-ing-
 gr: ψωθησ' Scr's a : ψωθης E-corr¹ rel lat-f h syrr Chr: txt BCDLX 1 latt syr-cu
 copt æth arm Iren-int. ins η bef 2nd εως D¹L (η L, aut lat-a b D-lat). rec
 καταβιβασθη (cf Luke x. 15), with C⁸ rel syrr syr-cu copt arm: txt BD latt goth

20. τότε ἤρξατο] This expression be-
 tokens a change of subject, but not of
 locality or time. The whole chapter
 stands in such close connexion, one part
 arising out of another (e.g. this out of
 ver. 16—19), and all pervaded by the
 same great undertone, which sounds forth
 in vv. 28—30, that it is quite impossible
 that this should be a collection of our
 Lord's sayings uttered at different times.
 I would rather regard the τότε ἤρξατο as
 a token of the report of an ear-witness,
 and as pointing to a pause or change of
 manner on the part of our Lord. See
 note on Luke x. 13. ὅτι οὐ μετ.]
 Connect this with the first subject of our
 Lord's preaching, ch. iv. 17. The refer-
 ence is to some unrecorded miracles, of
 which we know (Luke iv. 23: John xxi.
 25) that there were many. 21.
 Χοραζείν] According to Jerome (cited by
 Winer, Realwörterbuch) a town of Gal-
 ilee, two (according to Eusebius twelve, but
 most likely an error in the transcription)
 miles from Capernaum. It is no where
 mentioned except here and in the similar
 place of Luke. The etymology is uncer-
 tain. Some would read χώρα ζῖν.
 Βηθσαιδάν] Called πόλις John i. 45,—
 κώμη Mark viii. 23,—in Galilee John xii.
 21;—on the western bank of the lake of
 Gennesaret, near the middle, not far from
 Capernaum; the birth-place of Simon
 Peter, Andrew, and Philip. Both this
 and Chorazin appear to be put as examples
 of the lesser towns in which our Lord had
 wrought His miracles (the κωμοπόλεις of

Mark i. 38), as distinguished from Caper-
 naum, the chief town (ver. 23) of the
 neighbourhood. Τύρῳ κ. Σιδῶνι]
 These wealthy cities, so often the subject
 of prophecy, had been chastised by God's
 judgment under Nebuchadnezzar and Alex-
 ander, but still existed (Acts xii. 20; xxi.
 3, 7; xxvii. 3). ἐν σάκ. κ. σποδῷ
 μετ. is probably an allusion to Jonah iii. 6,
 or to general Eastern custom. 23.]
 The sense has been variously interpreted.
 Some suppose it to allude to the distin-
 guished honour conferred on Capernaum
 by our Lord's residence there. So Euthy-
 mius: ἡ Καπερναοὺμ ἐνδοξος γέγονε διὰ
 τὸ κατοικεῖν ἐν αὐτῇ τὸν χριστὸν καὶ τὰ
 πολλὰ τῶν θαυμάτων ἐν αὐτῇ τελέσθαι.
 Others (as Grotius) to the rich fisheries
 carried on at Capernaum, by means of
 which the town was proud and prosperous.
 Jerome says, 'Ideo ad inferna descendes,
 quia contra prædicationem meam super-
 bissime restitisti.' He also mentions the
 first interpretation. Others, as Stier (Re-
 den Jesu, i. 491), refer the expression to
 the lofty situation of Capernaum, which
 however is very uncertain. The first in-
 terpretation appears to me the most prob-
 able, seeing that our Lord chose that
 place to be the principal scene of His
 ministry and residence, ἡ ἰδία πόλις ch.
 ix. 1. The very sites of these three places
 are now matter of dispute among trav-
 ellers. See Robinson, vol. iii. pp. 283—
 300. Dr. Thomson, "The Land and the
 Book," p. 359, was sure he found Chora-
 zin in the ruins bearing the name Kho-

εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ ^ε δυνάμεις αἱ γινόμεναι ^ε ^{νν. 20, 21.}
 ἐν σοί, ἔμεινεν ἂν ^ε μέχρι ^ς τῆς ^η σήμερον. ²⁴ ^κ πλὴν λέγω ^ε ^{νν. 20, 21.}
 ὑμῖν ὅτι γῇ Σοδόμων ^ι ἀνεκτότερον ἔσται ἐν ^ι ἡμέρᾳ ^ε ^{νν. 20, 21.}
 κρίσεως ἢ σοί. ²⁵ Ἐν ἐκείνῳ τῷ ^κ καιρῷ ^ι ἀποκριθεὶς ^ε ^{νν. 20, 21.}
 ὁ Ἰησοῦς εἶπεν ^μ Ἐξομολογοῦμαί σοι, πᾶτερ ^ν κύριε ^ε ^{νν. 20, 21.}

1 = ch. xvii. 4 || Mk. xxvi. 63. Luke i. 60. Acts iii. 12. Rev. vii. 13 al. Deut. xxv. 9.
 21. Rom. xiv. 11. xv. 9. (ch. iii. 6 al.) 2 Kings xxii. 50. n Luke x. 21. Acts xvii.
 24. Gen. xxi. 7. m = Luke x.

αἰθ. rec **εγενοντο** (from ver 21), with L rel: txt BCDN 1. 157. for σοι,
 υμιν **N¹**(appy). rec **μειναν**, with D rel: **εμεινον** LXA: **εμενον** M ev-y: txt BCN
 1. 33.—σοι **εμεινεν** is written over an erasure by **N-corr¹**.

24. om **οτι** **N**(insd appy by **N²**, but erased) 33 [Iren-int]. γῆς D Scr's c.
 ανεκτ. εσται bef γῆ σοδ. **N** Iren-int. for η, ην D¹(so ver 22). for σοι, υμιν
 D M-marg forj lat-a b c ff₁ g₁ h arm Iren-int.

razy, lying in a side valley of the Wady Nashif, which runs down to the lake on the East of Tell Hûm (Capernaum). And this, in spite of Dr. Robinson's rejection of the identification. ἐν Σοδόμοις] The comparison between sinful Israel and Sodom is common in the O.T. See Deut. xxxii. 32: Isa. i. 10: Lam. iv. 6: Ezek. xvi. 46—57. ἔμεινεν ἂν] This declaration of the Lord of all events, opens to us an important truth, that the destruction of Sodom was brought about, not by a necessity in the divine purposes—still less by a connexion of natural causes—but by the iniquity of its inhabitants, who, had they turned and repented, might have averted their doom. The same is strikingly set before us in the history of Jonah's preaching at Nineveh.

24, and 22.] These verses are connected with those respectively preceding them thus:—'If these mighty works had been done in Tyre and Sidon—in Sodom—they would have, &c.; but, since no such opportunity was afforded *them*, and *ye*, Bethsaida, Chorazin, and Capernaum, have had and rejected such, it shall be more tolerable, &c.' And as to the saying of our Lord, 'If more warnings had been given they would have repented,'—it is not for the infidel to say, 'Why then were not more given?'—because every act of God for the rescue of a sinner from his doom is purely and entirely of free and undeserved grace, and the proportion of such means of escape dealt out to men is ruled by the counsel of His will who is holy, just, and true, and willet not the death of the sinner; but whose ways are past our finding out. We know enough when we know that all are inexcusable, having (see Rom. i. ii.) the witness of God in their consciences; and *our* only feeling should be overflowing thankfulness, when we find ourselves in possession of the light

of the glorious Gospel, of which so many are deprived.

That the reference here is to the *last great day* of judgment is evident, by the whole being spoken of in the future. Had our Lord been speaking of the *outward* judgment on the rebellious cities, the future might have been used of *them*, but could not of Sodom, which was already destroyed. This ἀνεκτότερον ἔσται is one of those mysterious hints at the future dealings of God, into which we can penetrate no further than the actual words of our Lord reveal, nor say to what difference exactly they point in the relative states of those who are compared. See also Luke xii. 47, 48. 25, 26.] This is certainly a continuation of the foregoing discourse; and the ἀποκριθεὶς, which seems to have nothing to refer to, does in reality refer to the words which have immediately preceded. The ἐν ἐκείνῳ τῷ κ. is not *chronological*, but gives additional solemnity to what follows. There may have been a slight break in the discourse; the older interpreters, and Meyer, insert the return of the Apostles; but I do not see any necessity for it. The whole ascription of praise is an *answer*: an answer to the mysterious dispensations of God's Providence above recounted. With regard to the arrangement in Luke, see note on Luke x. 21.

ἐξομολογοῦμαί] Not merely, 'I praise Thee,' but 'I confess to Thee,' 'I recognize the justice of Thy doings,' viz. in the words ναὶ ὁ πατήρ **οτι** κ.τ.λ. Stier remarks that this is the *first public mention* by our Lord of His Father; the words in ch. x. 32, 33 having been addressed to the twelve (but see John ii. 16). We have two more instances of such a public address to His Father, John xi. 41; xii. 28; and again Luke xxiii. 34. It is to be observed that He does not address the Father as *His* Lord, but as Lord of *heaven and earth*;

ο Luke x. 21. 1 Cor. i. 19, rom Isa. xxix. 14. Prov. xvi. 21. 26 ναὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο ἑυδοκία ἡ ἔμπροσθέν σου. 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδείς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. 28 Δεῦτε πρὸς με πάντες οἱ

BCDEF GKLM SUVTA HN 1. 33
as above (o). Acts xiii. 7 only. q 1 Cor. ii. 10. Phil. iii. 15. Sir. iv. 18. r = Luke x. 21. Rom. ii. 20. 1 Cor. iii. 1 al. Ps. xviii. 7. s constr. ch. xxvii. 23. Mark x. 47. Luke xii. 32. xviii. 11, 13. John xx. 28. Rev. vi. 10. Ps. v. 2. t = Luke x. 21. Eph. i. 5, 9. Phil. ii. 13. Ps. xviii. 14. u ch. xviii. 14. Luke x. 21. v = 1 Cor. xv. 24. w ch. vii. 16, 20. 1 Cor. xiii. 12. x absol., ch. xxviii. 19. Mark xiii. 32. Luke x. 22. John iii. 35, 36 al. y ch. iv. 19 reff. 4 Kings vi. 19. xxii. 13.

25. rec ἀπεκρύψας (see Luke x. 21), with C rel Marcos Orig: txt BD⁸ hom-Cl.

26. εὐδοκία bef ἐγένετο (see Luke x. 21) BN 1. 33 lat-*k* copt Marcos: txt CD rel latt syr^r syr-cu æth arm Orig^{gappy} [Chr] Hil.

27. om μου N¹ (ins N², appy) Scr's g Just Hil. for 1st ἐπιγιν., γινώσκει (see Luke x. 22) C Scr's g Just, Clem₁ [Eus-mss, Did₂] Chr: εγνω Just, Marcos Val hom-Cl [Clem_{sape} Orig^{sape} Syn-ep-Ant Eus₂ Did₁]. for εαν, αν D 33 Just₃ [Marcos hom-Cl] Clem₄(txt₁) Orig₄.

as ὁ τὰ πάντα ἐνεργῶν κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, Eph. i. 11. ἔκρυψας . . . ἀπεκάλυψας] didst hide, and didst reveal in the deeper and spiritual sense of the words; the time pointed at being that in the far past, when the divine decrees as to such hiding and revealing were purposed. See 1 Cor. ii. 9—12.

ταῦτα, these mysterious arrangements, by which the sinner is condemned in his pride and unbelief, the humble and childlike saved, and God justified when He saves and condemns. These are 'revealed' to those who can in a simple and teachable spirit, as νήπιοι, obey the invitation in vv. 28—30, but 'hidden' from the wise and clever of this world, who attempt their solution by the inadequate instrumentality of the mere human understanding. See 1 Cor. i. 26—31.

27.] In two other places only in the three first Gospels (besides the similar passage, Luke x. 22) does the expression ὁ υἱὸς occur: see reff. The spirit of this verse, and its form of expression, are quite those of the Gospel of John; and it serves to form a link of union between the three synoptic Gospels and the fourth, and to point to the vast and weighty mass of discourses of the Lord which are not related except by John. We may also observe another point of union:—this very truth (John iii. 35) had been part of the testimony borne to Jesus by the Baptist—and its repetition here, in a discourse of which the character and office of the Baptist is the suggestive groundwork, is a coincidence not surely without meaning. The verse itself is in the closest connexion with the preceding and following, and is best to be understood in that connexion:

πάντα μοι παρεδόθη || ἀπεκάλυψας αὐτὰ in ver. 25 (on the tenses, see note above, ver. 25), only ἀπεκάλυψας could not be used of the Eternal Son, but παρεδόθη, for He is Himself the Revealer;—οὐδείς ἐπιγ. τ. υἱὸν . . ., none but the Almighty Father has full entire possession of the mystery of the Person and Office of the Son: it is a depth hidden from all being but His, Whose Purposes are evolved in and by it:—οὐδὲ τ. πατέρα . . . nor does any fully apprehend, in the depths of his being, the love and grace of the Father, except the Son, and he to whom the Son, by the Eternal Spirit, proceeding from the Father and the Son, will reveal Him. (Certainly αὐτόν must be understood after ἀποκαλύψαι, as in E. V.; some, e.g. Stier, take ἀποκ. absolutely, 'make His revelations.' Luther supplies 'it.') See Col. ii. 2. Some (from ver. 25) understand the Father as the Revealer here also; and undoubtedly He is so, but mediately through the Son. See John vi. 45, 46. Then in close connexion with the ὃ ἐὰν βούληται, which by itself might seem to bring in an arbitrariness into the divine counsel, follows, by the eternal Son Himself, the δεῦτε πρὸς με πάντες, the wonderful and merciful generalization of the call to wisdom unto salvation. In Luke this verse is introduced by καὶ στραφὲς πρὸς τοὺς μαθητὰς εἶπεν. The words however are of doubtful genuineness: see there.

28.] This is the great and final answer to the question σὺ εἰ δ' ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; . . . δεῦτε πρὸς με πάντες. As before, we may observe the closest connexion between this and the preceding. As the Son is the great Revealer, and as the ὃ ἐὰν

^z κοπιῶντες καὶ ^a πεφορτισμένοι, καὶ γὰρ ^b ἀναπαύσω ὑμᾶς. ^r = John iv. 6.
 29 ^c ἄρατε τὸν ^d ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ^s Rev. ii. 3.
 ὅτι ^e πρᾶϋς εἰμι καὶ ^f ταπεινὸς τῇ καρδίᾳ, καὶ ^g εὐρήσετε 2 Kings xvii.
^h ἀνάπausιν ταῖς ⁱ ψυχαῖς ὑμῶν. 30 ὁ γὰρ ^d ζυγὸς μου 2. Jer. xvii.
^k χρηστὸς καὶ τὸ ^l φορτίον μου ^m ἐλαφρόν ἐστιν. 16.

...επο-
 ρεύθη F.
 Note. F
 still ap-
 pears in
 the digest,
 because
 many por-
 tions of it
 were col-
 lated by
 Wetstein,
 which are
 now
 wanting.

XII. 1. Ἐν ἐκείνῳ τῷ ⁿ καιρῷ ἐπορεύθη ὁ Ἰησοῦς
 τοῖς ^o σάββασιν διὰ τῶν ^p σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ
^q ἐπεινάσαν, καὶ ^r ἥρξαντο ^s τίλλειν ^t στάχνας καὶ ἐσθίειν.
 only. Jer. v. 5. e ch. v. 5, xxi. 5, from Zech. ix. 9. 1 Pet. iii. 4 only. (-ō [see v. r.],
 2 Macc. xii. 12 only.) f Luke i. 52. Rom. xii. 16. 2 Cor. vii. 6. x. 1. James i. 9. iv. 6, and 1 Pet.
 v. 5 (from Prov. iii. 34) only. Ps. xxxiii. 18. g ch. xii. 43 || L. Rev. xiv. 11 only. Isa. xxxiv.
 14. Sir. vi. 28. li. 27. h Jer. vi. 16. i as above (g). Rev. iv. 8 only. k = Luke
 (v. 39) vi. 35. Rom. ii. 4 (1 Cor. xv. 33. Eph. iv. 32). 1 Pet. ii. 3 (from Ps. xxxiii. 8) only. l ch.
 xxxiii. 4. Luke xi. 46 bis. Acts xxvii. 10. Gal. vi. 5 only. 2 Kings ix. 35. m 2 Cor. iv.
 17 only. Exod. xviii. 26. (-φράζ, 2 Cor. i. 17.) n ch. xi. 25 reff. o dat. pl., vv. 5,
 10, 11, 12. Mark i. 21 al. Mt. Mk. L. only + Jos. Vit. § 54. (-βάτοις, Num. xxxiii. 10 al.)
 p || only. Gen. i. 29 bis. Lev. xi. 37 only. q ch. iv. 2 reff. r ch. xi. 7 reff. s || only. Eira
 ix. 3. Isa. xviii. 7 only. t ||. Mark iv. 28 bis only. Gen. xli. 5, 6. DEUT. xxiv. 1 (xxiii. 25).

28. aft πεφορτισμένοι ins εσται estis D¹ latt Iren-int Cypr, Hilg.

29. om απ εμου N¹ (ins N. corr¹).
 [Cyr¹.)

(πραυς, so BC¹ D¹ R Clem Orig² Ath-ms Bas

CHAP. XII. 1. om τοις D¹ (ins D³).
 τους U.—σταχνας bef τιλλειν D.

σαββατοις B. ins του bef σταχνας D,

βούλῃται is by His grace extended to all the weary—all who feel their need—so He here invites them to receive this revelation, μάθετε ἀπ' ἐμοῦ. But the way to this heavenly wisdom is by quietness and confidence, rest unto the soul, the reception of the divine grace for the pardon of sin, and the breaking of the yoke of the corruption of our nature. No mere man could have spoken these words. They are parallel with the command in Isa. xlv. 22, which is spoken by Jehovah Himself.

κοπιῶντες καὶ πεφορτισμένοι, the active and passive sides of human misery, the labouring and the burdened, are invited. Doubtless, outward and bodily misery is not shut out; but the promise, ἀνάπausis ταῖς ψυχαῖς, is only a spiritual promise. Our Lord does not promise to those who come to Him freedom from toil or burden, but rest in the soul, which shall make all yokes easy, and all burdens light. The main invitation however is to those burdened with the yoke of sin, and of the law, which was added because of sin. All who feel that burden are invited.

29.] μάθετε ἀπ' ἐμοῦ, both 'from My example,' which however is the lower sense of the words, and 'from My teaching,' from which alone the ἀνάπausis can flow; the ἀποκάλυψις of vv. 25 and 27.

εὐρήσετε ἀνάπ. τ. ψ. ὑμ. quoted from Jer. vi. 16 Heb. Thus we have it revealed here, that the rest and joy of the Christian soul is, to become like Christ; to attain by His teaching this πρᾶοτης and ταπεινότης of His. Olshau-

sen makes an excellent distinction between ταπεινὸς τῇ καρδίᾳ, an attribute of divine Love in the Saviour, and ταπεινὸς or πτωχὸς τῷ πνεύματι, ch. v. 3: Prov. xxix. 23, which can only be said of sinful man, knowing his unworthiness and need of help.

καρδία is only here used of Christ. (Stier on John xiv. 1.) 30.] χρηστὸς, easy, 'not exacting;' answering to 'kind,' spoken of persons, Luke vi. 35. See 1 John v. 3. Owing to the conflict with evil ever incident to our corrupt nature even under grace, the ἀνάπausis which Christ gives is yet to be viewed as a yoke and a burden, seen on this its painful side, of conflict and sorrow: but it is a light yoke; the inner rest in the soul giving a peace which passeth understanding, and bearing it up against all. See 2 Cor. iv. 16.

XII. 1—8.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. OUR LORD'S ANSWER TO THE PHARISES THEREON. Mark ii. 23—28. Luke vi. 1—5. In Mark and Luke this incident occurs after the discourse on fasting related Matt. ix. 14 sq.; but in the former without any definite mark of time: St. Mark has ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν κ.τ.λ.: St. Luke ἐγέν. δὲ ἐν σαββάτῳ [δευτεροπρώτῳ] κ.τ.λ., on which see note there. The expression ἐν ἐκείνῳ τῷ καιρῷ is, I conceive, a more definite mark of connexion than we find in the other Gospels, but cannot here be fixed to the meaning which it clearly has in ch. xi. 25, where the context deter-

u ch. xix. 4.
xxi. 16, 42
al. Isa.
xxix. 12.
v 1 Kings xxi.
6.
w^h. Heb. ix. 2
only. Exod.
xi. 21 (23) al.
see Exod.
xxv. 30.
3 Kings vii.
48. Neh.
x. 33.
x = as above
(w) only.
(Acts xi. 23
al.)
y constr., Rev.
xxi. 8. (see
Col. ii. 17.)
Soph. (Ed.
Tyr. 542,
τυραννίδα
... ὁ πληθὺς . . . ἀλίσκεται.

a Rev. ix. 4. xxi. 27. see Gal. ii. 16.
d Neh. xiii. 17. Ezek. xxii. 8.
(bis) only. Deut. xxi. 8 al. (in LXX, always w. αἵμα.)

z Acts ii. 29. 2 Cor. xii. 4 only. Esth. iv. 2 (only?). see ver. 2.
b Neh. viii. 8. see ch. xxi. 42. Mark xii. 26. c ver. 1 reff.
e Acts xiv. 6 only. Ezek. xxii. 20. (-Λος, 1 Tim. i. 9.) f here
g ch. ix. 13. HOSEA vi. 7.

BCDEG
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VΓΔΠΞ
1. 33

² οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ Ἰδοὺ οἱ μαθηταῖ
σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. ³ ὁ
δὲ εἶπεν αὐτοῖς Οὐκ ^u ἀνέγνωτε τί ἐποίησεν Δαυεὶδ ὅτε
^a ἐπείνασεν καὶ οἱ μετ' αὐτοῦ; ⁴ ^v πῶς εἰήληθεν εἰς τὸν
οἶκον τοῦ θεοῦ καὶ τοὺς ^w ἄρτους τῆς ^{wx} προθέσεως * ἔφα-
γεν, ^y ὃ οὐκ ^z ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ,
^a εἰ μὴ τοῖς ἱερεῦσιν μόνοις; ⁵ ^η οὐκ ^{ub} ἀνέγνωτε ἐν τῷ
^b νόμῳ ὅτι τοῖς ^c σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ ^d σάβ-
βατον ^{de} βεβηλοῦσιν καὶ ^e ἀνατλιοί εἰσιν; ⁶ λέγω δὲ ὑμῖν
ὅτι τοῦ ἱεροῦ μεῖζον ἐστὶν ὧδε. ⁷ εἰ δὲ ἐγνώκετε ^g τί

2. aft. ἰδόντες ins autous CDLΔ 33 lat-a b c ff₁ g₁ h k Syr syr-cu. (εἶπαν, so BCK 33.)

3. rec aft. ἐπεινασεν ins αυτος (from || Mark Luke), with L Scr's i w² (a d h l m n q r s, e sil) lat-a b c f ff₁ g₁ h syr-mg arm [Chr]: om BCDK rel vulg syrr syr-cu copt aeth Eus₁.

4. προσθεσεως D: προσεως C. * ἔφαγον BK Scr's o: εφαγεν CD rel vss Eus₁ [Chr]. rec (for ὅ) οὐς (|| Mark Luke), with CN rel vulg lat-a c &c Orig₁ [Eus₁ Chr]: [os V:] txt BD 13. 124 harl¹ lat-b k. ην εξον D: εξην Orig₁: εξεστιν (|| Mark Luke) C 33: txt BK rel Eus.

5. ins εν bef τοις σαββασιν CD ev-z Cyr.

6. for δε, γαρ D lat-k syr-cu. rec μειζων (from misunderstanding, see note), with CLΔ latt: txt BDK rel lat-ff₁ copt Chr [Cyr₁] Thl, plus Iren-int.

mines it. We can merely say that it seems to have occurred about the same time as the last thing mentioned—in the same journey or season. The plucking the ears was allowed Deut. xxiii. 25, but in the Talmud expressly forbidden on the Sabbath. (Lightfoot in loc.) It was also (Levit. xxiii. 14, apparently, but this is by no means certain: see note on Luke) forbidden until the sheaf of first-fruits had been presented to God, which was done on the second day of the feast of unleavened bread at the Passover. This incident, on that supposition, must have occurred between that day and the harvest. It is generally supposed to have been on the first Sabbath after the Passover. For a fuller discussion of the time and place, see note on Luke as before.

3.] It appears from 1 Sam. xxi. 6, that hot bread had been put in on the day of David's arrival; which therefore, Levit. xxiv. 8, was a sabbath. The example was thus doubly appropriate. Bengel maintains, on the commonly received interpretation of σάβ. δευτερόπρωτον Luke vi. 1, that 1 Sam. xxi. was the lesson for the day. But the Jewish calendar of lessons cannot be shewn to have existed in the form which we now have, in the time of the Gospel history.

4.] εἰ μὴ, in the

construction, is not for ἀλλά, but belongs to οὐκ ἐξὸν ἦν, and retains its proper meaning of except.

5.] The priests were ordered to offer double offerings on the Sabbath (Num. xxviii. 9, 10), and to place fresh (*hot*), and therefore baked that day) shewbread. In performing these commands they must commit many of what the Pharisees would call profanations of the Sabbath. So that, as Stier (ii. 4), not only does the sacred *history* furnish examples of exception to the law of the Sabbath from *necessity*, but the *Law itself* ordains work to be done on the Sabbath as a *duty*.

6.] μεῖζον seems the better supported reading, and sustains the parallel better: a greater thing than the temple is here. See John ii. 19. The inference is, 'If the priests in the temple and for the temple's sake, for its service and ritual, profane the Sabbath, as ye account profanation, and are blameless, how much more these disciples who have grown hungry in their appointed following of Him who is greater than the temple, the true Temple of God on earth, the Son of Man!' I cannot agree with Stier that the *neuter* would represent only "something greater, more weighty than the temple,—namely, merciful consideration of the hungry, or the like:" it seems to

ἐστὶν Ἐλεος ^h θέλω καὶ οὐ θυσίαν, οὐκ ἂν ⁱ κατεδικάσατε ^h constr., as above (c).
 τοὺς ^f ἀναιτίους. ⁸ κύριος γάρ ἐστιν τοῦ σαββάτου ὁ
^k υἱὸς τοῦ ^k ἀνθρώπου.

X καὶ
 μεταβάς
 ...
 BCDEG
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 VXTΔΠ
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⁹ Καὶ ¹ μεταβάς ¹ ἐκέθην ἦλθεν εἰς τὴν συναγωγὴν
 αὐτῶν. ¹⁰ καὶ ἰδὼν ἄνθρωπος χεῖρα ἔχων ^m ξηράν καὶ
 ἐπηρώτησαν αὐτὸν λέγοντες ⁿ Εἰ ἔξιστιν τοῖς ^c σάββασιν
 ὁ θεραπεύειν; ἵνα ^p κατηγορήσωσιν αὐτοῦ. ¹¹ ὁ δὲ εἶπεν
 αὐτοῖς Τίς ^q ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ
 29) only f. (Isa. lvi. 3.) n ch. xix. 3. Luke xiii. 23. Acts i. 6. 1 Kings xxiv. 2, 11. o ch. iv.
 23 al. fr. p John v. 45 al. + 1 Macc. vii. 6, 25 al. q ch. xxiv. 73 al. 4 Kings x. 25.

7. rec ελεον, with L rel Orig¹ [Chr]: txt BCDN 1. 33 Orig¹.

8. rec ins kai bef του σαββατου (from || Mark Luke), with [1. 33 vulg (see below)]
 lat-f syr: txt BCDN rel Ser's mss lat-a b c ff^{1,2} g^{1,2} h Syr syr-cu copt aeth arm Orig
 Chr Thl Euthym Tert Cyr.—[o vi. τ. a. bef και τ. σαβ. 1. 33 vulg.]

9. aft εκειθεν ins o ιησους CEG Ser's q lat-c g¹ h Syr arm.

10. rec ins ην την bef χειρα (from || Luke), with X rel lat-b c g²: ην εκει την
 DLMA 1. 33 lat-a f ff^{1,2} g¹ h syrr arm: ην εκει ανθρ. την E: ην ανθρ. εκει την U: txt
 BCN vulg lat-k l syr-cu copt aeth Chr. θεραπευσαι DLN. κατηγορη-
 σουσιν DX.

11. rec aft τις(τι D¹) ins εσται, with BC²N rel vulg lat-c g² syr: εστι D 33. 157 Ser's
 h ev-y lat-f arm-mss [Chr Vict-ed]: om C¹LX lat-b ff^{1,2} g¹ h Syr syr-cu copt aeth
 [Vict-2-mss]. (The variation points out the supplementary character of the inser-
 tion.) for εξ υμων, εν υμειν D. εχει D Ser's c lat-b c f g¹.

me, as above, to bear a more general and sublime sense than the masculine; see ver. 41, &c.

7.] The law of this new Temple-service is the law of charity and love:—mercy and not sacrifice, see ch. ix. 13:—all for man's sake and man's good;—and if their hearts had been ready to receive our Lord, and to take on them this service, they would not have condemned the guiltless.

8.] On the important verse preceding this in Mark ii. 27, see note there. The sense of it must here be supplied to complete the inference. Since the Sabbath was an ordinance instituted for the use and benefit of man,—the Son of Man, who has taken upon Him full and complete Manhood, the great representative and Head of humanity, has this institution under his own power. See this teaching of the Lord illustrated and expanded in apostolic practice and injunctions, Rom. xiv. 4, 5, 17: Col. ii. 16, 17.

9—14.] HEALING OF THE WITHERED HAND. Mark iii. 1—6. Luke vi. 6—11.

9. μεταβάς ἐκέθην] This change of place is believed by Greswell to have been a journey back to Galilee after the Passover. (Diss. viii. vol. ii.) It is true that no such change is implied in Mark and Luke; but the words here point to a journey undertaken, as in ch. xi. 1; xv. 29, the only other places in this Gospel where the expression occurs. In John vii. 3, the cog-

nate expression μετάβηθι ἐντεῦθεν is used of a journey from Galilee to Judæa. So that certainly it is not implied here (as Meyer, al., suppose) that the incident took place on the same day as the previous one. We know from Luke vi. that it was on another (the next?) sabbath.

αὐτῶν, not, of the Pharisees; but of the Jews generally, of the people of the place.

10.] This narrative is found in Mark and Luke with considerable variation in details from our text, those two Evangelists agreeing however with one another. In both these accounts, they (the Scribes and Pharisees, Luke) were watching our Lord to see whether He would heal on the Sabbath:—and He (knowing their thoughts, Luke) ordered the man to stand forth in the midst, and asked them the question here given. The question about the animal does not occur in either of them, but in Luke xiv. 5, on a similar occasion. The additional particulars given are very interesting. By Luke,—it was the right hand; by Mark,—our Lord looked round on them μετ' ὀργῆς, συνλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν:—and the Herodians were joined with the Pharisees in their counsel against Him. See notes on Luke.

ξηράν = ἐξηραμένην Mark, of which the use had been lost and the vital powers withered.

11.] The construction of this verse is involved:

^r Luke vi. 39. ^{Isa.} xxiv. 18.
^s as above (r).
¹ Luke x. 36.
¹ Tim. iii. 6.
⁷ vi. 9.
¹ Heb. x. 31.
^{only}.
^t as above (r).
^{ch.} xv.
¹⁴ only.
² Kings
^{xviii.} 17.
^u ch. xviii. 28.
^{xxi.} 48 al.
^{Judg.} xvi. 26
^{B.} Cant.
^{iii.} 4.
^v = here only.
^w = ch. x. 31
^{reff.}
^x = ch. xix.
⁶ ||. xxiii. 31
^{al.} fr.
^y Luke vi. 27.
^{Acts} x. 33 al.
^{Zech.} viii. 15.
^z ch. viii. 3
^{reff.}
^a ||. ch. xvii. 11 ||. Mark viii. 25. Acts i. 6. Heb. xiii. 19 only. Lev. xiii. 16. Job v. 18. constr., Phil. iii.
^{21.} 1 Thess. iii. 13. Winer, § 66. 3 g.
^b ch. xv. 31. Mark v. 34. John v. [4 v. r.] 6, &c. vii. 23. Acts
^{iv.} 10. Tit. ii. 8 only. Isa. xxxviii. 21.
^c only in Matt., ch. xxii. 15. xxvii. 1, 7. xxviii.
^{12.} = σ. διδόναι, Mark iii. 6. = σ. ποιέειν, Mark xv. 1.
^{xv.} 22 Theod. e ch. ii. 13 al. Gen. xx. 4.
^{20, 22} al. Mt. Mk. L. only, exc. 2 Tim. iv. 2. Jude 9. Gen. xxxvii. 10. f ch. ii. 14 reff. 1 Kings xix. 10. g ch. xvi.
ⁱ || Mk. only. 2 Macc. xii. 41 only. j ch. i. 22 reff. k Isa. xlii. 1. h = Mark vi. 14 reff.
^{8.} 1 Chron. xxix. 1. 1 Macc. ix. 30. l here only. Num. xiv.

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om εαν D lat-b. for εμπεση, πεση ΓΝ¹(txt N²) Ser's f¹ ev-y. om τουτο D lat-a
 c ff₁ g₁ h Syr syr-cu æth. for κρατησει, κρατει D: κρατησας (omg και) N lat-ff₁ h.
 εγειρει (error) CDGL syrr syr-cu: εγ. bef αυτο N vulg lat-e ff_{1,2} h: om
 αυτο U.

12. ins του bef προβατου D¹. σαββατοις B.

13. rec την χειρα bef σου (see || Luke), with CD rel [Chr]: txt BLN¹ 1. 33 Ser's c
 evn-Π-y.—N³ wrote son in both places, but erased the second. rec αποκατεστη
 (gramm^l emendation), with DK: απεκατεστη U[Π]: αποκατεστη 1: txt BC²N rel.
 (C¹ illegible.) om ως η αλλη (so ||) N.

14. εξελθοντες δε bef οι φαρισαιοι BCN 1. 33 vulg lat-c copt æth Eus Chr: οι δε φ.
 εξ. L 13. 124-57 arm [Chr-1-3-5-8-B]: και εξελθ. οι φ. D lat-a b g₁ Syr (syr-cu): om
 εξελθ. Δ 77. 123. 225-45 ev-y (and other evv): txt X rel syr. (Assimilations to || Mark,
 BC retaining the δε, D altering to και, verbatim as in ||. The rec would be perfectly
 unaccountable on the hyp of εξ. δε being genuine.)

15. om οχλοι BN latt æth Eus₁[ins.]: πολλοι bef οχλοι X 4. 262.

16. for και, δε ους εθεραπευσεν D¹ lat-a b c ff₁ h k. for επιτιμ., επεπληξεν D
 Eus₁: επεπλησεν 1. αυτους U¹ Δ 1 ev-y.

17. rec (for ινα) οπως, with L rel [Chr]: txt BCDN 1. 33 Orig Eus₂.

18. ins eis bef 1st ον D.

there is a double question, as in ch. vii. 9.

Our Lord evidently asks this as being a thing allowed and done at the time when He spoke: but subsequently (perhaps, suggests Stier, on account of these words of Christ), it was forbidden in the Gemara; and it was only permitted to lay planks for the beast to come out.

13.] Our Lord does no outward act: the healing is performed without even a word of command. The stretching forth the hand was to prove its soundness, which the divine power wrought in the act of stretching it forth. Thus his enemies were disappointed, having no legal ground against Him.

14.] This is the first mention of counsel being taken by the Pharisees (and Herodians, Mark, as above) to put our Lord to death.

15—21.] Peculiar in this form to Matthew. See Mark iii. 7—12. Luke vi. 17—

19. 15.] αὐτοὺς πάντας: see similar expressions, ch. xix. 2: Luke vi. 19;—i. e. 'all who wanted healing.'

16. ἐπετίμησεν] see ch. viii. 4, and note. 17.] Ὁν ἵνα πληρωθῇ, see note on ch. i. 22. Neither it nor ὅπως πλ. must be understood 'and thus was fulfilled,' as Webster and Wilkinson: both are used only of the purpose, not of the result, here or any where. It is strange that any should be found, at this period of the progress of exegesis, to go back to a view which is both superficial and ungrammatical. The prophecy is partly from the LXX, partly an original translation. The LXX have Ἰακώβ ὁ παῖς μου . . . Ἰσραὴλ ὁ ἐκλεκτός μου . . . , but the Rabbis generally un-

μου ^m ὃν ^m εὐδόκησεν ἡ ψυχὴ μου. θήσω τὸ πνεῦμά μου ^m const., Heb. xxvi. 34, 41. Ps. i. 16. lxxiv. 1. Heb. ii. 12. 1 John i. 2, 3. Gen. xiv. 13. o here only. 1 Kings xii. 14. p ch. xv. 22. John xi. 43 al4. Acts xxii. 23 only. Ezra iii. 13. q Luke xiv. 21 reff. r ch. xi. 7 reff. s Mark v. 4. xiv. 3. Luke ix. 39. John ix. 36. Rom. xvi. 27. Rev. ii. 27 only. Gen. xix. 9. Isa. lxi. 1. t John xix. 31, 32, 33 only. Deut. xxxiii. 11. 2 Kings xxii. 35. Jer. xxxi. (xlviii.) 25. Hab. iii. 12 only. u Rev. xv. 6 only. Isa. xliii. 17. v here only +. w ch. xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. 1 Thess. v. 9. Heb. xi. 34 only. Job xl. 7 (12). Isa. lxxi. 21. x = ver. 35. ch. xiii. 52. John x. 4. Acts xvi. 37. y 1 Cor. xv. 54 (w. εἰς), 55, 57 only. 2 Kings ii. 26. Job xxxvi. 7. z = John v. 27, 30 al. fr. a w. dat., here only. ἡ τύχη ἐλπίσας, Thuc. iii. 97. b ch. viii. 16 reff. c ch. ix. 32. d ch. xi. 5. e Matt., here only. Mark ii. 12 al3. Luke, Gosp. ii. 47 al2. Acts ii. 7, 12 al6. Paul, 2 Cor. v. 13 only. Gen. xliii. 33. Exod. xxiii. 27. Jer. iv. 9. f ch. vii. 16 reff. g ch. i. 1. ix. 27. xx. 30 al. h ch. ix. 34.

²² Τότε προσηνέχθη αὐτῷ ^{bc} δαιμονιζόμενος τυφλὸς καὶ ^q κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν ^d κωφὸν λαλεῖν καὶ βλέπειν. ²³ καὶ ^e ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· Ἰμῆτι οὗτός ἐστιν ὁ ^e υἱὸς Δαυεὶδ; ²⁴ οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ ^h ἐκβάλλει τὰ

t John xix. 31, 32, 33 only. Deut. xxxiii. 11. 2 Kings xxii. 35. Jer. xxxi. (xlviii.) 25. Hab. iii. 12 only. u Rev. xv. 6 only. Isa. xliii. 17. v here only +. w ch. xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. 1 Thess. v. 9. Heb. xi. 34 only. Job xl. 7 (12). Isa. lxxi. 21. x = ver. 35. ch. xiii. 52. John x. 4. Acts xvi. 37. y 1 Cor. xv. 54 (w. εἰς), 55, 57 only. 2 Kings ii. 26. Job xxxvi. 7. z = John v. 27, 30 al. fr. a w. dat., here only. ἡ τύχη ἐλπίσας, Thuc. iii. 97. b ch. viii. 16 reff. c ch. ix. 32. d ch. xi. 5. e Matt., here only. Mark ii. 12 al3. Luke, Gosp. ii. 47 al2. Acts ii. 7, 12 al6. Paul, 2 Cor. v. 13 only. Gen. xliii. 33. Exod. xxiii. 27. Jer. iv. 9. f ch. vii. 16 reff. g ch. i. 1. ix. 27. xx. 30 al. h ch. ix. 34.

rec ins eis bef 2nd ὃν (see 2 Pet i. 17), with C²LN² rel Eus₃; εν ω (see ch iii. 17) C¹(appy) D 1. 33 latt copt Iren-int (Dial from Isa) Eus₁ Hil: txt BN¹ 115. 244 lat-ff¹ Eus₂. απαγγελλει D-gr Eus.

19. for ακουσει, ακουει D-gr.

20. om καταλαμον συντετριμμενον D¹(ins D⁶).

κατιαεις D¹: -εαεν D⁶.

ληγον B². ins μη bef ζβσει(sic) D¹.

21. rec ins εν bef τω ονοματι, with D latt arm Eus₁ Iren-int Hil: om BCN rel Scr's mss Bas Chr Thl. (om ver, 33.) ελπιζουσιν D¹-gr.

22. προσηνεγκαν αυτ. δαιμονιζομενον τυφλον και κωφον B syrr syr-cu copt aeth. for αυτον, αυτους A¹(txt N^{3a}).

rec aft ωστε τον ins τυφλον και (from above), with C rel arm: aft τον κωφον ins και τυφλον LXA 1 evn-ii-y Syr syr(appy): om BDN¹ lat-ff¹ g₁ k syr-cu copt [aeth]. rec ins και bef λαλειν (for precision), with CN^{3a} rel syr arm: om BDN¹ 1. 33 Scr's l m n evn-ii-y-z-36 latt Syr copt aeth.

23. aft μητι ins οτι D¹-gr.

derstood it of the Messiah. 18. κρίσιν τ. ἔθν. ἀπ.] He shall announce judgment to the Gentiles, viz. in his office as Messiah and Judge. In these words the majesty of his future glory is contrasted with the meekness about to be spoken of: q. d. 'And yet He shall not,' &c. 20. κάλαμ. συντ. κ.τ.λ.] A proverbial expression for, 'He will not crush the contrite heart, nor extinguish the slightest spark of repentant feeling in the sinner.' The form κατέδω for the future seems to have crept in from the aor., as a convenient distinction from κατάγω from κατάγω. See Winer, § 12. 2. [Moulton, p. 82, note 6, cites κατέδω from Ps. xlvii. 8 Symm.] In ref. Hab. the regular future κατέγω is used. ἕως ἂν ἐκβ.] Until He shall have brought out the conflict, the cause, the judgment, unto victory,—caused it, i. e., to issue in victory: ἐκβάλῃ, exire jussurit, see reff. :—i. e. such shall be his behaviour

and such his gracious tenderness, during the day of grace: while the conflict is yet going on,—the judgment not yet decided.

22—45.] ACCUSATION OF CASTING OUT DEVILS BY BEELZEBUB, AND OUR LORD'S DISCOURSE THEREON. DEMAND OF A SIGN FROM HIM: HIS FURTHER DISCOURSE. Mark iii. 20—30. Luke xi. 14—36, where also see notes. This account is given by Luke later in our Lord's ministry, but without any fixed situation or time, and with less copiousness of detail. See also ch. ix. 32, and notes there. St. Mark (iii. 23—29) gives part of the discourse which follows, but without any determinate sequence, and omitting the miracle which led to it. 23.

Μήτι] This form of question is properly a doubtful denial, involving in fact a surmise in the affirmative. 'Surely this is not . . . ?' ὁ υἱὸς Δ.] see ch. ix. 27, and note. 24. οἱ δὲ Φ. ἀκούσ.]

i ch. ix. 4. Acts
xvii. 29.
Heb. iv. 12
only. Job
xxi. 27
Symm.
k = Mk. 1 Cor.
i. 13 (Mark
vi. 41 al.)
only. 3 Kings
xvi. 21.
10 L. Rev. xvii.
16. xviii. 16,
19 only. Jer.
xxiii.
(xxvi.) 9.
m ch. iv. 10,
and passim.
Sir. xxi. 27
only. (see
3 Kings xi. 14.)

^h δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοῦλ ^h ἄρχοντι τῶν ^h δαιμο-
νίων. ²⁵ εἰδὼς δὲ τὰς ⁱ ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς
Πᾶσα βασιλεία ^k μερισθεῖσα καθ' ἑαυτῆς ¹ ἔρημουται· καὶ
πᾶσα πόλις ἢ οἰκία ^k μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσε-
ται. ²⁶ καὶ εἰ ὁ ^m σατανᾶς τὸν ^m σατανᾶν ἐκβάλλει, ἔφ'
ἑαυτὸν ^k ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;
²⁷ καὶ εἰ ἐγὼ ⁿ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ
υἱοὶ ὑμῶν ⁿ ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ

n || L. Mark xvi. 17 al.

BCDEG
KLMSU
V XΓΔΠ
8 1. 33

25. for εἰδως, ιδων D N² (but corrd) 13. 33. 86 lat-ff₁ h k syr-cu copt. rec aft
ειδως δε ins o ιησους, with C rel latt syrr æth arm Hil: om BDN lat-k syr-cu copt.
εφ εαυτην in se (twice) D [Chr-3-5-8-a-β]: καθ εαυτην (1st) LX 1 [Ath₁], (twice)
33 Scr's i ev-ii. for σταθησεται, στησεται D¹ (txt D³) 13. 124.
26. for και ει, ει δε και D.
27. for και ει, ει δε D 1. 33 evn-H-y. rec (for κρ. εσ. υμ.) υμων εσονται κριται,

St. Mark states (iii. 22) that this accusation was brought by the γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες. Luke (xi. 15), by τινὲς ἐξ αὐτῶν, i. e. τῶν ὄχλων. On the charge itself, Trench remarks, 'A rigid monotheistic religion like the Jewish, left but one way of escape from the authority of miracles, which once were acknowledged to be indeed such, and not mere collusions and sleights of hand. There remained nothing to say but that which we find in the N. T. the adversaries of our Lord continually did say, namely, that these works were works of hell.'

25.] The Pharisees said this covertly to some among the multitude; see Luke, vv. 15, 17. "There is at first sight a difficulty in the argument which our Saviour draws from the oneness of the kingdom of Satan: viz. that it seems the very idea of this kingdom, that it should be this anarchy; blind rage and hate not only against God, but each part of it warring against every other part. And this is most deeply true, that hell is as much in arms against itself as against Heaven: neither does our Lord deny that in respect of itself that kingdom is infinite contradiction and division: only He asserts that in relation to the kingdom of goodness it is at one: there is one life in it and one soul in relation to that. Just as a nation or kingdom may embrace within itself infinite parties, divisions, discords, jealousies, and heart-burnings: yet, if it is to subsist as a nation at all, it must not, as regards other nations, have lost its sense of unity; when it does so, of necessity it falls to pieces and perishes." Trench, Miracles, p. 58. We may observe (1) that our Lord here in the most solemn manner re-asserts and confirms the truths respect-

ing the kingdom of evil which the Jews also held. The βασιλείαι are so set parallel with one another, that the denial of the reality of the one with its ἄρχων, or the supposing it founded merely in assent on the part of our Lord to Jewish notions, inevitably brings with it the same conclusions with regard to the other. They are both real, and so is the conflict between them. (2) That our Lord here appeals not to an insulated case of casting out of devils, in which answer might have been made, that the craft of Satan might sometimes put on the garb and arts of an adversary to himself, for his own purposes,—but to the general and uniform tenor of all such acts on his part, in which He was found as the continual Adversary of the kingdom of Satan. (3) That our Lord proceeds to shew that the axiom is true of all human societies, even to a family, the smallest of such. (4) That He does not state the same of an individual man, 'Every man divided against himself falleth,' rests upon deeper grounds, which will be entered on in the notes on vv. 30, 31.

27.] The interpretation of this verse has been much disputed; viz. as to whether the casting out by the οἱ υἱοὶ Φαρισαίων (scholars,—disciples; see 2 Kings ii. 3 and passim) were real or pretended exorcisms. The occurrence mentioned Luke ix. 49 does not seem to apply; for there John says, ἐπιστάτα, εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δ., which hardly could have been the case with those here referred to. Nor again can the περιερχόμενοι Ἰουδαῖοι ἐξορκισταὶ of Acts xix. 13 be the same as these, inasmuch as they also named over the possessed the name of the Lord Jesus: or at all events it

ἔσονται ὑμῶν. ²⁸ εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω
τὰ δαιμόνια, ἄρα ὁ ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
²⁹ ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ
καὶ τὰ ^ασκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῇσῃ
τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ ^τδιαρπάσει.
³⁰ ὁ μὴ ὦν ^ςμετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ ^τσυνάγων

¹² bis. Gen. xxvii. 3. Deut. i. 41. 1 Kings xiii. 20, 21.
s || L. Rev. xvii. 14. xix. 20. Josh. iii. 7. viii. 5.

r || Mk. (bis) only. Esth. iii. 13.
t ch. iii. 12. xiii. 30, 47 al. Gen. xli. 35.

with C rel arm: κρ. υμ. εσ. 1 vulg lat-c g_o [Chr Ambrst Op]: υμ. κρ. εσ. L: txt BDN am(with forj) lat-a b f ff_{1,2} g₁ h l Cyr. (Cf Luke xi. 19.)

²⁸. rec εγω bef εν πνευματι θεου (from ver 27, not perceiving the emphasis), with (Scr's a g l m n q r, e sil) vulg lat-f Syr-ms syr-cu spec [Chr]: om εγω M 238-43-53 lat-b c g₁ syr Did Ambr, Op₁: txt BCDN rel lat-a ff_{1,2} h Syr copt Ath Thl Victorin Hil.

²⁹. rec (for αρπασαι) διαρπασαι (|| Mark), with C²DN rel latt Eus [Chr] Iren-int Hil: txt BC¹X 1 Val-in-Thdot. for διαρπασει, διαρπασαι Δ: διαρπαση DGKΠ¹N 13. 33. 124 am(with forj) arm Chr Euthym: txt BC rel latt Eus Iren-int.

can be no such invocation which is *here* referred to. In Josephus (Antt. viii. 2. 5) we read that Solomon τρόπους ἐξορκάσων κατέλειπεν, οἷς ἐνδόμμενα τὰ δαιμόνια ὡς μηκέτ' ἐπανελεθῆν ἐκδιώκουσι. καὶ αὕτη μέχρη νῦν παρ' ἡμῖν ἡ θεραπεῖα πλείστον ἰσχύει. It is highly necessary to institute this enquiry as to the reality of their exorcisms: for it would leave an unworthy impression on the reader, and one very open to the cavils of unbelief, were we to sanction the idea that our Lord would have solemnly compared with his own miracles, and drawn inferences from, a system of imposture, which on that supposition, these Pharisees *must* have known to be such. I infer then that the *υἱοὶ Φαρ.* *did really* cast out devils; and I think this view is confirmed by what the multitudes said in ch. ix. 33, where upon the dumb speaking after the devil was cast out they exclaimed οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ: meaning that this was a more complete healing than they had ever seen before. The difficulty has arisen mainly from forgetting that miracles, *as such*, are no *test of truth*, but have been permitted to, and prophesied of, false religions and teachers. See Exod. vii. 22; viii. 7: ch. xxiv. 24, &c.: Deut. xiii. 1—5. There is an important passage in Justin Martyr, Dial. with Trypho, § 85, p. 182, as follows:—κατὰ γὰρ τοῦ ὀνόματος αὐτοῦ τούτου τοῦ υἱοῦ τοῦ θεοῦ . . . πᾶν δαιμόνιον ἐξορκιζόμενον νικάται καὶ ὑποτάσσεται. ἐὰν δὲ κατὰ παντὸς ὀνόματος τῶν παρ' ὑμῖν γεγεννημένων ἡ βασιλείων, ἡ δικαίων, ἡ προφητῶν, ἡ πατριαρχῶν ἐξορκίζητε ὑμεῖς, οὐχ ὑποταγῆσεται οὐδὲν τῶν δαιμονίων. ἀλλ' εἰ ἄρα ἐξορκίζοι τις ὑμῶν κατὰ τοῦ θεοῦ Ἀβραάμ καὶ θεοῦ Ἰσαὰκ καὶ θεοῦ

Ἰακώβ, ἴσως ὑποταγῆσεται. Irenæus (cited by Grotius) says that “hujus invocatione etiam ante adventum Domini nostri salvabantur homines a spiritibus nequissimis, et a dæmoniis universis,” and adds, “Judæi usque nunc hac ipsa invocatione dæmonas fugant.” Jer., Chrys., Hil., understand *υἱοὶ ὑμῶν* to mean the Apostles: ὅρα κἀναυθα τὴν ἐπιείκειαν· οὐ γὰρ εἶπεν Οἱ μαθηταί μου, οὐδὲ Οἱ ἀπόστολοι, ἀλλ' Οἱ υἱοὶ ὑμῶν . . . ὃ δὲ λέγει τοιοῦτόν ἐστιν· Οἱ ἀπόστολοι ἐν τίνι ἐκβάλλουσιν; . . . θέλων δεῖξαι ὅτι φθόνου ἦν τοῦ πρὸς αὐτὸν τὰ εἰρημένα μόνον . . . Εἰ γὰρ ἐγὼ οὕτως ἐκβάλλω, πολλὰ μᾶλλον ἐπείνοι οἱ παρ' ἐμοῦ τὴν ἐξουσίαν λαβόντες. ἀλλ' ὥμως οὐδὲν τοιοῦτον εἰρήκατε αὐτοῖς. Chrys. Hom. xli. 2, p. 446. **κριταὶ ὑμῶν]**

your judges, in the sense of *convicting you of partiality*.

28.] ἐν πνεύματι θ.

= ἐν δακτύλῳ θ., Luke; see Exod. viii. 19. **ἔφθασεν]** emphatic in position: but merely, **has come upon you:** not in the more proper sense of φθάνω, ‘is already upon you,’ i. e. ‘before you looked for it,’—as Stier and Wesley. It does not seem to occur in this latter sense in the N. T. But Fritzsche’s dictum, ad Rom. ii. 356, “Alexandrinis scriptoribus φθάνει nihil nisi venire, pervenire, pertinere valet,” certainly is not right; for we have it indisputably in the sense of to *anticipate, prevent*, 1 Thess. iv. 15.

29.] Luke has the word ἰσχυρότερος applied to the spoiler in this verse; a title given to our Lord by the Baptist, ch. iii. 11 ||, and also in prophecy, Isa. xl. 10 (μετὰ ἰσχύος, LXX). See also Isa. liii. 12 (LXX); xlix. 24, 25. See note on Luke xi. 21 f., which is the fuller report of this parabolic saying.

30.] These words have been variously understood.

u || L. John x.
12. xvi. 32.
2 Cor. ix. 9
only. 2 Kings
xxii. 15.
v ch. ix. 2 al.
Isa. xxii. 14.
w = ch. vi. 12
reiff.
x ch. xv. 19.
xxvi. 65 al.
Ezek. xxxv.
12. w. gen.
obj., here
only.

μετ' ἐμοῦ ὡς σκορπίζει. 31 διὰ τοῦτο λέγω ὑμῖν Πᾶσα ἁμαρτία καὶ βλασφημία ὡς ἀφεθήσεται [ὑμῖν] τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἄφεθήσεται [τοῖς ἀνθρώποις]. 32 καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ὡς ἀφεθήσεται αὐτῷ ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἄφεθήσεται αὐτῷ οὔτε ἐν

BCDEG
KLMSU
VXCTΔΠ
N 1. 33

30. at end add με N 33 copt.

31. rec om 2nd υἱον, with CDN rel Orig Hil: ins B 1 Ath. om 2nd τοῖς ἀνθρώποις BN 1. 22. 59. 142. 209 vulg lat-g, k copt æth arm Cyr-jer [Ath., Bas-ms.] Hil Op.

32. rec (for εἰπ) εἰπ, with D Ser's i (S 1. 33 h o s, e sil): txt BCN rel Orig. ins ουκ bef 1st ἀφεθῇ. B¹ (erased by same hand: probably a mistake owing to ου of ἀνθρώπου). om του (bef ἁγίου) D. for ουκ ἀφεθήσεται, ου μη ἀφεθῇ B: ου μη

Chrysostom and Euthymius understand them to refer to the devil: Bengel, Schleiermacher, and Neander, to the Jewish exorcists named above. Grotius and others understand it as merely a general proverb, and the ἐμοῦ to mean 'any one,' and here to apply to Satan, the sense being, 'If I do not promote Satan's kingdom, which I have proved that I do not, then I must be his adversary.' But this is on all accounts improbable: see below on συνάγων and σκορπίζει. I believe Stier is right in regarding it as a saying setting forth to us generally the entire and complete disjunction of the two kingdoms, of Satan and God. There is and can be in the world *no middle party*: they who are not with Christ, who do not gather with Him,—are against Him and his work, and as far as in them lies are undoing it. See Rom. viii. 7. And thus the saying connects itself with the following verse:—this being the case, διὰ τοῦτο λέγω ὑμῖν,—the sin of an open belying of the present power of the Holy Spirit of God working in and for His Kingdom, assumes a character surpassingly awful. This saying is no way inconsistent with that in Mark ix. 40: Luke ix. 50. That is not a conversion of this, for the terms of the respective propositions are not the same. See note on Mark ix. 40. As usual, this saying of our Lord reached further than the mere occasion to which it referred, and spoke forcibly to those many half-persuaded hesitating persons who flattered themselves that they could strike out a line avoiding equally the persecution of men and the rejection of Christ. He informed them (and informs us also) of the impossibility of such an endeavour. In the συνάγων there is an allusion to the idea of gathering the harvest: see ch. xiii. 30: John xi. 52, and for σκορπίζει, John x. 12, in all which places the words exactly bear out their sense here.

31, 32.]

διὰ τοῦτο, because this is the case: see last note. Notice again the λέγω ὑμῖν, used by our Lord when He makes some revelation of things hidden from the sons of men: see ch. vi. 29; xviii. 10, 19: and ver. 36 below. The distinction in these much-controverted verses seems to be, between (1) the sin and blasphemy which arises from culpable ignorance and sensual blindness, as that of the fool who said in his heart 'There is no God,'—of those who, e. g. Saul of Tarsus, opposed Jesus as not being the Christ; which persons, to whatever degree their sin may unhappily advance, are capable of enlightenment, repentance, and pardon:—and (2) the blasphemy of those who, acknowledging God, and seeing his present power working by His Holy Spirit, *openly oppose* themselves to it, as did, or as were very near doing (for our Lord does not actually imply that they *had* incurred this dreadful charge), these Pharisees. They may as yet have been under the veil of ignorance; but this their last proceeding, in the sight of Him who knows the hearts, approximated very near to, or perhaps reached, this awful degree of guilt. The principal misunderstanding of this passage has arisen from the prejudice which possesses men's minds owing to the use of the words, 'the sin against the Holy Ghost.' It is not a particular species of sin which is here condemned, but a definite act shewing a *state* of sin, and that state a wilful determined opposition to the present power of the Holy Spirit; and this as shewn by its fruit, βλασφημία. The declaration, in substance, often occurs in the N. T. See 1 John v. 16, and note on ἁμαρτία there: 2 Tim. iii. 8: Jude 4, 12, 13: Heb. x. 26—31; vi. 4—8. Euthymius expands the sense well and clearly: ὃς μὲν ἂν ἁμάρτη κατὰ τῆς ἀνθρωπότητός μου, φησί, τουτέστιν, ὅστις ἂν εἴπῃ βλάσφημον λόγον κατ' αὐτῆς, ὁ

^{yz}τούτῳ τῷ ^{yz}αἰῶνι οὔτε ἐν τῷ ^{za}μέλλοντι. 33 ἢ ^bποι- ^yEph. i. 21.
ήσατε τὸ δένδρον ^cκαλὸν καὶ τὸν ^cκαρπὸν αὐτοῦ ^cκαλόν, ^zLuke xvi. 8
ἢ ποιήσατε τὸ δένδρον ^cσαπρὸν καὶ τὸν ^cκαρπὸν αὐτοῦ ^{al. fr.}
^cσαπρὸν. ^dἐκ γὰρ τοῦ καρποῦ τὸ δένδρον ^dγινώσκεται. ^{a = ch. iii. 7}
34 ^eγεννήματα ^eἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν ^{reff.}
πονηροὶ ὄντες; ^fἐκ γὰρ τοῦ ^gπερισεύματος τῆς καρδίας ^{b = ch. iii. 3.}
τὸ στόμα ^fλαλεῖ. 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ ^{v. 36 al.}
^cJohn vi. 44.
^dLuke iii. 24.
^eJohn i. 49.
^fch. iii. 7.
^gJohn iii. 31.
^hviii. 44. xii. 49.

g || L. Mark viii. 8. 2 Cor. viii. 14 bis only. Eccl. ii. 15 (only ?).

αφεθήσεται **N**¹(txt **N**²(p)³). for τουτω τω, τω νυν (see 1 Tim vi. 17 : 2 Tim iv. 10 : Tit ii. 12) L rel Ath Bas Epiph Cyr Phot Thl : τω αι. τουτω KXΔΠ Orig₂ Cyr-jer Did [Chr] : txt BCDN 1. 13. 33 Orig₁.

33. for 2nd καλον, αγαθον **N**¹(corr'd eadem manu).

34. τα of γεννηματα is added over the line by **N**¹ [appy]. aft λαλει ins αγαθα
D¹(and lat : om D⁴.gr).

35. om 1st o D¹(ins D⁴) [Orig₁ (freely)].

τοιούτος συγγνωσθήσεται πάντως ὡς οὐκ ἐθελοκακήσας, ἀλλ' ἐν ἀγνοίᾳ τῆς ἀληθείας βλασφημήσας· ὁ δὲ βλέπων τὰς θεοπρεπεῖς μου ἐνεργείας, ἅς μόνος δύναται ποιεῖν ὁ θεός, καὶ τῷ Βεελζεβούλ ταύτας ἐπιγραφόμενος, ὥς καὶ ὕμεις νῦν, καὶ οὕτω βλασφημῶν. κατὰ τοῦ πνεύματος τοῦ ἁγίου, ἥτοι κατὰ τῆς θεότητος (ταύτην γὰρ νῦν καλεῖ πνεῦμα ἅγιον (?)) οὗτος ὡς ἐθελοκακήσας προδήλως καὶ ἐν γνώσει καθυβρίσας τὸν θεὸν καὶ ἀναπολόγητα πλημμελήσας οὐ συγχωρηθήσεται.

No sure inference can be drawn from the words οὔτε ἐν τῷ μέλλοντι—with regard to forgiveness of sins in a future state. Olshausen remarks that a parallel on the other side is found in ch. x. 41, 42, where the recognition of divine power in those sent from God is accompanied with promise of eternal reward. He himself however understands the passage (as many others have done) to imply forgiveness on repentance in the imperfect state of the dead before the judgment, and considers it to be cognate with 1 Pet. iii. 18 ff. Augustine speaks very strongly, de Civ. Dei xxi. 24, vol. vii. : 'Neque enim de quibusdam veraciter diceretur, quod non eis remittatur neque in hoc sæculo neque in futuro, nisi essent quibus, etsi non in isto, tamen remittatur in futuro.' See, on the whole subject, note on 1 Pet. iii. 18 ff. In the almost entire silence of Scripture on any such doctrine, every principle of sound interpretation requires that we should hesitate to support it by two difficult passages, in neither of which does the plain construction of the words absolutely require it. The expressions αἰὼν οὗτος (= ὁ νῦν αἰὼν, Tit. ii. 12 : 2 Tim. iv. 10 ; καὶρος οὗτος, Mark x. 30 ; αἰὼν τοῦ κόσμου τούτου, Eph. ii. 2 ; αἰὼν ἐνεστώσ

πονηρός, Gal. i. 4) and αἰὼν μέλλων (= αἰὼν ὁ ἐρχόμενος, Mark x. 30 ; αἰὼν ἐκεῖνος, Luke xx. 35 ; αἰῶνες ἐπερχόμενοι, Eph. ii. 7) were common among the Jews, and generally signified respectively the time before and after the coming of the Messiah. In the N. T. these significations give place to—the present life, and that to come : the present mixed state of wheat and tares, and the future completion of Messiah's Kingdom after the great harvest. The expression κόσμος μέλλων is not found. αἰὼν μέλλων, &c., seem to differ from βασιλ. τ. οὐρανῶν or τ. θεοῦ, in never being spoken of, or as in, individuals, but as an age of time belonging to the universal Church. 33, 34.]

ποιήσατε, not, as generally understood, = 'ponite,'—'represent as : ' for then the clause ἐκ γὰρ κ.τ.λ. loses its meaning : — but literally, make. The verse is a parable, not merely a similitude. 'There are but two ways open : either make the tree and its fruit both good, or both bad : for by the fruit the tree is known.' How make, the parable does not say : let us remember, the Creator speaks, and sets forth a law of his own creation, with which our judgments must be in accord. This verse resumes again the leading argument, and sets forth the inconsistency of the Pharisees in representing Him as in league with evil, whose works were uniformly good. But the words have a double reference : to our Lord Himself, who could not be evil, seeing that His works were good ; and (which leads on to the next verse) to the Pharisees, who could not speak good things, because their works were evil.

35—37.] The treasure spoken of is that inner storehouse of good and evil only

h ch. ii. 11 reff. h ἠθσαυροῦ ἰ ἐκβάλλει τὰ ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρω- BCDEG
Isa. xxxiii. 6. pos ἐκ τοῦ πονηροῦ ἠθσαυροῦ ἰ ἐκβάλλει πονηρά. 36 λέγω KLMSU
i = ver. 20. ch. xiii. 52. δὲ ὑμῖν ὅτι πᾶν ῥῆμα k ἄργον ὃ λαλήσουσιν οἱ ἄνθρωποι, VXTAPI
Luke x. 35 al. 1 ἀποδώσουσιν περὶ αὐτοῦ ἰ λόγον ἐν m ἡμέρᾳ κρίσεως. S L 33
k ch. xx. 3, 6 reff.
l Luke xvi. 2. Acts xix. 40. 37 ἐκ γὰρ τῶν λόγων σου n δικαιοθήσῃ, καὶ ἐκ τῶν λόγων
1 Pet. iv. 5. σου o καταδικασθήσῃ. 38 Τότε p ἀπεκρίθησαν αὐτῷ τινες
Dan. vi. 2 Theod. τῶν γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε
m ch. x. 15 reff. θέλομεν ἀπὸ σοῦ q σημεῖον ἰδεῖν. 39 ὁ δὲ ἀποκριθεὶς
n Rom. ii. 13. Gal. ii. 16 al. εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ r μοιχαλὶς q σημεῖον s ἐπι-
Ps. i. 4. Job ii. 2. ξητεῖ, καὶ q σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ q σημεῖον
o ver. 7 reff. xlii. 2.
p see ch. xi. 25 reff.
q = ch. xvi. 1, 4. John iv. 48. vi. 30 al. Isa. vii. 11, 14. Jer. x. 2. r ch. xvi. 4 || Mk. Rom. vii. 3 bis. James iv.
4. 2 Pet. ii. 14 only. Prov. xxx. (see xxiv.) 20. Ezek. xvi. 38. xxiii. 45 bis. Hos. iii. 1. Mal. iii. 5 only.
s ch. vi. 32 reff.

rec aft 1st ἠθσαυρου ins της καρδιας (gloss), with lat-f₁ ff₂ Clem Orig₁, της καρδιας
αυτου L 1. 33 ev-w² gat(with mm) syr-cu aeth arm Clem Ath Bas Chr-8-a-E Orig-int₁
Gaud Fulg: om BCDN rel Ser's mss latt syrr copt Orig Dial Naz Nyss [Did] Chr(most
mss) Thl Cyp_r Lucif Hil Ambrst. om τα (bef αγαθα) BD rel Did Chr-β Thl: ins
CLUAN 33 Ser's i (1 Ser's c d f k s, e sil) Orig [Chr]. aft 2nd ἠθσαυρου ins της
καρδιας αυτου L 33. 115-57 syr-cu arm Chr-1-3-8-a-β-A-E Tich Fulg. ins τα bef
πονηρα LUD 13. 33. 157. 209 Ser's c d k s Chr-1-3-8-a-β.

36. rec aft o ins εαν, with C rel; av L Orig: om BDN, quod latt Iren-int Cyp_r.
rec λαλησωσιν, with LXD rel latt Orig Iren-int Cyp_r: λαλουσιν D: txt BCN.
apo (of αποδωσ.) was marked for erasure by N², but the marks have been removed.

37. for και, η D-gr lat-a c g₁ Hil Paulin. om 2nd σου N.
38. rec om αυτω (possibly because an ecclesiastical lection began at απεκρ.), with
X rel: ins BCDLMN 13. 33 latt syr-cu syrr copt aeth arm Chr. om και φαρισαιων
(homæotel?) B 59. 235 [Chr-comm]: φ. κ. γρ. K [Chr-txt-ms].

39. for αυτη, σοi D¹-gr(txt D¹).

seen by God and (partially) by ourselves. And on that account—because words, so lightly thought of by the world and the careless, spring from the inner fountains of good and ill, therefore they will form subjects of the judgment of the great day, when the whole life shall be unfolded and pronounced upon. See James iii. 2—12.

36.] ῥῆμα ἄργον is nom. pendens, as ch. x. 14, 32. αἰρετώτερον σοι ἔστω λίθον εἰκὴ βάλλειν, ἢ λόγον ἄργον, Pythag. in Stobæus, xxxiv. 11. Wetst. ἄργος = ἀεργός, and is perhaps best taken here in its milder and negative sense, as not yet determined on till the judgment: so that our Lord's saying is a deduction "a minori," and if of every ῥῆμα ἄργον, then how much more of every ῥῆμα πονηρόν!

37.] The λόγος being the περὶ σκευμα τῆς καρδιας, is a specimen of what is within; is the outward utterance of the man, and on this ground will form a subject of strict enquiry in the great day, being a considerable and weighty part of our works.

38.] St. Luke (xi. 15, 16) places the accusation of casting out devils by Beelzebub and this request together, and then the discourse follows. It seems that the first part of the discourse

gave rise, as here related, to the request for a sign (from Heaven); but, as we might naturally expect, and as we learn from St. Luke, on the part of *different persons from those who made the accusation*. In consequence of our Lord declaring that his miracles were wrought by the Holy Ghost, they wish to see some decisive proof of this by a sign, not from Himself, but from Heaven. The account in ch. xvi. 1—4 manifestly relates to a different occurrence: see notes there. Cf. John vi. 30, 31; xii. 28.

39.] μοιχαλὶς (see reff.), because they had been the peculiar people of the Lord, and so in departing from Him had broken the covenant of marriage, according to the similitude so common in the Prophets.

The expression σημεῖον οὐ δοθ. αὐτῇ does not, as De Wette maintains, exclude our Lord's miracles from being σημεῖα: but is the direct answer to their request in the sense in which we know they used σημεῖον, 'a sign, not wrought by Him, and so able to be suspected of magic art, but one from Heaven.' Besides, even if this were not so, how can the refusing to work a miracle to satisfy them, affect the nature or signification of those wrought on

Ἰωνᾶ τοῦ προφήτου. ⁴⁰ ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ ^t ch. xiii. 40. ^u κοιλίᾳ τοῦ ^v κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, ^u al. Eccl. v. 15. ^u ch. xv. 17 al. ^o ὣτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ^w καρδίᾳ τῆς γῆς ^o JONAH ii. 1. ^τ τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ⁴¹ ἄνδρες ^x Νινευεῖται ^v here only. ^y ἀναστήσονται ^y ἐν τῇ ^y κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ ^{Jon. i. c.} ^z κατακρινούσιν αὐτήν, ὅτι ^a μετενόησαν ^b εἰς τὸ ^c κήρυγμα ^{Gen. i. 21.} ^w = here only. ^y Ἰωνᾶ, καὶ ἰδοὺ πλείον Ἰωνᾶ ὧδε. ⁴² ^d βασίλισσα ^e νότου ^{John ii. 4.} ^f ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ ^z κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἐκ τῶν ^g περάτων τῆς γῆς ^z JONAH iii. 5. ^h ἀκούσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλείον Σολο- ⁱ L. Ps. i. 5. ^{xi. 7.} ^{iv. 16.} ^a ch. iii. 2 reff. ^b 2 Tim. ii. 26. ^c L. Rom. ^{xvi. 25.} ⁱ Cor. i. 21. ^{ii. 4.} ^{xv. 14.} ² Tim. iv. 17. ^{Tit. i. 3} only. ² Chron.

xxx. 5. Prov. ix. 3. Jon. iii. 2. Esdr. ix. 3 only.
7 only. 2 CHRON. ix. 1.
f 1 Cor. xv. 42, 43. Isa. xxvi. 19.

e = L. Luke (xii. 55 reff.) xiii. 29. Rev. xxi. 13 only. Zeck. vi. 6.
g L. Rom. x. 18 (Heb. vi. 16) only. Ps. xcvi. 3.

40. ωσπερι D¹. om ην D-gr. Scr's c. aft εσται ins και DEFL lat-a b ff¹ g¹ h
syrcu copt arm Ign Eus₂ Chr Cyr Thl Iren-int Orig-int Ambr.
42. ins του bef 1st σολου. D(so Scr: D¹ Treg).

different occasions, and with a totally different view? And yet on ground like this it is (De Wette, vol. i. p. 147) that rationalistic systems are built. τί οὖν; οὐκ ἐποίησεν ἔκτοτε σημεῖον; ἐποίησεν, ἀλλ' οὐ δὲ αὐτοῦς, πεπωρωμένοι γὰρ ἦσαν, ἀλλὰ διὰ τὴν τῶν ἄλλων ὠφέλειαν. Euthym. in loc. Notice ἐπιζητεῖ; not merely quærit, but requirit; misses, and demands as a sine quâ non. See Palm and Rost's Lex. sub voce. The sign of

Jonas is the most remarkable foreshadowing in the O. T. of the resurrection of our Lord. It was of course impossible that His resurrection should be represented by an actual resurrection, as his birth was by births (Isaac, Samson, Samuel, Mahershalalhashbaz), and His death by deaths (Abel; the substitute for Isaac; Zechariah the prophet; the daily and occasional sacrifices); so that we find the events symbolic of his resurrection (Joseph's history; Isaac's sacrifice; Daniel's and Jonah's deliverance), representing it in a figure (Heb. xi. 19, ἐν παραβολῇ). In the case before us the figure was very remarkable, and easily to be recognized in the O. T. narrative. For Jonah himself calls the belly of the sea monster ἡ κοιλία τῆς γῆς here. And observe, that the type is not of our Lord's body being deposited in the tomb of Joseph of Arimathea, for neither could that be called 'the heart of the earth,' nor could it be said that 'the Son of Man' was there during the time; but of our Lord's personal descent into the place of departed souls:—see Eph. iv. 9: 1 Pet. iii. 19, and note on Luke xxiii. 43. 40.] If it be neces-

sary to make good the three days and nights during which our Lord was in the heart of the earth, it must be done by having recourse to the Jewish method of computing time. In the Jerusalem Talmud (cited by Lightfoot) it is said "that a day and night together make up a הַיּוֹם (a *nycthemeron*), and that any part of such a period is counted as the whole." See Gen. xl. 13, 20: 1 Sam. xxx. 12, 13: 2 Chron. x. 5, 12: Hosea vi. 2. 41.] In this verse there is no reference to the sign of Jonas spoken of above, but to a different matter, another way in which he should be a sign to this generation. See Luke xi. 29 f., and note. (But the preaching of Jonas to the Ninevites was a sign after his resurrection: so shall the preaching of the Son of Man by His Spirit in His Apostles be after His resurrection. Stier.)

41, 42. πλείον Ἰωνᾶ ὧδε . . . πλείον Σολ. ὧδε] On the neuter, see above, ver. 6, note. There is more than Jonas here. No matter so worthy of arousing repentance had ever been revealed or preached as the Gospel: no matter so worthy of exciting the earnest attention of all. And the Lord Himself, the Announcer of this Gospel, is greater than all the sons of men: his preaching, greater than that of Jonah: his wisdom, than that of Solomon.

42. βασίλισσα νότου] Josephus, Antt. viii. 6. 5, calls her τὴν τῆς Αἰγύπτου καὶ τῆς Αἰθιοπίας τότε βασιλεύουσαν γυναῖκα, i. e. of Meroe (whose queens were usually called Candace. Plin. Hist. vi. 29). Abyssinian tradition agrees with this account, calls her Maqueda, and supposes her to have embraced the Jewish religion in Jerusalem. The Arabians on the other hand

h ch. x. 1 reff.
 i L. 2 Pet. ii.
 17. Jude
 12 only. Ps.
 lxii. 1. Jer.
 ii. 6.
 k Ruth iii. 1 B
 Sir. xxiv. 7.
 1 ch. xi. 29 reff.
 m ch. xxiv.
 18. Gen.
 xlv. 13 al.
 n (L. v. r.)
 1 Cor. vii. 5
 only. Exod.
 v. 8, 17 bis.
 Ps. xiv. 10
 only.
 τόπον σχο-
 λάζοντα,
 Plutarch. C.
 Gracchus, c.
 12.
 o L. Luke xv.
 8 only +.
 L only

μῶνος ὧδε. 43 Ὅταν δὲ τὸ ἠ ἀκάθαρτον ἠ πνεῦμα ἐξέλθῃ ^z ^{σταν}
 ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἰ ἀνδρῶν τόπων ^k ζητοῦν
 κλ ἀνάπαυσιν, καὶ οὐχ ἰ εὐρίσκει. 44 τότε λέγει Εἰς τὸν
 οἶκόν μου ^m ἐπιστρέψω ὅθεν ἐξῆλθον καὶ ἐλθὼν εὐρίσκει ^F ἐξη-
 ἰ σχολάζοντα, ^o σεσαρωμένον καὶ ^p κέκοσμημένον. 45 τότε ^{BCDEF}
 πορεύεται καὶ ^q παραλαμβάνει μεθ' ἑαυτοῦ ἐπτὰ ἕτερα ^{GKLM}
 πνεύματα ^r πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ^{UVXZ}
 ἐκεῖ, καὶ γίνεται ^s τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου ^{ταύτη} ^{τῇ}
 ρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ
 πονηρᾷ. ³³

p ch. xxiii. 29 al. Ezek. xxiii. 41.
 s 2 Pet. ii. 20. Rev. ii. 19. Ps. lxxii. 17.
 q ch. xvii. 1 reff.
 t ch. ix. 16 reff.
 r compar.,

44. rec επιστρέψω bef eis την οικίαν μου (from Luke xi. 24), with C rel latt syr
 syr-cu arm Orig-int: txt BDZN 33 ath.—(υποστρέψω Z 1. 13. 12t Scr's g q r [Chr-
 ms].) ελθων DFGXR 13. 33. 157 syr [Chr-ms]: εξελθων U: ηλθων Δ: om N¹:
 txt BCN-corr¹ rel. (Z def.) aft ευρισκει ins τον οικον D. ins και bef σεσα-
 ραμενον C¹ Z(appy) N 235 Scr's i in s ev-36 lat-a c h syr syr-cu Chr-β-s (and Fd's mss
 exc E F) Thl: om BD rel vulg lat-b f g₁ syr-mg-gr copt ath arm.
 45. ετερα bef επτα Z 240-4 Scr's i lat-b c Chr. for 2nd εαυτου, αυτου DE¹
 Scr's c evn-y-z. aft εσχατα ins αυτου D¹. for χειρονα, χειρον D¹(txt D²).

also claim her, calling her Balkis (Koran, c. xxvii., cited by Winer), which latter view is probably nearer the truth; Sheba being a tract in Arabia Felix, near the shores of the Red Sea, near the present Aden (see Plin. vi. 23), abounding in spice and gold and precious stones. 43.] ὅταν, not 'whenever;' the indefinite conj. does not assert universality, but is hypothetical; δέ connects strictly with what has preceded. This important parable, in the similitude itself, sets forth to us an evil spirit driven out from a man, wandering in his misery and restlessness through desert places, the abodes and haunts of evil spirits (see Isa. xiii. 21, 22; xxxiv. 14), and at last determining on a return to his former victim, whom he finds so prepared for his purposes, that he associates with himself seven other fiends, by whom the wretched man being possessed, ends miserably. In its interpretation we may trace three distinct references, each full of weighty instruction. (1) The direct application of the parable is to the Jewish people, and the parallel runs thus:—The old dæmon of idolatry brought down on the Jews the Babylonish captivity, and was cast out by it. They did not after their return fall into it again, but rather endured persecution, as under Antiochus Epiphanes. The emptying, sweeping, and garnishing may be traced in the growth of Pharisaic hypocrisy and the Rabbinical schools between the return and the coming of our Lord. The re-possession by the one, and

accession of seven other spirits more malicious (πονηρότερα) than the first, hardly needs explanation. The desperate infatuation of the Jews after our Lord's ascension, their bitter hostility to His Church, their miserable end as a people, are known to all. Chrysostom, who gives in the main this interpretation, notices their continued infatuation in his own day: and instances their joining in the impieties of Julian. (2) Strikingly parallel with this runs the history of the Christian Church. Not long after the Apostolic times, the golden calves of idolatry were set up by the Church of Rome. What the effect of the captivity was to the Jews, that of the Reformation has been to Christendom. The first evil spirit has been cast out. But by the growth of hypocrisy, secularity, and rationalism, the house has become empty, swept, and garnished: swept and garnished by the decencies of civilization and discoveries of secular knowledge, but empty of living and earnest faith. And he must read prophecy but ill, who does not see under all these seeming improvements the preparation for the final development of the man of sin, the great re-possession, when idolatry and the seven πνεύματα πονηρότερα shall bring the outward frame of so-called Christendom to a fearful end. (3) Another important fulfilment of the prophetic parable may be found in the histories of individuals. By religious education or impressions, the devil has been cast out

46 Ἐπὶ αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ
καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω ἡ ζητοῦντες αὐτῷ^u λαλήσαι.^u 47 εἶπεν δέ τις αὐτῷ Ἴδου ἡ μήτηρ σου καὶ^u οἱ ἀδελφοί σου ἔξω ἐστήκασιν ἡ ζητοῦντές σοι λαλήσαι.^u
48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ Τίς ἔστιν^v ἡ μήτηρ μου, καὶ τίνες^v εἰσὶν οἱ ἀδελφοί μου; 49 καὶ^w ἐκτείνας τὴν^w χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν^w Ἴδου ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 50 ὅστις γὰρ ἂν^x ποιῇ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός^x μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.^x

^u Luke ix. 9.
xiii. 24.
John vii. 1.
&c. Exod.
ii. 15.

^v ch. xxi. 26
ref.

^w ch. viii. 3
ref. Exod.
xiv. 21.

^x ch. vii. 21
ref. Ps. cxlii.
10.

46. rec aft ετι ins δε, with C rel syr æth: λαλουντος δε αυτου DLZ Syr [Orig₁]: txt BN 33 vulg lat-c f copt arm. om 2nd αυτου Z N-corr(? but re-insd) 301: αυτου bef και οι αδελφοι vulg lat-a b f ff_{1,2} g₁ h Orig Chr. λαλησαι bef αυτω DL 33. 80. 124 ev-36 latt syrr syr-cu Orig: om (ητ. αυτω λαλ. N¹(txt N-corr¹).

47. om ver (homæotel) BLFN¹ lat-ff₁ k syr-cu. aft τις ins των μαθητων αυτου (omg αυτω) N-corr¹. εστ. bef εξω D 33: om εξω 1. εστηκεισαν D¹(-κασαν

D²) Ser's w: om N-corr¹ (vulg copt). λαλησαι bef σοι D lat-b c f ff_{1,2} g₁ h syrr: for ζητ. σοι λαλ., ζητουσιν σε (|| Mark) N-corr¹ [vulg copt].

48. rec (for λεγοντι) ειποντι, with CP¹-corr rel: om τ. λ. X: txt BD Z(Treg, expr) Π¹(appy) N 33 ev-36. for και, η D lat-a ff_{1,2} g₂ k arm.

49. om 1st αυτου DN¹(ins N-corr¹) 235. 300 Ser's k vulg lat-a b ff₁ g₁ Orig [Aug].

50. om αν D 235. rec ποιηση (from || Mark), with BN rel latt; ποιησει KLZΓ 13 Ser's h i evn-y-z copt: ποιει (omg αν) facit D: txt CΔ.

of a man; but how often do the religious lives of men spend themselves in the sweeping and garnishing (see Luke xi. 39, 40), in formality and hypocrisy, till utter emptiness of real faith and spirituality has prepared them for that second fearful invasion of the Evil One, which is indeed worse than the first! (See Heb. vi. 4, 6: 2 Pet. ii. 20—22.)

46—50.] HIS MOTHER AND BRETHREN SEEK TO SPEAK WITH HIM. Mark iii. 31—35. Luke viii. 19—21. In Mark the incident is placed as here: in Luke, after the parable of the sower.

46.] In Mark iii. 21 we are told that his relations *went out to lay hold on Him, for they said, He is beside Himself*: and that the reason of this was his continuous labour in teaching, which *had not left time so much as to eat*. There is nothing in this care for his bodily health (from whatever source the act may have arisen on the part of his brethren, see John vii. 5) inconsistent with the known state of his mother's mind (see Luke ii. 19, 51).

They stood ἔξω, i. e. outside the throng of hearers around our Lord; or, perhaps, outside the house. He meets their message with a reproof, which at the same time conveys assurance to His humble hearers. He came for *all men*, and though He was born of a woman, He who is the second Adam, taking our entire

humanity on Him, is not on that account more nearly united to her, than to all those who are united to Him by the Spirit; nor bound to regard the call of earthly relations so much as the welfare of those whom He came to teach and to save.

It is to be noticed that our Lord, though He introduces the additional term ἀδελφή into his answer, does not (and indeed could not) introduce πατήρ, inasmuch as He never speaks of an earthly Father. See Luke ii. 49. All these characteristics of the mother of our Lord are deeply interesting, both in themselves, and as building up, when put together, the most decisive testimony against the fearful superstition which has assigned to her the place of a goddess in the Romish mythology. Great and inconceivable as the honour of that meek and holy woman was, we find her repeatedly (see John ii. 4) the object of rebuke from her divine Son, and hear Him here declaring, that the honour is one which the humblest believer in Him has in common with her.

Stier remarks (Reden Jesu, ii. 57 note), that the juxtaposition of *sister* and *mother* in the mouth of our Lord makes it probable that the *brethren* also were his actual brothers according to the flesh: see note on ch. xiii. 55.

y see note.
Deut. xxxiii.
44.
z ch. iv. 18.
Mark v. 21.
Acts x. 6.
Heb. xi. 12.
3 Kings iv.
29.
a = ch. xviii.
20. xxii. 34.
xxvi. 3, 57.
Acts iv. 5.
&c. Neh.
viii. 1.

b ch. viii. 23. ix. 1 al. fr.

c ch. viii. 23 reff.

d constr., John i. 32, 33. Rev. vii. 15.

e ver.

48. John xxi. 4. Acts xxi. 5. xviii. 39, 40 only. Judg. v. 17 A. Sir. xv. 14 ABN¹ (not N^{3a} F) only.

49. ch. xv. 15 al. fr. Mt. Mk. L. only, exc. Heb. ix. 9. xi. 19. 3 Kings iv. 32. f vv. 10, 33. Eph. iv. 28. 1 Thess. v. 24. iii. 5 al. h constr., ch. ii. 13. iii. 13 al. Ps. cxlix. 7, 9. g partic. = ch. iv. 3. viii.

BCDEF
GKLM
UVXZ
ΓΔΠΝ¹.
33

XIII. ¹ Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο ² παρὰ τὴν θάλασσαν ³ καὶ ^a συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς ^b πλοῖον ^c ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ^d ἐπὶ τὸν ^e αἰγιαλὸν εἰστήκει. ³ καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν ^f παραβολαῖς, λέγων Ἰδοὺ ἐξήλθεν ^g ὁ ^g σπείρων ^h τοῦ

CHAP. XIII. 1. rec aff εν ins δε, with CD rel lat-f h syrr copt: om BZN 33 latt ath arm Orig Hil. ἐξηλθεν, insg και bef εκαθητο, D lat-a b e ff_{1,2} g_{1,2} h Syr syr-cu Orig-int Hil. om απο της οικιας D lat-a b e ff_{1,2} g_{1,2} Hil.—for απο, εκ ZN 33

Orig₁ Chr: om απο B 1. 124 εν-π-36-49 Orig₁: txt C rel vulg lat-c f h Orig-int.

2. rec ins το bef πλοιον, with D rel copt arm: om BCLZN 1. 33. om εμβαντα L. εστηκει [for ειστ.] D¹(txt D⁵).

3. εν παραβολαις bef πολλα C 157. 241-52 Ser's l m n [Orig₁]: om πολλα LV 236-43 copt. om του D.

CHAP. XIII. 1—52.] THE SEVEN PARABLES. (The parallels, see under each.)

1, 2.] Mark iv. 1. 1. ἐν τῇ ἡμέρᾳ ἐκείνῃ] These words may mean literally *in the same day*. But it is not absolutely necessary. The words certainly do bear that meaning in Mark iv. 35, and important consequences follow (see note there): but in Acts viii. 1 they are as evidently indefinite. The instances of their occurrence in John (xiv. 20; xvi. 23, 26) are not to the point, their use there being prophetic.

ἀπὸ τῆς οἰκ. perhaps implies that the foregoing discourse was delivered *in a house*, as some have thought: but the article need not (any more than τό before πλοῖον, see notes on ch. ix. 1, 28) imply *any particular house*.

3. ἐν παραβολαῖς] The senses of this word in the N. T. are various, and may be found in the lexicons. My present concern with it is to explain its meaning as applied to the “*parables*” of our Lord. (1) The *Parable* is not a *Fable*, inasmuch as the *Fable* is concerned only with the maxims of worldly prudence, whereas the *Parable* conveys spiritual truth. The *Fable* in its form rejects probability, and teaches through the *fancy*, introducing speaking animals, or even inanimate things; whereas the *Parable* adheres to probability, and teaches through the *imagination*, introducing only things which may possibly happen. ἔστι παραβολὴ λόγος ὡς περὶ γενομένου, μὴ γενομένου μὲν κατὰ τὸ ῥητόν, δυναμένου δὲ γίνεσθαι. Origen, cited by Trench on the Parables, p. 4. (2) Nor is the *Parable* a *Myth*: inasmuch as in *Mythology* the course of the story is set before us *as the truth*, and simple minds receive it as the truth, only the reflective mind penetrating

to the distinction between the vehicle and the thing conveyed; whereas in the *Parable* these two stand distinct from one another to all minds, so that none but the very simplest would ever believe in the *Parable* as fact. (3) Nor is the *Parable* a *Proverb*: though παραβολή is used for *both* in the N. T. (Luke iv. 23; v. 36: Matt. xv. 14, 15), and παροιμία in John for a *Parable* (John x. 6; xvi. 25, 29). It is indeed more like a *Proverb* than either of the former; being an expanded *Proverb*, and a *Proverb* a concentrated *Parable*, or *Fable*, or result of human experience expressed without a figure. Hence it will be seen that the *Proverb* ranges far wider than the *Parable*, which is an expansion of only one particular case of a *Proverb*. Thus ‘*Physician heal thyself*’ would, if expanded, make a *parable*; ‘*ne sus Minervam*,’ a *fable*; ‘*honesty is the best policy*,’ neither of these. (4) Nor is the *Parable* an *Allegory*: inasmuch as in the *Allegory* the imaginary persons and actions are placed in the very places and footsteps of the real ones, and stand there instead of them, declaring all the time by their names or actions who and what they are. Thus the *Allegory* is self-interpreting, and the persons in it are invested with the attributes of those represented; whereas in the *Parable* the courses of action related and understood run indeed parallel, but the persons are strictly confined to their own natural places and actions, which are, in their relation and succession, typical of higher things. (5) It may well hence be surmised what a *Parable* is. It is a *serious narration*, within the limits of probability, of a course of action pointing to some moral or spiritual Truth (‘*Collatio per narratiunculam*

σπείρειν. ⁴ καὶ ¹ ἐν τῷ σπείρειν αὐτόν, ^k ἃ μὲν ἔπescen ⁱ constr., ver. 25. Acts xi. 15 al. fr. Isa. xxvii. 1. ^k || Mk. see L. 1 Cor. xii. 5.) παρὰ τὴν ὁδόν, καὶ ἔλθοντα τὰ ¹ πετεινὰ ^m κατέφαγεν αὐτά. ⁵ ἄλλα δὲ ἔπescen ἐπὶ τὰ ⁿ πετρώδη, ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ^o ἐξανέτειλεν ^p διὰ τὸ μὴ ἔχειν βάθος γῆς. ⁶ ἡλίου δὲ ^q ἀνατείλαντος ^r ἐκαυματίσθη καὶ ^p διὰ τὸ μὴ ἔχειν ^s ῥίζαν ^s ἐξηράνθη. ⁷ ἄλλα δὲ ἔπescen ἐπὶ τὰς

10. xii. 4. xx. 9 only. (-εσθίειν, Luke xx. 47 reff.)
o || Mk. only. (trans. in LXX.) Gen. ii. 9. Ps. cxlvi. 8 al.
11 al. Judg. iii. 12. q ch. iv. 16 reff.
19, 20. James i. 11 al. Ps. cxxviii. 6.

n || Mk. ver. 20 || Mk. only +
p ch. xxiv. 12. Luke ix. 7. xix.
r || Mk. Rev. xvi. 8, 9 only +. s ch. xxi.

σπειραι (from ||) DLMXN 1. 13. 33. 209-35 Just Orig. (Eus) Chr Thl.

4. om κ. εν τω σπείρειν (σπ. to σπ.) C. rec (for ελθοντα) ηλθεν, insg και bef κατεφαγεν (from || Mark), with CN rel Orig: ηλθον και DLZ 33: txt B 13. 124 evn- H-y. aft πετεινα ins του ουρανου (from || Luke) E1 KMI 13. 124 Scr's d p r w evn- H-y vulg lat-b ff; h syr-cu syr æth arm Orig.

5. for αλλα, α D Chr; quædam lat-b c d. ευθυσ D 40. (transferred in L to next ver bef εκαυμ.) εξαγειλαιαν B. ins της bef γης (prob error) B. [Z def.]

6. του δε ηλιου D. εκαυματωθη B: -τισθησαν (and εξηρανθησαν) D: εκαυμα-τισεν Δ1: txt CZN rel.

7. for επι, εις (|| Mark) D 13. 124. 346 lat-a Just Orig; in spinis lat-b c D-lat.

fictam, sed veri similem, serio illustrans rem sublimiorem.' Unger, de Parabolis Jesu (Meyer)); and derives its force from real analogies impressed by the Creator of all things on His creatures. The great Teacher by parables therefore is He who needed not that any should testify of man; for He knew what was in man, John ii. 25: moreover, He made man, and orders the course and character of human events. And this is the reason why none can, or dare, teach by parables, except Christ. We do not, as He did, see the inner springs out of which flow those laws of eternal truth and justice, which the Parable is framed to elucidate: Our parables would be in danger of perverting, instead of guiding aright. The Parable is especially adapted to different classes of hearers at once: it is understood by each according to his measure of understanding. See note on ver. 12. The seven parables related in this chapter cannot be regarded as a collection made by the Evangelist as relating to one subject, the Kingdom of Heaven and its development; they are clearly indicated by ver. 53 to have been all spoken on one and the same occasion, and form indeed a complete and glorious whole in their inner and deeper sense. The first four of these parables appear to have been spoken to the multitude from the ship (the interpretation of the parable of the sower being interposed); the last three, to the disciples in the house.

From the expression ἤρξατο in || Mk. compared with the question of the disciples in ver. 10,—and with ver. 34,—it appears that this was the first beginning of our

Lord's teaching by parables, expressly so delivered, and properly so called. And the natural sequence of things here agrees with, and confirms Matthew's arrangement against those who would place (as Ebrard) all this chapter before the Sermon on the Mount. He there spoke without parables, or mainly so; and continued to do so till the rejection and misunderstanding of his teaching led to His judiciously adopting the course here indicated, χωρίς παρ. οὐδὲν ἐλάλει αὐτοῖς. The other order would be inconceivable: that after such parabolic teaching, and such a reason assigned for it, the Lord should, that reason remaining in full force, have deserted his parabolic teaching, and opened out his meaning as plainly as in the Sermon on the Mount.

3—9.] THE SOWER. Mark iv. 2—9. Luke viii. 4—8. See note on the locality in vv. 51, 52. 3.] For the explanation of the parable see on vv. 19—23.

ὁ σπ., generic, singular of οἱ σπείροντες—a sower; he that soweth. 4.] παρὰ τ. ὁδ., by (by the side of, along the line of) the path through the field. Luke inserts καὶ κατεπατήθη, and after τὰ πετ., —τοῦ οὐρανοῦ.

5.] τὰ πετρώδη (= τὴν πέτραν Luke), stony places where the native rock is but slightly covered with earth (which abound in Palestine), and where therefore the radiation from the face of the rock would cause the seed to spring up quickly, the shallow earth being heated by the sun of the day before.

6.] ῥίζαν = ἱκμάδα Luke. If the one could have struck down, it would have found the other. 7.] ἐπὶ τ. ἄκ. =

t ch. vii. 16
reff. Jer. iv.
3.

u = || Mk. (bis).
Mark iv. 32.
Isa. xxxii.
13.

v || L. Luke viii.
33 only †.
Tobit iii. 8
(not N) only.

w = || Mk. ch.
xii. 33 al.
Num. xiii.
20.

x || Mk. (bis).
Zech. viii. 12.
ch. xxi. 35.
xxii. 35.

y ch. ix. 21.
2 Tim. ii. 20.
οὐς μὲν . . .

οὐς δέ, Polyb. i. 7. 3. see ver. 4 reff.
xxi. 23. a || L. Wisd. ii. 22. see Eph. iii. 3. Col. ii. 2.
25. 1 Cor. xiii. 2. xv. 51. Dan. ii. 29 al.
ch. xiv. 20. Luke xxi. 15 al. fr.

ἡ ἀκάνθας, καὶ ἡ ἀνέβησαν αἱ ἡ ἀκανθαὶ καὶ ἡ ἀπέπνιξαν
αὐτά. 8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν ἡ καλήν, καὶ
ἡ ἐδίδου ἡ καρπὸν ἡ ὁ μὲν ἑκατὸν ἡ ὁ δὲ ἐξήκοντα ἡ ὁ δὲ
τριάκοντα. 9 ὁ ἔχων ὧτα ἀκουέτω. 10 καὶ προσελθόντες
οἱ μαθηταὶ εἶπαν αὐτῷ Διὰ τί ἐν παραβολαῖς λαλεῖς αὐ-
τοῖς; 11 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς "Οτι ὑμῖν ἡ δέδοται
ἡ γινῶναι τὰ ἡ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἡ
ἐκείνοις δὲ οὐ ἡ δέδοται. 12 ὅστις γὰρ ἔχει, δοθήσεται
αὐτῷ καὶ ἡ περισσευθήσεται ὅστις δὲ οὐκ ἔχει, καὶ ὁ ἔχει

...της
βασιλ.
Z.
BCDEF
GKLMS
UVXΓΔ
IIR 1. 33

z || ch. xix. 11. 2 Tim. i. 18. Rev. iii. 21 al. Gen. xxxi. 7. Num.
xxi. 23. a || L. Wisd. ii. 22. see Eph. iii. 3. Col. ii. 2. b || only in Gospp. = Rom. xi.
25. 1 Cor. xiii. 2. xv. 51. Dan. ii. 29 al. c pass., ch. xxv. 29 only †. trans., 2 Cor. iv. 5 al³. (Paul) †. intr.,
ch. xiv. 20. Luke xxi. 15 al. fr.

for απενν., επνιξαν DN 13. 124. 346.

8. επεσαν C 33. [for επι, εις B¹(Tischdf): corrd eadem manu.] εδιδουν D.

9. rec aft ωτα ins ακουειν (from ||), with CDZ^{3a} rel: om BLN¹ lat-e ff₁ & Tert.

10. aft προσελθοντες ins αυτω C copt. aft μαθηται ins αυτου CX Ser's g q r

lat-a b c f g₁ h D-lat Syr syr-cu syr-with-ast copt æth Eus Chr-6-8-η-ρ: om BDZ³ rel
vulg lat-e ff₁ g₂ arm Orig. [ειπαν, so BLN 33.] αυτοις bef λαλεις N¹(txt N²)

[Eus].

11. om αυτοις CZN lat-ff₁ copt æth Eus Chr-6-8-η-ρ.

εις τὰς ἀκ. Mark; = ἐν μέσῳ τῶν ἀκ.
Luke. In places where were the roots of
thorns, beds of thistles, or such like.

ἀνέβησαν . . . καὶ = συμφυεῖσαι Luke;
ἀπέπν. = συνέπν. Mark, who adds καὶ
καρπὸν οὐκ ἔδωκεν. 8.] ἐδίδου =

φύεν ἐποίησεν Luke. After καρ. Mark
inserts ἀναβαίνοντα καὶ αὐξανόμενον. Luke
gives only ἑκατονταπλασίονα. 9.] is

common to all three Evangelists (Mark
and Luke insert ἀκούειν).

10—17.] OUR LORD'S REASON FOR
TEACHING IN PARABLES. Mark iv. 10—

12. Luke viii. 9, 10, but much abridged.

10.] οἱ μαθηταὶ = οἱ περὶ αὐτὸν
σὺν τοῖς δώδεκα Mark. This question
took place during a pause in our Lord's
teaching, not when He had entered the
house, ver. 36. The question shews the
newness of this method of teaching to the
disciples. It is not mentioned in Mark:
only the enquiry into the meaning of the
parable just spoken: nor in Luke; but
the answer implies it. 11.] The

Kingdom of Heaven, like other Kingdoms,
has its secrets (μυστήριον,—see a defini-
tion by St. Paul in Rom. xvi. 25 f.,—viz.
χρόνοις αἰωνίοις σεσιγημένον, φανερωθέν
δὲ νῦν) and inner counsels, which strangers
must not know. These are only revealed
to the humble diligent hearers, ὑμῖν: to
those who were immediately around the
Lord with the twelve; not ἐκείνοις =
τοῖς λοιποῖς Luke, = ἐκείνοις τοῖς ἔξω
Mark. (1 Cor. v. 12, 13.) οὐ δέδο-
ται = ἐν παραβολαῖς Luke, and τὰ πάν-
τα γίνεταί Mark. 12.] In this say-

ing of the Lord is summed up the double
force—the revealing and concealing prop-
erties of the parable. By it, he who
hath,—he who not only hears with the
ear, but understands with the heart, has
more given to him; and it is for this
main purpose undoubtedly that the Lord
spoke parables: to be to His Church reve-
lations of the truth and mysteries of His
Kingdom. But His present purpose in
speaking them, as further explained be-
low, was the quality possessed by them,
and declared in the latter part of this
verse, of hiding their meaning from the
hard-hearted and sensual. By them, he
who hath not, in whom there is no spark
of spiritual desire nor meetness to receive
the engrafted word, has taken from him
even that which he hath ("seemeth to
have," Luke); even the poor confused no-
tions of heavenly doctrine which a sensual
and careless life allow him, are further
bewildered and darkened by this simple
teaching, into the depths of which he can-
not penetrate so far as even to ascertain
that they exist. No practical comment
on the latter part of this saying can be
more striking, than that which is fur-
nished to our day by the study of the
German rationalistic (and, I may add,
some of our English harmonistic) Com-
mentators; while at the same time we may
rejoice to see the approximate fulfilment
of the former in such commentaries as
those of Olshausen, Neander, Stier, and
Trench. In ch. xxv. 29, the fuller mean-
ing of this saying, as applied not only to

ἀρθήσεται ἀπ' αὐτοῦ. ¹³ διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς ^d λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιούσιν. ¹⁴ καὶ ^d ἀναπληροῦται αὐτοῖς ἡ ^e προφητεία Ἡσαΐου ἡ λέγουσα ^f Ἄκοῃ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. ¹⁵ ^g ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν ^h βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ⁱ ἐκάμυσσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν ἀκούσωσιν καὶ τῇ καρδίᾳ συνώσιν καὶ ^k ἐπιστρέψωσιν, καὶ ἰάσονται αὐτούς. ¹⁶ ὁμῶν δὲ μακάριοι οἱ ^l ὀφθαλμοὶ ὅτι

^{xxxii. 15.} ^h Acts as above (from l. c.) only. ^{Gen. xxxi. 35.} ² Macc. xi. 1. ^{xiv. 27} only. ⁱ Acts as above only. ^{Isa. l. c. xxix. 10.} ^{Lam. iii. 44 (45) only.} ^k absol., || Mk. Luke xxii. 32. ^{Acts iii. 19 al.} ^{Zech. v. 1. vi. 1.} ¹ Luke x. 23. ^{Gen. xlv. 12.} ^{Deut. xxix. 4.}

^{13.} for αυτοῖς λαλῶ, λαλεῖ αυτοῖς D¹-gr: ελαλεῖ αυτοῖς D².—om αυτοῖς L lat-c Iren Cyr-jer: λαλῶ bef αυτοῖς 1. 13. 33. 124 evn-π-y-36 vulg lat-a b f ff_{1,2} g_{1,2} D-lat Syr syr-cu arm Chr Iren-int Orig-int Tert.

να βλ. μὴ βλέπωσιν κ. ἀκ. μὴ ακουσοῦσιν κ. μὴ συνώσιν μὴ ποτε ἐπιστρέψωσιν (from || Mark) D 1 (ev-π) lat-b c ff₂ g₁ h syr-cu Eus Cyr-jer Iren-int Tert. συνώσιν D ev-π: συνώσιν B² 1. 33 ev-z.

^{14.} aft 1st kai ins tote D 1 lat-a b c ff_{1,2} g₁ h Eus. for ἀναπληροῦται, πληρωθήσεται D 17 Scr's s evn-π-y lat-c ff₁ g₁ h k: πληροῦται 1 lat-a ff₂. rec ins επ' bef αυτοῖς (explanatory), with DM¹ (Scr's s (and ev-y?), e sil) vulg lat-b f ff_{1,2} h k Syr copt æth Eus Iren-int: om αυτοῖς lat-a c g₂ syr-cu: txt BCN rel Scr's mss am (with forj harl¹) syr arm [Bas Chr-β]. ins του bef ησαιου D. for η λεγουσα, λεγουσα πορευθητι και ειπε τω λαω τουτω (from LXX) D lat-a b c ff_{1,2} g₁ h Eus.

ακουσατε B¹ [-σητε EFGMUVΓ]. βλεψητε EFGMUVΓN 33. ^{15.} aft 1st ωσιν ins αυτων (from LXX) CN lat-b c g₂ h k Syr syr-cu copt æth arm Iren-int. aft 2nd ωσιν ins αυτων N² Scr's i. om ακουσωσιν (homœotel) C. συνωσιν CE². επιστρεψουσιν EFGKVP. rec ιασωμαι, with E'KUXΔ¹ 1 latt [Chr-β]: txt BCDN rel [Chr].

^{16.} om οι (aft μακαριοι) DM².

hearing, but to the whole spiritual life, is brought out by our Lord. ^{13.} ὅτι βλ. οὐ βλέπουσιν κ.τ.λ. = (in Mark, Luke; similarly below) ἵνα βλ. μὴ βλέπωσιν κ.τ.λ. In the deeper view of the purpose of the parable, both of these run into one. Taking the saying of ver. 12 for our guide we have ὅστις οὐκ ἔχει = ὅτι βλέπ. οὐ βλέπουσιν,—and καὶ ὃ ἔχει ἀρθ. ἀπ' αὐτοῦ = ἵνα βλ. μὴ βλέπωσιν. The difficulties raised on these variations, and on the prophecy quoted in vv. 14, 15, have arisen entirely from not keeping this in view. ^{14, 15.} This prophecy is quoted with a similar reference John xii. 40: Acts xxviii. 26, 27; see also Rom. xi. 8.

ἀναπληροῦται, is being fulfilled, 'finds one of the stages of its fulfilment': a partial one having taken place in the contemporaries of the prophet. The prophecy is cited verbatim from the LXX, which changes the imperative of the Hebrew ('Make the heart of this people fat,' &c., E. V.) into the indicative, as bearing the same meaning. αὐτοῖς is a dat. of relation, 'with regard to them': see Kühner, Gramm. § 581.

ἐπαχύνθη, grew fat; from prosperity:—'torpens, omni sensu carens' (Simonis Lex. under τρῶψ).

βαρέως ἤκουσαν, heard heavily, sluggishly and imperfectly. ἐκάμυσσαν, closed

(Heb. 'smeared over') their eyes. All this have they done: all this is increased in them by their continuing to do it, and all lest they should (and so that they cannot) hear, see, understand, and be saved.

ἰάσονται αὐτ. = ἀφεθῇ αὐτοῖς Mark. This citation gives no countenance to the fatalist view of the passage, but rests the whole blame on the hard-heartedness and unreadiness of the hearers, which is of itself the cause why the very preaching of the word is a means of further darkening and condemning them (see 2 Cor. iv. 3, 4). On the fut. indic. after μήποτε, "verentis ne quid futurum sit, sed indicantis simul, putare se ita futurum esse ut veretur," see Winer, § 56. 2: Herm. ad Soph. Aj. 272. ^{16, 17.}

See ref. Prov. These verses occur again in a different connexion, and with the form of expression slightly varied, Luke x. 23, 24. It was a saying likely to be re-

m Job xxix. 11. ¹ βλέπουσιν, καὶ τὰ ^m ὦτα [ὕμῳ] ὅτι ^m ἀκούουσιν. BCDEF
 Prov. xx. 12. 17 ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφηῆται καὶ δίκαιοι GKLMs
 n ch. xviii. 19. ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκούσαι ἃ UVXΓΔ
 Acts x. 14. ἐξού. xx. 4. ἀκούετε, καὶ οὐκ ἤκουσαν. 18 ὑμεῖς οὖν ἀκούσατε τὴν ΠΝ 1. 33
 Lev. iv. 2. παραβολὴν τοῦ σπειράντος. 19 ⁿ παντὸς ἀκούοντος τὸν
 o here only. ^o λόγον τῆς ^o βασιλείας καὶ μὴ συνιέντος ἔρχεται ὁ ^p πο-
 see ch. iv. 23 νηρὸς καὶ ^q ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ.
 reff. 1 John ii. 13 al.
 p masc., ver. 38. (ch. v. 37?) John xvii. 15. Eph. vi. 16. 1 John ii. 13 al.
 q = Acts viii. 39. αἰχμὴν παρά τινος ἀρπάσας, Xen. Cyr. iv. 6. 4.

om τα D εν-z. om 2nd υμων B 6. 75. 252 lat-a b c ff₂ g₁ Chr-p Hil. rec
 ακουει (gramml corr), with L rel: txt BCDMXN 1. 33 Orig Eus Chr-η-p-2-9 (and Fd)
 Cyr₃ Damasc Constdt.

17. om γαρ XN Scr's a q r lat-a b c f ff₂ g_{1,2} aeth arm Hil. om και δικαιοι B¹,
 insd in marg by B¹ (sic: see table). ηδυνηθησαν ειδειν D. (ειδαν BN 33.)

18. rec σπειροντος (from ver 3, the parable having acquired that name, as with us,
 "the parable of the sower:" see below, on ver 39), with CDN^{3a} rel: txt BXN¹ 33 evv-
 II-4 syr Chr-β-η.

19. συνιοντος DF εν-z: συνηωντος L. for εσπαρμενον, σπειρομενον D.
 for αυτου, αυτων D-gr.

peated. There it is μακάρ. οἱ ὁφθ. οἱ βλέποντες & βλέπετε: and for δίκαιοι we have βασιλεῖς. On the fact that prophets, &c. desired to see those things, see 2 Sam. xxiii. 5: Job xix. 23—27: also Exod. iv. 13, and Luke ii. 29—32.

18—23.] INTERPRETATION OF THE PARABLE OF THE SOWER. Mark iv. 10—20. Luke viii. 9—18. Both of them incorporate with the answer of our Lord to the request of the disciples, much of our last section.

18.] ἀκούσατε, in the sense of the verse before—*hear the true meaning of, 'hear in your hearts.'* With regard to the parable itself, we may remark that its great leading idea is that *μυστήριον τῆς βασιλείας*, according to which the grace of God, and the receptivity of it by man, work ever together in bringing forth fruit. The *seed* is one and the same every where and to all: but *seed does not spring up without earth, nor does earth bring forth without seed*; and the success or failure of the seed is the consequence of the adaptation to its reception, or otherwise, of the spot on which it falls. But of course, on the other hand, as the enquiry, 'Why is this ground rich, and that barren?' leads us up into the creative arrangements of God,—so a similar enquiry in the spiritual interpretation would lead us into the inscrutable and sovereign arrangements of Him who 'preventeth us that we may have a good will, and worketh with us when we have that will' (Art. X. of the Church of England). See, on the whole, my Sermons before the University of Cambridge, February, 1858.

19.] In Luke we have an important preliminary declaration, implied indeed here

also: ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. This word is in this parable especially meant of the word *preached*, though the word *written* is not excluded: nor the word *unwritten*—the providences and judgments, and even the creation, of God. (See Rom. x. 17, 18.) The similitude in this parable is alluded to in 1 Pet. i. 23: James i. 21. The sower is first the Son of Man (ver. 37), then His ministers and servants (1 Cor. iii. 6) to the end. He sows over all the field, unlikely as well as likely places; and commands His sowers to do the same, Mark xvi. 15. Some, Stier says, (Reden Jesu, ii. 76, ed. 2,) have objected to the parable a want of truthful correspondence to reality, because sowers do not thus waste their seed by scattering it where it is not likely to grow; but, as he rightly answers,—the simple idea of the parable must be borne in mind, and its limits not transgressed—'a sower went out to sow'—his *SOWING*—sowing over all places, is the idea of the parable. We see him only as a *sower*, not as an economist. The parable is not about *Him*, but about the *seed* and *what happens to it*. He is the fit representative τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, James i. 5.

παντὸς κ.τ.λ.] an anacoluthon, to throw the emphasis on παντὸς κ.τ.λ., for ὁ πονηρὸς . . . κ.τ.λ. ἀρπάζει τὸ ἐσπ. ἐν τῇ καρδ. παντὸς κ.τ.λ. καὶ μὴ συνιέντος is peculiar to Matthew, and very important; as in Mark and Luke this first class of hearers are without any certain index to denote them. The reason of μὴ συνιέντος is clearly set forth by the parable: the heart is hardened, trodden down; the

οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. ²⁰ ὁ δὲ ἐπὶ τὰ ^{r ver. 5.}
^{s ||} πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ^{||} Luke
^{xxiv. 52.}
^{Phil. i. 3 al.}
^{1 Chron.}
^{xxix. 22.}
^{t Job xix. 24.}
^{u || Mk. 2 Cor.}
^{iv. 18. Heb.}
^{xi. 25 only r.}
^{v || Mk. Mark}
^{x. 39. Acts}
^{viii. 1. xiii.}
^{50. Paul.}
^{Rom. viii. 35}
^{al. Prov.}
^{xi. 19. Lam.}
^{iii. 19.}
^{2 Macc. xii.}
^{y ||} μετὰ χαρᾶς λαμβάνων αὐτόν, ²¹ οὐκ ἔχει δὲ
^{||} Mk. 2 Cor.
^{iv. 18. Heb.}
^{xi. 25 only r.}
^{v || Mk. Mark}
^{x. 39. Acts}
^{viii. 1. xiii.}
^{50. Paul.}
^{Rom. viii. 35}
^{al. Prov.}
^{xi. 19. Lam.}
^{iii. 19.}
^{2 Macc. xii.}
^{y ||} ῥίζαν ἐν ἑαυτῷ, ἀλλὰ ^{||} Mk. 2 Cor.
^{iv. 18. Heb.}
^{xi. 25 only r.}
^{v || Mk. Mark}
^{x. 39. Acts}
^{viii. 1. xiii.}
^{50. Paul.}
^{Rom. viii. 35}
^{al. Prov.}
^{xi. 19. Lam.}
^{iii. 19.}
^{2 Macc. xii.}
^{y ||} πρὸς καιρὸς ἐστιν, γενομένης δὲ
^{||} Mk. 2 Cor.
^{iv. 18. Heb.}
^{xi. 25 only r.}
^{v || Mk. Mark}
^{x. 39. Acts}
^{viii. 1. xiii.}
^{50. Paul.}
^{Rom. viii. 35}
^{al. Prov.}
^{xi. 19. Lam.}
^{iii. 19.}
^{2 Macc. xii.}
^{y ||} θλίψεως ἢ ^{||} Mk. 2 Cor.
^{iv. 18. Heb.}
^{xi. 25 only r.}
^{v || Mk. Mark}
^{x. 39. Acts}
^{viii. 1. xiii.}
^{50. Paul.}
^{Rom. viii. 35}
^{al. Prov.}
^{xi. 19. Lam.}
^{iii. 19.}
^{2 Macc. xii.}
^{y ||} διωγμοῦ διὰ τὸν λόγον εὐθὺς ^{||} Mk. 2 Cor.
^{iv. 18. Heb.}
^{xi. 25 only r.}
^{v || Mk. Mark}
^{x. 39. Acts}
^{viii. 1. xiii.}
^{50. Paul.}
^{Rom. viii. 35}
^{al. Prov.}
^{xi. 19. Lam.}
^{iii. 19.}
^{2 Macc. xii.}
^{y ||} σκανδαλίζεται.
^{||} Mk. 2 Cor.
^{iv. 18. Heb.}
^{xi. 25 only r.}
^{v || Mk. Mark}
^{x. 39. Acts}
^{viii. 1. xiii.}
^{50. Paul.}
^{Rom. viii. 35}
^{al. Prov.}
^{xi. 19. Lam.}
^{iii. 19.}
^{2 Macc. xii.}
^{y ||} ὁ δὲ εἰς τὰς ^{||} Mk. 2 Cor.
^{iv. 18. Heb.}
^{xi. 25 only r.}
^{v || Mk. Mark}
^{x. 39. Acts}
^{viii. 1. xiii.}
^{50. Paul.}
^{Rom. viii. 35}
^{al. Prov.}
^{xi. 19. Lam.}
^{iii. 19.}
^{2 Macc. xii.}
^{y ||} ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον
^{||} Mk. 2 Cor.
^{iv. 18. Heb.}
^{xi. 25 only r.}
^{v || Mk. Mark}
^{x. 39. Acts}
^{viii. 1. xiii.}
^{50. Paul.}
^{Rom. viii. 35}
^{al. Prov.}
^{xi. 19. Lam.}
^{iii. 19.}
^{2 Macc. xii.}
^{y ||} ἀκούων, καὶ ἡ ^{||} Mk. 2 Cor.
^{iv. 18. Heb.}
^{xi. 25 only r.}
^{v || Mk. Mark}
^{x. 39. Acts}
^{viii. 1. xiii.}
^{50. Paul.}
^{Rom. viii. 35}
^{al. Prov.}
^{xi. 19. Lam.}
^{iii. 19.}
^{2 Macc. xii.}
^{y ||} μέριμνα τοῦ ^{||} Mk. 2 Cor.
^{iv. 18. Heb.}
^{xi. 25 only r.}
^{v || Mk. Mark}
^{x. 39. Acts}
^{viii. 1. xiii.}
^{50. Paul.}
^{Rom. viii. 35}
^{al. Prov.}
^{xi. 19. Lam.}
^{iii. 19.}
^{2 Macc. xii.}
^{y ||} αἰῶνος καὶ ἡ ^{||} Mk. 2 Cor.
^{iv. 18. Heb.}
^{xi. 25 only r.}
^{v || Mk. Mark}
^{x. 39. Acts}
^{viii. 1. xiii.}
^{50. Paul.}
^{Rom. viii. 35}
^{al. Prov.}
^{xi. 19. Lam.}
^{iii. 19.}
^{2 Macc. xii.}
^{y ||} ἀπάτη τοῦ
^{||} Mk. 2 Cor.
^{iv. 18. Heb.}
^{xi. 25 only r.}
^{v || Mk. Mark}
^{x. 39. Acts}
^{viii. 1. xiii.}
^{50. Paul.}
^{Rom. viii. 35}
^{al. Prov.}
^{xi. 19. Lam.}
^{iii. 19.}
^{2 Macc. xii.}
^{y ||} πλούτου ^{||} Mk. 2 Cor.
^{iv. 18. Heb.}
^{xi. 25 only r.}
^{v || Mk. Mark}
^{x. 39. Acts}
^{viii. 1. xiii.}
^{50. Paul.}
^{Rom. viii. 35}
^{al. Prov.}
^{xi. 19. Lam.}
^{iii. 19.}
^{2 Macc. xii.}
^{y ||} συνπνίγει τὸν λόγον, καὶ ^{||} Mk. 2 Cor.
^{iv. 18. Heb.}
^{xi. 25 only r.}
^{v || Mk. Mark}
^{x. 39. Acts}
^{viii. 1. xiii.}
^{50. Paul.}
^{Rom. viii. 35}
^{al. Prov.}
^{xi. 19. Lam.}
^{iii. 19.}
^{2 Macc. xii.}
^{y ||} ἄκαρπος γίνεται.

23 only.

w = ch. xi. 6 ref.

x ver. 7.

y || Luke xxi. 34. 2 Cor. xi.

23 (constr.). 1 Pet. v. 7 only. Sir. xxxiv. (xxx.) i.

z absol. || Mk. ver. 39 [40 v. r.] ch.

xxiv. 3. xxviii. 20 only.

a || Mk. Eph. iv. 22. Col. ii. 8.

2 Thess. ii. 10. Heb. iii. 13. 2 Pet.

ii. 13 only r. Judith ix. 10, 13. xvi. 8 only. (-tān, Eph. v. 6.)

b || (Mk. bis). Luke viii. 42 only r.

c || Mk. 1 Cor. xiv. 14. Eph. v. 11. Tit. iii. 14. 2 Pet. i. 8. Jude 12 only.

Jer. ii. 6. Wisd. xv. 4 only.

21. om εν D¹-gr(ins D-corr¹).

ευθεως D 33.

22. for σπαρεις, σπειρομενος D lat-a c ff₂ g₁. rec aft του αιωνος ins τουτου (ex-
 planatory), with C N²(apry) rel vulg lat-b c f ff₁ syrr syr-cu copt æth Orig: om BDN¹
 Ser's f o¹ lat-a ff₂ g₁ h k arm. πλουτους D¹.

seed cannot penetrate.

ὁ πονηρὸς

= ὁ σατανᾶς (Mark, who also inserts
 εὐθὺς), = ὁ διάβολος (Luke). The para-
 ble itself is here most satisfactory as to
 the manner in which the Evil One pro-
 ceeds. By fowls of the air—passing
 thoughts and desires, which seem insigni-
 ficant and even innocent—does Satan do
 his work, and rob the heart of the precious
 seed. Luke adds the purpose of Satan in
 taking away the word: ἵνα μὴ πιστεύσαν-
 τες σωθῶσιν.

ὁ . . . σπαρεῖς: not

'he that received seed by the way side,'
 but he that was sown by the way side.
 This is not a confusion of similitudes,—no
 'primary and secondary interpretation' of
 σπόρος,—but the deep truth, both of na-
 ture and of grace. The seed sown spring-
 ing up in the earth, becomes the plant,
 and bears the fruit, or fails of bearing it;
 it is therefore the representative, when
 sown, of the individuals of whom the dis-
 course is. And though in this first case it
 does not spring up, yet the same form of
 speech is kept up: throughout they are
 οἱ σπαρέντες, as, when the question of
 bearing fruit comes, they must be. We
 are said to be ἀναγεγεννημένοι διὰ λόγον
 ζωῆς θεοῦ, 1 Pet. i. 23. It takes us up
 into itself, as the seed the earth, and we
 become a new plant, a καινὴ κτίσις: cf.
 also below, ver. 38, τὸ δὲ καλὸν σπέρμα,
 οὗτοί εἰσιν κ.τ.λ.

20, 21.] In this

second case, the surface of the mind and
 disposition is easily stirred, soon excited:
 but beneath lies a heart even harder than
 the trodden way. So the plant, springing
 up under the false heat of excitement,
 having no root struck down into the
 depths of the being, is, when the real heat
 from without arises which is intended to

strengthen and forward the healthy-rooted
 plant, withered and destroyed.

πρὸς-
 καιρὸς ἐστιν, not only 'endureth for a
 while,' but also 'is the creature of circum-
 stances,' changing as they change. Both
 ideas are included.

γενομ.

σκανδ. = ἐν καιρῷ πειρασμοῦ ἀφίστανται
 Luke, thus accommodating themselves to
 that καιρὸς.

22.] In this third
 sort, all as regards the soil is well; the
 seed goes deep, the plant springs up; all
 is as in the next case, with but one excep-
 tion, and that, the bearing of fruit—
 ἄκαρπος γίνεται = οὐ τελεσφοροῦσι Luke.
 And this because the seeds or roots of
 thorns are in, and are suffered to spring
 up in, the heart, and to overwhelm the
 plant. There is a divided will, a half-ser-
 vice (μέριμνα from μερίζω, see on ch. vi.
 25) which ever ends in the prevalence of
 evil over good. This class is not confined
 to the rich: πλοῦτος in Scripture is not
 riches absolutely, as possessed, but riches
 relatively, as estimated by the desire and
 value for them. Mark adds καὶ αἱ περὶ
 τὰ λοιπὰ ἐπιθυμίαι, viz. the τὰ λοιπὰ
 which shall be added to us if we seek first
 the Kingdom of God and His righteous-
 ness. The identity of the seeds sown with
 the individuals of these classes, as main-
 tained above, is strikingly shewn in Luke
 here: τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗ-
 τοί εἰσιν οἱ ἀκούσαντες κ.τ.λ. (viii. 14.)
 We may notice: (I) That there is in
 these three classes a PROGRESS, and that
 a threefold one:—(1) in TIME:—the first
 receives a hindrance at the very outset:
 the seed never springs up:—the second
 after it has sprung up, but soon after:—
 the third when it has entered, sprung up,
 and cometh to maturity: or while it is so

d ||. Mark iv.
28. Rom.
vii. 4, 5.
Col. i. 6, 10
only. Hab.
iii. 17. Wisd.
x. 7 only.
c ch. iii. 10 reff.
f ver. 31. Exod.
xix. 7.
g ch. xi. 15.
xviii. 23 al.
= Cant. vii.
7. Isa. i. 9.
Ezek. xxxi.
8.
h constr., ver.
4 al. fr.
i here only †.

23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὗτός ἐστιν ὁ τὸν BCDEF
λόγον ἀκούων καὶ * συνιῶν ὃς δὴ ^a καρποφορεῖ καὶ GKLMs
^e ποιεῖ ὁ μὲν ἑκατὸν ὁ δὲ ἐξήκοντα ὁ δὲ τριάκοντα. UNXFG
24 Ἀλλην παραβολὴν ^f παρέθηκεν αὐτοῖς λέγων ^g Ὁμοιώθη PN 1. 33
ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν
σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. ^h ἐν δὲ τῷ καθεύδειν τοὺς
ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ⁱ ἐπέσπειρεν ^k ζιζάνια

k here, &c. (8 times) only †.

23. rec (for τὴν καλὴν γῆν) τὴν γῆν τὴν καλὴν (see || Mark), with D rel: txt BCLΔN
1. 33 Orig. ακουαν bef τον λογον D latt Syr syr-cu. * συνιείς BDN Orig:
συνιων C rel. (συνιων C, συνιων EMUXΓΠ, συνιων GL, συνιων K.) for os δη,
τουτε D lat-a b c h: os δε Δ ev-y: et vulg lat-f ff₁ g_{1,2} k² l (and spec) Syr syr-cu aeth
arm.

24. [παρέθηκε is written over an erasure in B. ομοιωθη CFA ev-y Chr-ms.]
syr σπειροντι, with CD rel lat-h syr-mg-ms Eus₂ [Chr]: txt BMX Δ-gr PN 13. 33 latt
syr syr-cu copt aeth schol-Orig Ambr. (It is possible that -αντι might be an emendn
to the sense: but far more probable that -οντι came from the foregoing parable: see
on ver. 39.) αγρω εαυτου B: ιδιω αγρω D Eus₂.

25. rec (for ερεσπ.) εσπειρε (mistake?), with CD-gr rel lat-e Iren-gr₁: ερεσπαρκεν
N¹: txt BN² 1. 13. 157 latt arm Iren₁ [and int₁] Clem Orig Nyss Naz Ambr Fulg Zeno

coming.—(2) in APPARENT DEGREE. The climax is apparently from bad to better; —the first understand not: the second understand and feel: the third understand, feel, and practise. But also (3) in REAL DEGREE, from bad to worse. Less awful is the state of those who understand not the word and lose it immediately, than that of those who feel it, receive it with joy, and in time of trial fall away: less awful again this last, than that of those who understand, feel, and practise, but are fruitless and impure. It has been noticed also that the first is more the fault of careless inattentive CHILDHOOD; the second of ardent shallow YOUTH; the third of worldly self-seeking AGE. (II) That these classes do not EXCLUDE one another. They are great general divisions, the outer circles of which fall into one another, as they very likely might in the field itself, in their different combinations.

23.] Here also the fourth class must not be understood as a decided well-marked company, excluding all the rest. For the soil is not good by nature: the natural man receiveth not the things of the Spirit of God; but every predisposition to receive them is of God:—even the shallow soil covering the rock, even the thorny soil, received its power to take in and vivify the seed, from God. So that divine grace is the enabling, vivifying, cleansing power throughout: and these sown on the good land are no naturally good, amiable, or pure class, but those prepared by divine grace—receptive, by

granted receptive power. The sowing is not necessarily the first that has ever taken place: the field has been and is continually resown, so that the care of the husbandman is presupposed. Again, no irresistible grace or absolute decree of God must be dreamt of here. God working not barely upon, but with man, is, as we said above, the μυστήριον τῆς βασιλείας here declared,—see Jer. iv. 3: Hosea x. 12: Gal. vi. 7. See note on Luke viii. 15. ἑκατόν, ἐξήκοντα, τριάκοντα, the different degrees of faithfulness and devotedness of life with which fruit is brought forth by different classes of persons. There is no point of comparison with the different classes in the parable of the talents: for he who had five talents yielded the same increase as he who had two.

συνιῶν] So συνιῶσιν ver. 13, and 2 Cor. x. 12 (rec.), and this word itself Rom. iii. 11, from συνιέω, i. q. συνιήμι,—of which the inf. συνιέν is found in Theognis, 565. It should be accented συνιῶν, or συνιῶν (from συνίω), not συνιάν, which would be from σύνιμι. See Winer, § 14. 3.

24—30.] SECOND PARABLE. THE TARES OF THE FIELD. Peculiar to Matthew. For the explanation of this parable see below, vv. 36—43. 24.] Ὁμοιώθη . . ἀνθρώπῳ, 'is like the whole circumstances about to be detailed; like the case of a man,' &c. A similar form of construction is found in ch. xviii. 23, and in other parables in Matthew. 25.] τοὺς ἀνθ. not, 'the men' belonging to the owner of

¹ ἀνὰ ¹ μέσον τοῦ σίτου καὶ ἀπῆλθεν. ²⁶ ὅτε δὲ ^m ἐβλάστη- ¹ = Mark vii. 31. (1 Cor. vi. 5.) Rev. vii. 17 only. Is. lvii. 5. m intr., Mark iv. 27. Heb. ix. 4. Isa. xxvii. 6. trans., James v. 18 only. Gen. i. 11. n = Mark iv. 28. Jer. ix. 22. o ch. x. 25 reff. p ch. xi. 19 reff. q here, &c. (6 times). ch. vii. 16. Luke vi. 44 only. Lev. xix. 9. r ch. xv. 32 al. Exod. xxxiii. 12. s ch. xv. 13. Luke xvii. 6. Jude 12 only. Jer. i. 10. Zeph. ii. 4. * only t. 2 Macc. iv. 4 only. v John iv. 35 (bis) reff. w ver. 39 only t. Bel and y ch. iii. 12 reff. Dr. 33 only. x here only. Exod. xii. 22 only. constr., Luke ix. 14. u here

αὐτὸν ὁ ⁿ ἡρότος καὶ καρπὸν ^e ἐποίησεν, τότε ἐφάνη καὶ τὰ ^k ζιζάνια. ²⁷ προσελθόντες δὲ οἱ δούλοι τοῦ ^o οἰκοδεσπότην εἶπον αὐτῷ Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῶ ἀγρῷ; πῶθεν οὖν ἔχει ^k ζιζάνια; ²⁸ ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς ^p ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ αὐτῷ λέγουσιν Θέλεις οὖν ἀπελθόντες ^a συλλέξωμεν αὐτά; ²⁹ ὁ δὲ φησιν Οὐ, ^r μήποτε ^a συλλέγοντες τὰ ^k ζιζάνια ^s ἐκριζώσῃτε ^t ἅμα αὐτοῖς τὸν σῖτον. ³⁰ ἄφετε ^u συναυξάνεσθαι ἀμφοτέρα ἕως τοῦ ^v θερισμοῦ, καὶ ἐν καιρῷ τοῦ ^v θερισμοῦ ἐρῶ τοῖς ^w θερισταῖς ^a Συλλέξατε πρῶτον τὰ ^k ζιζάνια καὶ δῆσατε αὐτὰ ^x δέσμας πρὸς τὸ ^y κατακαῦσαι αὐτά, τὸν δὲ σῖτον

Chrysol. καὶ (2nd) is written above the line by D¹.

26. om 2nd καὶ D 13. 124. 264 lat-a b c ff₂ g₁ h syr-cu Chr-6-9-η-ρ (and Fd's mss exc H).

27. aft οἰκοδεσποτου ins ἐκεινου D. εσπειρες CD rel: εσπειραμεν M: txt BKLSUTADIN 33 (1, e sil) [Chr]. rec ins ta bef ζιζανια, with LXN¹ syr-mg copt arm-mss: om BCDN² rel arm-zoh Chr. (33 def.)

28. rec aft oi de ins δουλοι, with CN rel vulg lat-f ff₁ syr (æth arm): om B 157 lat-g₂ copt.—λεγ. αυτω οι δουλοι θελεις D lat-a b c e ff₂ g₁ k (Syr syr-cu). rec (for αυτω λεγουσιν) ειπον αυτω, with L rel vulg lat-f ff₁ syr æth arm: λεγ. αυτω DN: txt BC copt. om ουν D 252¹ latt(exc f) Syr arm Eulog Aug.

29. rec (for φησιν) εφη, with L rel lat-a syr-ed: λεγει αυτοις D 33 lat-h k Syr syr-cu æth arm: txt BCN vulg lat-b c f ff_{1,2} g_{1,2} syr-mg-ms. τον σιτον bef αμα αυτοις Ser's i: aft αμα ins συν Γ: αμα και τον σιτον συν αυτοις D 61. 99. 240-3-4 am syr-cu arm.

30. αμφοτερα bef συναυξανεσθαι D latt. rec (for εως) μεχρι, with C N²(app) rel Chr-H-K: αχρη LN¹⁻³(?) Chr-6-η-ρ (and Fd): txt BD Chr-2 Eulog. rec aft εν ins τω (not required after a preposition), with CELN¹⁻³(?) syr-cu copt: om BDN²(app) rel Epiph [Chr-ms]. om 1st αυτα D 24¹. 125 lat-e f h k Epiph Aug. rec ins εις bef δεσμας, with BCN rel vulg lat-f ff₁ syr copt æth arm-mss: om DLXΔ 1. 33 am (with em forj gat mm) lat-a b c [e f] ff₂ g_{1,2} [h k] Syr syr-cu arm-zoh Orig Chr-mss (in Matthæi, but see Fd). om 2nd αυτα D 86 latt(not f k) arm Aug.

the field, but men generally: and the expression is used only to designate 'in the night time,' not to charge the servants with any want of watchfulness.

ἐπέσπ.] 'superseminavit,' sowed over the first seed.

ζιζάνια, apparently the darnel, or bastard wheat (lolium album), so often seen in our fields and by our hedgerows; if so, what follows will be explained, that the tares appeared when the wheat came into ear, having been previously not noticeable. It appears to be an Eastern word, expressed in the Talmud by קריש.

Our Lord was speaking of an act of malice practised in the East:—persons of revengeful disposition watch the ground of a neighbour being ploughed, and in the night following sow destructive weeds. (Roberts's Oriental Illustrations,

p. 541, cited by Trench on the Parables, p. 68.) (The practice is not unknown even in England at present. Since the publication of the first edition of this commentary, a field belonging to the Editor, at Gaddesby in Leicestershire, was maliciously sown with charlock (sinapis arvensis) over the wheat. An action at law was brought by the tenant, and heavy damages obtained against the offender.)

29.] Jerome in loc. says: 'Inter triticeum et zizania quod nos appellamus lolium, quamdiu herba est, et nondum culmus venit ad spicam, grandis similitudo est, et in discernendo nulla aut perdifficilis distantia.' Jerome, it must be remembered, resided in Palestine. As regards the construction, ἅμα is not a prep. governing αὐτοῖς, but merely an

z ver. 24.
 a || ch. xvii.
 20. Luke
 xvii. 6 only.
 b (= as above
 (a). John xii.
 24. 1 Cor.
 xv. 37 only.
 Lam. iv. 5
 only.)
 c as above (a)
 only +
 d ch. xxvii. 24.
 48. Num. iii.
 6.
 e ch. xi. 11 reff.
 f pass., 1 Pet.
 ii. 2 (or mid., Mark iv. 8. 2 Cor. x. 5. Col. i. 6, 10) only. Exod. i. 7. trans., 1 Cor. iii. 6, 7. 2 Cor. ix.
 10 only. intr., ch. vi. 28. Luke i. 80 al. fr., but never in LXX. g || Mk. Luke xi. 42. Rom. xiv.
 2 only. Gen. ix. 3. 3 Kings xx. (xxi.) 2. Ps. xxxvi. 2. Prov. xv. 17 only. h ch. vi. 26 reff.
 i || Acts ii. 26 only. Ps. ciii. 12. k || ch. xxi. 8. xxiv. 32. Mark xiii. 28. Rom. xi. 16, &c. only. Ezek.
 xxxi. 7. Dan. iv. 9 (12) &c.

for συναγαγετε, συναγετε BG 1: συνλεγεταί (= -τε) D. αποθην (sic) D¹(corr'd D²).

31. for παρεθηκεν, ελαλησεν D 1. 13. 124 lat-a b c f ff₂ h syr-cu (so also L, but παρεθ. substituted by original scribe).

32. om των (aft παντων) D¹(ins D⁷) 124. αυηση D N³(appy, but corr'd) 13.
 124. 346. μειζων D-gr Scr's f s w evn-π-z₁ [Chr-ms]. ins παντων bef των
 λαχανων (from || Mark) KΠ (76-7 e sil) 157. 218-37-41-2 Scr's a d l m n o p q r s² w
 ev-z₁ latt syr syr-cu aeth Euthym Hil Ambr. rec κατασκηνουν (for -νοιν), with
 B²(sic) CN rel: txt B¹(sic in cod) D.

adv. used for elucidation; see Klotz, Devar. p. 97. Still the construction here would hardly bear its omission.

31, 32.] THIRD PARABLE. THE GRAIN OF MUSTARD SEED. Mark iv. 30-34. Luke xiii. 18, 19. On the connexion of this parable with the two last, Chrysostom observes (Hom. in Matt. xlvii. 2, p. 483), ἐπειδὴ γὰρ εἶπεν ὅτι ἀπὸ τοῦ σπόρου τρία μέρη ἀπόλλυται, καὶ σώζεται ἓν, καὶ ἐν αὐτῷ πάλιν τῷ σωζομένῳ τσαύτη γίνεταί βλάστη, ἵνα μὴ λέγωσι· καὶ τίνες καὶ πόσοι ἔσονται οἱ πιστοί; καὶ τοῦτον ἐξαίρει τὸν φόβον, διὰ τῆς παραβολῆς τοῦ σινάπεως ἐνάγων εἰς πίστιν αὐτοὺς καὶ δεικνὺς ὅτι πάντως ἐκταθήσεται τὸ πρᾶγμα.

The comparison of kingdoms to trees was familiar to the Jews: see Dan. iv. 10-12, 20-22: Ezek. xxxi. 3-9; xvii. 22-24: Ps. lxxx. 8-11. 31.] ἐν τ. ἀγρῷ = εἰς τ. κήπ. Luke.

32. μικρότερον κ.τ.λ.] less than all, not for the superlative. The words are not to be pressed to their literal sense, as the mustard seed was a well-known Jewish type for any thing exceedingly small.

The mustard tree attains to a large size in Judæa. Lightfoot quotes (Hor. Hebr. in l.) Hieros. Peah. fol. 20. 2, 'Caulis erat sinapis in Sichin, e quo enati sunt rami tres; e quibus unus decerpitus cooperuit tentoriolum figuli, produxitque tres cabos sinapis. Rabbi Simeon ben Chalapha dixit, Caulis sinapis erat mihi in agro meo, in quam ego scandere solitus sum, ita ut scandere solent in ficum.'

This parable, like most others respecting the kingdom of God, has a double reference—general and individual. (1) In the

general sense, the insignificant beginnings of the kingdom are set forth: the little babe cast in the manger at Bethlehem; the Man of sorrows with no place to lay His Head; the crucified One; or again the hundred and twenty names who were the seed of the Church after the Lord had ascended; then we have the Kingdom of God waxing onward and spreading its branches here and there, and different nations coming into it. "He must increase," said the great Forerunner. We must beware however of imagining that the outward Church-form is this Kingdom. It has rather reversed the parable, and is the worldly power waxed to a great tree and the Churches taking refuge under the shadow of it. It may be, where not corrupted by error and superstition, subservient to the growth of the heavenly plant: but is not itself that plant. It is at best no more than (to change the figure) the scaffolding to aid the building, not the building itself. (2) The individual application of the parable points to the small beginnings of divine grace; a word, a thought, a passing sentence, may prove to be the little seed which eventually fills and shadows the whole heart and being, and calls 'all thoughts, all passions, all delights' to come and shelter under it. Jerome has a comment on this parable (in loc.) too important to be passed over: 'Prædicatio Evangelii minima est omnibus disciplinis. Ad primam quippe doctrinam, fidem non habet veritatis, hominem Deum, Deum mortuum, et scandalum crucis prædicans. Confer hujusmodi doctrinam dogmatibus Philosophorum et

BCDEF
 GKLMs
 UVXΓΔ
 ΠΘ 1. 33

αὐτοῦ. 33 Ἐκκλησίαν παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοία ἡ βασιλεία τῶν οὐρανῶν ὡς ζύμη, ἣν λαβοῦσα γυνή
ἐνέκρυσεν εἰς ἅλυνον ὅσα τρία, ἕως οὗ ἐξυμῶθη

m here (& || L. v. r.) only. Ezek. iv. 12 vat. (-φία, ib. Gen. xviii. 6.) n only. 3 Kings iv. 22.
o || only †. Gen. xviii. 6 Ag. and Sym. (there also w. τρία). p || 1 Cor. v. 6. Gal. v. 9 only. Hos. vii. 4

33. for ἐλάλησεν αὐτοῖς, παρεθῆκεν αὐτοῖς C 243 : om D 76 lat-k syr-cu : txt B^x rel syrr. — add λεγὼν CLMUX^x am lat-g₂ h l arm.

libris eorum, et splendori eloquentiæ, et compositioni sermonum, et videbis quanto minor sit cæteris seminibus sementis Evangelii. Sed illa cum creverit, nihil mordax, nihil viduum, nihil vitale demonstrat, sed totum flaccidum, marcidumque et mollium ebullit in olera et in herbas quæ cito arescunt et corruunt. Hæc autem prædicatio quæ parva videbatur in principio, cum vel in anima credentis, vel in toto mundo sata fuerit, non exsurgit in olera, sed crescit in arborem.

33.] FOURTH PARABLE. THE LEAVEN. Luke xiii. 20, 21. Difficulties have been raised as to the interpretation of this parable which do not seem to belong to it. It has been questioned whether ζύμη must not be taken in the sense in which it so often occurs in Scripture, as symbolic of *pollution* and *corruption*. See Exod. xii. 15, and other enactments of the kind, passim in the law; and ch. xvi. 6 : 1 Cor. v. 6, 7. And some few have taken it thus, and explained the parable of the *progress of corruption and deterioration* in the outward visible Church. But then, how is it said that the *Kingdom of Heaven is like this leaven*? For the construction is not the same as in ver. 24, where the similitude is to the *whole course of things related*, but answers to κόκκῳ σινάπεως, ὃν λαβὼν ἄνθ. : so ζύμη, ἣν λαβοῦσα γυνή. Again, if the progress of the Kingdom of Heaven be towards *corruption*, till the whole is *corrupted*, surely there is an end of all the blessings and healing influence of the Gospel on the world. It will be seen that such an interpretation cannot for a moment stand, on its *own* ground; but much less when we connect it with the parable preceding. The two are intimately related. That was of the *inherent self-developing power* of the Kingdom of Heaven as a seed containing in itself the principle of expansion; this, of the *power which it possesses of penetrating and assimilating a foreign mass*, till all be taken up into it. And the comparison is not only to the *power* but to the *effect* of leaven also, which has its *good* as well as its *bad* side, and for that good is used : viz. to make wholesome and fit for use that which would otherwise be heavy and insubstantial. Another striking point

of comparison is in the fact that leaven, as used ordinarily, is a *piece of the leavened loaf* put amongst the new dough—(τὸ ζυμῶθεν ἅπαξ ζύμη γίνεται τῷ λοιπῷ πάλιν. Chrys. Hom. xli. 2, p. 484)—just as the Kingdom of Heaven is the renewal of humanity by the righteous Man Christ Jesus. The Parable, like the last, has its *general* and its *individual* application : (1) in the penetrating of the *whole mass of humanity*, by degrees, by the influence of the Spirit of God, so strikingly witnessed in the earlier ages by the dropping of heathen customs and worship :—in modern times more gradually and secretly advancing, but still to be plainly seen in the various abandonments of criminal and unholy practices (as e. g. in our own time of slavery and duelling, and the increasing abhorrence of war among Christian men), and without doubt in the end to be signally and universally manifested. But this effect again is not to be traced in the establishment or history of so-called Churches, but in the hidden advancement, without observation, of that deep leavening power which works irrespective of human forms and systems. (2) In the transforming power of the ‘new leaven’ on the whole being of individuals. “In fact the Parable does nothing less than set forth to us the mystery of regeneration, both in its first act, which can be but once, as the leaven is but once hidden; and also in the consequent (subsequent?) renewal by the Holy Spirit, which, as the ulterior working of the leaven, is continual and progressive.” (Trench, p. 97.) Some have contended for this as the sole application of the parable; but not, I think, rightly.

As to whether the γυνή has any especial meaning, (though I am more and more convinced that such considerations are not always to be passed by as nugatory,) it will hardly be of much consequence here to enquire, seeing that γυναῖκες σιτοποιοί would be every where a matter of course.

ἐγκρύπτω has given rise to a technical word ἐγκρυφίας, signifying a *leavened cake* (which however, Passow, Lex. explains to be a cake baked under hot ashes, thus applying the ἐγκρύπτω differently : cf. ref. Ezek.). See

η ch. v. 2 reff.
PSA. lxxviii.
2.
r here only.
Ps. xviii. 2.
(ἐξερ., Ps.
cxviii. 17.)
s absol., here
only. = Luke
xi. 50 al.
elsew. in
N. T. w.
κόσμου,
exc. Heb. xi.
11 r. (2 Macc.
ii. 29 only.)
t = Mark iv. 36
al. fr. Ps.
civ. 20.
u ch. xv. 15
only. Job
vi. 24. xii. 8
only.
v ver. 25, &c.
only r.

ὅλον. 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβο- BCDEF
λαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει GKLMs
αὐτοῖς, 35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου UVXTΔ
λέγοντος ἧ Ἀνοίξω ἐν παραβολαῖς τὸ ἰστόμα μου, ἵ ἐρεῦ- ΠN 1. 33
ξομαι κεκρυμμένα ἀπὸ ὁ καταβολῆς.

36 Τότε ἄφεις τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ
προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες ὁ * Φράσον
ἡμῖν τὴν παραβολὴν τῶν ὕ ζιζανίων τοῦ ἀγροῦ. 37 ὁ δὲ
ἀποκριθεὶς εἶπεν Ὁ σπείρων τὸ καλὸν σπέρμα ἔστιν ὁ υἱὸς
τοῦ ἀνθρώπου, 38 ὁ δὲ ἀγρὸς ἔστιν ὁ ὁ κόσμος, τὸ δὲ

w = N. T. passim †. Wied. xi. 17 al.

34. rec (for ουδεν) ουκ (from || Mark), with DN^{3a} rel latt Syr syr-cu copt(appy)
æth Orig₁ (and int₁) Eus₂ Tert: txt BCMΔN¹ lat-f syr arm Clem Orig₁ Chr₂.
ἐλάλησεν (from above) ΔN¹ (txt N^{3a}).

35. ins ησαιου bef προφήτου (false gloss) N¹ (om N²) 1. 13. 33. 124. 253 [æth-ms]
hom-Cl; also mss mentd by Eus, Jer, and Porphy, and in catena on Psalms: Jer con-
jectures ασαφ. rec aft καταβολῆς ins κοσμον (explanatory gloss: see also ch xxv.
34), with CDN¹ rel latt [syrr copt] hom-Cl [Chr]: om B N² (but re-insd) 1 lat-e k syr-cu
æth (Orig).

36. εἰσῆλθεν N Orig. rec aft οικίαν ins ο ιησους (beginning of an ecclesiastical
lection), with C rel lat-f h syrr: aft ηθλ. Γ; αυτου 1. 118 evn-h-x-13-14-18 Orig, Chr:
om BDN latt syr-cu copt æth Orig₂. προσηλθαν B 33: -θεν N¹ (but corrd to txt).

* διασάφηνσον (the verb occurs only here and in ch xviii. 31) BN¹ Orig₁, enarra
lat-a b g₁ h: φρασον CDN^{3a} rel Orig₄. (dissere vulg lat-c f ff₁ g₂ [narra lat-ff₂ k].)

37. rec aft ειπεν ins αυτοις, with C rel gat lat-c f g₂ h syrr syr-cu arm [Chr]: om
BDN am (with em forj fuld) lat-a b ff_{1,2} g₁ k l copt æth Orig(appy).

reff. σάτον, נֶסֶךְ (Aram. נֶסֶךְ), = the
third part of an ephah = μδδιον καὶ ἡμισυ
Ἰταλικόν, Jos. Antt. ix. 4. 5. Three of
these, an ephah, appears to have been
the usual quantity prepared for a baking:
see Gen. xviii. 6: Judg. vi. 19: 1 Sam.
i. 24. This being the case, we need not
perhaps seek for any symbolical inter-
pretation: though Olsh.'s hint that the
body, soul, and spirit may perhaps be
here intended can hardly but occur to
us, and Stier's, that "of the three sons
of Noah was the whole earth overspread,"
is worth recording.

34, 35.] CONCLUSION OF THE PARABLES
SPOKEN TO THE MULTITUDES. Mark iv.
33, 34.

34. καὶ χωρ. π. οὐδ. ἐλ.]
κατὰ τὸν καιρὸν ἐκεῖνον δηλαδὴ πολλὰ
γὰρ πολλάκις ἐλάλησεν αὐτοῖς δίχα παρα-
βολῆς. Euthym. 35. ὅπως πλ.] in
order that &c., not 'so that thus,' or 'and
in this way' (?) as Webst. and Wilk.,—
here, or any where else. See note on ch.
i. 22. The prophet, according to the
superscription of Psalm lxxviii., is Asaph,
so called 2 Chron. xxix. 30, LXX. The
former clause of the citation is identical
with the LXX; the latter = φθέγγομαι
προβλήματα ἀπ' ἀρχῆς, LXX. When we
find De Wette, &c. maintaining that the

Psalms contains no parable, and that con-
sequently these words can only be cited
out of their context, we must remember
that such a view is wholly inconsistent
with any deep insight into the meaning
of the Scripture record: for the whole
Psalms consists of a recounting of events
which St. Paul assures us τύποι ἡμῶν
ἐγενήθησαν τυπικῶς συνέβαινον
ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν.
1 Cor. x. 6, 11.

36—43.] INTERPRETATION OF THE
PARABLE OF THE TARES OF THE FIELD.
Peculiar to Matthew. 38.] This verse
has been variously interpreted, notwith-
standing that its statements are so plain.
The consideration of it will lead us into
that of the general nature and place of
the parable itself. The field is the world;
if understood of the Church, then the
Church only as commensurate with the
world, πορευθέντες εἰς τὸν κόσμον ἀπαν-
τα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ
κτίσει (Mark xvi. 15); THE CHURCH
standing for THE WORLD, not, the world
for the Church. (This latter view, Stier
says, Augustine upholds against the Do-
natists: but I cannot find it in his Ep.
contra Donatistas (vol. ix.), where he
several times plainly asserts the field to be

καλὸν σπέρμα, οὗτοι εἰσιν οἱ ^{xy} υἱοὶ τῆς ^y βασιλείας, τὰ δὲ ^x ^{ch. ix. 15.} ^{1 Luke xxx. 34,} ^{36 reff.} ^{100k. xxx.} ^{5. 1 Mac.} ^{iv. 2.} ^{y ch. viii. 12} ^{only.} ^{c ver. 30.}
^v ζιζάνια εἰσιν οἱ ^z υἱοὶ τοῦ ^{za} πονηροῦ, ³⁹ ὁ δὲ ἐχθρὸς ὁ
 σπείρας αὐτὰ ἔστιν ὁ ^b διάβολος, ὁ δὲ ^c θερισμὸς ^d συντέ-

z see Acts xiii. 10.

a masc., ver. 19 reff.

b ch. iv. 1 reff. Zech. iii. 1.

d (in N. T. always w. ai.) ver. 49. ch. xxiv. 3. xxviii. 20. Heb. ix. 26 only. Deut. xi. 12. Dan. xii. 4, 13.

39. om αὐτα D lat. ff₁.

ἐστιν bef ὁ σπείρας αὐτα B. (B does not om ο bef

commensurate with the world, and the Church to be the ‘triticum inter zizania.’) And the parable has, like the former ones, its various references to various counter-workings of the Evil One against the grace of God. Its two principal references are, (1) to the whole history of the world from beginning to end; the coming of sin into the world by the malice of the devil, the mixed state of mankind, notwithstanding the development of God’s purposes by the dispensations of grace,—and the final separation of the good and evil at the end. The very declaration ‘the harvest is the end of the world’ suggests the original sowing as the beginning of it. Yet this sowing is not in the fact, as in the parable, *one only*, but repeated again and again.

In the parable the Lord gathers as it were the whole human race into *one lifetime*, as they will be gathered in one harvest, and sets that forth as simultaneous, which has been scattered over the ages of time. But (2) as applying principally to the *βαρ.* *τ. οὐρ.* which lay in the future and began with the Lord’s incarnation, the parable sets forth to us the *universal sowing of GOOD SEED by the Gospel*: it sows no bad seed: all this is done by the enemy, and further we may not enquire. Soon, even as soon as Acts v. in the history of the Church, did the tares begin to appear; and in remarkable coincidence with the wheat bringing forth fruit (see Acts iv. 32—37). Again, see Acts xiii. 10, where Paul calls Elymas by the very name *νῖδος διαβόλου*. And ever since, the same has been the case; throughout the whole world, where the Son of Man sows good seed, the Enemy sows tares. And *it is not the office*, however much it may be the desire, of the servants of the householder, the labourers in His field, to *collect* or *root up* these tares, to put them out of the world literally, or of the Church spiritually (save in some few exceptional cases, such as that in Acts v.); *this is reserved for another time and for other hands*,—for the harvest, the end; for the reapers, the angels. (3) It is also most important to notice that, as the Lord here gathers up ages into one season of seed time and harvest, so He also gathers up the various changes of human

character and shiftings of human will into *two distinct classes*. We are not to suppose that the wheat can never become tares, or the tares wheat: this would be to contradict the purpose of Him who willett not the death of a sinner, but rather that he should be converted and live; and this gracious purpose shines through the command *ἄφετε συναξάνεσθαι ἀμφοτέρα*—let time be given (as above) for the *leaven to work*. As in the parable of the sower, the various classes were the *concentrations of various dispositions*, all of which are frequently found in one and the same individual, so here the line of demarcation between wheat and tares, so fixed and impassable *at last*, is, *during the probation time*, the time of *συναΐσθις*, not yet determined by Him who *will have all to be saved, and to come to the knowledge of the truth*. In the very first example, that of our first parents, the good seed degenerated, but their restoration and renewal was implied in the promises made to them, and indeed in their very punishment itself; and we their progeny are by nature the children of wrath, till renewed by the same grace. The parable is delivered by the Lord as *knowing all things, and describing by the final result*; and gives no countenance whatever to predestinarian error. (4) The parable has an historical importance, having been much in the mouths and writings of the Donatists, who, maintaining that the Church is a perfectly holy congregation, denied the applicability of this Scripture to convict them of error, seeing that it is spoken not of the Church but of the world: missing the deeper truth which would have led them to see that, after all, the world *is the Church*, only overrun by these very tares.

τὸ δὲ καλὸν σπ., οὗτοι εἰσιν strikingly sets forth again the identity of the seed, in its growth, with those who are the plants: see above on ver. 19.

οἱ υἱοὶ τ. βαρ.] not in the same sense as in ch. viii. 12,—*SONS there*, by covenant and external privilege: *here*,—by the effectual grace of adoption: the KINGDOM, *there*, in mere paradigm, on this imperfect earth: *here*, in its true accomplishment,

ε ver. 30 only+. ³³ only. f ver. 28 reff. g see ver. 22. i cff. h ch. xvi. 23. Rom. xiv. 13. 1 John ii. 19. Josh. xxiii. 13. Judg. ii. 3. Wisd. xiv. 11. i 1 John iii. 4 only. Ps. xxxvi. 1. j ch. vii. 23 reff. k ver. 50 only. Dan. iii. 6, &c. l as above (k). Rev. i. 15. ix. 2 only. Job xli. 11. m ch. viii. 12 reff. n here only. Ezek. xliii. 2. Dan. xii. 3. Theod.-A. o see Luke xii. 32. p ch. ii. 11 reff. Prov. ii. 4. q = ch. xiv. 26. xviii. 7. Luke xiv. 41. Luke xxi. 6. Acts xii. 14 al. 2 Chron. v. 6. Ps. cvi. 31. r ch. xiv. 15 al. Gen. xli. 57. Deut. ii. 6. Isa. lv. 1.

λεια αἰῶνός ἐστιν, οἱ δὲ ^οθερισταὶ ἄγγελοί εἰσιν. ⁴⁰ ὥσπερ οὖν ^ισυλλέγεται τὰ ^νζιζάνια καὶ πυρὶ καίεται, οὕτως ἔσται ἐν τῇ ^δσυντελείᾳ τοῦ ^ςαἰῶνος [τούτου]. ⁴¹ ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ ^ισυλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ ^hσκάνδαλα καὶ τοὺς ^ιποιοῦντας τὴν ^ιἄνομιαν, ⁴² καὶ βαλοῦσιν αὐτοὺς εἰς τὴν ^{kl}κάμινον τοῦ ^kπυρός· ἐκεῖ ἔσται ὁ ^mκλαυθμὸς καὶ ὁ ^mβρυγμὸς τῶν ὀδόντων. ⁴³ τότε οἱ δίκαιοι ⁿἐκλάμψουσιν ὥς ὁ ἥλιος ἐν τῇ ^οβασιλείᾳ τοῦ ^οπατρὸς αὐτῶν. ὁ ἔχων ὅτα ἀκουέτω.

P εν τη.
BCDEF
GKLM
PSUVX
ΓΔΠΝ I
33

⁴⁴ Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ^pθησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὗρων ἄνθρωπος ἔκρυψεν· καὶ ^qἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει, καὶ ^rἀγοράζει τὸν ἀγρὸν ἐκείνον. ⁴⁵ Πάλιν ὁμοία

δια: as Btly.) rec ins του bef αιωνος, with CN^{3a} rel copt (Orig₁): του αι. τουτου G: η συντ. του αι. Scr's g i s ev-y Chr (corrns: the articles are omid before the verb): txt BD N-corr¹ 13. 33. 124 Orig₁. (homæotel in N¹ δε θερισμ. to δε θεριστ.)

40. συλλέγονται D. rec κατακαίεται (from ver 30), with BN 1 [Cyr₁], κατακαίονται D: txt C rel Chr Damasc. om τουτου (to conform to ver 39) BDN 1 latt syr-cu æth arm Cyr Iren-int Orig-int Hil Lucif Aug: ins CP rel lat-f h syrr copt [Chr].

41. om 1st αυτου FN.

42. βαλλουσιν D¹X N¹(but corrd) fuld lat-e.

43. for εκλαμ. λαμψουσιν D 124. 238 Orig. rec aft ωτα ins ακουειν, with CDPN^{3a} rel vulg lat-c f ff_{1,2} J_{1,2} h [syrr syr-cu copt] Orig Hil: om BN¹ am(with forj) lat-a b e k Hil-mss. (cf ver 9 var read.)

44. rec ins παλιν bef ομοια (from vv 45, 47), with CP rel lat-f h syrr arm Orig Hil: om. δε N²: om BDN¹ latt syr-cu copt æth. om εν τω αγρω N¹(ins N-corr¹): om τω D Scr's d h i l m n u evy-h-z Chr. for ανθρωπος, τις D. rec παντα οσα εχει bef πωλει (see Mark x. 21), with CP rel lat-b syr æth arm Orig₁: txt (B)DN 1 latt Syr syr-cu copt Orig₁[-int].—om παντα B 38. 61. 113. 248 arm-mss Orig₁ (see Mark x. 21).

in the new heavens and earth wherein dwelleth righteousness: but in their state among the tares, waiting for the manifestation of the sons of God.

41. τὰ σκάνδα.] generally understood of those men who give cause of offence, tempters and hinderers of others: Stier would rather understand it of *things*, as well as men, who are afterwards designated. On ὁ κλ. κ. ὁ βρ., see note at ch. viii. 12.

43. ἐκλάμψουσιν] shall shine out (their light here being enfeebled and obscured), as the sun from a cloud. τοῦ πατρὸς, answering to οἱ υἱοί, ver. 38. This sublime announcement is over and above the interpretation of the parable.

44.] FIFTH PARABLE. THE HIDDEN TREASURE. Peculiar to Matthew. This and the following parable are closely connected, and refer to two distinct classes of persons who become possessed of the treasure of the Gospel. Notice that these, as also the seventh and last, are spoken

not to the multitude but to the disciples.

In this parable, a man, labouring perchance for another, or by accident in passing, finds a treasure which has been hidden in a field; from joy at having found it he goes, and selling all he has, buys the field, thus (by the Jewish law) becoming the possessor also of the treasure. Such hiding of treasure is common even now, and was much more common in the East (see Jer. xli. 8 (cf. Hitzig in loc.): Job iii. 21: Prov. ii. 4).

This sets before us the case of a man who unexpectedly, without earnest seeking, finds, in some part of the outward Church, the treasure of true faith and hope and communion with God; and having found this, for joy of it he becomes possessor, not of the treasure without the field (for that the case supposes impossible) but of the field at all hazards, to secure the treasure which is in it: i. e. he possesses himself of the means of grace provided in that branch of the

ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ^s ἀνθρώπῳ ^t ἐμπόρῳ ζή- ^{s vv. 28, 52.}
 τούντι ^u καλοὺς ^v μαργαρίτας· ⁴⁶ εὐρὼν δὲ ἓνα ^w πολύ- ^{ch. x. 1.}
 τιμον ^v μαργαρίτην, ἀπελθὼν ^x πέπρακεν πάντα ὅσα εἶχεν, ^{John ix. 16 b}
 καὶ ^t ἡγόρασεν αὐτόν. ⁴⁷ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία ^{al. Gen. ix.}
 τῶν οὐρανῶν ^y σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ^{20 al.}
 ἐκ παντὸς ^z γένους ^a συναγαγούσῃ, ⁴⁸ ἣν ὅτε ἐπληρώθη ^{t Rev. xiii. 3,}
^b ἀναβιβάσαντες [αὐτὴν] ἐπὶ τὸν ^c αἰγιαλὸν [καὶ] ^d καθί- ^{11, 15, 23}
^{7 only +.} ^{x ch. xviii. 25, xxvi. 9 ||.} ^{Acts ii. 45, iv. 31, v. 4.} ^{Rom. vii. 14 only.} ^{Deut. xxi.}
^{11 al. perf. as aor., Rev. v. 7, vii. 14, viii. 5.} ^{Winer, § 40. 4.} ^{y here only.} ^{Isa. xix. 8 al.}
^{z = Mark ix. 29 [|| Mt.].} ^{1 Cor. xii. 10, 28, xiv. 10 only.} ^(Mark vii. 26 al.) ^{Gen. i. 11, &c.} ^{a ch. iii.}
^{12, xxv. 24 al.} ^{Hab. i. 15.} ^{b here only.} ^{Gen. xxxvii. 28.} ^{c ver. 2 reff.} ^{d intr.,}
^{ch. v. 1 al.} ^{2 Kings vii. 1.}

45. om ἀνθρώπῳ (*passed over as superfluous*) BN¹(ius N²) 50-9 Chr Ambr.

46. rec (for εὐρῶν δὲ) os εὐρῶν (*simplification*), with CP rel lat-*f* syr copt [Chr Cyr₁]:
 txt BDL¹ 1. 33 latt Syr syr-cu æth arm Cyr₁ Cypr. om εἷνα (*as superfluous*) D
 32 lat-a b e g₁ h syr-cu copt Cyr. for πεπρακεν, ἐπωλησεν D. for πάντα ὅσα,
 a D lat-a c ff₂ h.

48. for ἣν ὅτε, οτε δε D lat-a b f ff₂ g₁ h Ambr Aug. ἀνεβίβασαν (for -σαντες)
 D lat-a b f ff₂ g₁ h. rec om αὐτὴν, with BC¹ rel vulg lat-c ff₁ æth arm [Cyr₂]:
 ius DPSΔ Ser's s lat-a b e f ff₂ g₁ h Syr syr-cu Ambr Aug. (*The Hellenistic constr*
has been altered, (1) by οτε δε &c: (2) by omg αὐτὴν.) rec ius καὶ, with BDPN¹⁻³(?)
 rel lat-b e f ff₂ g₁ h syrr syr-cu copt æth arm; bef ἐπὶ CN² 1 vulg lat-c ff₁ g₂ Cyr Orig-
 in: om L 13. 124. 346 lat-a.

Church, where, to use a common expres-
 sion, he has "gotten his good?" he makes
 that field his own. 45, 46.] SIXTH

PARABLE. THE PEARL OF GREAT PRICE.
 In this parable our Lord sets before us,
 that although in ordinary cases of finding
 'the truth as it is in Jesus,' the buying of
 the field is the necessary prelude to be-
 coming duly and properly possessed of it;
 yet there are cases, and those of a nobler
 kind, where such condition is not neces-
 sary. We have here a *merchantman*,—
 one whose business it is,—on the search
 for goodly pearls; i.e. a man who intel-
 lectually and spiritually is a seeker of
 truth of the highest kind. "He whom
 this pursuit occupies, is a merchantman;
 i.e. one trained, as well as devoted, to
 business. The search is therefore deter-
 minate, discriminate, unremitting. This
 case then corresponds to such Christians
 only as from youth have been trained up
 in the way which they should go. In
 these alone can be the settled habits, the
 effectual self-direction, the convergence to
 one point of all the powers and tendencies
 of the soul, which are indicated by the
 illustration," (Knox's Remains, i. 460.)
 But as the same writer goes on to observe,
 even here there is a *discovery*, at a parti-
 cular time. The person has been seeking,
 and finding, goodly pearls; what is true,
 honest, just, pure, lovely, and of good
 report: but at last he finds one *pearl* of
 great price—the efficacious principle of
 inward and spiritual life. We hear of no

emotion, no great joy of heart, as before;
 but the same decision of conduct; he sells
 all and buys it. He chooses vital Chris-
 tianity, at whatever cost, for his portion.
 But here is no *field*. The pearl is bought
 pure—by itself. It is found, not unex-
 pectedly in the course of outward ordi-
 nances,—with which therefore it would
 become to the finder inseparably bound
 up,—but by diligent search, spiritual and
 immediate, in its highest and purest form.
 Trench instances (Parables, p. 100) Na-
 thanael and the Samaritan woman as ex-
 amples of the finders without seeking;—
 Augustine, as related in his Confessions
 (we might add St. Paul, see Phil. iii. 7),
 of the diligent seeker and finder. Com-
 pare with this parable Prov. ii. 3—9, and
 to see what kind of buying is *not* meant,
 Isa. lv. 1: ch. xxv. 9, 10. Also see Rev.
 iii. 18.

47—52.] SEVENTH PARABLE. THE
 DRAW-NET. *Peculiar to Matthew.*

47.] σαγήνῃ is a drag, or draw-net,
 drawn over the bottom of the water, and
 permitting nothing to escape it. The
 leading idea of this parable is the ultimate
 separation of the holy and unholy in the
 Church, with a view to the selection of
 the former for the master's use. We may
 notice that the *fishermen* are kept out of
 view and never mentioned: the compari-
 son not extending to them. A net is cast
 into the sea and gathers of every kind (of
fish: not of *things*, as mud, weeds, &c., as
 Stier supposes); when this is full, it is

e vv. 28, 30.
&c.
f here only.
g Deut. xxiv.
2 (xxiii. 24)
al. (-γεῖον,
ch. xxv. 4.
1 Kings ix.
7.)
h ch. vii. 17, 18
reff.
i vv. 39, 40
reff.
j ch. xxv. 32
lvs. Acts
xiii. 2 al.
Lev. xx. 25.
k Acts xvii. 33. xxiii. 10. 1 Cor. v. 2. 2 Cor. vi. 17, from Isa. lii. 11. Col. ii. 14. 2 Thess. ii. 7 only. Jer. xxviii.
(ii.) 6. 1 ver. 42 (reff.).
m Luke ii. 50. xxiv. 45 al. Neh. viii. 8. Hos. xiv. 10.

σαντες ° συνέλεξαν τὰ καλὰ εἰς ἁγῃ, τὰ δὲ ὁ σαπρὰ ἔξω
ἔβαλον. 40 οὕτως ἔσται ἐν τῇ ἡ συντελείᾳ τοῦ αἰῶνος.
ἔξελεύσονται οἱ ἄγγελοι καὶ ἰ ἀφοριούσιν τοὺς πονηροὺς
ἐκ μέσου τῶν δικαίων, 50 ἡ καὶ βαλοῦσιν αὐτοὺς εἰς τὴν
κἀμινον τοῦ ἡ πυρός· ἐκεῖ ἔσται ὁ ἡ κλαυθμὸς· καὶ ὁ
ἡ βρυγμὸς τῶν ὀδόντων. 51 ἡ Συνήκατε ταῦτα πάντα; ...οδον-
λέγουσιν αὐτῷ Ναί. 52 ὁ δὲ εἶπεν αὐτοῖς Διὰ τοῦτο πᾶς των P.
BCDEF
GKLM
SUVXΓ
ΔΠΣ 1.
33

for καλα, καλλιστα D lat-a b ff₂ g₁ syr-cu arm Ambr Aug. rec (for αγγῃ) αγγεία,
with Δ rel Orig₁: τα αγγία D: αγγία L: αγγία C³PX: αγγείον 33: txt BC¹M²N 1. 124
Orig₃ Cyr [?] Isid. εβαλαν D: εβαλλον VΔN¹(txt N², appy) Scr's q r.

49. for αἰῶνος, κόσμον D. 50. βαλλουσιν D¹-gr XN: txt D-corr N²(appy).
51. rec (at beg) ins λεγει αυτοις ο ιησους, with C rel lat-f h syr arm: et dixit lat-a:
dixit autem eis lat-g₂: Jesus ait illis discipulis suis syr-cu: om BDN vulg lat-b e e
ff_{1,2} copt aeth Orig. (Π ?) rec aft vai ins (for reverence sake ?) κυριε, with C rel
lat-a b c e f g_{1,2} h syr copt arm [Chr] Orig-int: om BDN 1. 13. 124 vulg lat-f_{1,2} h
syr-cu syr-jer copt aeth-pl Orig [Ath₁] Eus Hil.

52. om ο δε D vulg lat-f ff₂ Syr-syr-cu copt. aft ο δε ins ιησους CU syr-mg.
for ειπεν, λεγει B²D latt.

drawn to shore, and the good collected into vessels, while the bad (the legally unclean, those out of season, those putrid or maimed) are cast away. This net is the *Church gathering from the sea* (a common Scripture similitude for nations: see Rev. xvii. 15: Isa. viii. 7: Ps. lxxv. 7) *of the world, all kinds* (see Rev. vii. 9); and when it is full, it is drawn to the *bank* (the limit of the ocean, as the *συντέλεια* is the limit of the αἰών), and the *angels* (not the same as the fishers, as Olshausen maintains; for in the parable of the tares the *servants* and *reapers* are clearly distinguished) shall gather out the wicked from among the just, and cast them into everlasting punishment. It is plain that the comparison must not be strained beyond its limits, as our Lord shews us that the earthly here gives but a faint outline of the heavenly. Compare the mere ἔξω ἔβαλον of the one, with the fearful anti-type of vv. 49, 50. On ὁ κλ. κ. ὁ βρ. see note on ch. viii. 12. 51, 52.]

SOLEMN CONCLUSION OF THE PARABLES. When our Lord asks, 'Have ye understood all these things?' and they answer, 'Yea, Lord,' the reply must be taken as spoken from their *then standing-point*, from which but little could be seen of that inner and deeper meaning which the Holy Spirit has since unfolded. And this circumstance explains the following parabolic remark of our Lord: that every γραμματεὺς (*they*, in their study of the Lord's sayings, answering to the then γραμματεῖς in their study of the Law) who is

μαθητευθείς, enrolled as a disciple and taught as such, is like an householder (the Great Householder being the Lord Himself, compare ch. xxiv. 45), who puts forth from his store new things and old; i.e. 'ye yourselves, scribes of the Kingdom of Heaven, instructed as ye shall fully be in the meaning of these sayings, are (shall be) like householders, from your own stores of knowledge respecting them hereafter bringing out, not only your present understanding of them, but ever new and deeper meanings.' And this is true of πᾶς γρ. κ.τ.λ. Every real spiritually-learned scribe of the Kingdom of Heaven is able, from the increasing stores of his genuine experimental knowledge of the word (not merely from books or learning, or the Bible itself, but ἐκ τοῦ θησ. αὐτοῦ), to bring forth things new and old. The διὰ τοῦτο is an expression of *consequence*, but not a strong one: answering nearly to our *Well, then*. This is perhaps the fittest place to make a few *general remarks* on this wonderful cycle of Parables. We observe, (1) How naturally they are evolved from the objects and associations surrounding our Lord at the time (see on this the very interesting section of Stanley, Sinai and Palestine, ch. xiii. § 2, p. 420 ff., "On the Parables"). He sat in a boat in the sea, teaching the people who were on the land. His eye wandered over the rich plain of Gennesareth (where πάν πεφυτεύκασιν οἱ νεμόμενοι, Jos. B. J. iii. 10. 8, and Robinson, iii. 290):—the field-paths, the stony places, the neglected spots choked with

ⁿ γραμματεὺς ^o μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ⁿ ch. ii. 4 reff. Ezra vii. 6. ^o ch. xxvii. 57 (intr.). xxviii. 19. Acts xiv. 21 only. ^p ver. 45 reff. ^q ch. x. 25 reff. ^r = ch. xii. 35 reff. ^s ch. xix. 1 only. = Gen. xii. 8 Aq. trans. in LXX. ^t here bis and || Mk. Luke iv. 23, 24. John iv. ^v ch. vii. 22 reff.

οἱμοίος ἐστὶν ^p ἀνθρώπῳ ^q οἰκοδεσπότῃ, ὅστις ^r ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

⁵³ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας ^s μετήρην ἐκείθεν. ⁵⁴ καὶ ἐλθὼν εἰς τὴν ^t πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ^u ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν Πόθεν τοῦτο ἡ σοφία αὕτη καὶ αἱ ^v δυνάμεις; ⁵⁵ οὐχ οὗτός ἐστιν ὁ τοῦ ^w τέκ-

44. Heb. xi. 14 only. Jer. xxii. 10. w || Mk. only. 4 Kings xxii. 6.

u ch. xi. 20, 21 reff. Wisd. xiii. 4.

v ch. vii. 22 reff.

rec eis την βασιλειαν (gloss, or perhaps the eis of the previous word repeated, and then the case changed), with L Θ (which exists, but is almost illegible, from ver 46 to 55. This is the only reading quoted) Π-marg rel: εν τη βασιλεια (corrη) DM latt Chr [Cyr-Palic] Iren-int Hil Ambr Aug: txt BCKPN 1. 13. 33 lat-e k Syr copt æth arm Orig₄ Ath Cyr₁₀ Procop. ομοια (sic) N¹.

⁵⁴. αντιπατριδα (sic) N¹. rec εκπληττεσθαι, with KMR(S, e sil): txt BCDN rel Eus. (EFL εκπλησεσθαι.) ins πασα bef η σοφια D æth Eus₂.

wild vegetation (οὔτε γὰρ αὕτη τι φυτὸν ἀρνείται διὰ τὴν πίστιν, ib.), the plots of rich and deep soil, were all before him. The same imagery prevails in the parable of the tares of the field, and in that of the mustard seed; and the result of the tilling of the land is associated with the leaven in the lump. Then He quits the sea-shore and enters the house with the disciples. There the link to the former parable is the exposition of the tares of the field. From the working of the land for seed to finding a treasure in a field the transition is easy—from the finding without seeking to seeking earnestly and finding, easy again: from the seed to the buried treasure, from the treasure to the pearl,—the treasure of the deep,—again simple and natural. The pearl recalls the sea; the sea the fishermen with their net; the mixed throng lining the beach, the great day of separation on the further bank of Time. (2) The seven Parables compose in their inner depth of connexion, a great united whole, beginning with the first sowing of the Church, and ending with the consummation. We must not, as Stier well remarks, seek with Bengel, al., minutely to apportion the series prophetically, to various historical periods: those who have done so (see Trench, p. 142, edn. 4) have shewn caprice and inconsistency; and the *parable*, though in its manifold depths the light of prophecy sometimes glimmers, has for its main object to *teach*, not to foretell. More than a general outline, shewn by the prominence of those points to which the respective parables refer, in the successive periods of the Church, we can hardly expect to find. But as much we unques-

tionably do find. The apostolic age was (1) the greatest of all the seed times of the Church: then (2) sprang up the tares, heresies manifold, and the attempts to root them out, almost as pernicious as the heresies themselves: nay the so-called *Church Catholic* was for ages employed in rooting up the wheat also. Notwithstanding this (3) the little seed waxed onward—the kingdoms of the earth came gradually in—(4) the leaven was secretly penetrating and assimilating. Then is it, (5) during the period of dissensions, and sects, and denominations, that here and there by this man and that man the treasure shall be found: then is it, (6) during the increase of secular knowledge, and cultivation of the powers of the intellect, that merchantmen shall seek goodly pearls up and down the world, and many shall find, each for himself, the Pearl of Price. And thus we are carried on (7) through all the ages during which the great net has been gathering of every kind, to the solemn day of inspection and separation, which will conclude the present state.

^{53—58.} TEACHING, AND REJECTION, AT NAZARETH. Mark vi. 1—6. See Luke iv. 16—29 and notes. ^{53, 54.} τὴν πατ. αὐ., viz. Nazareth. Perhaps the proceedings of ch. viii. 18—ix. 34 are to be inserted between these two verses. In Mark iv. 35, the stilling of the storm and voyage to the Gadarenes are bound to the above parables by what appears a distinct note of sequence: ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης: for we can hardly interpret ὀψ. γεν. on any other hypothesis than that ἐν ἐκ. τ. ἡμ. means 'on the same day.' The teaching was on the Sabbath

τονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ...αυτου
 ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας; F. BCDEG
 KLMSU
 VXTAII
 N 1.33

55. rec (for 2nd ουχ) ουχι, with D rel Eus₁ [Chr]: *nonne* lat-a b: txt BCMΔN 33
 Orig₃ Eus₁. for μαριαμ, μαρια C 127 Scr's h evy-y-z₁ [latt (*as usually*) copt-ms]
 Orig₁ (but txt₂) Eus [Chr-2-6-9-γ-η-ρ]. rec ιωσης, with KΛΔΠ lat-k Syr syr-txt
 æth arm-zoh: ιωση S-marg 24. 118-57. 218 Scr's s: ιωαννης D N¹(appy) rel Scr's b c
 f h k o evy-h-z Orig₁: *et johannes et joseph* gat mm: txt BC N-corr¹ 1. 33 ev-y latt
 syr-cu syr-mg copt arm-ns Orig₂ Eus₁ Jer.

(Mark). 55. οἱ ἀδελφοὶ αὐτοῦ] It is an enquiry of much interest and some difficulty, who these were. After long examination of the evidence on the subject, I believe that the truth will best be attained by disencumbering the mind in the first place of all *à priori considerations*, and *traditions* (which last are very inconsistent and uncertain), and fixing the attention on the *simple testimony of Scripture itself*. I will trace the ἀδελφοὶ αὐτοῦ or ἀδ. κυρίου through the various mentions of them in the N. T., and then state the result; placing at the end of the note the principal traditions on the subject, and the difficulties attending them. (I) The expression οἱ ἀδ. αὐτοῦ occurs *nine times* in the Gospels, and *once* in the Acts. Of these the *three first* are in the narratives of the coming of His mother and brethren to speak with Him, Matt. xii. 46: Mark iii. 31: Luke viii. 19: the *two next* are the present passage and its || in Mark vi. 3, where they are mentioned in connexion with His mother and sisters; the *four others* are in John ii. 12; vii. 3, 5, 10, in the *first* of which He and his mother and brethren and disciples are related to have gone down to Capernaum: and in the *three last* His brethren are introduced as urging Him to shew Himself to the world, and it is stated that they did not believe on Him. The *last* is in Acts i. 14, where we read that the Apostles 'continued in prayer and supplication with the women, and with Mary the mother of Jesus, and with his brethren.' In another place, 1 Cor. ix. 5, Paul mentions οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδ. τ. κυρίου, κ. Κηφᾶς. Such are all the places where the meaning is *undoubted*, that persons called, and being in some usual sense, *brethren of the Lord*, are mentioned. (Besides these the Lord Himself uses the words οἱ ἀδελφοί μου Matt. xxviii. 10: John xx. 17, but apparently with a wider meaning, including at least the eleven Apostles in the term, as He does in Matt. xii. 49 ||.) Now I would observe (a) that in all the mentions of them in the Gospels, except those in John vii., they are *in connexion with His mother*:

the same being the case in Acts i. 14. (β) That it is no where asserted or implied that any of them were of the *number of the twelve*; but from John vii. 5, following upon vi. 70 (by μετὰ ταῦτα vii. 1), they are *excluded from that number*. John would certainly not have used the words οὐδὲ γὰρ οἱ ἀδ. αὐτ. ἐπιστ. εἰς αὐτόν, had *any* of them believed on Him at that time (see this substantiated in note ad loc.):—and again in Acts i. 14, by being mentioned after the Apostles have been enumerated by name, and after the mother of Jesus, they are indicated at that time also to have been *separate from the twelve*, although *then* certainly believing on Him. (γ) Their *names*, as stated here and in Mark vi. 3, were JACOB, JOSEPH (or Joses), SIMON, and JUDAS, all of them among the commonest of Jewish names. Of JOSEPH (or Joses);—certainly not the Joseph Barsabas Justus of Acts i. 23; see ib. ver. 21) and SIMON (not Simon Cananeus or Zelotes: see above) *we know from Scripture nothing*. Of the *two others* we have the following traces—(δ) JACOB (JAMES) appears in the apostolic narrative as δ ἀδελφὸς τοῦ κυρίου, Gal. i. 19: he is there called an *apostle*. This however determines nothing as to his having been among the *twelve* (which is a very different matter); for *Paul and Barnabas are called apostles*, Acts xiv. (4) 14, and Paul always calls himself such. See also Rom. xvi. 7: 1 Thess. ii. 7 compared with i. 1. That he is identical with the James of Gal. ii. 9, whom Paul mentions with Cephas and John as having given him and Barnabas the right hand of fellowship, fourteen years after the visit related ib. i. 19, does not appear for certain, but has been pretty generally assumed. (See this whole subject discussed in the prolegg. to the Epistle of James.) (ε) The JUDE who has left an epistle, and was brother of James, not only does not call himself an apostle, ver. 1 (as neither does James, nor indeed John himself, so that this cannot be urged), but in ver. 17 (see note there) seems to draw a distinction between himself and the Apostles. Whether this indicate that the James and Jude,

56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι ^x πρὸς ἡμᾶς εἰσιν; ^x Mk. Mark ix. 19. John i. 1. 1 John i. 2. y ch. xi. 6. ver. 21 al. fr.
 πόθεν οὖν τούτω ταῦτα πάντα; 57 καὶ ^y ἔσκανδαλίζοντο ἐν

56. πάντα bef ταυτα D rel latt Orig₁ [Bas₁]: txt BCMUPH 1. 33 (S, e sil) Eus₁.

the authors of the Epistles, were two of these ἀδελφοὶ τ. κυρίου, is uncertain; but it may at least be mentioned in the course of our enquiry.

I shall now state the result of that enquiry, which has been based on Scripture testimony only. (1) That there were *four persons known as* οἱ ἀδ. αὐτοῦ or τ. κυρίου, NOT OF THE NUMBER OF THE TWELVE. (2) That these persons are found in all places (with the above exception) where their names occur in the Gospels, *in immediate connexion with Mary, the mother of the Lord.* (It is a strange phenomenon in argument, that it should have been maintained by an orthodox writer, that my inference from this *proves too much*, because Joseph is here introduced as His father: as if a mistake of the Jews with regard to a supernatural fact, which they could not know, invalidated their cognizance of a natural fact which they knew full well.) (3) That not a word is any where dropped to prevent us from inferring that the ἀδελφοὶ and ἀδελφαὶ αὐτοῦ were His relations *in the same literal sense* as we know ἡ μήτηρ αὐτοῦ to have been; but that His own saying, where He distinguishes His relations according to the flesh from His disciples (ch. xii. 50 ||), seems to *sanction that inference.* (4) That nothing is said from which it can be inferred whether Joseph had been married before he appears in the Gospel history;—or again, whether these ἀδ. were, according to the flesh, older or younger than our Lord. (5) That the silence of the Scripture narrative leaves it free for Christians to believe these to have been *real* (younger) *brethren and sisters of our Lord, without incurring any imputation of unsoundness of belief as to His miraculous conception.* That such an imputation has been cast, is no credit to the logical correctness of those who have made it, who set down that, because this view *has been taken* by impugnors of the great Truth just mentioned, *therefore*, it eventually leads, or may fairly be used, towards the denial of it (see Dr. Mill on the Brethren of our Lord, p. 224); for no attempt is made to shew its connexion with such a conclusion. The fact is, that the two matters, *the miraculous conception of the Lord Jesus by the Holy Ghost, and the subsequent virginity of His Mother, are ESSENTIALLY AND ENTIRELY DISTINCT;* see

note on Matt. i. 25: see also, respecting a supposed difficulty attending this view, note on John xix. 27. (II) I will now state the principal *traditional* views respecting the brethren of the Lord. (1) That they were *all sons of Alphæus* (or Clopas) and *Mary the sister of the mother of our Lord;* and so *cousins* of Jesus, and called agreeably to Jewish usage *His brothers.*

This is the view taken in the remarkable fragment of Papias, quoted in Dr. Mill, p. 238, adopted by Jerome (cont. Helvidium 13, vol. ii. p. 219), and very generally received in ancient and modern times. But it seems to me that a comparison of the Scripture testimonies cited above will prove it untenable. One at least of the sons of this Alphæus was an apostle, *of the number of the twelve*, viz. Ἰακώβος ὁ τοῦ Ἀλφαίου (see all the lists, on ch. x. 3); which (see above) would *exclude him from the number of the brethren of the Lord.* But even if *one* of the four could be thus detached (which, from John vii. 5, I cannot believe), it is generally assumed that Ἰούδας Ἰακώβου (see Luke's two lists as above) is Jude the *brother* of James; and if so, this would be *another* son of Alphæus, and another subtraction from the number who did not believe on Him. Again Matthew (see note on Matt. ix. 9), if identical with Levi (Mark ii. 14), was *another son of Alphæus:* which would make a fifth brother, and leave therefore, *out of five, three believing on Him at the time when it was said οὐδὲ γὰρ οἱ ἀδ. . . κ.τ.λ.* This view besides labours under the difficulty arising from these brethren accompanying and being found in connexion with Mary the mother of our Lord, whereas throughout that time *their own mother was living.* The way in which the assertors of this view explain John vii. 5, is either by supposing that all the brethren are not *there* implied, or that all are not *here* mentioned; both suppositions, it seems to me, very unlikely (compare e. g. John's minute accuracy where an exception was to be made, ch. vi. 23, 24). (2) That they were *children of Joseph by a former marriage* (or even by a later one with Mary wife of Clopas, to raise up seed to his dead *brother*,—as Clopas is said to have been: but this needs no refutation). This view was taken by several early Fathers, e. g. Hilary, Epiphanius, and mentioned by Origen, who

z || Mk. 1 Cor. αὐτῶ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστιν προφήτης BCDEG
iv. 10, xii. 23 only. Isa. z ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. KLM SU
iii. 3. VXZ 1A
a ver. 54. 58 καὶ οὐκ ἐποίησεν ἐκεῖ ἡ δυνάμεις πολλὰς διὰ τὴν ἄπισ- ΠN 1. 33
b || Mk. Mark xvi. 14. τίαν αὐτῶν.
Rom. iii. 3. al. τ. Wisd. xi. 20. Heb. iii. 12, 19
ch. xi. 25 reff. d τετράρχης τὴν ἄκοὴν Ἰησοῦ, καὶ εἶπεν τοῖς παισὶν
d || L. Luke iii. 19. Acts xiii. 1 only τ. (-χεῖν, Luke iii. 1.) e ch. iv. 24. xxiv. 6 al. 2 Kings xiii. 30. Isa. liii. 1. f ch.
xiii. 6 reff. = παῖδες βασιλέως, Diod. Sic. xvii. 36.

57. om ἰησοῦς N.

for εἶπεν, λέγει Z Orig₁.

ins ἰδια bef πατρίδι CZN 13.

124 Ser's u lat-ff₁ Orig₁.

rec aft τη πατρίδι ins αὐτου, with C rel vulg lat-b c f

ff₂ g_{1,2} h syrr syr-cu copt æth arm Orig₂: om BDZN 33 lat-a k.

58. τας ἀπιστίας incredulitates D lat-k.

CHAP. XIV. 1. ἡκουσεν ἠρώδης bef εν εκ. τω καιρω N¹ (but corrd).
ins δε D 300 Syr syr-cu copt. τετραρχης CZN.

aft εν εκεινω

(Winer, Realwörterbuch, i. p. 663) says respecting it, *οἱ ταῦτα λέγοντες τὸ ἀξίωμα τῆς Μαρίας ἐν παρθενίᾳ τηρεῖν μέχρι τέλους βούλονται*. This however, while *by no means impossible*, and in some respects agreeing with the *apparent* position of these brothers as older (according to the flesh) than the Lord (John vii. 3), has no countenance whatever in Scripture, either in their being called sons of any other woman, or in any distinct mention of Joseph as their father, which surely in this case would be required. (III) On the *à priori* considerations which have influenced opinions on this matter, see note on Matt. i. 25; and on the *traditional literature*, see the tract of Professor Mill on the Brethren of our Lord. See also Winer, Realwörterbuch, Art. *Jesus*, § 3. Greswell, Dissertations, vol. ii. Diss. iii. Blom, Disputatio Theologica de τ. ἀδ. τ. κ. Lug. Bat. 1839. Wieseler, Stud. und Kritiken, 1842, i. 96 ff. (these two last I have not seen); also, a letter on this my note, referred to above under I. 2, in the Journal of Sacred Literature for July, 1855. This letter is too much based on *à priori* considerations, but contains some valuable suggestions on this confessedly difficult question.

Neander, Leben J. p. 48, brings out the importance of the view which I have above, under (I), endeavoured to justify, as shewing that the account of the miraculous conception is *not mythical*, in which case all would have been arranged to suit the views of virginity from which it had arisen,—but *strictly historical*, found as it is with no such arrangements or limitations. 58.] οὐκ ἐποίησεν = οὐκ ἡδύνατο ποιῆσαι, Mark vi.

5, where see note. On the identity, or not, of this preaching at Nazareth with that related much earlier by Luke iv. 16 sq., see note there.

CHAP. XIV. 1.—12.] HEROD HEARS OF

THE FAME OF JESUS. PARENTHETICAL ACCOUNT OF THE DEATH OF JOHN THE BAPTIST. Mark vi. 14—29. Luke ix. 7—9, who does not relate the death of John.

1.] This Herod was Herod ANTIPAS, son of Herod the Great, ἐκ Μαλθάκης τῆς Σαμαρείτιδος, and own brother of Archelaus (Jos. B. J. i. 28. 4). The portion of the kingdom allotted to him by the second will of his father (in the first he was left as king) was the tetrarchy of Galilee and Peræa (Jos. Antt. xvii. 8. 1). He married the daughter of the Arabian king Aretas; but having during a visit to his half-brother Herod Philip (not the tetrarch of that name, but another son of Herod the Great, disinherited by his father) become enamoured of his wife Herodias, he prevailed on her to leave her husband, and live with him. (See below, on ver. 4.) This step, accompanied as it was with a stipulation of putting away the daughter of Aretas, involved him in a war with his father-in-law, which however did not break out till a year before the death of Tiberius (A.D. 37, U.C. 790; Jos. Antt. xviii. 5. 1—3), and in which he was totally defeated and his army destroyed by Aretas; a divine vengeance, according to the Jews, for the death of John the Baptist (Josephus, *ibid.*). He and Herodias afterwards went to Rome at the beginning of Caligula's reign, to complain of the assumption of the title of king by Agrippa his nephew, son of Aristobulus; but Caligula having heard the claims of both, banished Antipas and Herodias to Lyons in Gaul, whence he was afterwards removed to Spain, and there died: Jos. Antt. xviii. 7. 1, 2. The following events apparently took place at Machærus, a frontier fortress between Peræa and Arabia: see below on ver. 10.

τὴν ἀκοὴν Ἰησοῦ] It was the fame of the preaching and miracles of the twelve, on

αὐτοῦ Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἡγήρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ ἡ δυνάμεις ἰένεργουσιν ἐν αὐτῷ. ³ ὁ γὰρ Ἡρώδης ἰκρατήσας τὸν Ἰωάννην ἔδωκεν αὐτὸν καὶ ἐν τῇ φυλακῇ ἰπέθετο διὰ Ἡρωδιᾶδα τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ. ⁴ ἔλεγεν γὰρ αὐτῷ ὁ Ἰωάννης Οὐκ ἔξεστίν σοι ἔχειν αὐτήν. ⁵ καὶ θέλων

cxxxvi. 9.

12. Num. xv. 34. 2 Chron. xviii. 26. (Acts vii. 58 al.)

xxii. 28. 1 Cor. v. i. vii. 2, 29. Deut. xxviii. 30.

k = ch. v. 25. xxi. 30 al. Gen. xlii. 17.

m ch. xii. 2, &c.

1 = here only. Lev. xxiv.

n = Mk. ch.

j ch. xii. 11. Ps.

xxvii. 64.

xxviii. 7.

h Mk. Mark

v. 30 || L.

Luke vi. 19.

1 Cor. xii. 10.

29, 29.

i Mk. James

v. 16. also.

Paul (Rom.

vii. 5 al.).

only. Isa. li.

4.

2. ins μητι *numquid* bef ουτος D gat mm lat-b f g₂ h. aft βαπτιστης ins on
εγω απεκεφαλισα (*from* || *Mark*) D 5 gat tol lat-a δ ff₁ g₂ h. for αυτος, ουτος
C. 61 D-lat Orig₁-ms Chr. om δια τουτο B¹(ins B²-marg). εναργουσιν
D¹(txt D³). om εν Z Scr's g s ev-z.

3. aft ηρωδης ins τοτε B 13. 124. om αυτον (*as unnecessary*) B^N (ins N-corr¹)
lat-ff₁ h Orig₁(ins₁). rec και εθετο εν φυλακη, with C rel vulg lat-b c f ff₂ g₁ syrr
syr-cu copt arm: εν τη φυλακη (alone) D lat-a(appy) e k æth Orig₁: εν τη φυλ. και
απεθετο N^{3a}: “εν τη φυλακη . . . Z (sequ. ut vid. e spatia και εθετο s. fortasse και
απεθετο).” Treg: txt B(N¹) (13. 124 ?) lat-ff₁ h: κ. απεθ. εν τη φ. 1 Orig₁: εν φ. και
απεθετο 33 Orig₁. (*The original stumbling-block seems to have been the unusual word
απεθετο, which was changed to εθετο, or as above, and transposed: then by erasures
before and after εν τ. φ., disappeared, and was variously reinstated in the text.*)
rec om τη (bef φυλακη) (*as unnecessary or misunderstood*), with B¹CN¹ rel Orig₁: ins
B¹ (written over by origl scribe) DZN^{3a} 1 copt Orig₂. rec ins φιλιππου bef του
αδελφου (*from* || *Mark, where none omit it*), with BCZN rel gat (and mm) lat-[b] f ff₂
g₂ h syrr syr-cu [æth arm] Orig [Chr]: om D vulg lat-a c e ff₁ g₁ k Aug.

4. ο ιωαννης bef αυτω BZN^{3a}: om αυτω N¹ 26-8: txt CD rel f. 33 latt Orig.—om δ
DN Scr's b f evn-H¹-z.

their mission, of which Herod heard,—probably in conjunction with the works of Christ: see || Mark.

2.] πᾶις αὐτός] emphatic; equivalent

in English to “it is he, that” . . .

In Luke ix. 7 it is said that Herod διηπό-

ρει διὰ τὸ λέγεσθαι ὑπὸ τινων ὅτι Ἰωάν-

ἑγήγ. κ.τ.λ. There is no inconsistency in

these accounts: the report originated with

others: but if Herod διηπόρει concerning

it, he, in the terrors of a guilty conscience,

doubtless gave utterance to these words

himself. There is no evidence that Herod

was a Sadducee, or a disbeliever in the

resurrection as then held by the Pharisees.

See also note on Mark viii. 14.

There is no allusion here to metempsychosis, but

to the veritable bodily resurrection, and

supposed greater power acquired by having

passed through death. This is an incidental

confirmation of John x. 41, where

we read that John wrought no miracle

while living.

4.] The marriage was unlawful for these three reasons: (1)

The former husband of Herodias, Philip,

was still living. This is expressly asserted

by Josephus, Antt. xviii. 5. 4, Ἡρωδιάς,

ἐπὶ συγχύσει φρονήσασα τῶν πατρίων,

Ἡρώη γαμεῖται τοῦ ἀνδρὸς τῷ ὁμοπα-

τρίῳ ἀδελφῷ, διαστᾶσα ζῶντος. (A reply to

the attempt made by some to interpret

these last words, ‘having previously been

divorced from him while living,’ is hardly

needed, in the presence of the two unquali-

fied synchronous participles, φρονήσασα

and διαστᾶσα. Besides, the part. is not ἀπο-

στᾶσα, as erroneously quoted by the Bp.

of Exeter [Philpotts]: see his published

speech of Feb. 25, 1851, note.) The same is

surely implied by the whole narrative, and

the word μετακλίσασθαι, Antt. xviii. 5. 1. (2)

The former wife of Antipas was still living,

and fled to her father Aretas on hearing of

his intention to marry Herodias: Jos. ibid.

(3) Antipas and Herodias were already

related to one another within the forbidden

degrees of consanguinity. For θυγάτηρ

ἦν Ἀριστοβοῦλου, καὶ οὗτος ἀδελφὸς

αὐτῶν (of Antipas and Philip), Jos. ib.

See the Bp.’s note, and a reply to it in

substance the same as the foregoing, in

the Quarterly Journal of Sacred Lit. for

Oct. 1852 and Jan. 1853. I may add that

the remark of Josephus (Antt. xviii. 5. 4),

that Salome’s birth had taken place pre-

viously to the infidelity of Herodias, is not

given, as understood by the Bp. (after

Tertullian, adv. Marcion. iv. 34, vol. ii.

p. 443), as the technical reason why her

conduct was ἐπὶ συγχύσει τῶν πατρίων,

but as a moral aggravation of her unnat-

ural crime. It was unlawful by Levit.

xviii. 16.

5.] This verse is further

expanded in Mark: ὁ γὰρ Ἡρ. ἐφοβεῖτο

ο = ch. xxi. 26, 46. Phil. ii. 29. Philem. 17. p only +. = ημέρα γενεσεως, Gen. xl. 20. q || Mk. ch. xi. 17 || L. only. 2 Kings vi. 16, 20, 21. r = Mark iii. 3 || L. xiv. 60. John [viii. 4, 9] xx. 19, 26. s || Mk. only in Gosp. Acts vi. 5. elsw. Paul (Rom. viii. 8 al.) only. Esth. ii. 4, 9. 3. ix. 18. xi. 19. 1 John ii. 18. Judith viii. 20. 20. ὅρκ., ch. v. 33 reff. v = Acts vii. 17. Jer. li. (xlii.) 25. εἰδέντο δὲ . . . ὁ δὲ ἀμολόγηται. Xen. Anab. vii. 4. 13. w Acts xix. 33 only. Exod. xxv. 34. Deut. vi. 7 only. z || (bis). Luke xi. 39 only +. y ch. xvii. 23 al. fr. Dan. vi. 14. z || Mk. Josh. ix. 20. a ch. ix. 10 reff.

αὐτὸν ἀποκτείνειν ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν ὁ εἶχον. Ἡ γενεσίῳις δὲ γενομένοις τοῦ Ἡρώδου ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ ἑμέσῳ καὶ ἤρρεσεν τῷ Ἡρώδῃ ἵνα ὅθεν ἡμεῖς ὅρκου ὁμολόγησεν αὐτῇ δοῦναι ὃ ἂν αἰτήσῃται. Ἡ δὲ ὡς προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι φησὶν ὧδε ἐπὶ πύνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. καὶ λυπηθεὶς ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους

Θ -πις- του και.. F και τους... BCDEF GKLM SUVXZ ΓΑΘΠΣ 1. 33

5. for οτι, επει B¹.

6. rec γενησιν δε αγομενων (the gen was an emendn of the constr, and αγομ. a gloss on γεν.), with X rel syr-mg: -ων δε γενομενων CK Chr₁: -ιοις δε αγομενοις 1: die natalis latt: txt BDLZN syrr syr-cu copt æth arm. for της ηρωδιαδος, αυτου ηρωδιας D-gr.

7. μετα R. for ωμολ., ωμοσεν Z 13. 124, 346 ev-y Syr Chr. rec (for αν) εαν, with CZN rel: txt BD 33.

8. for dos μοι φησιν, ειπεν dos μοι D lat-a b c f ff₂ h l Syr syr-cu æth.—ειπεν was perhaps written by N² but erased. om επι πινακι D. om την D¹ (ins D²).

9. rec ελυπηθη (emendn of constr), with CLN rel vulg lat-b c f ff₂ 1,2 g₁ h syrr syr-cu copt æth arm: txt BD 1. 13. 124 lat-a. (Z 33 def. Θ?) rec aft δια ins δε, with CZN rel vulg lat-[c] f g₂ syrr copt arm: om BDL¹ 1. 13. 124 lat-a b ff₂ 1,2 g₁ h æth. ins δια bef τους συνανακειμενους D lat-a b c f ff₂ 1,2 g₁ h syr-cu æth.

τὸν Ἰωάν. εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἄγιον, καὶ συνετῆρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίησεν, καὶ ἠδέως αὐτοῦ ἤκουεν. Josephus, not being aware of any other grounds for his imprisonment, alleges purely political ones: δέσας Ἡρώδης τὸ ἐπὶ τοσούτῳ πιδανὸν αὐτοῦ τοῖς ἀνθρώποις μὴ ἐπὶ ἀποστάσει τιλὴ φέροι. . . . πολλὸν κρείττον ἡγείται, πρὶν τι νεώτερον ἐξ αὐτοῦ γενέσθαι, προλαβὼν ἀναρῆναι . . . Antt. xviii. 5. 2. εἶχον] literally, 'possederunt eum tanquam prophetam'; and thus Meyer maintains it must be rendered: but as our 'hold,' so ἔχω comes to be applied to the estimate formed of a man or thing, which subjectively is our possession of him or it.

6. γενεσίῳις] the birthday. This name was given in classical Greek to an anniversary celebration of the memory of the dead. So Herod., iv. 26, having described such a celebration among the Issedones, adds, παῖς δὲ πατρὶς τοῦτο ποιεῖ κατὰ περ οἱ Ἕλληνες τὰ γενέσια. Phrynichus, Hesych., and Ammonius lay it down that γενέσια is not to be used for γενέθλια, a birthday. But the adj. was certainly so used in later Greek: e. g. ἄγοντες τ. γενέσιον ἡμέραν τ. παιδίου, Jos. Antt. xii. 4. 7 (in Dio Cassius xlvii. 18, lvi. 46, lxvii. 2, usually cited, the γενέσια, though bearing this meaning, are in each case in honour of a dead person). See

Suicer, Thes. under γενέθλια, and Lobeck's note, Phryn. p. 103. Heins., Grot., al., hold that the word here means the feast of Herod's accession: but they give no proof that it ever had such a meaning. Among the seasons kept by the Gentiles, enumerated in the Rabbinical work Avoda Sara, we have עֲרֵב הַשָּׁמַיִם שָׁמַיִם: see Lightfoot in loc. [On the dative "compare the examples quoted by Jelf, § 699." Moulton's Winer, p. 276, note 1.] A great feast was given to the nobility of Galilee, Mark vi. 21. The damsel's name was Salome (Jos. Antt. xviii. 5. 4), daughter of Herodias by her former husband Philip. She afterwards married her uncle Philip, tetrarch of Ituræa and Trachonitis: and he dying childless, she became the wife of her cousin Aristobulus, son of Herod king of Chalcis, by whom he had three sons, Herod, Agrippa, and Aristobulus. The dance was probably a pantomimic dance. 9.]

ὁ βασιλεὺς was a title which Herod never properly possessed. Subsequently to this event, Herodias prevailed on him to go to Rome to get the title, which had been granted to his nephew Agrippa. He was opposed by the emissaries of Agrippa, and was exiled to Lugdunum. See note on ver. 1, and Josephus there cited. Herod was grieved because he heard John gladly (Mark vi. 20), and from

ἐκέλευσεν δοθῆναι. ¹⁰ καὶ ^bπέμφας ^cἀπεκεφάλισεν Ἰω- ^b Acts xix. 31.
 ἀννην ἐν τῇ ^dφυλακῇ. ¹¹ καὶ ἡνέχθη ἡ κεφαλὴ αὐτοῦ
 ἐπὶ ^xπίνακι καὶ ἐδόθη τῷ ^eκορασίῳ· καὶ ἤνεγκεν τῇ μητρὶ
 αὐτῆς. ¹² καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦσαν τὸ
^f* σῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες ἀπήγγειλαν τῷ ^d = ver. 3.
 Ἰησοῦ. ¹³ ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκείθεν ἐν ^e ch. ix. 24, 25
 πλοίῳ εἰς ἔρημον τόπον ^gκατ' ^zἰδίαν. καὶ ἀκούσαντες ^{ref. Esth.}
 οἱ ὄχλοι ἠκολούθησαν αὐτῷ ^hπεζῇ ἀπὸ τῶν πόλεων. ^{ii. 9.}
¹⁴ καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ⁱἐσπλαγχνίσθη ^f = Luke xvii.
 ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ^kἀρρώστους αὐτῶν. ^{37. 11eb. xiii.}
¹⁵ ὁψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέ- ^{11. 1 Kings}
^{xxxi. 10, 12.}
^g || Mk. L. ver.
^{23. ch. xvii.}
^{1, 19 al.}
^{Mt. Mt. L.}
^{(Acts xiii.}
^{19) only, exc.}
^{Gal. ii. 2.}
^{2 Macc. iv. 5}
^{only.}

^h || Mk. only. 2 Kings xv. 17 vat. (only ?) (πεζεῖν, Acts xx. 13.)

ⁱ ch. ix. 36 reff.

^k Mark

vi. 5, 13. xvi. 18. 1 Cor. xi. 30 only. 3 Kings xiv. 5 A Ald. &c. (see xii. 24 sq. B.)

Mal. i. 8. Sir. vii. 35 only. (-τεῖν, 2 Kings xii. 15. -τημα, Sir. x. 10. -τία, Ps. xl. 3.)

10. rec ins τον bef ιωαννην, with CD^{83a} rel: om BZΘ⁸¹ 1.

11. ins τω bef πινακι D (1. 13).

12. for προσελθ., ελθ. Z Orig. *πτῶμα (|| Mark) BCDL⁸ 1. 13. 33. 124 Syr
 syr-cu copt: σωμα X rel syr. (Z def. Θ ?) add αὐτου DL ⁸(marked for erasure;
 but marks removed) 157 Scr's d i ev-y vulg lat-f. ff. ^{1,2} g₂ h l Syr syr-cu aeth. rec
 (for αὐτον) αὐτο (|| Mark), with CD ⁸²(appy) rel vulg lat-b c: txt BΘ⁸¹ lat-a ff. (Z
 33 def.)

13. rec (for ακουσας δε) και ακ. (as more appropriate copula), with C rel syr aeth
 arm: txt BDLZ⁸ 1. 13. 33. 124. 209 lat-f k (Syr syr-cu copt) Orig Chr. om
 ο ιησους Θ Scr's e. περοι I_cLZ⁸ 157. 225-45 Scr's s ev-z vulg lat-b c &c syr-mg.

14. rec aft εξελθων ins ο ιησους, with C₁c rel lat-f h syr Orig: aft ειδεν L evy-p-z
 lat-a (beginning of an eccles lection): om BD⁸ 1. 33. 124 vulg lat-b c ff. ^{1,2} g₁ syr-cu
 [copt aeth arm]. (Θ ?) οχλον bef πολυν D 33. 435 latt Chr. rec επ' αὐτους,
 with 33 (Scr's l p q r s, e sil): επ' αὐτον I_c [Orig₁]: εν αυτοις L: περι αυτων D: txt
 BC⁸ rel Orig₁. αρρωστουντας D.

15. προσηλθαν B 33. rec aft μαθηται ins αὐτον, with CD rel lat-a c syr⁸ syr-cu

policy did not wish to put him to death on so slight a cause. This is not inconsistent with his *wishing to put him to death*: his estimate of John was wavering and undecided, and he was annoyed at the decision being taken out of his hands by a demand, compliance with which would be irrevocable.

10.] It appears from the damsel's expression *δὸς μοι ὠδε* and this verse, that the feast was held either at Machærus or at no great distance from it. Antipas had a palace near, τὰ πλησίον Ἰορδάνου βασιλεία κατὰ Βηθαράμαθον, B. J. ii. 4. 2; but he was not there *on account of the war with Arelas*,—see above.

13.—21.] FEEDING OF THE FIVE THOUSAND. Mark vi. 30—44. Luke ix. 10—17. John vi. 1—13, where also see notes.

13.] There is some difficulty here in conceiving how the narration is to proceed continuously. The death of the Baptist is evidently retrospectively and parenthetically inserted: and yet the retirement of our Lord in this verse seems to be the immediate consequence of his hearing of that

occurrence. But this may well have been so: for (1) the disciples of John would be some days in bringing the news from Machærus to Capernaum, and the report mentioned in ver. 1 might reach Herod meantime; (2) the expression with which that report is introduced, ἐν ἐκείνῳ τῷ καιρῷ, extends it over a considerable space of time; and (3) the message which the disciples of John brought to our Lord might have included both particulars, the death of their Master, and the saying of Herod respecting Himself. He went

across the lake (John vi. 1) into a desert place belonging to the city called Bethsaida (Luke ix. 10). His retirement (Luke, *ibid.*, and Mark vi. 30) was connected also with the return of the twelve from their mission: compare the full and affecting account of the whole transaction in Mark vi. 30—35.

14.] ἐξελθὼν, from his place of retirement. 15.] This ὁψία was the first evening, the decline of the day, about 3 p.m.; the ὁψία in ver. 23, after the miracle, was late in the night.

1 = Acts xxvii. 9. Gen. xli. 53. Dan. ii. 9 Theod. m || Mk. L. ch. xv. 23 al. Ps. xxxiii. tit. n ch. xlii. 44 al. Gen. xlii. 7. o Luke iii. 11. John iv. 34 al. Gen. xli. 35. p w. inf., ch. iii. 14 reff. q || Mk. L. ch. xxv. 35, 42. Mark v. 43 || L. John vi. 31 al. 2 Chron. xxviii. 15. r ch. viii. 11 reff. s ch. vi. 30 al. plu., here only. t = || Mk. L. Mark vii. 34 al. Gen. xv. 5. v = ch. xxvi. 26 || Jer. xvi. 7. x || L. J. ch. v. 20. xv. 37 al. Tobit iv. 16 [N def.]. ii. 6. Judg. ix. 53. 1 Kings xxx. 12. Ezek. xiii. 19. u ch. xxvi. 26. 1 Cor. x. 16 al. Gen. i. 22, 28. 1 Kings ix. 13. w Phil. iv. 12. James ii. 16. Rev. xix. 21 al. Ps. xxxvi. 19. lviii. 15. y || (J. bis). ch. xv. 37 || Mk. Mark viii. 19, 20 only. Lev. P αγορα- σωσιν... BCDEF G1, KL MFSUV XZTΔΘ IIN 1. 33 ...και εκελευ Z. T. xiv. 19 (appy) ...

γοντες Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη ἵ παρήλθεν·
 ἢ ἀπόλυσον [οὖν] τοὺς ὄχλους ἵνα ἀπελθόντες εἰς τὰς
 κώμας ἡ ἀγοράσωσιν ἑαυτοῖς ὀβρώματα. 16 ὁ δὲ Ἰησοῦς
 εἶπεν αὐτοῖς Οὐ ῥα εἶχοντες ἀπελθεῖν· ὁ δότε αὐτοῖς
 ὑμεῖς ῥα φαγεῖν. 17 οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὧδε
 εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 ὁ δὲ εἶπεν Φέρετέ
 μοι ὧδε αὐτούς. 19 καὶ κελεύσας τοὺς ὄχλους ἵ ἀνακλι-
 θῆναι ἐπὶ * τοὺς ῥόχτους, λαβὼν τοὺς πέντε ἄρτους καὶ
 τοὺς δύο ἰχθύας, ἵ ἀναβλέψας εἰς τὸν οὐρανὸν ἡ ἡλδ-
 γησεν, καὶ ῥ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ
 δὲ μαθηταὶ τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ ῥ ἔχορ-
 τίσθησαν· καὶ ἦσαν τὸ ῥ περισσεύον τῶν ῥ κλασμάτων

copt aeth Orig₂ [Chr]: om B Z [from the space] N 33 lat-b k arm Orig₂. (Ic def.)
 παρήλθεν bef ἡδη Z (appy) N 1 Orig₂. rec om οὖν (as || Mark, or perhaps passed
 over from the -ον preceding), with BDI_c rel vss Orig: ins CZN 1 syr-mg copt Orig₂.
 ins κυκλω bef κώμας (from || Mark Luke) C¹ 33. 61. 108 Scr's w² ev-P¹ syr-mg
 syr-jer arm. χωρας Δ-γρ N¹ (txt N^{3a}).

16. om ἰησοῦς DN¹ (ins N^{3a}) 61 lat-k Syr syr-cu copt aeth arm. υμεῖς φαγεῖν bef
 αυτοῖς D.

17. for λεγουσιν, (. . .)ον (ειπον or ελεγον) Z, dixerunt lat-f ff₁ g₁. αρτους bef
 εἰ μη πεντε N¹ (txt N^{3a}).

18. aft εἶπεν ins αυτοῖς P. rec αυτοὺς bef ὧδε (to bring αυτοὺς nearer the verb),
 with CP rel vulg lat-f syrr aeth: om ὧδε D 1 lat-a b c ff₂ g₁ h syr-cu copt: txt BZN
 33. (Ic def.)

19. κελευσατε B¹ (imperative as in || Luke John): εκελευσεν Z (appy) N ev-y [Orig₁],
 jussit lat-f f₁. τον οχλον D-gr latt arm-zoh. * τοῦ ρόχτου BC¹ I_c N 1. 33

Ser's o latt Syr syr-cu syr-mg copt aeth arm Orig: του χορτου L: τον χορτον D 16.
 61, fœnum latt (corrus to escape the unusual plural and accus?): τους χορτους C² P
 rel Scr's mss syr-txt [Chr]. rec ins και bef λαβων, with C¹ I_c X (Treg) N lat-f f₁ h
 copt arm: om BC² (D) P rel latt syr Orig Thl.—for λαβων, ελαβεν D. [Θ?]]

20. om των κλασμάτων Θ lat-a ff₁ g₁.

ἡ ὥρα] the time of the day is now late,
 ἦν τῆς ὥρας μικρὸν πρὸ δύντος ἡλίου, Xen.
 Hell. vii. 2. 22. 16, 17.] δότε αὐτοῖς

υμεῖς φ., which is common to the three
 first Evangelists, is considerably expanded in
 the more detailed account of John, vv.
 3—7; it was Andrew who spoke in our ver.
 17, and the five loaves and two fishes were
 brought by a lad: John vi. 8, 9. They
 were barley loaves and (salt) fish; ibid.
 And we have (perhaps, but see note there)
 the vast concourse accounted for in John
 by the fact that the Passover was at hand,
 and so they were collected on their journey
 to Jerusalem. See a very similar mira-
 cle in 2 Kings iv. 42—44; only then there
 were twenty barley loaves and an hundred
 men. See also Num. xi. 21, 22.

19. ἡλόγησεν] Luke supplies αὐτούς,
 the loaves and fishes: John has for it
 εὐχαριστήσας. Both are one. The thanks

to heaven is the blessing on the meat. ὁ
 Σωτὴρ πρῶτον ἀνέβλεψεν εἰς τὸν οὐ-
 ρανὸν ταῖς ἀκτίσι τῶν ὀφθαλμῶν αὐτοῦ
 οἶονε καταβιβάζων δύναμι ἐκείθεν τὴν
 ἀνακραθησομένην τοῖς ἄρτοις καὶ τοῖς
 ἰχθύσι μέλλουσι τρέφειν τοὺς πεντακίς-
 χιλίους, καὶ μετὰ τοῦτο ἡλόγησε τ. π.
 ἄρτους κ. τ. δ. ἰχθ., τῷ λόγῳ κ. τῇ εὐλογίᾳ
 αὐξων κ. πληθύνων αὐτούς. Orig. in loc.
 This miracle was one of symbolic meaning
 for the twelve, who had just returned from
 their mission, as pointing to the δωρεὰν
 ἐλάβετε, δωρεὰν δότε of ch. x. 8 in a higher
 sense than they then could have understood
 it:—but see the symbolic import of the
 miracle treated in the notes to John vi.

Meyer well remarks that the pro-
 cess of the miracle is thus to be conceived:
 —the Lord blessed, and gave the loaves and
 fishes to the disciples, as they were; and
 then, during their distribution of them,

δώδεκα ² κοφίνους πλήρεις. ²¹ οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ²

^a ὥσεί πεντακισχίλιοι ^b χωρὶς γυναικῶν καὶ παιδίων.

²² Καὶ εὐθὺς ^c ἠνάγκασεν τοὺς μαθητὰς ^d ἐμβῆναι εἰς τὸ πλοῖον καὶ ^e προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ

^f ἀπολύσει τοὺς ὄχλους. ²³ καὶ ^f ἀπολύσας τοὺς ὄχλους

^g ἀνέβη εἰς τὸ ^g ὄρος ^h κατ' ἰδίαν προσεύξασθαι. ⁱ ὀψίας

δὲ ⁱ γενομένης μόνος ἦν ἐκεῖ. ²⁴ τὸ δὲ πλοῖον ἤδη ^k μέσον

τῆς θαλάσσης ἦν ^l βασανιζόμενον ὑπὸ τῶν ^m κυμάτων, ἦν

γὰρ ⁿ ἐναντίος ὁ ἄνεμος. ²⁵ τετάρτη δὲ ^o φυλακῇ τῆς νυκ-

τὸς ^p ἀπῆλθεν πρὸς αὐτοὺς ^q περιπατῶν ^q ἐπὶ τὴν θάλασσαν.

g ch. v. 1 reff.

h ver. 13.

i ch. viii. 16. ver. 15 (see note there) al. fr.

i. 26. Num. xxxv. 5. μέσον Ἰωάννης, Herod. i. 170.

l = || Mk. only.

m ch. viii. 24 reff.

n absol., Acts xxvii. 4 only.

o = || Mk. ch. xxiv. 43. Luke ii. 8 (?)

(2 Pet. ii. 8 al.)

dat., || Mk.

o = || Mk. ch. xxiv. 43. Luke ii. 8 (?)

q acc., here bis only. gen., ||

Job ii. 6.

22. Rev. x. 9. Gen. xxiv. 56. Exod. iv. 19.

q acc., here bis only. gen., ||

21. for *ωσει, ως* DI_Δ 1. 33: om Θ 241-7 latt(not f) Syr syr-cu copt Orig: txt BCPN rel [Chr]. transp *γυναικων* and *παιδιων* D 1 lat-a b c &c(not f) copt Orig₂

Ambr.

22. om *ευθως* C¹N¹(ins N²) lat-ff₁ syr-cu [Chr-γ]. rec aft *ηναγκασεν* ins o *ιησους* (beg of an eccl lection), with C³L rel: bef *ηναγκ.* lat-a b c ff₂ g_{1,2} h: om BC¹DI₁PΔΘN 1. 33 Scr's c¹ k am(with em forj fuld tol) lat-e f ff₁ syr syr-cu syr-jer copt æth arm Orig₂ Chr Arnob. [Tc²] rec aft *μαθητας* ins *αυτου* (|| *Mark*), with BEFKPXPi lat-a b c ff_{1,2} g_{1,2} h syr syr-cu copt æth: om CDI₁N rel vulg lat-e f l arm Orig_{expt} Chr Euthym Arnob. (Tc²) om το (bef *πλοιον*) B 1. 33. 124 Scr's s arm Eus Chr-2-9-G-H: ins CDI₁PN rel Orig₂. om *αυτον* (see || *Mark*) D 37. 49 ev-γ₁ lat-a b e ff₂ g₁ h arm Arnob: *αυτους* I₁Θ ev-N¹.

23. om *απολυσας τους οχλους* N¹(ins N-corr¹) ev-P¹.

24. om *ηδη* (see || *Mark*) D 253 ev-36 Scr's o¹ vulg lat-a f ff₁ l Syr syr-cu copt æth arm. ην εις μεσον της θαλ. βασανιζ. D lat-e: *σταδιους πολλους απο της γης απειχεν βασανιζ.* B 13. 124 Syr syr-cu (syr-jer copt) arm: txt CPN rel syr æth Orig [Chr] Hil. (Θ?) for ην γαρ, η γαρ D¹.

25. *τεταρτης δε φυλακης* D. ηλθεν (απηλθ. not being understood) BC² P(Treg) T₁N 1. 33 latt syr syr-cu copt æth arm Orig₁ Eus₂ Bas Chr: *ερχεται* syr-mg: txt C¹(appy) D P(Tischdf) rel syr-txt. rec ins o *ιησους* bef *προς αυτους*, with C³L rel lat-a b c e f ff₂ g₂ h Syr syr-cu arm Eus: om BC¹DPST₁CT₁ΔΘ(appy) N 1. 33 vulg lat-f ff₁ g₁ l syr copt æth Orig Bas Chr Arnob. *περιπατων* bef *προς αυτους* D.

rec *επι της θαλασσης*, with CD rel Eus₂: txt BPT₁CT₁ΔΘN 1 Orig₁.

the miraculous increase took place, so that they broke and distributed enough for all.

20. *κοφίνους*] in the construction, is in apposition with τὸ περισσεύον.

The *coffinus* was the usual accompaniment of the Jew: see Juv. Sat. iii. 14—'Judæis, quorum coffinus fenumque supellex;' and Sat. vi. 542. Reland, whom Schöttgen (in loc.) follows, supposes that the basket was to carry their own meats on a journey, for fear of pollution by eating those of the Gentiles, and the hay to sleep on for the same reason.

21.] *χωρὶς γυν. κ. παιδ.* is peculiar to Matt., although this might have been inferred from *ἄνδρες* being used in the other three Evangelists. See note on John vi. 10.

22—33.] JESUS WALKS ON THE SEA. Mark vi. 45—52. (Luke omits this incident.) John vi. 16—21. The conviction of the people after the foregoing miracle

was, that Jesus was the Messiah; and their disposition, to take Him by force, and make Him a king. See John vi. 14, 15. For this reason he constrained His disciples to leave Him, because they were but too anxious to second this wish of the multitude; and *their* dismissal was therefore an important step towards the other.

22. *εἰς τὸ πέραν*] Mark adds *πρὸς Βηθσαιδάν*, John *εἰς Καφαρναούμ*: for the Bethsaida, the city of Philip and Andrew and Peter, was distinct from Bethsaida Julias, in whose neighbourhood the miracle took place,—and in the direction of Capernaum.

25.] The *fourth watch* according to the *Roman* calculation, which was by this time common among the Jews (who themselves divided the night into three parts or watches). This would be,—near the vernal equinox which this was,—between three and six in the morn-

r = ch. ii. 3 al. 26 καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ^a ἐπὶ τῆς θαλάσσης
 s || Mk. only t. ^a περιπατοῦντα ^r ἐταράχθησαν λέγοντες ὅτι ^s φάντασμά
 s || Mk. only t. 15 only. ^r ἐστίν, καὶ ^t ἀπὸ τοῦ φόβου ἔκραξαν. ²⁷ εὐθέως δὲ ἐλά-
 t ch. xiii. 44 reff. λησεν αὐτοῖς [ὁ Ἰησοῦς] λέγων Θαρσεῖτε, ^u ἐγώ ^u εἰμι,
 u John iv. 26. xviii. 5, 6, 8 al. Deut. xxxii. 39. ^v μὴ φοβεῖσθε. ²⁸ ^v ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν
 v = ch. xii. 38 al. Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σε ἐπὶ τὰ ὕδατα.
 w = here only. Ezek. xxvii. 29. ²⁹ ὁ δὲ εἶπεν Ἐλθέ. καὶ ^w καταβὰς ἀπὸ τοῦ πλοίου
 z ch. xviii. 6 only. 2 Kings ^z Πέτρος ^a περιεπάτησεν ^a ἐπὶ τὰ ὕδατα ἐλθεῖν πρὸς τὸν
 y Matt., here only. Mark viii. 23. Luke ix. 47 al. Exod. iv. 4. ³⁰ βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ
 z ch. vi. 30. viii. 26. xvi. 8. Luke xii. 28 only t. ^a ἀρξάμενος ^x καταποντίζεσθαι ἔκραξεν λέγων Κύριε σῶσόν
 a = ch. xxi. 8 || Mk. Mark xv. 34 only. Wisd. iv. 17. ³¹ με. ³¹ εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ^y ἐπελά-
 b ch. xxviii. 17 only t. ^z βετο αὐτοῦ καὶ λέγει αὐτῷ ^z Ὁλιγόπιστε ^a εἰς ^a τὴν ^b ἐδίσ-
 c = || Mk. ch. x. 39. John xxi. 11. Acts xxi. 6. Jon. i. 3 Ed-vat. (not ABN.) d || Mk. Mark iv. 39 only. Gen.
 viii. 1. John i. 11, 12. e w dat., ch. ii. 2 reff. f ch. iv. 3. ^d ἐκό-
^d πασεν ὁ ἄνεμος. ³³ οἱ δὲ ἐν τῷ πλοίῳ [ἐλθόντες] ^c προς-
^c ἐκύνθησαν αὐτῷ λέγοντες Ἀληθῶς ^f θεοῦ υἱὸς εἶ.

26. οἱ δε μαθ. bef ιδοντες αυτον (from || Mark) BD N-corr¹ 13. 61. 124 lat-f: ιδοντες δε αυτον (omg οἱ μ.) N¹ lat-a b e ff_{1,2} g₁ h [Eus.]: και ιδ. αυτ. 1 vulg lat-c g₂ [Eus.] Chr-γ Arnob Aug: txt CP rel syrr syr-cu copt aeth. (T_c?) περιπ. bef επι τ. θαλ. T_c 33 lat-g₁ syrr syr-cu Eus. rec την θαλασσαν, with P rel: txt BCDT_cN 1. 33 Eus₂ Chr Thl.

27. ευθως (from || Mark) BDT_cN: txt C[P] rel Eus [Chr]. om ο ιησ. DT_cN 231 lat-ff₁ syr-cu copt Eus: ins bef αυτοις B N-corr¹ 131: aft CP rel lat-f² syr aeth arm: ο ιησ. ελ. αυτ. latt Syr. θαρρειτε D.

28. om αυτω Δ 157. 209 Ser's c l m n w evn-p-y-z vulg lat-a c aeth Euthym: ο πετρος ειπεν bef αυτω B 120. 240-4-5 lat-g₁ Syr copt: txt CD[P]N rel lat-b e f ff_{1,2} g₂ h syr arm Eus. (T_c?)—om ο D. ei συ ει bef κυριε N. for με, μοι CA Ser's s. rec pros σε bef ελθειν, with L[P] rel vulg-ed: txt BCDΔΘN 1. 33 am lat-a b c &c syrr syr-cu [copt] aeth arm Eus. (T_c?)

29. rec ins ο bef πετρος, with C[P] rel: om BDN Eus. (T_c?) for ελθειν, και ηλθεν (corrⁿ from the less usual infinitive) B (not C¹, if Tischdf has accurately edited it: there is not room) syr-cu arm Chr: et veniens aeth: ελθιν ηλθεν ουν N¹: txt C²(C¹?) D[P]N^{3a} rel latt(ut veniret) Orig. [T_c?]

30. om ισχυρον B¹-txt N 33 copt: ins B¹-marg rel &c. [T_c?]

31. ευθως N. om ο D [om ο ιησ. E¹].

32. rec εμβαντων, with CP rel: txt BDT_cN 13. 33. 124 Orig Cyr-jer.

33. om ελθοντες BC²T_cN 1 lat-ff₁ copt aeth Orig Did: txt DP¹ rel latt syrr syr-cu arm. υιος θεου ει and add συ D lat-a b.

ιηγ. ἀπῆλθεν πρὸς αὐτ.] a mixed construction for ἀπῆλθεν ἀπὸ τοῦ ὅρου καὶ ἦλθεν πρὸς αὐτ. The words περιπατ. ἐπὶ τὴν θάλ. (or τῆς θαλάσσης,—the gen. of the mere appearing on the spot, the accus. of motion,—over the sea. Webst. and Wilk. cite ἐπὶ πολλὰ ἀλήθην Od. ξ. 120,—ἐπ' ἔννεα κείτο πέλεθρα Od. λ. 577) are common to the three Evangelists, and can have no other meaning here, than that the Lord walked bodily on the surface of the water. The passages commonly cited to shew that ἐπὶ with a gen. can mean 'on the bank of,' are not applicable here, being all after verbs of rest, not of

motion. 4 Kings ii. 7: Dan. viii. 2 Theod.: John xxi. 1. In ref. Job we read of the Almighty, ὁ τανύσας τὸν οὐρανὸν μόνος καὶ περιπατῶν ὡς ἐπ' ἐδάφους ἐπὶ θαλάσσης. Mark adds καὶ ἤθελεν παρελθεῖν αὐτοῦς: John, καὶ ἐγγὺς τοῦ πλοίου γινόμενον. See notes on John. 28.] This narrative respecting Peter is peculiar to Matthew. It is in very strict accordance with his warm and confident character, and has been called almost a 'rehearsal' of his denial afterwards. It contains one of the most pointed and striking revelations which we have of the nature and analogy of faith; and a notable

³⁴ Καὶ εἰς διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. ³⁵ καὶ ἡ ἐπιγινόντες αὐτὸν οἱ ἄνδρες ¹ τοῦ τόπου ἐκεῖνον ἀπέστειλαν εἰς ὅλην τὴν ^k περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς ¹ κακῶς ¹ ἔχοντας, ³⁶ καὶ ¹ παρεκάλουν αὐτὸν ἵνα μόνον ⁿ ἄψωνται τοῦ ^o κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ ὅσοι ⁿ ἤψαντο ^p διεσώθησαν.

XV. ¹ Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι λέγοντες ² Διὰ τί οἱ μαθηταὶ σου ^a παραβαίνουνσιν τὴν ^r παράδοσιν τῶν ^s πρεσβυτέρων; οὐ γὰρ ^{tu} νύπτονται τὰς ^u χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν. ³ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ^v Διὰ τί

43, 44. xxviii. 1, 4. 1 Pet. iii. 20 only. Jer. viii. 20. q Acts i. 25 (2 John 9 v. r. only. Isa. xlviii. 5 A. Sir. x. 19. r here, &c. and ||. 1 Cor. xi. 2. Gal. i. 14. Col. ii. 8. 2 Thess. ii. 15. iii. 6 only †. (Jer. xxxix. [xxxii.] 4. xl. [xxxiv.] 2 only.) s = ||. Heb. xi. 2 only. t ch. vi. 17 reff. u || Mk. (John xiii. 9) only. Exod. xxx. 19. v see Num. xiv. 41.

³⁴ ἐπι τὴν γῆν γενν. (as in || Mark) C¹ 13. 124-57 Chr-2-6-9-η-ρ: ἐπι τὴν γῆν εἰς γενν. (combn of Matt and Mark) BDT_cΔN 33 syr arm: alii aliter: txt P rel copt arm Orig₃ Chr(Fd).

³⁵ om ἐκεῖνον NT_c. (No readings of T_c are given from this point to ch. xv. 2.)

³⁶ om αὐτον B¹ (insd in marg a *prima manu* [by B³, apy, Tischdf]) Orig₁ Chr. aft σοι ins an C Scr's m. for διεσωθ., εσωθησαν N.

CHAP. XV. 1. for προσέρχ., προερχονται D¹-gr(txt D³). for τω ιησου, προς αυτον D lat(exc f) æth Hil [Aug.]: αυτω 1 Orig. om οι (as in the way: that it should have been insd from || Mark, as Meyer, is improb, seeing that the form of the sentence there is different) BDN 1. 124¹. 209 Scr's a c ev-y copt Orig₂: ins CP rel. transp γραμματεῖς and φαρισαῖοι (see || Mark) BDN 1. 13. 33. 124 lat-e Syr copt arm Orig: txt CP rel syr-cu syr æth Hil.

2. om αυτων (as unnecessary: see also Mark vii. 3) B[T_c]ΔN 1. 229¹ lat-f g₁ arm Orig₂ [Cyr₁] Chr-γ-L.

3. om αυτοις D lat-e copt.

example of the power of the higher spiritual state of man over the inferior laws of matter, so often brought forward by our Lord. See ch. xvii. 20; xxi. 21.

32.] John (vi. 21) adds καὶ εὐθὺς ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον:—see note there.

33.] These persons were probably the crew of the ship, and distinct from the disciples. On θεοῦ υἱός, see note, ch. iv. 3. It is the first time that our Lord is called so by men in the three synoptic Gospels. See ch. iii. 17; iv. 3; viii. 29; and John i. 34, 50. This feeling of amazement and reverence pervaded the disciples also: see the strong expressions of Mark vi. 52. 34—36.]

Mark vi. 53—56. Gennesar or Gennesaret, a district from which the lake was also occasionally so called, extended along its western shore. See Josephus's glowing description of the beauty and fertility of this plain, B. J. iii. 10. 7. At its northern end was Capernaum, near which our Lord landed, as would appear from John vi. 24, 25. 36. παρεκάλ.

... ἵνα.] For a discussion of the con-

struction of verbs of entreaty, &c. with ἵνα and ὅπως, see note, 1 Cor. xiv. 13.

On κρασπ. see note on ch. ix. 20.

διεσ. as E. V., were made perfectly whole.

CHAP. XV. 1—20.] DISCOURSE CONCERNING EATING WITH UNWASHED HANDS. Mark vii. 1—23. From Mark it appears that these Scribes and Pharisees had come expressly from Jerusalem to watch our Lord: most probably after that Passover which was nigh at the time of feeding the five thousand, John vi. 4.

2.] The Jews attached more importance to the traditionary exposition than to the Scripture text itself. They compared the written word to water; the traditionary exposition to the wine which must be mingled with it. The duty of washing before meat is not inculcated in the law, but only in the traditions of the Scribes. So rigidly did the Jews observe it, that Rabbi Akiba, being imprisoned, and having water scarcely sufficient to sustain life given him, preferred dying of thirst to eating without washing his hands.

πρεσβύτεροι are not the elders, but the

w ch. iv. 6 ||
(from Ps. xc.
11). xix. 7
al. Gen. ii.
16.
x. ch. xix. 19
||. Exod. xx.
12. = Prov.
iii. 9.
y Exod. xxi.
16.
z || Mk. Mark
ix. 39. Acts
xix. 9 only.
Prov. xx. 20.
1 Kings iii.
13.
a ||. Exod. i. c.
see John xii.
33. Rev. ii.
23. Lev.
xx. 9.
b = ch. v. 23, 24 al. Lev. xxvii. 9.
iii. 17 only †. Esdr. vi. 32 only.
f ch. xi. 13 al. Jer. xx. 1.

καὶ ὑμεῖς ¹ παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν ...την εν.
¹ παράδοσιν ὑμῶν; ⁴ ὁ γὰρ θεὸς ^v ἐνετείλατο λέγων ^θ λέγων
^x Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ^y Ὁ ^z κακολογῶν ^{BCDEF}
πατέρα ἢ μητέρα ^a θανάτῳ ^a τελευτάτῳ. ⁵ ὑμεῖς δὲ λέγετε ^{τιμα...}
Ὅς ἂν εἶπῃ τῷ πατρὶ ἢ τῇ μητρὶ ^b Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ^{GKLMs}
^c ὠφέληθῃς. ⁶ [καὶ] οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ [ἢ ^{T, UVX}
τὴν μητέρα αὐτοῦ]. καὶ ^d ἡκυρώσατε τὸν νόμον τοῦ θεοῦ ^{ΓΔΘΠΣ}
διὰ τὴν ¹ παράδοσιν ὑμῶν. ⁷ ὑποκριταί, ^e καλῶς ^f ἐπρο- ^{1. 33}
φήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων ^g Ὁ λαὸς οὗτος τοῖς
c ch. xvi. 26. Mark v. 26 al. Jer. ii. 11. vii. 8. d || Mk. Gal.
iii. 17 only †. Esdr. vi. 32 only. (ρος, Prov. i. 25. v. 7.) e = || Mk. Mark xii. 28, 32 al. Jer. i. 12.
g Isa. xxix. 13.

om kai N¹(ins N²) Iren-int₃.

4. for εἰπεν. λεγ., εἶπεν (from || Mark) BDT₁N^{3a}(appy: but corrd) 1. 124 latt Syr
syr-cu syr-mg copt aeth arm Ptol Orig Cyr Iren-int Jer: txt CΘN¹ rel lat-f.
rec aft τὸν πατέρα ins σου (|| Mark), with C² [E¹(certe σ scriptum erat. Tischdf)] KL
MUP 33 am lat-a b c f ff₂ g, Syr syr-cu syr-with-ob copt arm ([Ptol] Orig₁): om BC¹DN¹
rel vulg-ed(with forj harl¹) lat-e ff₁ g₂ aeth Orig₁ Chr₁ [Cyr₁] Iren-int Cyr Aug.

6. at beg ins ουδεν εστιν N¹(N-corr¹ or ³ disapproving). om kai (to simplify
the construction) BCDT₁N 1. 33 lat-a b e ff₂ g₁ syr-cu copt aeth Orig Cyr₂: ins L rel
vulg lat-c f syr arm Jer Quæst. rec τιμηση (to corres with eiptē above), with
LN rel Cyr₁: txt BCDE²T₁ΔΘΠ²N 1. 33 Orig Cyr₁ Aug Jer. om η τ. μητ. αυτου
(possibly from homœotele) BDN lat-a e syr-cu [om αυτου T₁ 33 Chr Cyr₁ Jer].
rec (for τον νομον) την εντολην (from Mark vii. 9), with LΘ rel vulg lat-c f g₁ syr-txt
arm-mss Orig₁[and int₁] Cyr: τον λογον (from Mark vii. 13?) BD N^{3a}(appy, but
νομον restored) lat-a b e ff_{1,2} Syr syr-cu syr-mg copt aeth arm [Orig₁] Eus Iren-int Aug:
txt CT₁N¹ 13. 124. 346 Ptol.

8. rec ins εγγιζει μοι bef ο λαος ουτος and adds τω στοματι αυτων και (as LXX-B),

ancients. See ref. Heb. 3. καὶ ὑμ.]

The καὶ implies that there was a παράβασις
also on their part—acknowledging that
on the part of the disciples.

τὴν
ἐντ. τ. Θ.] A remarkable testimony from
our Lord to the divine origin of the
Mosaic law: not merely of the Decalogue,
as such, for the second command quoted
is not in the Decalogue, and it is to be
observed that where the text has ὁ θεὸς
ἐνετείλατο, Mark (vii. 10) has Μωυσῆς
εἶπεν. 4.] θανάτῳ τελ. is a Hebraism,
הָיָה מוֹת: see ref. LXX. 5.] Light-

foot on this verse shews that the expres-
sion cited by our Lord did not always
bind the utterer to consecrate his prop-
erty to religious uses, but was by its
mere utterance sufficient to absolve him
from the duty of caring for his parents:
see further on the word Corban in Mark
vii. 11. The construction of this and the
following ver. is: But ye say, Whosoever
shall say to his father or mother, That
from which thou mightest have been
benefited by me, is an offering (consec-
rated to God; see above) (under-
stand, is free). [And] such an one will
certainly not honour his father [or his
mother]. So || Mark, οὐκέτι ἀφίετε κ.τ.λ.

The joining of [καὶ] οὐ μὴ κ.τ.λ. to the
ὁς ἂν above, and making the aposiopesis
after μητ. αὐτοῦ, is inconsistent with the
usage of οὐ μὴ, which contains in itself an
apodosis, being an elliptical construction
for οὐ δέος μὴ or the like; see Hartung,
Partikellehre, ii. p. 155 ff. The future
ind. after οὐ μὴ makes the certainty more
apparent: so καὶ τοῦτο γὰρ εὖ εἶδέναι χρὴ
ὅτι οὐ μὴ δυνήσεται Κύρος εὐρεῖν
Xen. Cyr. viii. 1. 5. See more examples
in Hartung, ib. Of course the apodosis is
our Lord's saying, not that of the Phari-
sees.

8.] The portion of Isaiah from
which this citation is made (ch. xxiv.—
xxxv.) sets forth, in alternate threatenings
and promises, the punishment of the mere
nominal Israel, and the salvation of the
true Israel of God. And, as so often in
the prophetic word, its threats and prom-
ises are for all times of the Church;—
the particular event then foretold being
but one fulfilment of those deeper and
more general declarations of God, which
shall be ever having their successive illus-
trations in His dealings with men. The
prophecy is nearly according to the LXX,
which compare. The citation in Mark is
(if the spurious words in the rec. here be

- a ch. xiii. 36 only. Job vi. 24. xii. 8 only.
 b here only. ὁ ὄχλος ἀκμήν διέβαινε, Xen. Anab. iv. 3. 26.
 c Mk. Rom. i. 21, 31. x. 19 (from Deut. xxii. 21) only. Wisd. i. 5.
 d here only. see ver. 11.
 e 1 Cor. vi. 13. Rev. x. 9, 10 al. 2 Kings xx. 10. 2 Chron. xxi. 15, 19.
 f = w. εἰς, 2 Pet. iii. 9 only f. (ch. xix. 11, 12 al. 2 Marc. xv. 37.)
 g || only τ. (-δρος, Lev. xv. 10, 20.)
 h ver. 11 reff.
 i Luke ii. 35. ix. 47. 1 Cor. iii. 20. James ii. 4 al. Ps. lv. 5. k || Mk. [John viii. 3 and Gal. v. 19 rec.] only. Jer. xiii. 27. Hos. ii. 2. iv. 2. Wisd. xiv. 26 only. l 1 Cor. vi. 13, 18, &c. Hos. ii. 2. m || only. Gen. xi. 15. n ch. xxvi. 59 only τ. (-ρεῖν, ch. xix. 18.) o ch. xii. 31 al. fr. Ezek. xxxv. 12. p art., ch. v. 15 reff. q Mark vii. 2 (5 v. r.) only τ. Hom. II. 5. 266. r = ch. ii. 12, &c. reff. s = ch. ii. 22. xvi. 13. Mark viii. 10 al. Neh. iii. 15. t ch. ii. 16. xix. 1 al. Mt. Mk. only, exc. Acts xiii. 50. Josh. xv. 1. u ch. xii. 19. John xi. 43 al. Acts xxii. 23 only. Ezra iii. 13.

om ταυτην (as not in Mark vii. 17) BZN 1 copt Orig: ins CDΘ rel latt [syrr syr-cu æth arm, αυτην Δ], bef τ. παραβ. 13. 124.

16. rec ins ησους bef ειπεν, with CL rel lat-f syr arm: om BDZN 33 latt Syr syr-cu copt æth.

17. for ουπω, ου (see || Mark) BDZ 33 latt Syr syr-cu æth: txt CN rel syr copt. for-εισπορευομ., εισερχομενον B Orig₁[txt₁]. ins τον bef αφεδρωνα ΓN [Chr].

18. om from εξερχεται το εξερχ. next ver (homæotel) N¹(ins N-corr¹). for κακεινα, εκεινα D lat-c ff₁ copt. κοινωνει D¹[(and lat) Aug₁].

19. βλασφημια D¹-gr lat-e syr-cu syr æth.

20. εισιν τα κοινωνουντα, and κοινωνει D¹.

22. *ἐκραζεν (more usual word) BDN^{3a} 1 lat-c ff₁ syr-cu copt arm: εκραξεν ZN vulg lat-a e f g_{1,2} syr Orig Chr Hil: εκραγγαξεν M: εκραγγασεν C rel. rec aft εκρ. ins αυτω, with L rel lat-f ff₁ syr; οπισω αυτου D: aft λεγουσα ins αυτω vulg

on the parable of the sower, ch. xiii. 'φυτόν, naturā: φυτεία, curā.' Bengel. On this verse see John xv. 1, 2. 15.] The

saying in ver. 11, which is clearly the subject of the question, was not strictly a παραβολή, but a plain declaration; so that either Peter took it for a parable,—or παραβ. must be taken in its wider sense of 'an hard saying.' Stier thinks that their questioning as to the meaning of parables in ch. xiii. had habituated them to asking for explanations in this form.

16.] The saying in ver. 11 was spoken for the multitude, who were exhorted ἀκούετε κ. συνίετε: much more then ought the disciples to have understood it.

ἀκμήν = adhuc is a later Greek word: Phrynichus (p. 123, ed. Lo-beck) says that Xenophon uses it once (ref.); but this is not in the sense of ἔτι, but ἄρτι, 'even now,' 'in articulo'; see Lo-beck's note, where he gives more examples.

17.] στόματι, δι' οὗ γίνεταί θνη-

τῶν μέν, ὡς ἔφη Πλάτων, εἰσόδος, ἐξόδος δὲ ἀφθάρτων. ἐπείσρχεται μὲν γὰρ αὐτῷ σιτία καὶ ποτά, φθαρτοῦ σώματος φθαρταὶ τροφαί. λόγοι δὲ ἐξίσαιν, ἀθανάτου ψυχῆς ἀθάνατοι νόμοι, δι' ὧν ὁ λογικὸς βίος κυβερνᾶται. Philo de Opif. Mundi, 40, vol. i. p. 29.

21—28.] THE CANAANITISH WOMAN. Mark vii. 24—30: omitted by Luke. It is not quite clear whether our Lord actually passed the frontier into the land of the heathen, or merely was on the frontier. The usage of εἰς τὰ μέρη in Matthew favours the former supposition: see ch. ii. 22; xvi. 13; also for ὄρια, ch. ii. 16; ix. 13; viii. 34. Exod. xvi. 35, εἰς μέρος τῆς Φοινίκης, 'to the borders of Canaan,' has been quoted as supporting the other view; but the usage of our Evangelist himself seems to carry greater weight. And the question is not one of importance; for our Lord did not go to teach or to heal, but, as it would appear, to avoid the pre-

...χερσιν
F.
BCDEG
KLMSU
VXZPA
ΠN 1. 33

Ἐλέησόν με κύριε υἱὸς Δαυεὶδ· ἡ θυγάτηρ μου ^vκακῶς ^v ^{ch. xvii. 15. xxi. 41. (John xviii. 23. Acts xxi. 5. James iv. 3.)} δαιμονίζεται. ^w ²³ ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ ^x λόγον. καὶ ^{ch. xv. 6. reff.} προσελθόντες οἱ μαθηταὶ αὐτοῦ ^y ἠρώτουν αὐτὸν λέγοντες ^{x 4 Kings xviii. 26. see ch. xiii. 8. 24. al.} Ἀπόλυσον αὐτήν, ὅτι κράζει ^a ὁπίσθεν ἡμῶν. ²⁴ ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστάλην εἰ μὴ ^b εἰς τὰ ^c πρόβατα ^w τὰ ^c ἀπολωλῶτα ^c οἴκου Ἰσραὴλ. ²⁵ ἡ δὲ ἐλθοῦσα ^d προσ- ^y ^{1 Thess. iv. 3. 12. 2 Thess. ii. 1. form. here only (Mark iv. 10 v. r.).} ἐκύνει αὐτῷ λέγουσα Κύριε ^e βοήθει μοι. ²⁶ ὁ δὲ ἀποκρι- ^y ^{Gen. xviii. 10. e Mark ix. Ps. lxi. x. here (bis) and || only r.} θεὶς εἶπεν Ὁὐκ ἔξεστιν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ ^g βαλεῖν τοῖς ^h κυναρίοις. ²⁷ ἡ δὲ εἶπεν Ναὶ κύριε, καὶ

z = ch. xiv. 15 reff.

b = Acts ix. 2.

22, 24. Acts xvi. 9. xxi. 28. 2 Cor. vi. 2, from Isa. xlix. 8. Heb. ii. 18. Rev. xii. 16 only. Ps. lxi. 5. cxviii. 117.

a w. gen¹, Luke xxiii. 26 (ch. ix. 20 ||).

c ch. x. 6 (reff.).

d ch. ii. 2 reff.

a w. gen¹, Luke xxiii. 26 (ch. ix. 20 ||).

d ch. ii. 2 reff.

e Mark ix.

g = ch. vii. 6.

Rev. iv. 6. v. 1 only.

Gen. xliii. 26.

Rev. xii. 16 only.

h here (bis) and || only r.

lat-c *g*₁: om BCZ⁸ 1 am lat-a e Syr syr-cu copt æth arm Orig [Chr-2]. rec (for υἱος) υἱε, with CZ⁸ rel lat-a c d Orig: txt BD Bas.

23. om λογον Z.

rec ηρωτων, with E²L rel, -τον E¹M: txt BCDX⁸.

24. aft προβατα ins ταυτα D.

25. προσεκυνησεν (corrⁿ to historical tense) CN³ rel vulg lat-a f l syrr syr-cu copt Chr Thl: txt BD M(-vη) N¹ 1. 33 lat-b c ff^{1,2} *g*_{1,2} k arm Orig.

26. rec (for ἔξεστιν) ἐστι καλον (from || Mark), with BC⁸ rel vulg lat-e f *g*₂ k [syrr syr-cu] Orig₁ [Chr]: txt D (and perhaps no other ms) lat-a b c ff^{1,2} *g*₁ l Orig₂ hom-Cl Bas-sel Hil₂ Ambr Ambrst Jer.

sent indignation of the Pharisees. Mark's account certainly implies that the woman was in the same place where our Lord was wishing to be hid, and could not.

22.] ἀπὸ τ. ὁρ. ἐκ. . . does not belong to ἐξελεθ., but means of or from those parts.

ἐξελεθ.] coming out (they) were going by the way, see ver. 23): i. e. from her house, or town, or village. The inhabitants of these parts are called Canaanites, Num.

xiii. 29: Judg. i. 30, 32, 33; and Phœnicians, Exod. vi. 15 (LXX): Josh. v. 1 (LXX). Mark calls her Ἑλληνίς, i. e. a heathen by religion, and Σύρα Φοινίκισσα

τῷ γένει: and describes her only as having come to our Lord in the house. But by the account in our text, she had been crying after the Lord and the disciples by the way previously; and Mark's account must be understood to begin at our ver. 25.

From Mark iii. 8, Luke vi. 17, we learn that the fame of our Lord had been spread in these parts, and multitudes from thence had come to Him for healing. It was not this woman's dwelling-place, but her descent, which placed the bar between her and our Lord's ministrations. The expression υἱὸς Δαυεὶδ shews her acquaintance with Jewish expressions and expectations; but the whole narrative is against De Wette's supposition, that she may have been a proselyte of the gate.

23.] The reason alleged by the disciples must be coupled with our Lord's unwillingness to be known, stated by Mark

(vii. 24), and means, 'she will draw the attention of all upon us.' The word ἀπό-λυσον does not necessarily imply granting her request, nor the contrary; but simply dismiss her, leaving the method to our Lord Himself.

24.] See ch. x. 5. Such was the purpose of our Lord's personal ministry; yet even this was occasionally broken by such incidents as this. The 'fountain sealed' sometimes broke its banks, in token of the rich flood of grace which should follow. See Rom. xv. 8.

25.] ἐλθοῦσα, i. e. into the house where our Lord was. See Mark vii. 24.

26. κυναρίοις] No further contempt is indicated by the diminutive, still less any allusion to the daughter of the woman: the word is commonly used of tame dogs, as diminutives frequently express familiarity. So in Xen. Cyr. viii. 4. 20, εἰ δὲ μεγάλην γαμεῖς, ἦν ποτε βούλη αὐτὴν ὀρθῶν φιλήσαι, προσάλλεσθαι σε δεήσει ὥς τὰ κυνάρια.

27.] The sense of καὶ γάρ is not given by 'yet' in the E. V. The woman, in her humility, accepts the appellation which our Lord gives her, and grounds her plea upon an inference from it. Her words also have a reference to ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, expressed by Mark vii. 27. The Vulgate has rightly, 'Etiam Domine: nam et catelli edunt.' Yea, Lord: for even the dogs eat: or, for the dogs too eat. Our Lord in the use of the familiar diminutive, has expressed not the unclean-

i w. ἀπό, || only. Gen. iii. 1, 2, 5 (φαγεῖν). w. ἐκ, 1 Cor. ix. 7 al. k || (Luke xvi. 21 v. r.) only τ. 1 Luke xvi. 21. m ch. viii. 13. ix. 29. Luke i. 35. n ch. xi. 1 reff. o ch. v. 1 reff. p ch. xi. 5 al. fr. Isa. xxxv. 6. q ch. ix. 32 al. Hab. ii. 18. r ch. xviii. 8. || Mk. only τ. s ch. ix. 36. Luke iv. 35. xvii. 2. Acts xvii. 19, 29 only. = 2 Macc. iii. 15. (-πτύν, Acts xxii. 23.)

γὰρ τὰ ^h κυνάρια ⁱ ἐσθίει ἀπὸ τῶν ^k ψυχίων τῶν ¹ πιπτόν- BCDEG
των ἀπὸ τῆς ¹ τραπέζης τῶν κυρίων αὐτῶν. ²⁸ τότε KLMSU
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ ^Ω γύναι, μεγάλη σου ἡ VXTAPI
πίστις. ^m γεννηθῇτω ^m σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ N 1. 33
αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

²⁹ Καὶ ⁿ μεταβὰς ⁿ ἐκέθην ὁ Ἰησοῦς ἦλθεν παρὰ τὴν P μετα-
θάλασσαν τῆς Γαλιλαίας· καὶ ^ο ἀναβὰς εἰς ^ο τὸ ὄρος βασι...
ἐκάθητο ἐκεῖ. ³⁰ καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ
ἔχοντες μεθ' ἑαυτῶν ^p χωλούς, τυφλούς, ^q κωφούς, ^r κυλ-
λούς καὶ ἑτέρους πολλούς· καὶ ^s ἔρρίψαν αὐτοὺς παρὰ H παρα...
τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς, ³¹ ὥστε
τὸν ὄχλον θαυμάσαι βλέποντας ^q κωφούς λαλοῦντας, F οχλους
^r κυλλοὺς ὑγιεῖς, καὶ ^p χωλούς περιπατοῦντας, καὶ τυφ- θανμα-
σαι...

27. om γαρ (as superfluous: see also in || Mark) B lat-e Syr. εσθιουσιν D ev-yi.
for ψυχίων, ψειχων D. for κυρίων, κυναρίων D¹ (not lat). [at end Syr
syr-cu add *et vivunt.*]

28. om ὁ ιησ. D[Γ] fuld syr-cu. om ω D 259 forj.

30. χωλ. κυλλ. τυφλ. κωφ. B: χωλ. κωφ. τυφλ. κυλλ. CKΠ: χωλ. τυφλ. κυλλ. D
219 Scr's c lat-g₂ l: κωφ. χωλ. τυφλ. κυλλ. LMΔ am (with fuld) syr: χωλ. τυφ. κυλλ.
κωφ. N lat-a b ff₂: κωφ. τυφλ. χωλ. κυλλ. 1 (Tischdf) 33 ev-y vulg-ed ath Orig₂: [χωλ.
κωφ. κυλλ., omg τυφ. S:] al vary: txt p rel syr syr-cu copt arm. for παρα, υπο D
lat-b.—om π. τ. C¹. rec (for αὐτου) του ιησου, with CP rel lat-f syrr eth: txt
BDLN 33 latt syr-cu copt arm Chr Aug. aft [last] αὐτους add παντας D lat-b
c ff₂ g₁ l autois C¹.

31. rec τους οχλους (perhaps to conform to οχλοι above and βλέποντας below), with
BP rel: txt CDÜΔN 1. 33 ev-y Orig₁ Chr-γ-η-κ. βλέποντας bef θαυμάσαι B:
βλεποντα 33. 237 ev-h¹ Chr-γ. for λαλουντας, ακουοντας B 59. 115. 238 syr-mg
eth: add και D 13. 157 syrr. om κυλλους υγιεις N 1 ev-y latt syr-cu copt eth
Jer ("ubi Latinus interpres transtulit debiles, in Graeco scriptum est κυλλούς, quod non
generale debilitatis sed unius infirmitatis est nomen, ut quomodo claudus dicitur qui
uno claudicat pede, sic κυλλός appelletur, qui unam manum debilem habet. Nos
proprietaem huius verbi non habemus. Unde et in consequentibus Evangelista
caeterorum debiliūm exposuit sanitates, horum tacuit. Quid enim sequitur? 'Et
curavit &c.' De κυλλοῖς tacuit, quia quid e contrario diceret non habebat." Comm in
loc. Tischdf, ed 2, made Jer state "interpretem id praeferisse;" in ed 8 (simly ed 7)
he says "Hieron. de interprete latino de κυλλοῖς tacuit quia quid" &c: it will be seen
from the full quotation given above that for "interp. lat." Tischdf ought to have
written "evangelista," what Jer says of the interp. lat. having ref to κυλλούς ver 30).
rec om και (bef χ.), with L rel latt arm: ins BCDMPΔN 1 lat-f syrr syr-cu

ness of the dog so much, as his attachment to and dependence on the human family: she lays hold on this favourable point and makes it her own, 'if we are dogs, then may we fare as such;—be fed with the crumbs of Thy mercy.' She was, as it were, under the edge of the table—close on the confines of Israel's feast. Some say that the ψίχια are the pieces of bread on which the hands were wiped, εἰς δ τὰς χεῖρας ἀποματτόμενοι εἶτα κύνιν ἐβαλλόν (Eustathius, cited by Trench on Mir. p. 342); but the πιπτόντων looks more like accidental falling, and the ψίχια like minute crumbs. 28.]

In Mark, διὰ τοῦτον τὸν λόγον, ὑπαγε. The greatness of the woman's faith consisted in this, that in spite of all discouragements she continued her plea; and not only so, but accepting and laying to her account all adverse circumstances, she out of them made reasons for urging her request. St. Mark gives the additional circumstance, that on returning to her house, she found the devil gone out, and her daughter lying on the bed.

29—39.] HEALING BY THE SEA OF GALILEE. Peculiar to Matthew (see Mark vii. 31—37). FEEDING OF THE FOUR THOUSAND. Mark viii. 1—10.

λοὺς βλέποντας, καὶ ἔδοξασαν τὸν ἡ θεὸν ἡ Ἰσραήλ. ^{t = ch. v. 16.}
 32 ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ ^{ix. 8 al. Ps.}
 εἶπεν ὅτι Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι ^{lxxxv. 9, 12.}
 τρεῖς προσμένουσιν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν. ^{u Luke i. 68.}
 καὶ ἀπολύσαι αὐτοὺς ἀνήστεις οὐ θέλω, μήποτε ^{isa. xxix. 23.}
^{v ch. xiv. 14} ^{reiff.} ^{w constr. Mk.} ^{Luke ix. 28.} ^{Acts v. 7.} ^{x || Mk. Acts} ^{xi. 23. xiii.} ^{y ch. viii. 20 reiff.} ^{Judg.}

43. xviii. 18. 1 Tim. i. 3. v. 5 only. Judg. iii. 25 A. Wisd. iii. 9 only.
 z = ver. 23. a || only. Dan. vi. 18 LXX only. b || Mk. Gal. vi. 9. Heb. xii. 3, 5 only. Judg.
 viii. 15. 1 Kings xiv. 28. 1 Macc. iii. 17.

copt aeth. ins τους bef τυφλους D.

latt(not D-lat) syr-cu arm Orig Chr Thl.

32. om αυτου N. for ειπεν, λεγει C: add αυτοις CKPN-corr¹ copt. (See Mark
 viii. 1.) aft οχλον add τουτον DE² Scr's c lat-b c f copt Hil. om ηδη B
 106. 301 lat-l: ιδου Syr copt. rec ημερας (grammli emendation), with E(Treg) N
 Orig₂ [Chr]: txt BCDP rel [Bas₁].—ημεραι γ εισιν και D arm (also an emendation,
 but testifying to ημεραι being the original). for μηποτε, μη N.

29.] τὸ ὄρος is the high land on the coast of the lake, not any particular mountain. From this account it is uncertain to which side of the lake our Lord came; from Mark vii. 31 we learn that it was to the eastern side, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. 30.] κυλλοί

are persons maimed in the hands; see Jerome in var. readd. (But it is also used of the feet, τί δεῦρο πόδα σὺ κυλλὸν ἀνὰ κύκλον κυκλεῖς; Aristoph. Av. 1379.) The meaning need not be, that a wanting member was supplied to these persons; but that a debility, such as that arising from paralysis or wound, was healed.

ἔρριψαν, not in neglect, but from haste and rivalry. 31.] Mark (vii. 32—37) gives an instance of κοφούς λαλοῦντας.

τὸν θ. Ἰσραήλ] Perhaps this last word is added as an expression of the joy of the disciples themselves, who contrasted the fulness and abundance of the acts of mercy now before them with the instance which they had just seen of the difficulty with which the faith of a Gentile had prevailed to obtain help. 32.] The

modern German interpreters assume the identity of this miracle with that narrated in ch. xiv. 14 ff. If this be so, then our Evangelists must have forged the speech attributed to our Lord in ch. xvi. 9, 10. But, as Ebrard justly remarks (Evangelienkritik, p. 532), every circumstance which could vary, does vary, in the two accounts. The situation in the wilderness, the kind of food at hand, the blessing and breaking, and distributing by means of the disciples, these are common to the two accounts, and were likely to be so: but here the matter is introduced by our Lord Himself with an expression of pity for the multitudes who had continued with Him three days: here also the provision is greater, the numbers are less than on the former occasion.

But there is one small token of authenticity which marks these two accounts as referring to two distinct events, even had we not such direct testimony as that of ch. xvi. 9, 10. It is, that whereas the baskets in which the fragments were collected on the other occasion are called by all four Evangelists κόφινοι, those used for that purpose after this miracle are in both Matt. and Mark σπυρίδες. And when our Lord refers to the two miracles, the same distinction is observed; a particularity which could not have arisen except as pointing to a matter of fact, that, whatever the distinction be, which is uncertain, different kinds of baskets were used on the two occasions. Perhaps the strangest reason for supposing the two identical (given by De Wette, Schleiermacher, and others) is an imagined difficulty in the question of the disciples, πόθεν ἡμῖν κ.τ.λ., so soon after the former miracle; as if the same slowness to believe and trust in divine power were not repeatedly found among men, and instanced in Scripture itself;—compare Exod. xvi. 13 with Num. xi. 21, 22; and read in Exod. xvii. 1—7 the murmurings of the Israelites immediately after their deliverance at the Red Sea. And even could we recognize this as a difficulty, it is not necessarily implied in the text. Our Lord puts the matter to them as a question, without the slightest intimation of His intention to supply the want supernaturally. They make answer in the same spirit, without venturing (as indeed it would have been most unbecoming in them to do, see John ii. 3, 4) to suggest the working of a miracle. De Wette's assumption that the usage of κόφινοι and σπυρίδες shews two different traditional sources used by the author, would make it necessary to suppose that the forger of ch. xvi. 9, 10 has been skilful enough to preserve this distinction; an

εδοξαζον LN 1. 33 Scr's d l m n p ev-y

c Gen. xlii. 38.
d = ch. xlii.
27, 34 al.
Num. xi. 13.
e Mk. 2 (Cor.
xi. 26. Heb.
xi. 38 only.
Ezek. xxxv.
4.

f 1 Cor. xlii. 2.
Num. viii. 11.
g ch. xiv. 20
al. Ps.
cxvii. 15.

h t. only 1.
i 1. Mark vi.
40; John.
John xxi. 20.
Tobit ii. 1.
Judith xii. 16.

k absol., ch.
xxi. 26, 27.
1 Thess. v.
1st. Wisd.
xviii. 2.

l ch. xiv. 19
reff.

m ch. xiv. 20
reff.

n ||, ch. xvi. 10 ||.
Acts ix. 25
only 2.

o ch. xiv. 15 reff.
q ver. 22 reff.

λυθῶσιν ἐν τῇ ὁδῷ. ³³ καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ
ἂ Πόθεν ἡμῖν ἐν ἑρημίᾳ ἄρτοι τοσοῦτοι ὥστε ἡ χορτάσαι
ὄχλον τοσοῦτον; ³⁴ καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πόσους
ἄρτους ἔχετε; οἱ δὲ εἶπον Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.
³⁵ καὶ ἐκέλευσεν τοῖς ὄχλοις ἵνα πασεῖν ἐπὶ τὴν γῆν
³⁶ καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύδας ἐὺχα-
ριστήσας ἑκλάσεν καὶ ἔδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ
τοῖς ὄχλοις. ³⁷ καὶ ἔφαγον πάντες καὶ ἔχορτάσθησαν,
καὶ τὸ περισσεῖον τῶν κλασμάτων ἦραν ἑπτὰ σπυρί-
δας πλήρεις. ³⁸ οἱ δὲ ἐσθιόντες ἦσαν τετρακισχίλιοι ἄν-
δρες χωρὶς γυναικῶν καὶ παιδίων. ³⁹ καὶ ἀπολύσας
τοὺς ὄχλους ἠνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ ὄρια
Μαγαδάν.

BCDEF
GHKL
MPSUV
XTAΠN
1. 33

...απο-
λυσας P.

p = ch. xiv. 32 || Mk. John xxi. 11. Acts xxi. 16. Jon. i. 3 Ed-vat. (not B).

³³. rec aft μαθηται ins αυτου (from || Mark), with CDP rel lat-e f syrr syr-cu aeth :
om BN 1. 237 vulg lat-a b e ff_{1,2} g₁ l copt arm. aft ποθεν ins ουν D 1 latt(not f)

aeth arm. for ερημία, ερημω τοπω (ch xiv. 13, 15 : Luke ix. 12) C copt Orig.

³⁴. ειπαν N 33. aft ειπ. ins αυτω D-gr 106 syrr syr-cu.

³⁵. for εκελευσεν, παραγγειλας (see || Mark) BDN 1. 13. 33. 124 copt Orig(expr,
ἐνθάδε οὐ κελεύει, ἀλλὰ παραγγέλλει), praecipit latt, cum jussisset D-lat : txt CP rel

arm Hil(turbis jubetur discumbere). τω οχλω (as || Mark) B D[-gr] N 1. 13. 33.

124 vulg lat-b e ff_{1,2} g_{1,2} l syr aeth arm Orig : tous οχλους CU¹ Scr's e Chr-2-6-9-η-ρ(and
Fd) : txt P U¹-corr rel lat-a e f k [D-lat] Syr syr-cu copt Chr-k-l-m Hil.

³⁶. for και λαβων, ελαβεν (grammatical emendation) BDN 1. 13. 33. 124 copt : txt
CP rel aeth arm. ins δυο bef ιχθυας (ch xiv. 19) N¹(N^{3a} disapproving). ins

και bef ευχ. BDN 1 latt Syr syr-cu copt. ευχαριστησεν (omg εκλασεν) C¹(appy)

(lat-a ?). for εδωκεν, εδιδου (from || Mark) BDN 1. 13. 33. 124 Chr Thdor-mops :

txt CP rel vss. rec aft μαθηταις ins αυτου (from || Mark), with CP rel vulg

lat-a b f syrr syr-cu : om BDN 1. 13. 33. 124 em lat-e ff₁ g₂ copt arm Chr.

rec τω οχλω (from || Mark), with CDP rel latt(populo) syr arm [Chr] : txt BKLMPN

1. 13. 33. 124 lat-e f ff₁ Syr syr-cu copt.

³⁷. rec ησαν bef το περ. των κλ. (from || Mark), with CPN rel lat-f ff₁ (syrr syr-cu)

copt arm [Chr] : txt B D(written over an erasure) 1. 33 latt aeth.

³⁸. ins ως bef τετρακισχίλιοι (from || Mark &c) B N(ωσι) 1. 13. 33. 124 lat-ff₁ syr

aeth arm.—ανδρες bef ωσι τετρ. N. transp γυναικων and παιδιων DN 1. 124

latt(not f) syr-cu copt aeth Aug.

³⁹. rec ενεβη (emendation to more usual word, || Mark also having εμβας), with BN

(S 1. 33, e sil) ; ενβαινε D : txt C rel (and 15 of Scr's mss) Chr. rec μαγδαλα, with

L rel syr aeth arm [Chr] : μαγδαλαν CM 33 copt : txt B D(της μαγ.) N¹ syr-cu(-don)

syr-jer, also μαγεδαν N^{3a} latt Jer Aug, and magado Syr. (Txt appears to have been

original, and the better known name Magdala to have been substituted : see note.)

accuracy seldom found in interpolations of early Christian times.

On ἡμέρια

τρεῖς see reff. and Winer, § 62. 2, note.

³⁷.] The σπυρίς (commonly derived from

σπείρα, as being of woven work; or by

some from πυρός, wheat, as being τὸ τῶν

πυρῶν ἄγγος. Hesyech.) was large enough

to contain a man's body, as Paul was let

down in one from the wall of Damascus,

ref. Acts. Greswell (Diss. viii. pt. 4, vol. ii.

p. 325) supposes that they may have been

used to sleep in, during the stay in the

desert. ³⁹.] Of Magadan nothing

is known. Lightfoot (Centurio Choro-
graph. Marco praemissa, p. 413) shews
Magdala to have been only a sabbath-
day's journey from Chammath Gadara on
the Jordan, and on the east side of the
lake: but probably he is mistaken, for
most travellers (see Winer, Realwörter-
buch, in v.) place it about three miles
from Tiberias, on the west side of the lake,
where is now a village named Madschel.
Dalmanutha, mentioned by Mark (viii. 10),
seems to have been a village in the neigh-
bourhood.

XVI. ¹ Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδ-
 δουκαῖοι [†]πειράζοντες ἐπηρώτησαν αὐτὸν [‡]σημεῖον ἐκ τοῦ
 οὐρανοῦ [†]ἐπιδείξαι αὐτοῖς. ² ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
 [[†]Ὁ [†]Ψίας [†]γενομένης λέγετε [†]Εὐδία, [†]πυρρᾶζει γὰρ ὁ
 οὐρανός· ³ καὶ πρῶτ' Σήμερον [†]χειμών, [†]πυρρᾶζει γὰρ
[†]στουγνάζων ὁ οὐρανός· τὸ μὲν [‡]πρὸςωπον τοῦ οὐρανοῦ
[†]γινώσκετε [†]διακρίνειν, τὰ δὲ [†]σημεῖα τῶν [†]καιρῶν οὐ
 δύνασθε;] ⁴ γενεὰ πονηρὰ καὶ [†]μοιχαλὶς σημεῖον [†]ἐπιζη-
 τεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον

20 || Mk. John x. 22. 2 Tim. iv. 21) only. Job xxxvii. 6.
 35. xxviii. 19 A. xxxii. 10 only. (-γνός, Wisd. xvii. 5.)
 ciii. 30. a constr., see Neh. xiii. 24.
 c = ch. xxiv. 3 reff. d = Acts i. 7. 1 Thess. v. 1.

r ch. iv. 1, 3 al.
 3 Kings x. 1.
 s ch. xii. 39
 reff.
 t ch. xxii. 19.
 xxiv. 1.
 Acts ix. 39
 al. Sir. i. 21
 al.
 u ch. xiv. 15,
 23 al. Judith
 xiii. 1 only.
 v Sir. only †.
 Sir. iii. 15
 only.
 w Jer. lxxv.
 only †. (-ρός,
 Rev. vi. 4.
 -ρῶσαν,
 Lev. xiii. 19.)
 x = Acts xxvii.
 20 (ch. xxiv.
 y Mark x. 22 only. Ezek. xxvii.
 z Luke xii. 56. James i. 11. Ps.
 b = 1 Cor. xi. 29. (ch. xxi. 21 al.) Job xii. 11.
 e ch. xii. 39 reff. f ch. vi. 32 reff.

CHAP. XVI. 1. om οι 1. 33. 124 ev-y Orig. ins οι bef σαδ. ΔΝ^{3a} Scr's o ev-H.
 αυτον bef επηρωτησαν D. επηρωτων Ν¹ 1. 13 copt Orig: ηρωτησαν Ν^{3a},

but former readg restored.

2. om αυτοις D ev-y lat-a c ff_{1,3} g₁. om οψίας to end of ver 3 BV X-txt ΓΝ mss-
 mentd-by-Jer syr-cu arm-zoh Orig(appy): with asterisks in E: ins CD rel latt syrr
 copt æth Eus-canon Chr Thl Euthym Hil Juv. (*The omn has prob arisen from the*
similar passage, ch xii. 38.)

3. for ουρανος, απρ D-gr. rec ins υποκριται bef το μεν (see Luke xii. 56), with
 E rel lat-b e f ff₁ g₁ Syr copt; και C² 33: om C¹ DLΔ 1. 33 Scr's b ev-z vulg lat-a c ff₂ l
 syr æth arm Aug

4. om και μοιχαλις D lat-a e ff_{1,3} g₁ Prosp. for επιζητει, αιτει B¹ (sic, from
 inspection): ζητει (and bef σημειαν (sic)) D¹-gr, querit latt: txt B¹ [marg] C^N rel.

CHAP. XVI. 1—4.] REQUEST FOR A
 SIGN FROM HEAVEN. Mark viii. 11—13,
 but much abridged. See also Luke xii. 54
 and notes. 1. σημεῖον ἐκ τοῦ οὐρανοῦ]

see notes at ch. xii. 38. There is no ground
 for supposing that this narrative refers to
 the same event as that. What can be more
 natural than that the adversaries of our
 Lord should have met His miracles again
 and again with this demand of a sign *from*
heaven? For in the Jewish superstition
 it was held that demons and false gods
 could give signs *on earth*, but only the
 true God signs *from heaven*. In the apoc-
 rypal Epistle of Jeremiah, ver. 67, we
 read of the gods of the heathen, σημεία τε
 ἐν ἔθνεσιν ἐν οὐρανῷ οὐ μὴ δείξωσιν . . .
 And for such a notion they alleged the
 bread from heaven given by Moses (see
 John vi. 31), the staying of the sun by
 Joshua (Josh. x. 12), the thunder and rain
 by Samuel (1 Sam. xii. 17, compare Jer.
 xiv. 22), and Elijah (James v. 17, 18).
 And thus we find that immediately after
 the first miraculous feeding the same de-
 mand was made, John vi. 30, and answered
 by the declaration of our Lord that He
 was the true bread from heaven. And
 what more natural likewise, than that our
 Lord should have uniformly met the de-
 mand by the same answer,—the *sign of*
Jonas, one so calculated to baffle his ene-

mies and hereafter to fix the attention
 of His disciples? Here however that an-
 swer is accompanied by other rebukes suffi-
 ciently distinctive. It was now probably

the evening (see Mark viii. 10, εὐθὺς) and
 our Lord was looking on the glow in the
 west which suggested the remark in ver. 2.
 On the practice of the Jews to demand a
 sign, see 1 Cor. i. 22.

2.] Mark
 viii. 12 adds καὶ ἀναστενάξας τῷ πνεύ-
 ματι αὐτοῦ . . ., omitting however the
 sentences following. The Jews were much
 given to prognosticating the rains, &c.
 of the coming season in each year. See
 Lightf. who cites examples.

3.] Poly-
 bius iv. 21. 1, speaks of the ἡθῶν ἀστυρ-
 ρίαν (of the Arcadians) ἥτις αὐτοῖς παρ-
 ἔπεται διὰ τὴν τοῦ περιέχοντος (ἀέρος)
 ψυχρότητα καὶ στουγνότητα. 'Si circa
 occidentem rubescunt nubes, serenitatem
 futuræ diē spondent; concavus oriens
 pluvias prædicat; idem ventos cum ante
 exorientem eum nubes rubescunt: quod
 si et nigræ rubentibus intervenerint (πυρ-
 ράζει στουγνάζων) et pluvias.' Plin. Hist.
 Nat. xviii. 35.

πρὸςωπον, because
 στουγνός and στουγνάω are properly used
 of sadness and obscurity in the visage of
 man. τῶν καιρῶν, of times, gene-
 rally. The Jews had been, and were,
 most blind to the signs of the times,
 at all the great crises of their history;—

g ch. xiii. 18, 28. xiv. 22
al. Mt. Mk.
only, exc.
Luke vii. 22.
Judg. xi. 29.
h. Luke xii.
6. Phil. iii.
14. Heb. vi.
10. xiii. 2, 16.
James i. 24
only. Gen.
xli. 30. Ps.
cxviii. 16.
i w. apō, ch.
vii. 15 reff.
j ch. xiii. 33.
Exod. xii. 15.
metr., xv.
11, 12. Luke
xii. 1. 1 Cor.
v. 6, &c.
Gal. v. 9 only.
k ch. xxi. 25.
Mark ii. 6, 8.
Luke iii. 15
al. Ps. ix.
23 (2). 2 Mace. xii. 43.
12. Exod. xiii. 3.
1 ch. xiv. 31 reff.
m constr., 1 Thess. ii. 9. 2 Tim. ii. 8. 1 Chron. xvi.
o ll. ch. xv. 34 ll. Acts ix. 25 only †.

Ἰωᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν. ⁵ Καὶ ἐλθόντες οἱ μαθηταὶ * εἰς τὸ * πέραν ^h ἐπελάθοντο ἄρτους λαβεῖν. ^{BCDEF GHKL MSUVX TAΠΣ 1. 33}
ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ὁρᾶτε καὶ ⁱ προσέχετε ἀπὸ τῆς ^j ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. ⁷ οἱ δὲ ^k διελογίζοντο ἐν ἑαυτοῖς λέγοντες Ὅτι ἄρτους οὐκ ἐλάβομεν. ⁸ γνοὺς δὲ ὁ Ἰησοῦς εἶπεν Τί ^k διαλογίζεσθε ἐν ἑαυτοῖς ^l ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; ⁹ οὐπω νοεῖτε οὐδὲ ^m μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους ⁿ κοφίνους ἐλάβετε, ¹⁰ οὐδὲ τοὺς ἐπτά ἄρτους τῶν τετρακισχιλίων, καὶ πόσας ^o σφυρίδας ἐλάβετε; ¹¹ πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν;

rec aft ιωνα ins του προφητου (from ch xii. 39), with C rel latt syrr syr-cu copt æth arm Orig: om BDLN am(with em forj fuld harl tol) lat-ff₁ g₁ l Hil.

5. εἰς το πέραν ἐπελαθοντο bef οι μαθηται D lat-a b c e ff_{1,2} g syr-cu Hil.—om οι μαθ. Δ 301. rec aft μαθηται adds αυτου, with L rel latt syrr syr-cu copt æth Orig: om BCDN 209. 346 ev-y lat-e arm Hil. λαβειν bef αρτους (see || Mark) BKP Scr's e w lat-e.

6. om αυτοις N ev-y. 7. for οι δε, τοτε D 4 lat-a b c e ff₂ g₁ Lucif.
8. rec aft ειπεν ins αυτοις, with C X(Treg) rel lat-a ff₁ Syr syr-cu copt: om BDKLMS X(Tischdf) ΔΠΣ 1. 33. 124¹ Scr's a e w¹ ev-y vulg lat-c e f g₂ l syr æth arm Orig Thl [Lucif]. for ελαβετε, εχετε (from || Mark) BDN 13. 124 latt syr-ms-mg copt æth arm Lucif: txt C rel lat-f syrr syr-cu Orig [Eus.] Chr.

9. om ουδε μνημονευετε XN¹(ins N^{3a}). aft μνημονευετε ins οτε quando DA. τοις πεντακισχιλειοις D(and so τοις τετρ. below), simly lat-c f ff₂ g₂.

11. rec αρτου, with D-gr rel latt Orig Lucif Ambr: txt BCKLMSPN 1. 33 lat-e f D-lat syr-ins copt Chr. υμιν bef ειπον C 209-37-59: om υμιν D lat-a b ff₂ Lucif.

and also particularly to the times in which they were *then* living. The sceptre had departed from Judah, the lawgiver no longer came forth from between his feet, the prophetic weeks of Daniel were just at their end; yet they discerned none of these things. 4.] See note on ch. xii. 39.

5—12.] WARNING AGAINST THE LEAVEN OF THE PHARISEES AND SADDUCEES. Mark viii. 13—21.

5.] This crossing of the lake was not the voyage to Magadan mentioned in ch. xv. 39, for after the dialogue with the Pharisees, Mark adds (viii. 13), πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν. ἐπελάθ.] not for a pluperfect: After they had come to the other side, they forgot to take bread; viz. on their land journey further. This is also to be understood in Mark (viii. 14), who states their having only one loaf in the ship, not to shew that they had forgotten to take bread before starting, but as a reason why they should have provided some on landing.

6. τῆς ζύμης] see beginning of note on ch. xiii. 33. It is from the penetrating and diffusive power of leaven that the comparison, whether

for good or bad, is derived. In Luke xii. 1, where the warning is given on a wholly different occasion, the leaven is explained to mean, *hypocrisy*; which is of all evil things the most penetrating and diffusive, and is the charge which our Lord most frequently brings against the Jewish sects.

In Mark we read, καὶ τῆς ζύμης Ἠρώδου. The Herodians were more a political than a religious sect, the dependants and supporters of the dynasty of Herod, for the most part Sadducees in religious sentiment. These, though directly opposed to the Pharisees, were yet united with them in their persecution of our Lord, see ch. xxii. 16: Mark iii. 6. And their leaven was the same,—*hypocrisy*,—however it might be disguised by external difference of sentiment. They were all unbelievers at heart.

7.] ἐν ἑαυτοῖς = πρὸς ἀλλήλους Mark viii. 16. This is an important parallelism to which I may have occasion to refer again.

8—12.] Not only had they forgotten these miracles, but the weighty lesson given them in ch. xv. 16—20. The reproof is much fuller in Mark, where see note. On κοφίνους and σφυρίδας, see

¹¹ προσέχετε δὲ ἀπὸ τῆς ¹² ζύμης τῶν Φαρισαίων καὶ Σαδ-¹³ δουκαίων. ¹² τότε συνήκαν ὅτι οὐκ εἶπεν. ¹⁴ προσέχειν ἀπὸ τῆς ¹⁵ ζύμης τῶν ἄρτων, ἀλλὰ ἀπὸ τῆς ¹⁶ διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

¹⁷ Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ ¹⁸ μέρη Καισαρείας τῆς Φιλίππου ἡρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; ¹⁹ οἱ δὲ

q ch. vii. 28.
John vii. 16.
al. Jn. lin.
tit. only.
r = ch. ii. 22.
xv. 21. Mark
viii. 19. Acts
ii. 19. xiv.
1. xx. 2.
Exod. xvi. 35.

rec (for προσέχετε δε) προσέχειν, with X rel syr-cu syr arm : προσέχετε D¹ 13. 124 latt (Syr) Lucif Ambr : προσέχειν προσέχετε δε C² 33. 237-521. 346 Ser's a d i² p : προσέχειν ἀλλ' [M²] 3. 76. 238-43-7 ενν-γ-ζ Thl (all emendations from misunderstanding txt) : txt BC¹LN 1. 6. 148. 234² copt aeth Orig.—[aft ζύμης ins δε X.]

12. rec (for των αρτων) του αρτου, with C rel lat-c f : om D 124¹ lat-a b ff₂ arm Lucif : των φαρισαιων και σαδδουκαιων N lat:ff₁ syr-cu, των φαρ. 33 : txt BLN^{3a} 1 ev-y vulg lat-g_{1,2} l syr-ms copt aeth. (rec ἀλλ, with EF [SV, e sil] : om 33 : txt B (see table) CDN rel.) διδασκαλιας N¹ (txt N^{3a}) 153 Chr. transp φαρ. and σαδ. B.

13. om αυτου D. rec ins με bef λεγουσιν (from || Mark Luke. This is more apparent from the readings in C and D), with L rel syrr syr-cu Orig₂ [Cyr₂ p]. Hil Aug Leo : τινα λεγουσιν με κ.τ.λ. C : τινα με οι ανθ. λ. ειναι κ.τ.λ. D lat-a b g₂ Iren-int : txt B(N) vulg lat-c syr-jer copt aeth Iren-[int-]ms Orig₁ or 2 Ambr₁—οι ανθρωποι ειναι λεγ. N¹ : οι αν. λεγ. ειν. N^{3a}. om τον D.

note, ch. xv. 36. This voyage brought them to Bethsaida : i. e. Bethsaida Julias, on the North-Eastern side of the lake : see Mark viii. 22, and the miracle there related.

13—20.] CONFESSION OF PETER. Mark viii. 27—30. Luke ix. 18—21. Here St. Luke rejoins the synoptic narrative, having left it at ch. xiv. 22. We here begin the *second great division* of our Saviour's ministry on earth, introductory to His sufferings and death. Up to this time we have had no distinct intimation, like that in ver. 21, of these events. This intimation is brought in by the solemn question and confession now before us. And as the former period of His ministry was begun by a declaration from the Father of His Sonship, so this also, on the Mount of Transfiguration.

13. Καισαρείας τῆς Φ.] A town in Gaulonitis at the foot of Mount Libanus, not far from the source of the Jordan, a day's journey from Sidon, once called Laish (Judg. xviii. 7, 29) and afterwards Dan (ibid.), but in later times Paneas, or Panias, from the mountain Panium, under which it lay (Jos. Antt. xv. 10. 3. Φιλίππου Καισαρείας, ἣν Πανεῖδα Φοίνικες προσαγορεύουσι, Euseb. H. E. vii. 17). The tetrarch Philip enlarged it and gave it the name of Caesarea (Jos. Antt. xviii. 2. 1). In after times King Agrippa further enlarged it and called it Neronias in honour of the Emperor Nero (Jos. Antt. xx. 9. 4). This must not be confounded with the Caesarea of the Acts, which was Caesarea Stratonis, on the Mediterranean. See Acts

x. 1, and note. The following enquiry took place ἐν τῇ ὁδῷ, Mark viii. 27. St. Luke gives it without note of place, but states it to have been asked on the disciples joining our Lord, who was praying alone, Luke ix.

18. τίνα λέγουσιν] who do men say that the Son of Man is? τὸν υἱὸν τοῦ ἀνθρ. being equivalent to με in the corresponding sentence below, ver. 15. Of those who read με in the text, some would render as if our Lord had said, 'Who say men that I am? the Son of Man?' i. e. the Messiah? (Beza, Le Clerc, and others,) but this is inadmissible, for the answer would not then have been expressed as it is, but affirmatively or negatively. Equally inadmissible is Olshausen's rendering ἐμὲ τὸν υἱὸν τοῦ ἀνθ. (ὡς οἶδατε) ὄντα, 'Me, who am, as ye are aware, the Son of Man?' an expression, Olshausen says, by which the disciples would be led to the idea of the Son of God. But then this would destroy the simplicity of the following question, But who say ye that I am? because it would put into their mouths the answer intended to be given. The E. V. has beyond doubt the right rendering of this reading : and τὸν υἱ. τ. ἀνθ. is a pregnant expression, which we now know to imply the Messiahship in the root of our human nature, and which even then was taken by the Jews as = the Son of God, (see Luke xxii. 69, 70), which would serve as a test of the faith of the disciples, according to their understanding of it. οἱ ἄνθρωποι (generic : = οἱ ὄχλοι in Luke), i. e. the *sāpē* κ. αἴμα of ver. 17, the human opinion.

14.] It is no contradiction to this verdict

s ch. i. 1 reff.
t ch. xxvii. 63
(Acts xiv. 15.
Rom. ix. 26
[from Hos. i.
iii. 2 Cor.
iii. 3 al.], Ps.
xli. 2.
1 I Cor. xv. 50.
Gal. i. 16.
Eph. vi. 12.
Heb. ii. 14
only. Sir.
xiv. 18.
v = ch. xi. 25,
26 al. f.
Jer. xi. 20.

εἶπον Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἑλλαν, BCDEF
ἑτέροι δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν. 15 λέγει αὐτοῖς GHKL
Ἵμεῖς δὲ τίνα με λέγετε εἶναι; 16 ἀποκριθεὶς δὲ Σίμων MSUVX
Πέτρος εἶπεν Σὺ εἶ ὁ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ΓΑΠΝ 1.
ζῶντος. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Μα- 33
κάριος εἶ Σίμων Βαριώνα· ὅτι ὡ σὰρξ καὶ ὡ αἷμα οὐκ
ἠ ἀπεκάλυψέν σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

BCDEF
GHKL
MSUVX
ΓΑΠΝ 1.
33

14. εἶπαν BΠ¹ 33. om oi men (see || *Mark Luke*) D lat-a b e ff¹ g₁: αλλοι Δ.
for αλλοι, οι B Eus Chr.
15. aft αυτοις ins' ο ις C 33 vulg lat-b e f g₁ arm-zoh.
16. aft ειπεν ins αυτω D lat-ff¹ arm-usc. for του ζωντος, το(του D-corr¹)
σωζοντος salvatoris D¹(txt D⁸).
17. rec (for αποκρ. δε) και αποκρ., with C rel lat-ff¹ syr: om syr-cu: txt BD⁸ 1.
13. 33 vulg lat-b e ff¹ g_{1,2} l copt Eus. om αυτω D am(with fuld). (om οτι
B¹, but ins in marg B¹.) αλλα K. om τοις (bef oup.) B ev-y Orig₁(ins₂).

that some called him *the Son of David* (ch. ix. 27; xii. 23; xv. 22); for either these were or were about to become His disciples, or are quoted as examples of rare faith, or as in ch. xii. 23, it was the passing doubt on the minds of the multitude, not their settled opinion. The same may be said of John vii. 26, 31; iv. 42. On our Lord's being taken for John the Baptist, see ch. xiv. 2, from which this would appear to be the opinion of *the Herodians*. *ἕνα τῶν προφ.* = ὅτι προφ. τις τῶν ἀρχαίων ἀνέστη, Luke ix. 19. It was not a metempsychosis, but a bodily resurrection which was believed. On Ἑλλαν, see note at ch. xi. 14. Jeremiah was accounted by the Jews the first in the prophetic canon (Lightfoot on Matt. xxvii. 9). 16.]

τί οὖν τὸ σῶμα τῶν ἀποστόλων ὁ Πέτρος, ὁ πανταχοῦ θερμός, ὁ τοῦ χοροῦ τῶν ἀποστόλων κορυφαῖος; πάντων ἐρωτηθέντων αὐτὸς ἀποκρίνεται, Chrysost. Hom. liv. 1, p. 546. The confession is not made in the terms of the other answer: it is not 'we say' or 'I say,' but *Thou art*. It is the expression of an inward conviction wrought by God's Spirit. The excellence of this confession is, that it brings out both the human and the divine nature of the Lord: ὁ Χριστός is the Messiah, the Son of David, the anointed King: ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος is the Eternal Son, begotten of the Eternal Father, not 'Son of God' in any inferior figurative sense, not *one of* the sons of God, of angelic nature, but *THE SON OF THE LIVING GOD*, having in Him the Sonship and the divine nature *in a sense in which they could be in none else*. This was a view of the Person of Christ quite distinct from the Jewish Messianic idea, which appears to have been (Justin Mart. Dial. § 48, p. 144) that he should

be a man born from men, but selected by God for the office on account of his eminent virtues. This distinction accounts for the solemn blessing pronounced in the next verse. τοῦ ζῶντος must not for a moment be taken here as it sometimes is used, (e. g. ref. Acts,) as merely distinguishing the true God from dead idols; it is here emphatic, and imparts force and precision to υἱός. That Peter, when he uttered the words, understood by them in detail all that we now understand, is not of course here asserted: but that they were his testimony to the true Humanity and true Divinity of the Lord, in that sense of deep truth and reliance, out of which springs the Christian life of the Church.

17.] μακάριος, as in ch. v. 4, &c., is a solemn expression of blessing, an inclusion of him to whom it is addressed in the kingdom of heaven, not a mere word of praise. And the reason of it is, the fact that the Father had revealed the Son to him (see ch. xi. 25—27); cf. Gal. i. 15, 16, in which passage the occurrence of σαρκὶ καὶ αἵματι seems to indicate a reference to this very saying of the Lord. The whole declaration of St. Paul in that chapter forms a remarkable parallel to the character and promise given to St. Peter in our text,—as establishing Paul's claim to be another such πέτρα or στῦλος as Peter and the other great Apostles, because the Son had been revealed in him not of man nor by men, but by God Himself. The name *Simon Bar Jonas* is doubtless used as indicating his fleshly state and extraction, and forming the greater contrast to his spiritual state, name, and blessing, which follow. The same 'Simon son of Jonas' is uttered when he is reminded by the thrice repeated enquiry,

18 *καὶ γὰρ* δὲ σοὶ λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ^w ἐκκλησίαν, καὶ ^x πύλαι *xy* ἁίδου οὐ ^z κατισχύσουσιν αὐτῆς. 19 [*καὶ*] δώσω σοὶ τὰς

^w Gosper, ch. xviii. 17 bis only. Acts, Epp. Itew., passim. 1st Cor. v. 14. 1 Chron. xiii. 2.

^x here only. Isa. xxxviii. 10. 3 Macc. v. 51. see Rev. i. 18. 36. xxiii. 23 only. Exod. xvii. 11. Jer. xv. 18. Wisd. vii. 30 AN.

^y ch. xi. 23 al.

^z Luke xxi.

18. ταυτην την πετραν D Eus.

την εκκλησιαν bef μου D latt Tert Cypr.

19. om και B¹C²DN 1. 33 Syr syr-cu.

σοι bef δωσω DL vulg lat-δ c &c Chr

‘Lovest thou me?’ of his frailty, in his previous denial of his Lord. 18.] The

name Πέτρος (not now first given, but prophetically bestowed by our Lord on His first interview with Simon, John i. 43) or Κηφᾶς, signifying a rock, the termination being only altered to suit the masculine appellation, denotes the *personal position of this Apostle in the building of the Church of Christ*. He was the first of those *foundation-stones* (Rev. xxi. 14) on which the living temple of God was built: this building itself beginning on the day of Pentecost by the laying of *three thousand living stones* on this very foundation. That this is the simple and only interpretation of the words of our Lord the whole usage of the New Testament shews; in which not doctrines nor confessions, but *men*, are uniformly the pillars and stones of the spiritual building. See 1 Pet. ii. 4—6: 1 Tim. iii. 15 (where the pillar is not Timotheus, but the congregation of the faithful) and note: Gal. ii. 9: Eph. ii. 20: Rev. iii. 12. And it is on Peter, as by divine revelation making this confession, as thus under the influence of the Holy Ghost, as standing out before the Apostles in the strength of this faith, as himself founded on the one foundation, Ἰησοῦς χριστός, 1 Cor. iii. 11—that the Jewish portion of the Church was built, Acts ii.—v., and the Gentile, Acts x. xi. After this we hear little of him; but during this, the first building time, he is never lost sight of: see especially Acts i. 15; ii. 14, 37; iii. 12; iv. 8; v. 15, 29; ix. 34, 40; x. 25, 26. We may certainly exclaim with Bengel (Gnomon, p. 117), ‘Tute hæc omnia dicuntur; nam quid hæc ad Romanum?’ Nothing can be further from any legitimate interpretation of this promise, than the idea of a perpetual primacy in the successors of Peter; the very notion of *succession* is precluded by the form of the comparison, which concerns the person, and *him only*, so far as it involves a *direct* promise. In its other and general sense, as applying to all those living stones (Peter’s own expression for members of Christ’s Church) of whom the Church should be built, it implies, as

Origen (in Matt. tom. xii. 11, vol. iii. p. 525) excellently comments on, καὶ εἴ τις λέγει τοῦτο πρὸς αὐτόν, οὐ σαρκὸς καὶ αἵματος ἀποκαλυφάντων αὐτῷ, ἀλλὰ τοῦ ἐν τοῖς οὐρανοῖς πατρός, τεύχεται τῶν εἰρημένων, ὥς μὲν τὸ γράμμα τοῦ εὐαγγελίου λέγει, πρὸς ἐκεῖνον τὸν Πέτρον, ὥς δὲ τὸ πνεῦμα αὐτοῦ διδάσκει, πρὸς πάντα τὸν γενομένον ὁποῖος ὁ Πέτρος ἐκεῖνος. The application of the promise to St. Peter has been elaborately impugned by Wordsw., whose note see. His zeal to appropriate πέτρα to Christ has somewhat overshot itself. In arguing that the term can apply to none but God, he will find it difficult surely to deny all reference to a rock in the name Πέτρος. To me, it is equally difficult, nay impossible, to deny all reference, in ἐπὶ ταύτῃ τῇ πέτρᾳ, to the preceding πέτρος. Let us keep to the plain straightforward sense of Scripture, however that sense may have been misused by Rome. In this as in so many other cases we may well say, ‘Non tali auxilio, nec defensoribus istis.’ In the prefixing of μου to τὴν ἐκκλησίαν, there is no mystic sense, nor solecism, as Wordsw. fancies (nor even emphasis, which is never expressed by the abbreviated enclitic form μου, but always by ἐμοῦ): it is the very commonest arrangement. Cf. ch. vii. 24, ὅστις ἀκούει μου τ. λόγους: ib. 26; ch. viii. 8; xvii. 15: Mark xiv. 8: Luke vi. 47; xii. 18 al. freq.

ἐκκλησίαν] This word occurs but in one place besides in the Gospels, ch. xviii. 17 bis, and there in the same sense as here, viz., the congregation of the faithful: only there it is one portion of that congregation, here the whole.

πύλαι ἁίδου] The gates of Hades by a well-known oriental form of speech, = the power of the kingdom of death. The form is still preserved when the Turkish empire is known as ‘the Ottoman Porte.’ This promise received a remarkable literal fulfilment in the person of Peter in Acts xii. 6—18, see especially ver. 10. The meaning of the promise is, that over the Church so built upon him who was by the strength of that confession the Rock, no adverse power should ever prevail to extinguish it.

19.] Another personal promise to

a Luke xi. 52. Rev. i. 18. iii. 7, ix. 1. xx. 1 only. Judg. iii. 25. 1 Chron. ix. 27. Isa. xxii. 22 only. b = ch. xviii. 18. Num. xxx. 2, &c. Heb. c ch. xviii. 18. Iren. xl. 2. Sir. xxviii. 2. d Mark v. 43. vii. 36 bis. viii. 15. ix. 9. Acts xv. 24. Heb. xii. 20 only. Ezech. iii. 18. 16 only. Eccl. viii. 12 only. f = ch. xiv. 25 reff. e ch. iv. 17. xxvi. 16. Luke xvi. g ch. xi. 19 reff.

^a κλειδας τῆς βασιλείας τῶν οὐρανῶν· καὶ ὁ ἄν ^b δέσσης ἐπὶ τῆς γῆς ἔσται ^b δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὁ ἐάν ^c λύσης ἐπὶ τῆς γῆς ἔσται ^c λελυμένον ἐν τοῖς οὐρανοῖς. 20 τότε ^d διεστέλλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἰπωσιν ὅτι αὐτός ἐστιν ὁ χριστός. 21 ^e Ἀπὸ τότε ἤρξατο Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ^f ἀπελθεῖν καὶ πολλὰ παθεῖν ^g ἀπὸ τῶν πρεσβυτέρων

BCDEF
GHKL
MSUVX
ΓΔΠΣ 1.
33

Cypr. rec (for κλειδας) κλεις, with B^r(sic, from inspection [B³, Tischdf]) CDN^{3a} rel Orig¹ Eus Chr Phot: txt B¹ L¹ N¹ Orig³. rec (for αν) εαν, with CN rel: txt BD 1 Orig. την γην N¹(txt N^{3a}). for εαν, αν D 1.

20. for διεστέλλατο, ἐπετιμωσεν (from || Mark Luke) B¹D mss-mentd-by-Orig syr-cu arm Hil, *comminatus est* D-lat: txt B^r(sic, from inspection [Tischdf] ascribes a similar marginal corn to his B² or even to B¹) CLXN rel 1. 33 syrr copt aeth Orig¹. rec aeth μαθηταις ins αυτον, with L rel lat syrr syr-cu copt aeth Orig³: om BCDN arm Orig³ Hil. ουτος DU. rec ins ιησους bef ο χριστος, with CN^{3a} rel vulg lat-f g₂ l D-lat syr copt aeth: aft ο χρ., D-gr fuld lat-c ff₂: om BL X(Tischdf) ΓΔΠΣ 1 lat-a b e ff₁ g₁ Syr syr-cu arm Orig¹ Chr Thl-ed Euthym Hil Ambr. (Prob the insu of ιησ. was a mere mechanical mistake of an inattentive copyist.)

21. rec ins ο bef ιησ., with CLN^{3b} rel Orig¹: om BDN¹. (-o preceding might have caused either the omission or the insertion.) aft ιησ. ins χριστος B¹N¹ copt: om B²N^{3b}: om ιησ. also N^{3a} [Orig, Chr, Iren-int.]. δεκνυναι B Orig¹. rec απελθειν bef εις ιεροσολυμα, with C rel vss: txt B D-gr N 1. 33(appy) lat-e Orig⁶ Iren-int Hil. for απο, υπο D.

Peter, remarkably fulfilled in his being the first to admit both Jews and Gentiles into the Church; thus using the power of the keys to open the door of salvation. As an instance of his shutting it also, witness his speech to Simon Magus, — οὐκ ἔστιν σοι μερὶς οὐδὲ κληρὸς ἐν τῷ λόγῳ τούτῳ, Acts viii. 21. Those who deny the reference of ver. 18 to St. Peter, will find it very difficult to persuade any unbiased Greek scholar, that the καὶ δώσω σοι, with σοι thus lying unemphatically behind the verb, is not a continuation of a previous address, but a change of address altogether.

ὁ ἄν δέσσης κ.τ.λ.] This same promise is repeated in ch. xviii. 18, to all the disciples generally, and to any two or three gathered together in Christ's name. It was first however verified, and in a remarkable and prominent way, to Peter. Of the binding, the case of Ananias and Sapphira may serve as an eminent example: of the loosing, the δ ἔχω, τοῦτό σοι δίδωμι, to the lame man at the Beautiful gate of the Temple. But strictly considered, the binding and loosing belong to the power of legislation in the Church committed to the Apostles, in accordance with the Jewish way of using the words כּחַ and רַחַק for prohibuit and licitum fecit. They cannot relate to the remission and retention of sins, for (as Meyer observes) though λύνει ἁμαρτίας certainly

appears (reff. LXX) to mean to forgive sins, δέειν ἁμαρτ. for retaining them would be altogether without example, and, I may add, would bear no meaning in the interpretation: it is not the sin, but the sinner, that is bound, ἐνοχος αἰωνίου ἁμαρτήματος (Mark iii. 29). Nor can the ancient custom of fastening doors by means of cord be alluded to; for the expressions, δ ἄν, δ ἐάν, clearly indicate something bound and something loosed, and not merely the power of the keys just conferred. The meaning in John xx. 23, though an expansion of this in one particular direction (see note there), is not to be confounded with this. 20.] See note on ch. viii. 4.

21—28.] OUR LORD ANNOUNCES HIS APPROACHING DEATH AND RESURRECTION. REBUKE OF PETER. Mark viii. 31—ix. 1. Luke ix. 22—27. See note on ver. 13. Obscure intimations had before been given of our Lord's future sufferings, see ch. x. 38: John iii. 14, and of His resurrection, John ii. 19 (x. 17, 18?), but never yet plainly, as now. With Mark's usual precise note of circumstances, he adds, καὶ παρήρσια τὸν λόγον ἐλάλει.

21.] On δεῖ, which is common to the three Evangelists, see Luke xxiv. 26: John iii. 14, and ch. xxvi. 54. πολλὰ παθεῖν = ἀποδοκιμασθῆναι in Mark and Luke. These πολλά were afterwards ex-

ρῶν καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, ^{h ch. x. 8.}
καὶ τῇ τρίτῃ ἡμέρᾳ ^{xiv. 2 al.} ἔγερθῆναι. ^{Isa. xxvi. 19.} ^{i || Mk. Acts} ^{xvii. 5 al.} ^{k = ch. xii. 16} ^{reff.} ^{1 Heb. viii. 12} ^{(from Jer.} ^{xxviii.} ^{[xxxi.] 34)} ^{only. 1 Kings} ^{m Mark xi. 24. Luke}
αὐτὸν ὁ Πέτρος λέγει αὐτῷ ^{o ch. xiii. 41 al. fr.} ἐπιτιμῶν ^{Ps. cxviii. 163.} ^{n ch. iv. 10 al.†} ^{Sir. xxi. 27 only. -τᾶν,} ²³ ὁ δὲ στραφεὶς εἶπεν τῷ
Πέτρῳ Ὑπαγε ὀπίσω μου, ²³ ὁ δὲ σατανᾶ, ^o σκάνδαλον εἶ ἐμοῦ.

xiv. 45 A. 2 Kings xx. 20. xxiii. 17. 1 Chron. xi. 19. 1 Macc. ii. 21.

ii. 10. xiv. 10. τί σφίσιν ἔσται. Xen. Anab. i. 7. 8.

3 Kings xi. 14.

o ch. xiii. 41 al. fr. Ps. cxviii. 163.

n ch. iv. 10 al.†

Sir. xxi. 27 only. -τᾶν,

for τῇ τριτῇ ημ., μετα τρεῖς ἡμέρας D, *post tertium diem* lat-a b c e ff₂ g₁ copt.
for ἐγερθῆναι, ἀναστῆναι D (Just), *resurgere* latt Hil.

22. rec ηξᾶτο ἐπιτιμαν αὐτῶ λεγῶν (from || Mark), with C^N rel vulg lat-e f g₂
Orig₁ (for αὐτῶ, αὐτὸν H: ins καὶ bef λεγῶν F): ηξᾶ αὐτῶ ἐπιτιμαν λεγῶ. 1 Orig₁:
ηξᾶ αὐτῶ ἐπιτιμαν κ. λεγῶν D lat-a b c ff₂ g₁: *et dixit ei* syr-cu: txt B 346. (Tischdf
refers to corins Mark xiv. 69; x. 41: but against this is the fact that B has not corrected it in this instance in || Mark.) τούτο bef σοι D: om σοι lat-a b syr-cu Hil.

23. ἐπιστραφεὶς (from || Mark) DKLΠ: txt BC^N rel Orig₂. rec (for εἰ ἐμὸν)
μον εἰ (for *perspicuity*), with L rel Orig₆ [Cyr₂-p]: εἰ ἐμοῖ D latt Marcell-in-Eus Jer:

PLICITLY mentioned, ch. xx. 18: Luke xviii. 31, 32. πρεσβ. κ. ἀρχ. κ. γραμ.] The

various classes of members of the Sanhedrim: see note on ch. ii. 4. On the prophecy of the *resurrection*, some have objected that the disciples and friends of our Lord appear *not to have expected it* (see John xx. 2: Luke xxiv. 12). But we have it directly asserted (Mark ix. 10 and 32) that they *did not understand* the saying, and therefore were not likely to make it a ground of expectation. Certainly enough was known of such a prophecy to make the Jews set a watch over the grave (Matt. xxvii. 63), which of itself answers the objection. Meyer in loc. reasons about the state of the disciples after the crucifixion just as if they had not suffered any remarkable overthrow of their hopes and reliances, and maintains that they *must* have remembered this precise prophecy if it had been given by the Lord. But on the other hand we must remember how slow despondency is to take up hope, and how many of the Lord's sayings must have been completely veiled from their eyes, owing to their non-apprehension of His sufferings and triumph as a *whole*. He Himself reproaches them with this very slowness of belief after His resurrection. It is in the highest degree improbable that the precision should have been given to this prophecy *after the event*, as Meyer supposes: both from the character of the Gospel History in general (see Prolegomena), and because of the carefulness and precision in the words added by Mark; see above. 22.] The same Peter, who but just now had made so noble and spiritual a confession, and received so high a blessing, now shews the weak and carnal side of his character, becomes a stumbling-

block in the way of his Lord, and earns the very rebuff with which the Tempter before him had been dismissed. Nor is there any thing improbable in this, as Schleiermacher would have us believe (Translation of the Essay on St. Luke, p. 153); the expression of spiritual faith may, and frequently does, precede the betraying of carnal weakness; and never is this more probable than when the mind has just been uplifted, as Peter's was, by commendation and lofty promise. ^{προςλαβ. αὐτ.} *by the dress or hand, or perhaps ἀντὶ τοῦ παραλαβὼν κατ' ἰδίαν.* Euthym. Ἰλεῶς σοι] Supply εἴη ὁ θεός. Ἰλεῶς with a dative is practically equivalent to the Hebrew *h' n' h' n'*, for which (see reff., especially 1 Chron. xi. 19 compared with the Heb.) the LXX have sometimes used it.

οὐ μὴ ἔσται] I cannot think with Winer (§ 56. 3) that this means, 'absit, ne accidat'; it is an authoritative declaration, as it were, on Peter's part, **This shall not happen to Thee**, implying that he *knew better*, and could ensure his Divine Master against such an event. It is this spirit of confident rejection of God's revealed purpose which the Lord so sharply rebukes. On οὐ μὴ with the future, see note on ch. xv. 6: and consult Winer, as above. 23.] As it was Peter's *spiritual discernment*, given from above, which made him a foundation-stone of the Church, so is it his *carnality*, proceeding from want of unity with the divine will, which makes him an adversary now. Compare ch. iv. 10, also Eph. vi. 12.

σκάνδαλον εἶ ἐμοῦ] Thou art my stumbling-block [not merely a stumbling-block to me; the definite article is omitted before a noun thrust forward for emphasis, but in English it must be supplied), my πέτρα

p [Mk. only in Gosp. Acts xxviii. 22. Rom. viii. 5 al. 1 Macc. x. 20. q ch. viii. 33 reff. r ch. iv. 19 reff. Num. xxxii. 11. s [Mk. (L. v. r.) only. t as above (s). elsw. of Peter's denial (ch. xxvi. 34, &c.) only. ex. Luke xii. 9. Isa. xxxii. 7 only. u l. ch. x. 38. xxvii. 32. M. J. Mark x. 21. v [Mk. ch. x. 39. Luke xvii. 33. Sir. xx. 22. w ch. xv. 5 reff. Prov. x. 2. xi. 4 A Ald. i. v. 13†. Job xxii. 3 Symm. iii. 15. 2 Cor. vii. 9. Phil. as above only. (xxi.) 2 A. Jer. xv. 13. f [L. ch. xxv. 31. Ps. ci. 16. h Luke xxiii. 31. Acts xix. 18. Rom. viii. 13. xii. 4. Col. iii. 9 only. 2 Chron. xii. 15. Sir. xxxii. (xxxv.) 19. y [L. ch. xxv. 17, &c. James a [Mk. L. 1 Cor. b = ch. xxvii. 10. Gen. xxv. 34. c 3 Kings xx. d [Mk. only. Sir. vi. 15. e = ch. ii. 13 al. Isa. xlviii. 6. Job iii. 8. r = ch. vi. 4, &c. Rom. ii. 6. 2 Tim. iv. 9, 14. Rev. xxii. 12. Prov. xxiv. 12. 2 Chron. xii. 15. Sir. xxxii. (xxxv.) 19.]

ὅτι οὐ ᾠφρονεῖς ἡ τὰ τοῦ θεοῦ ἀλλὰ ἡ τὰ τῶν ἀνθρώπων. ^{BCDEF GHKI MSUVX ΓΔΠΘ 1. 33}
²⁴ τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει
¹ ὀπίσω μου ἐλθεῖν, st ἀπαρνησάσθω ^s ἑαυτὸν καὶ ἀράτω
^u τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. ²⁵ ὃς γὰρ
^v ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ^v ἀπολέσει αὐτήν ὃς
^d ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, εὐρήσει
²⁶ αὐτήν. τί γὰρ ὡφεληθήσεται ἄνθρωπος, ἐὰν τὸν
^x κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ^{2a} ζημι-
^{ωθῇ; ἡ τί} ^{bc} δώσει ἄνθρωπος ^{cd} ἀντάλλαγμα τῆς ψυχῆς
^e αὐτοῦ; ²⁷ μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι
^f ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ
^g καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν ^h πρᾶξιν αὐτοῦ.

μοι εἰ V lat *e-f* copt Hil, Aug Ruf: xiiou CN³: txt BN¹. αλλα(or αλλ' ἂ?) του
 ἀνθρώπου sed quæ (sunt D⁷) hominis D lat ff¹ sah æth Augaliq.

24. om o (bef ιησ.) B¹(Mai, expr [so also Tischdf N. T. Vat.]).

25. [εαν, so BCN.] for απολεση, απολεσει (itacism?) DHLΔ 33: txt BCN rel
 Orig³.

26. rec ωφελειται (from || Luke: this is much more prob than with Meyer, to
 believe the fut to have been an emendation to suit δωσει below), with CD rel latt arm
 Just [Ps-Ign] Clem Hil Lucif: txt BLN 1. 33 gat lat *e-f* syrr syr-cu coptt Orig³ Chr,
 Cyr^{off} Cyr. οταν N^{3a}(hut ean restored). [κερδανη LΠ Orig¹:] κερδη D.

27. ins αγων bef αγγελων D (|| Luke), τ. αγγ. τ. αγων C (|| Mark). for την
 πραξιν, τα εργα N¹(txt N^{3a}) F¹ 1 latt (incl D-lat, but not am gat-*e* g₂) syrr [syr-cu] coptt
 arm [Chr¹-2-6-9-η-ρ(txt₁) Cyr Avit].

σκανδάλου (in Peter's own remarkable words, 1 Pet. ii. 7, 8,—joined too with the very expression, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, which, as above noticed, occurs in this passage in Mark and Luke). Wordsw.'s note here, "our blessed Lord keeps up the metaphor of πέτρος, or a stone: thou who wert just now, by thy faith in confessing Me, a lively stone, art now by thy carnal weakness a stumbling stone to Christ," seems to shew that his strong repudiation of any allusion to πέτρος in the πέτρα of ver. 18 has not carried full conviction to its writer. Before this rebuke St. Mark inserts καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, that the reproof might be before them all.

24.] προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθ. αὐτοῦ, Mark viii. 34; ἔλεγε δὲ πρὸς πάντας, Luke ix. 23. This discourse is a solemn sequel to our Lord's announcement respecting Himself and the rebuke of Peter: teaching that not only He, but also His followers, must suffer and self-deny; that they all have a life to save, more precious than all else to them; and that the great

day of account of that life's welfare should be ever before them. On this and the following verse, see ch. x. 38, 39. After τὸν στ. αὐτοῦ, Luke inserts καθ' ἡμέραν.

26.] There is apparently a reference to Psalm xlviii. (LXX) in this verse. Compare especially the latter part with ver. 8 of that Psalm.

τὴν ψ. ζημιωθῇ = ἑαυτὸν δὲ ἀπολέσας Luke. Compare also 1 Pet. i. 18. In the latter part of the verse, ἄνθρωπος and αὐτοῦ refer to the same person:—ἀντάλλαγμα = ἐξίλασμα, τὴν τιμὴν τῆς λυτρώσεως τῆς ψ. αὐτοῦ Ps. xlviii. 7, 8. What shall a man give to purchase back his life? ψυχῇ, not soul, but life, in the higher sense.

27.] A further revelation of this important chapter respecting the Son of Man. He is to be JUDGE OF ALL—and, as in ch. xiii. 41, is to appear with His angels, and in the glory of His Father—the δόξα ἣν δέδοκαί μοι, John xvii. 22. Mark and Luke place here, not this declaration, but that of our ch. x. 33. Our Lord doubtless joined the two. Compare ch. xxiv. 30; xxv. 31. γάρ implies, "And it is

28ⁱ ἀμὴν λέγω ὑμῖν, εἰσὶν τινες τῶν ὧδε ἐστώτων, ^k οἵτινες ⁱ ch. v. 18 reff.
οὐ μὴ ^{lm} γεύσονται ¹ θανάτου ἕως ἂν ἴδωσιν τὸν ⁿ υἱὸν τοῦ ^{ref.}
^{...αυτου} ^{X.} ἀνθρώπου ^o ἐρχόμενον ἐν τῇ ^o βασιλείᾳ αὐτοῦ. ^{1. John viii. 52. Heb. ii. 9.}

XVII. ¹ Καὶ μεθ' ἡμέρας ἕξ ^p παραλαμβάνει ὁ Ἰησοῦς ^{m ch. xxvii. 34 al. Joh xx. 18. Ps. xaxiii. 8.}

n ch. viii. 20 reff.

o Luke xxiii. 42.

p = ch. ii. 13, &c. iv. 5, 8 al. Num. xxiii. 14.

28. ins σι bef εἰσιν (from || Mark) BL⁸ 33 lat-b c e f ff^{1.2} g¹ syrr syr-cu sah [Epiph.] Hil²; om CD rel vulg lat-a Orig², [Chr(Fd and Mt's mss)]. rec cu ωδε ἐσθηκῶταν (see || Mark), with KMI Thdot: ωδε ἐστώτες E rel 131. 218 ev-36 Scr's b f g h i k l m n o (syrr) Thl, των ωδε ἐστώτες Scr's c r ev-II: txt BCDLSUN 1. 13. 33. 124 Scr's s ev-y latt Syr syr-cu syr-w-ast coptt aeth arm Orig^{expt} Ephr Epiph Chr Thdrt Damasc. for βασιλεια, δοξη του πατρος (ver 27) N^{3a} 245 ev-y [Bas²].

CHAP. XVII. 1. aft και ins εγενετο D lat-a b c e ff^{1.2} g^{1.2} Hil.

not without reason that I thus speak: a time will come when the truth of what I say will be shewn." τὴν πρ.] his work, considered as a whole. 28.] This declaration refers, in its full meaning, certainly not to the transfiguration which follows, for that could in no sense (except that of being a foretaste; cf. Peter's own allusion to it, 2 Pet. i. 17, where he evidently treats it as such) be named 'the Son of Man coming in His Kingdom,' and the expression, τινες . . . οὐ μὴ γ. θ., indicates a distant event,—but to the destruction of Jerusalem, and the full manifestation of the Kingdom of Christ by the annihilation of the Jewish polity; which event, in this aspect as well as in all its terrible attendant details, was a type and earnest of the final coming of Christ. See John xxi. 22, and compare Deut. xxxii. 36 with Heb. x. 30. This dreadful destruction was indeed judgment beginning at the house of God. The interpretation of Meyer, &c., that our Lord referred to His ultimate glorious παρουσία, the time of which was hidden from Himself (see Mark xiii. 32: Acts i. 7), is self-contradictory on his own view of the Person of Christ. That our Lord, in His humanity in the flesh, did not know the day and the hour, we have from His own lips: but that not knowing it, He should have uttered a determinate and solemn prophecy of it, is utterly impossible. His ἀμὴν λέγω ὑμῖν always introduces His solemn and authoritative revelations of divine truth. The fact is, there is a reference back in this discourse to that in ch. x., and the coming here spoken of is the same as that in ver. 23 there. Stier well remarks that this cannot be the great and ultimate coming, on account of οὐ μὴ γεύσ. θανάτου ἕως ἂν ἴδωσιν, which implies that they should taste of death after they had seen it, and would therefore be inapplicable to the final coming (Reden Jesu, ii. 224).

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This is denied by Wordsw., who substitutes for the simple sense of οὐ μὴ γεύσ. θαν. the fanciful expositions, "shall not feel its bitterness," "shall not taste of the death of the soul," and then, thus interpreting, gives the prophecy the very opposite of its plain sense: "they will not taste of death till I come: much less will they taste of it then." It might be difficult to account for such a curious wresting of meaning, had he not added, "the signification of ἕως ἂν here may be compared to ἕως οὐ in Matt. i. 25." "Latet anguis in herba."

CHAP. XVII. 1—13.] THE TRANSFIGURATION. Mark ix. 2—13. Luke ix. 28—36. This weighty event forms the solemn installation of our Lord to His sufferings and their result. Those three Apostles were chosen to witness it, who had before witnessed His power over death (Mark v. 37), and who afterwards were chosen to accompany Him in His agony (ch. xxvi. 37), and were (John xx. 2: Mark xvi. 7) in an especial sense witnesses of His resurrection. The Two who appeared to them were the representatives of the law and the prophets: both had been removed from this world in a mysterious manner:—the one without death,—the other by death indeed, but so that his body followed not the lot of the bodies of all; both, like the Greater One with whom they spoke, had endured that supernatural fast of forty days and nights: both had been on the holy mount in the visions of God. And now they came, endowed with glorified bodies before the rest of the dead, to hold converse with the Lord on that sublime event, which had been the great central subject of all their teaching, and solemnly to consign into His hands, once and for all, in a symbolical and glorious representation, their delegated and expiring power. And then follows the Divine Voice, as at the Bap-

N

11 — || Mk. Luke 23
 xxiv. 51
 (Heb. vii. 27
 al.) only.
 Neh. xii. 31.
 r ch. iv. 8 reff.
 s ch. xiv. 13
 reff.
 t || Mk. Rom.
 xii. 2. 2 Cor.
 iii. 18 only +.
 Ps. xxxiii. tit. Symm.
 43 al. Exod. xxiv. 11.
 τον Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν
 αὐτοῦ, καὶ ἁ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ'
 ἰδίαν. 2 καὶ μεταμορφώθη ἔμπροσθεν αὐτῶν, καὶ
 ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια
 αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. 3 καὶ ἰδοὺ ὥφθη
 u ch. v. 15, 16 reff. v see Ps. ciii. 2. w = ||. Luke i. 11. xxii.

ins τον bef ιακωβον DN 33 [Cyr₁], and bef ιω. D¹ 253 [Cyr₁]. αναγει D-gr 1 latt
 Orig. for κατ ἰδιαν, λειαν nimis D [Eus₁].

2. μεταμορφωθείς ο ἱησ., ουγκ και below, D. for το φως, χιων D latt syr-cu æth
 arm-mss Dion Hil₃ Aug Juv.

3. rec ωφθησαν (gramml corrū), with C rel vulg-ed(with forj al) lat-f. ff₁: txt BDN

tism, commanding however here in addition the sole hearing and obedience of Him whose power and glory were thus testified.

There can be no doubt of the absolute historical reality of this narration. It is united by definite marks of date with what goes before; and by intimate connexion with what follows. It cannot by any unfairness be severed from its context. Nor again is there any thing mentioned which casts a doubt on the reality of the appearances (see below, on ὄραμα, ver. 9). The persons mentioned were seen by all—spoke—and were recognized. The concurrence between the three Evangelists is exact in all the circumstances, and the fourth alludes, not obscurely, to the event, which it was not part of his purpose to relate; John i. 14. Another of the three spectators distinctly makes mention of the facts here related, 2 Pet. i. 16—18. (I cannot but add, having recently returned from the sight of the wonderful original at Rome, that the great last picture of Raffaele is one of the best and noblest comments on this portion of the Gospel history. The events passing, at the same time, on, and under, the Mount of Transfiguration, are by the painter combined, to carry to the mind of the spectator the great central truth, There is none but Christ to console and to glorify our nature. It is a touching reflection, that this picture was left unfinished by the painter, and carried in his funeral procession. July, 1861.)

1.] μεθ' ἡμέρας ἕξ = μετὰ τοὺς λόγους τούτους ὥσει ἡμ. ὀκτώ Luke ix. 28. The one computation is inclusive, the other not; or perhaps, from the ὥσει being inserted, the one is accurate, the other roughly stated. The time of the transfiguration was probably night, for the following reasons. (1) Luke informs us that the Lord had gone up to the mount to pray; which He usually did at night (Luke vi. 12; xxi. 37; xxii. 39: Matt. xiv.

23, 24 al.). (2) All the circumstances connected with the glorification and accompanying appearances would thus be more prominently seen. (3) The Apostles were asleep, and are described, Luke, ver. 32, as 'having kept awake through it' (διαγρηγορήσαντες). (4) They did not descend till the next day (Luke, ver. 37), which would be almost inexplicable had the event happened by day, but a matter of course if by night.

ὄρος ὑψ₁.] The situation of this mountain is uncertain. It was not, probably, Tabor, according to the legend; for on the top of Tabor then most likely stood a fortified town (De Wette, from Robinson). Nor is there any likelihood that it was Panium, near Cæsarea Philippi, for the six days would probably be spent in journeying; and they appear immediately after to have come to Capernaum. It was most likely one of the mountains bordering the lake. Luke speaks of it merely as τὸ ὄρος. Stanley, Sinai and Palestine, p. 399, contends for Hermon: as does, though doubtfully, Dr. Thomson, The Land and the Book, p. 231. Stanley thinks that our Lord would still be in the neighbourhood of Cæsarea Philippi: and that "it is impossible to look up from the plain to the towering peaks of Hermon, almost the only mountain which deserves the name in Palestine, and one of whose ancient titles ('the lofty peak') was derived from this very circumstance, and not be struck with its appropriateness to the scene . . . High up on its southern slopes there must be many a point where the disciples could be taken 'apart by themselves.' Even the transient comparison of the celestial splendour with the snow, where alone it could be seen in Palestine, should not perhaps be wholly overlooked."

2.] μεταμορ. = ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον Luke. In what way, is not stated; but we may conclude from what follows, by being lighted with radiance both from

αὐτοῖς Μωσῆς καὶ Ἡλίας μετ' αὐτοῦ ^x συλλαλοῦντες. ^x ^{v. μετά.}
⁴ ὑ ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ Κύριε ^z καλὸν ^{Acts xxv. 12.}
 ἐστὶν ἡμᾶς ὥδε εἶναι· εἰ θέλεις, ποιήσω ὥδε τρεῖς ^a σκηνάς, ^{pros; Luke}
 σοὶ ^b μίαν καὶ Μωυσεὶ ^b μίαν καὶ Ἡλίᾳ ^b μίαν. ⁴ ἔτι ^{iv. 36, dat.}
 αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη ^c φωτεινὴ ^d ἐπεσκίασεν αὐ- ^{ll. Luke xxii.}
 τοὺς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ^{4 only.}
 ὁ ^e υἱός μου ὁ ^e ἀγαπητός, ἐν ᾧ ^f εὐδόκησα· ^g ἀκούετε ^{Exod. xxiv.}
 αὐτοῦ. ⁶ καὶ ἀκούσαντες οἱ μαθηταὶ ^h ἔπεσαν ἐπὶ ^h πρόσ- ^{35. Isa. vii.}
 ωπον αὐτῶν καὶ ⁱ ἐφοβήθησαν ^{ik} σφόδρα. ⁷ καὶ προσελ- ^{y = ch. xi. 25}
 θὼν ὁ Ἰησοῦς ¹ ἦψατο αὐτῶν καὶ εἶπεν Ἐγέρθητε καὶ ^m μὴ ^{z ch. xviii. 8,}
 φοβεῖσθε. ⁸ ⁿ ἐπάραντες δὲ τοὺς ⁿ ὀφθαλμοὺς αὐτῶν ⁹ οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον. ⁹ καὶ ^o καταβαι- ^{9 || Mk. xxvi.}
 ναι. ^{21. Rom.}
^{31. xxiii. 19 only.} ^{d ||. Luke i. 35. Acts v. 15 only. Exod. xl. 29 (35).} ^{e ch. iii.}
^{17 ||. 2 Pet. i. 17. Gen. xxii. 2.} ^{f ch. iii. 17. xii. 18. Isa. lxii. 4. Hag. i. 8.} ^{g Deut.}
^{xviii. 15, 19.} ^{h ch. xxvi. 39. Luke v. 12. xvii. 16.} ^{i Cor. xiv. 25. Rev. xi. 16.} ^{lev. ix.}
^{24. Judg. xiii. 20.} ^{ich. xxvii. 54. Num. xxii. 3.} ^{k ch. ii. 10 reff.} ^{l Dan. viii. 18.}
^{m ch. xxviii. 8, 10 al. Deut. i. 21.} ^{n Luke vi. 20. xvi. 23. John iv. 35. vi. 5. xvii. 1 al. Gen.}
^{xiii. 10. 1 Chron. xxi. 16 al.} ^{o (but w. ἀπό, ch. viii. 1.) Exod. xxxiv. 29 B (ἀπό A). εκ,}
^{elsw. of σὺνάνος, ch. xxviii. 2 al.}

33 am(with em fuld gat mm tol) lat-a b c e g_{1,2} l Bede. συλλαλοῦντες bef μετ' αὐτον BN 1 lat-ff_{1,2} Syr syr-cu coptt aeth Orig₂ Chr Cyr.

4. rec ποιησωμεν (from || Luke), with C³D rel vulg lat-a c &c syrr syr-cu coptt aeth arm Orig₂: txt BC¹N lat-b ff₁ g₁. σκηνας bef τρεις B lat-e. rec μίαν bef ηλια, with B rel arm: txt CDKΛΔΠN 1. 33 latt syrr syr-cu aeth [Bas, Chr].

5. επεσκιαζεν D¹(txt D¹). rec αυτου bef ακουετε (from || Luke—as also it has been corrd in || Mark), with C rel latt [Chr] Tert Cypr Hil: txt BDN 1. 33 lat-ff₁ Hipp Orig Tert.

6. for και ακουσ., ακουσ. δε D sah. (επεσαν, so BCDN 33.)

7. κ. προσηλθεν ο ιησ. κ. αψαμενος αυτ. ειπ. BN: κ. προσηλθεν ο ι. κ. ηψ. αυτ. κ. ειπ. D latt Syr syr-cu: txt C rel. for εγερθητε, εγειρεσθαι D.

8. aft αυτων ins ουκει C¹. for τον, αυτον B¹(N [but aft ιησ.]). μονον bef τον ιησουν D latt. add μεθ αυτων (from || Mark) C² 33.

without and from within. λευκά ὡς τὸ φῶς = λευκός ἐξαστράπτων Luke; = λευκά λίαν, οἷα γραφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι Mark.

3.] There need be no question concerning the manner of the recognition of Moses and Elias by the disciples: it may have been intuitive and immediate. We can certainly not answer with Olshausen, that it may have arisen from subsequent information derived from our Lord, for Peter's words in the next verse preclude this. Luke adds, οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἔμελλεν πληροῦν ἐν Ἱερουσαλὴμ.

4.] Luke inserts, that the Apostles had been asleep, but awakened through this whole occurrence;—thereby distinguishing it from a mere vision of sleep; and that this speech was made ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ. Both Mark and Luke add, that Peter knew not what he said: and Mark—ἐκφοβοὶ γὰρ ἐγένοντο. The speech was probably uttered with reference to the sad

announcement recently made by our Lord, and to which his attention had been recalled by the converse of Moses and Elias.

A strange explanation of this verse is adopted by Meyer from Paulus, 'It is fortunate that we disciples are here: let us make,' &c. Surely the words καλὸν ἐστὶν ἡμᾶς ὥδε εἶναι will not bear this.

It is one of those remarkable coincidences of words which lead men on, in writing, to remembrances connected with those words, that in 2 Pet. i. 14, 15, σκῆνωμα and ἔξοδος have just been mentioned before the allusion to this event: see note there.

κύριε = ραββί Mark,

= ἐπιστάτα Luke.

5.] αὐτοὺς, viz. our Lord, Moses, and Elias. Luke adds, ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. That the Apostles did not enter the cloud, is shewn by the voice being heard ἐκ τῆς νεφέλης. The ἀκούετε αὐτοῦ, and disappearance of the two heavenly attendants, are symbolically connected,—as signifying that God, who had

ῥήματα αὐτῶν ἐκ τοῦ ὅρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς Z του ορους...
 λέγων Μηδενὶ εἰπῆτε τὸ ῥῆμα, ἕως οὗ ὁ υἱὸς τοῦ ἀν- BCDEF GHKL MSUVZ ΓΑΠΗΝ 1.
 θρώπου ἐκ νεκρῶν ἔγερθῇ. ¹⁰ καὶ ἐπηρώτησαν αὐτὸν οἱ 33
 μαθηταὶ αὐτοῦ λέγοντες Τί οὖν οἱ γραμματεῖς λέγουσιν
 ὅτι Ἡλίας ⁸ δεῖ ἐλθεῖν πρῶτον; ¹¹ ὁ δὲ ἀποκριθεὶς εἶπεν
 [αὐτοῖς] Ἡλίας μὲν ^τ ἔρχεται καὶ ^υ ἀποκαταστήσει πάντα.
¹² λέγω δὲ ὑμῖν ὅτι Ἡλίας ἤδη ἦλθεν, καὶ οὐκ ^ν ἐπέγνω-
 σαν αὐτόν, ἀλλὰ ἐποίησαν ^ω ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου ^x μέλλει πάσχειν ὑπ' αὐτῶν.
¹³ τότε ^γ συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπ-
 τιστοῦ εἶπεν αὐτοῖς. ¹⁴ Καὶ ἐλθόντων πρὸς τὸν ὄχλον X καὶ ἐλ- θόντων...
 προσῆλθεν αὐτῷ ἄνθρωπος ^z γονυπετῶν αὐτόν καὶ λέγων
¹⁵ Κύριε ἐλέησόν μου τὸν υἱόν, ὅτι ^a σεληνιαζεται καὶ
w Luke xxii. 37. xxiii. 31. 1 Cor. ix. 15. Gen. xxxiv. 7, but? x = ver. 22 al. z ch. xxvii. 29. Mark [i. 40] x. 17 only τ. γονυπετοῦσα, Polyb. xv. 29. 9.

9. καταβαινοντες, omg αυτων, D. rec (for εκ) απο, with K¹ Orig₁: txt BCD
 K¹.corr(appy) M rel Orig₁ Chr Thl Euthym. rec (for εγερεθη) αναστη (from
 || Mark), with CZN rel Orig₂ [Chr]: txt BD sah.

10. om αυτου LZN 1. 33 latt coptt arm Orig: ins BCD rel lat-f syrr syr-cu aeth [Chr].

11. rec aft ο δε ins ιησους, with C rel lat-f aeth: om BDLZN 1. 33 latt syrr coptt.
 om αυτοις BD 33 am lat-a b c e ff₂ coptt: ins bef ειπεν 1: txt CZN rel
 vulg-ed lat-f g₁ syrr syr-cu aeth arm. ins οτι bef ηλιας N. rec aft
 ερχεται ins πρωτον (from || Mark, and ver 10), with CZ rel syrr aeth: bef παντα L:
 om BDN 1. 33 latt syr-cu coptt arm Just Hil Aug. αποκαταστησαι, omg και, D
 lat-a b c ff₂ g₁ Syr syr-cu sah: και αποκαθιστησι L.

12. om ηδη Z(appy) Syr syr-cu. (αλλα, so CDKMP 33.) om εν DFUN
 lat-a b c &c syr-txt copt Just [Chr-γ]: om εν αυτω Δ. ουτως το υπ' αυτων is after
 ver 13 in D lat-a b c &c(not f).

14. for ελθοντων, ελθων (from || Mark) D latt syr-cu syr-jer copt-ms Hil Aug.
 rec aft ελθ ins αυτων, with C rel syrr copt aeth arm Orig Chr: om (perhaps from
 similarity of endings) B(D)ZN 1 sah. rec (for αυτου) αυτω, with (E¹ ?) [M¹ ?]
 Orig₂: ενπροσθεν αυτου D latt syr: om αυτ. lat-e f ff₁ l Syr syr-cu arm Hil: txt BCZN
 (E¹-corr ?) rel [Orig-ed.] Thl.

15. om κυριε ZN. μου τον υιον μου B¹.

spoken in times past to the Fathers by the Prophets, henceforth would speak by His Son. Vv. 6, 7 are peculiar to Matthew.

9.] No unreality is implied in the word ῥῆμα, for it = εἶδον in Mark, and . . . ὧν ἐωράκασιν in Luke: see Num. xxiv. 3, 4. St. Luke, without mentioning the condition of time imposed on them, remarkably confirms it by saying, οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδέν . . .

10.] The occasion of this enquiry was, that they had just seen Elias withdrawn from their eyes, and were enjoined not to tell the vision. How (οὖν) should this be? If this was not the coming of Elias, was he yet to come? If it was, how was it so secret and so short? On ver. 12, see note on ch. xi. 14.

Our Lord speaks here plainly in the future, and uses the very word of the prophecy Mal. iv. 6. The double allusion is only the assertion that the Elias (in spirit and power) who forerun our Lord's first coming, was a partial fulfilment of the great prophecy which announces the real Elias (the words of Malachi will hardly bear any other than a personal meaning), who is to forerun His greater and second coming.

14—21.] HEALING OF A POSSESSED LUNATIC. Mark ix. 14—29. Luke ix. 37—42. By much the fullest account of this miracle is contained in Mark, where see notes. It was the next day: see Luke ix. 37, and note on our ver. 1. Our Lord found the Scribes and the disciples dis-

^b κακῶς ^b* πᾶσχει πολλὰκίς γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλὰκίς εἰς τὸ ὕδωρ. ¹⁶ καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἡδυνήθησαν αὐτὸν θεραπεῦσαι. ¹⁷ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ὦ ^c γενεὰ ^d ἄπιστος καὶ ^{ce} διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἂν ἐξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. ¹⁸ καὶ ^h ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ⁱ ἐξήλθεν ἀπ' αὐτοῦ τὸ ⁱ δαιμόνιον, καὶ ἑθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. ¹⁹ τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ ^k κατ' ^k ἰδίαν εἶπον Διὰ τί ἡμεῖς οὐκ ἡδυνήθημεν ^l ἐκβαλεῖν αὐτό; ²⁰ ὁ δὲ λέγει αὐτοῖς Διὰ τὴν ^m* ὀλιγοπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ⁿ ἔχητε ⁿ πίστιν ὡς ^o κόκκον ^o σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ ^p Μετάβα ^q ἔνθεν ^r ἐκεῖ, καὶ ^s μεταβήσεται. καὶ οὐδὲν ^t ἀδυνατήσει ὑμῖν. [²¹ τοῦτο δὲ τὸ ^u γένος οὐκ ^v ἐκπορεύεται εἰ μὴ ^w ἐν προσευχῇ καὶ ^x νηστεία.]

²² ὁ ^y Ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς ὦ Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου ^a παρα-

21. Mark iv. 40. Acts xiv. 9. 1 Cor. xiii. 2.

v. 24. xiii. 1. 1 John iii. 14^r. Wisd. vii. 27 al.

22 al. Gen. xix. 20, 22 al. s fut., here only.

u ch. xiii. 47 reff. v = Acts xix. 12 only.

x Luke ii. 37 reff. y 2 Cor. i. 12. Eph. ii. 3.

v. 5. Ezek. xix. 6. συστρ., Acts xxviii. 3.

18, 19 al. fr. Ezek. xxiii. 28.

o ch. xiii. 31 reff.

q Luke xvi. 26 only.

t Luke i. 37 only.

u = Luke xxi. 34.

w 1 Tim. iii. 12.

z ver. 12. ch. xvi. 37.

p act., ch. viii. 34. John

r = ch. ii.

s Gen. xlviii. 14. Job xli. 2.

t Acts xxi. 39 al.

u = ch. x. 17, &c. xx.

x = ch. x. 17, &c. xx.

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b = ch. xxvi. 32, xxvii. 52 al. 4 Kings iv. 31. c ch. xiv. 9. xviii. 31. xix. 22. 2 Cor. ii. 2, &c. vi. 10 al. Neh. v. 6. d ver. 6. e here (bis) only. Gen. xlii. 15, 16 al. fr. for Heb. ^{לחם} ^{לחם}. f = ch. xxi. 34. Heb. vii. 8, 9. Exod. xxx. 16. g ch. ix. 11. xii. 38 al. fr. + 2 Macc. i. 19 only. h = Rom. xiii. 6 (ch. x. 23 al.) only †. 26, from Ps. ii. 2. Rev. vi. 15 al. AB.) i = Rom. xiii. 7 (ch. x. 22 al. fr.) only. 17 || Mk., 19 only †. = φόρος, Luke xx. 22. xi. 34. Ps. xlviii. 10. i here only. 1 Kings xx. 25. Ps. xvi. 13. k 1 John ii. 27. iii. 22. 3 John 7 only. 4 Kings v. 20 Ed-vat. (παρά, Num. xxxi. 28, &c. 1 Macc. x. 31. m ch. xxii. n see ch. viii. 12. xiii. 38. o = John x. 5. Heb. j Acts iv. m ch. xxii.

BCDEF
GHIJK
LMSUV
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1. 33

δίδοσθαι εἰς χεῖρας ἀνθρώπων, ²³ καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ^b ἐγερθήσεται. καὶ ^c ἐλυπήθησαν ^d σφόδρα.

²⁴ Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσήλθον οἱ τὰ ^e δίδραχμα ^f λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ ^g διδάσκαλος ὑμῶν οὐ ^h τελεῖ τὰ ^e δίδραχμα; ²⁵ λέγει Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν ⁱ προέφθασεν αὐτόν ὁ Ἰησοῦς λέγων Τί σοὶ δοκεῖ, Σίμων; ^j οἱ βασιλεῖς τῆς γῆς ^k ἀπὸ τίνων ^l λαμβάνουσιν ^m τέλη ⁿ ἢ ^o κῆνσον; ἀπὸ τῶν ⁿ υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ^o ἀλλοτρίων; ²⁶ λέγει αὐτῷ

23. αποκτενοῦσιν D-gr.

for τη τριτη [τρι B¹, τη added by B³, appy, Tischdf] ἡμερα, μετα τρεις ημερας D copt; post tertiam diem lat-a b c n, post triduum lat-e. for ἐγερθησεται, αναστησεται (from || Mark) B 13. 124. 209 Scr's f Orig, Chr.

24. for ελθ. δε, και ελθ. D latt(not f) Syr syr-cu. τα διδραγματα (1st) D (didragma am(with forj fuld gat) lat-ff₂). και ειπαν bef τω πετρω D syr-jer. (ειπαν, so BDN^{3a},) om 2nd τα DN¹(ins N^{3a}).

25. rec (for ελθοντα) οτε εισηλθεν (explanatory corr), with I_a rel vulg lat-c e f ff₁ J_{1,2} syrr coptt arm; οτε ηλθον C ev-27; οτε εισηλθον U 241-2-61-7-51 syr-cu; ελθοντων αυτων 33: εισελθοντι D lat-b: εισελθοντων 13. 124. 346: εισελθοντα N^{1-3b}(?): txt B N^{3a}(?) 1 aeth. τινος B (sah?) aeth arm [Cyr-p(txt₂, Tischdf)].

26. for λεγει αυτω, ειποντος δε (emendn of style—see below) B 1 coptt aeth-rom arm Orig Chr: ο δε εφη N: txt D rel syrr syr-cu (aeth-pl?), and (but see below) CL. (I_a def.) rec aft αυτω ins ο πετρος, with C rel lat-f syr; πετρος H; σιμων Syr syr-cu:

NOUNCEMENT OF HIS DEATH AND RESURRECTION. Mark ix. 30—32. Luke ix. 43—45. This followed immediately after the miracle (Mark ix. 30);—our Lord went privately through Galilee; ἐδίδασκεν γὰρ κ.τ.λ.:—the imparting of this knowledge more accurately to His disciples, which He had begun to do in the last chapter, was the reason for His privacy. For more particulars, see Luke, ver. 45: Mark, ver. 32.

24—27.] DEMAND OF THE SACRED TRIBUTE, AND OUR LORD'S REPLY. *Peculiar to Matthew.* The narrative connects well with the whole chapter, the aim of the events narrated in which is, to set forth Jesus as the undoubted Son of God.

24. οἱ τὰ διδρ. λαμβ.] This tribute, hardly properly so called, was a sum paid annually by the Jews of twenty years old and upwards, towards the temple in Jerusalem. Exod. xxx. 13: 2 Kings xii. 4: 2 Chron. xxiv. 6, 9. The LXX reckon according to the Alexandrian double drachma, and have therefore, as in the first of the above places, ἡμισυ τοῦ διδράχμου: but Josephus and Philo reckon as here, and Aquila, Exod. xxxviii. 26, and an anonymous interpreter (see Hexapla), and apparently Jerome, Gen. xxiv. 22,

translate שָׁלֹשׁ by διδραχμ. Josephus (B. J. vii. 6. 6) says of Vespasian, φόρον δὲ τοῖς ὅπου δήπου' οἶσιν Ἰουδαίοις ἐπέβαλε, δύο δραχμάς ἕκαστον κελεύσας ἀνὰ πᾶν ἔτος εἰς τὸ καπετώλιον φέρειν, ὥστερ πρότερον εἰς τὸν ἐν Ἱεροσολύμοις νεὼν συνετέλλον. See, for more particulars, Winer, RWB., art. *Sekel*.

It does not quite appear whether this payment was compulsory or not; the question here asked would look as if it were voluntary, and therefore by some declined.

Many Commentators both ancient and modern, and among them no less names than Clement Alex., Origen, Jerome, and Augustine, have entirely missed the meaning of this miracle, by interpreting the payment as a civil one, which it certainly was not.

οἱ τ. δ. λαμβ. are not the publicans, but they who received the didrachma, i. e. one for each person. Peter answered in the affirmative, probably because he had known it paid before.

25, 26.] The whole force of this argument depends on the fact of the payment being a divine one. It rests on this: 'if the sons are free, then on Me, being the Son of God, has this tax no claim.' κῆνσος, money taken according to the

...αρα C. Ἀπὸ τῶν ὁ ἄλλοτριῶν. ἔφη αὐτῷ ὁ Ἰησοῦς P^u Ἀρα P γε p ch. vii. 29
 Z ara... 4 ἐλεύθεροί εἰσιν οἱ υἱοί. 27 ἵνα δὲ μὴ τ σκανδαλίσωμεν 4 1 Cor. vii.
 BDEFG H I K L 29. ix. 1, 19.
 M S U V X 1 Cor. vii. 3.
 ZΓΔΙΘΝ 1 KINGS XVII.
 1, 33 25 A B
 40 f. 1 Mass. x.
 7.
 τ ch. xv. 12
 ref.
 8 Isa. xix. 8.
 1 there only.
 1 Kings xix.
 28.
 u = here only.
 Καρκίνος
 ἀπὸ τ.
 θαλάσσης
 ἀναβάς,
 Exod. Fab.
 π = ch. v. 38,
 Gen. xxviii. 1.

om BD⁸ 1 latt syr-jer coptt æth arm Cyr. (I_d def.) ins ειποντος δε αυτου απο των
 αλλοτριων bef εφη C 732 æth-rom(not pl): so but omg αυτου LN.

27. σκανδαλίσωμεν LZN. rec ins την bef θαλασσαν (art supplied, but not
 necessary aft a prepn: cf Middleton vi. 1), with DEFGHSX [Chr]: om B14Z⁸ rel
 Did. αναβαινοντα E2FG14SX Z(arry) ΓΔ Cyr₁: txt BD⁸ rel Orig Chr [Bas Cyr-p].
 aft ευρησεις ins εκει D lat-a b c g₁.

CHAP. XVIII. 1. aft εκεινη ins δε BM copt sah-ms. for ωρα, ημερα 1. 33
 lat-a b c &c(not f) syr-cu arm Orig(κατὰ μέν τινα τῶν αντιγράφων ἐν ἐκ. τ. ὥρᾳ . . . ,
 κατὰ δὲ ἄλλα, ἐν ἐκ. τ. ἡμέρᾳ,—and he leaves it undecided: Com in Matt tom xiii. 14,
 vol iii. p 588) Hil. μειζω D¹(txt D²).

2. rec aft προσκαλεσαμενος ins ο ιησους, with D14 rel vulg lat-e f g₁ syrr syr-cu sah
 arm Orig: pref, lat-a b c g₂: om BFLV1⁸ 1 copt æth Chr. (Z 33 def.) aft
 παιδιον ins ἐν D [lat-e] syr-cu.

reckoning of the census,—a capitation
 tax: a Latin word. ἄλλοτριῶν, all

who are not their children; those out of
 their family. 27.] In this, which

has been pronounced (even by Olshausen)
 the most difficult miracle in the Gospels,
 the deeper student of our Lord's life and
 actions will find no difficulty. Our Lord's
 words amount to this:—"that, notwith-
 standing this immunity, we (graciously
 including the Apostle in the earthly pay-
 ment, and omitting the distinction be-
 tween them, which was not now to be
 told to any), that we may not offend
 them, will pay what is required—and shall
 find it furnished by God's special pro-
 vidence for us." In the foreknowledge and
 power which this miracle implies, the
 Lord recalls Peter to that great confes-
 sion (ch. xvi. 16), which his hasty answer
 to the collectors shews him to have again
 in part forgotten. Of course the

miracle is to be understood in its literal
 historic sense. The natural interpreta-
 tion (of Paulus and Storr), that the fish
 was to be sold for the money (and a won-
 derful price it would be for a fish caught
 with a hook), is refuted by the terms of
 the narrative,—and the mythical one,
 besides the utter inapplicability of all
 mythical interpretation to any part of the
 evagelic history,—by the absence of all

possible occasion, and all possible signifi-
 cancy, of such a myth. The stater =

four drachmæ,—the exact payment re-
 quired. ἀντί, because the payment

was a redemption paid for the person,
 Exod. xxx. 12—to this also refers the
 ἐλεύθεροι above. ἐμοῦ κ. σοῦ—not

ἡμῶν,—as in John xx. 17:—because the
 footing on which it was given was dif-
 ferent.

CHAP. XVIII. 1—35.] DISCOURSE RE-
 SPECTING THE GREATEST IN THE KING-
 DOM OF HEAVEN. Mark ix. 33—50. Luke
 ix. 46—50. 1.] In Mark we learn

that this discourse arose out of a dispute
 among the disciples who should be the
 greatest. It took place soon after the
 last incident. Peter had returned from
 his fishing: see ver. 21. The dispute had
 taken place before, on the way to Caper-
 naum. It had probably been caused by
 the mention of the Kingdom of God as at
 hand in ch. xvi. 19, 28, and the prefer-
 ence given by the Lord to the Three. In
 Mark it is our Lord who asks them what
 they were disputing about, and they are
 silent. ἄρα need not necessarily refer

to the incident last related. As De Wette
 remarks, it may equally well be under-
 stood as indicating the presence in the
 mind of the querist of something that had
 passed in the preceding dispute.

b John xii. 40. Acts vii. 39. 1 Kings x. 6. c ch. xxiii. 12. Luke xiv. 11. xviii. 14. James iv. 10 al. Prov. xiii. 7. d constr. see John vi. 9reff. e = ch. xix. 9. f ch. xxiv. 5 reff. Deut. xxviii. 5. g ch. v. 29, 30. xiii. 21. xvii. 27 al. fr. Sir. ix. 5 al. h ch. x. 42. vv. 10, 14. Acts viii. 10 al. Zech. xiii. 7. i w. εἰς, John ii. 12 reff. j ch. v. 29, 30 reff. k ch. x. 25. 1 Cor. iv. 3. l w. εἰς, here only. ch. xxii. 40. Luke xxiii. 39. Acts v. 30. x. 39. xxviii. 4. Gal. iii. 13 [from Deut. xxi. 23] only. 1 Macc. i. 61. m || Mk. ch. xxiv. 41. (Luke xvii. 2 v. r.) Rev. xviii. (21 v. r.) 22 only. 2 Kings xi. 21. n || Mk. (L. v. r.) only †. o ch. xiv. 30 only. Ps. lxxviii. 15. p Acts xxvii. 5 only †. 2 Macc. v. 21 only. q here only †.

3 καὶ εἶπεν Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ^h στραφῆτε καὶ γένησθε ὡς τὰ παῖδια, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν ^{...ου μη} τῶν οὐρανῶν. ⁴ ὅστις οὖν ^c ταπεινώσει ἑαυτὸν ὡς τὸ παῖδιον τοῦτο, οὗτός ἐστιν ὁ ^γ μεῖζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ⁵ καὶ ὃς ἐὰν δέξηται ἐν παῖδιον ^d τοιοῦτον ἐφ' ἐπὶ τῷ ^f ὀνόματί μου, ἐμὲ δέχεται ⁶ ὃς δ' ἂν ^ε σκανδαλίσῃ ἓνα τῶν ^h μικρῶν τούτων τῶν ⁱ πιστευόντων εἰς ἐμέ, ^j συμφέρεи αὐτῷ ^k ἵνα ^l κρεμασθῇ ^m μύλος ⁿ ὀνίκος εἰς τὸν τράχηλον αὐτοῦ, καὶ ^o καταποντισθῇ ἐν τῷ ^p πελάγει

4. rec ταπεινώσει, with (Scr's p w, e sil) vulg lat-a b D-lat Clem: txt BDZ⁸ rel Scr's mss Orig¹ [Bas]. (33 def.) αὐτον IΓΔ.

5. for εαν, av DLZ Orig¹: txt B⁸ rel Orig¹ [Chr].—om latt Lucif: εαν μη Δ. rec παῖδιον τοιοῦτον bef ἐν, with E rel: παῖδ. ἐν τοι. G⁸ syr arm: om ἐν S⁸ Δ lat-e Syr coptt Chr: txt BDZ¹ 1 latt [æth] Orig¹ Lucif.—τοιουτο B(Mai [and Tischdf]) KLMVZΓΔΠ⁸ 1 Orig [Chr.-ms].

6. for μ. ονικος, μυλος (. ὀνυλικος (see Luke xvii. 2) Z: λιθος μυλικος L ev-γ³. rec ἐπι (more usual than εἰς), with DU: περὶ (from || Mark and Luke xvii. 2) BLZ⁸ 28. 157 Scr's p evy-y-tisch¹ Orig¹ Bas [Cyr²] Bas-sel: txt G rel 1. 13. 22. 124-31. 209 Scr's mss(18 in number) latt(in collo) copt arm Orig¹ Chr.

2.] From Mark ix. 36 it appears that our Lord first placed the child in the midst, and then took it in His arms: possibly drawing a lesson for His disciples from its ready submission and trustfulness.

3.] στραφῆτε = μετανοήτε: it also conveys the idea of *turning back* from the course previously begun, viz. that of ambitious rivalry. Without this they should not only not be pre-eminent in, but not even admitted into, the Christian state—the Kingdom of Heaven.

4.] Not ὡς τὸ παῖδ. τ. ταπεινοῖ ἑαυτό: 'iste parvulus non se humilitat, sed humilis est.' Valla (in Meyer). 'Quales pueri natura sunt, ab ambitu scilicet alieni, tales nos esse jubemur τῇ προαιρέσει.' Grotius.

5.] Having shewn the child as the pattern of humility, the Lord proceeds to shew the honour in which children are held in His heavenly kingdom; and not only actual, but *spiritual* children—for both are understood in the expression ἐν παῖδιον τοιοῦτον. The receiving in My name is the serving (ἐστὶ πάντων διάκονος Mark ix. 35) with Christian love, and as belonging to Christ (see also ch. xxv. 40).

6.] Here St. Mark and St. Luke insert the saying of John respecting one casting out demons in Jesus' name, who followed not with the Apostles: which it appears gave rise to the remark in this verse. St. Luke however goes on no further with the discourse: St. Mark inserts

also our ch. x. 42. The verbs κρεμασθῇ, καταποντισθῇ, may perhaps be understood in their strict tenses: it is better for him that a millstone *should have been* hanged, &c., and he drowned . . . before the day when he gives this offence. But this is somewhat doubtful. The aorists more probably, as so often, denote an act complete in itself and accomplished at once: without any strict temporal reference. The punishment here mentioned, *drowning*, may have been practised in the sea of Galilee ('secundum ritum provinciae ejus loquitur, quo majorum criminum ista apud veteres Judaeos poena fuerit, ut in profundum ligato saxo demergerentur.' Jerome in loc.). De Wette however denies this, saying that it was not a Jewish punishment; but it certainly was a Roman, for Suetonius mentions it as practised by Augustus on the rapacious attendants of Caius Caesar (Aug. ch. lxvii.):—and a Macedonian (Diod. Sic. xvi. 35, ὁ δὲ Φίλιππος τὸν μὲν Ὀνόμαρχον ἐκρέμασε, τοὺς δ' ἄλλους ὡς ἱεροσύλους κατεπόντισε). Compare also Livy i. 51, where Turnus Herdonius ('novo genere leti,' it is true) "dejectus ad caput aquae Ferentinæ, crate superne injecta, saxisque congestis, mergitur." ὀνικός, as belonging to a mill turned by an ass, and therefore larger than the stones of a handmill. In the Digests, the '*mola jumentaria*' is distinguished from the

..θαλασ-
σης Z.

τῆς ἰ θαλάσσης. 7 ὁὐαὶ τῷ κόσμῳ ὁ ἀπὸ τῶν ἰ σκαν- r ch. xi. 21 al.
 δάλων ἀνάγκη γὰρ ἐλθεῖν τὰ ἰ σκάνδαλα, πλὴν οὐαὶ τῷ fr. Hos. ix.
 ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ ἰ σκάνδαλον ἔρχεται. 8 ὡ εἰ s = ch. xiii.
 δὲ ἡ χεὶρ σου ἢ ὁ πούς σου ὡ σκανδαλίζει σε, ὡ ἔκκοψον t ch. xiii. 41
 αὐτὸν καὶ βάλε ἀπὸ σοῦ ὡ καλόν σοι ἐστὶν εἰσελθεῖν εἰς &c. reff.
 τὴν ζωὴν χωλὸν ἢ ὡ κυλλόν, ὡ ἡ δύο χεῖρας ἢ δύο πόδας v ch. xvii. 4
 ἔχοντα βληθῆναι εἰς τὸ ὡ πῦρ τὸ ὡ αἰώνιον. 9 καὶ εἰ ὡ w || Mk. ch. xv.
 ὁφθαλμός σου ὡ σκανδαλίζει σε, ὡ ἔξελε αὐτὸν καὶ βάλε 30, 31 only t.
 ἀπὸ σοῦ ὡ καλόν σοι ἐστὶν ὡ μονόφθαλμον εἰς τὴν x constr.,
 ζωὴν εἰσελθεῖν ὡ ἡ δύο ὁφθαλμοὺς ἔχοντα βληθῆναι εἰς || Mk. (3ce).
 τὴν ὡ γέενναν τοῦ πυρός. 10 ὁρᾶτε μὴ ὡ καταφρονήσητε Luke xv. 7.
 ἐνὸς τῶν ὡ μικρῶν τούτων λέγω γὰρ ὑμῖν ὅτι οἱ xvii. 2.
 1 Cor. xiv. 19.
 Gen. xxxviii.
 26.
 cxvii. 8.
 Jon. iv. 3.
 y ch. xxv. 41.
 Jude 7 only.
 z || Mk. only.
 a ch. vi. 24.
 Luke xvi.
 b ver. 6 reff.

13. Rom. ii. 4 al. Prov. xiii. 13.

7. rec ins εστιν bef ελθειν, with DN rel latt syr-cu syr Orig₂ [Chr] Hil Lucif: om BL 1. 33 Syr sah æth Chr-2 [Cyr, Damasc-ins]. aft πλὴν ins δε D¹. om
 εκείνω DFLN 1 am(with forj) lat-g₁ syr₁ syr-cu copt: ins B(Mai, expr [and Tischdf])
 rel latt sah æth arm Dial [Bas] Hil Lucif.

8. for εκκοψον, εξελε N¹(txt N^{3a}). rec αυτα, with X rel syr copt: txt BDLN 1
 latt Syr syr-cu sah æth arm Hil Lucif. κυλλον η χωλον (transposition to suit χειρ
 and πους) BN 157 Scr's f latt. transp χειρας and ποδας D lat-a b c Chr-L-(H-K-2).

9. for και ει, το αυτο ει και D. σκανδαλει (sic) B. om του πυρος D.

10. τούτων bef των μικρων DL vulg lat-a b ff₁ m Syr syr-cu (sah?) Orig₂ Lucif:

'mola manuaris,' and in Cato, de re rustica, c. 10, we have 'molas asinarias duas, trusatiles unas.' πελάγει, i. e. the deep part, in the open sea. 7.]

See 1 Cor. xi. 19. Stier suggests that Judas, who took offence at the anointing in Bethany, may have been on other occasions the man by whom the offence came, and so this may have been said with special reference to him. Still its general import is undeniable and plain. See also Acts ii. 23. 8.] The connexion is—

'Will thou avoid being the man on whom this woe is pronounced?—then cut off all occasion of offence in thyself first.' The cautions following are used in a wider sense than in ch. v. 29, 30. In Mark, the 'foot' is expanded into a separate iteration of the command. καλόν . . . ἢ . . . , a mixture of the two constructions, καλὸν . . . καὶ μὴ . . . , and κάλλιον . . . ἢ . . .

See reff. τὸ πῦρ τὸ αἰώνιον, which here first occurs, is more fully in Mark

τὸ πῦρ τὸ ἄσβεστον, ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

9.] μονόφθαλμος, in classical Greek, is 'born blind of one eye;' here it is used for ἑτερόφθαλμος. See Herod. iii. 116.

10.] Hitherto our text has been parallel with that of Mark ix.; from this, Matthew stands alone. The warning

against contempt of these little ones must not be taken as only implying 'maxima

debetur puero reverentia' (Juv. xiv. 47), nor indeed as relating exclusively, or even principally, to children. We must remember with what the discourse began—a contention who should be greatest among them: and the μικροί are those who are the furthest from these 'greatest,' the humble and new-born babes of the spiritual kingdom. And καταφρονήσητε must be understood of that kind of contempt which ambition for superiority would induce for those who are by weakness or humility incapacitated for such a strife. There is no doubt that children are included in the word μικροί, as they are always classed with the humble and simple-minded, and their character held up for our imitation. The little children in the outward status of the Church are in fact the only disciples who are sure to be that in reality, which their Baptism has put upon them, and so exactly answer to the wider meaning here conveyed by the term: and those who would in after-life enter into the kingdom must turn back, and become as these little children—as they were when they had just received the new life in Baptism. The whole discourse is in deep and constant reference to the covenant with infants, which was to be made and ratified by an ordinance, in the Kingdom of Heaven, just as then. On the reason assigned in the latter part

c Acts xii. 15. Rev. i. 20, &c.
 d Mark v. 3. Luke xxiv. 53. Acts ii. 25, from Ps. xv. 8 al.
 e See only. see Acts xx. 23, 38. 1 Thess. iii. 10. 4 Kings xxv. 19. Jer. lii. 25.
 f = ch. x. 6. xv. 24 al. Ps. cxviii. 176. g Rom. vii. 3, 4. Lev. xxii. 12. Jer. iii. 1. Hos. iii. 3. h = Heb. v. 2. 1 Pet. ii. 25. Isa. xlii. 14. lili. 6. i = ch. iv. 11, 20, 22. John x. 12 al. j ch. xlii. 2. xxiv. 2. xxvii. 45.

add των πιστευοντων εις εμε D lat-b c ff^{1,2} g^{1,2} syr-cu sah Hil. rec (for εν τω ουρανω) εν ουρανοις (to conform to following), with DN rel latt syr-cu copth ath arm Lucif; εν τοις ουρανοις H: txt B: εν ουρανω 33.—om altogether (as superfluous, εν ουρ. occurring again below: but it is here solemn and characteristic, and could by no possibility have been interpolated) 1. 13. 245 lat-e ff Syr-ed sah Clem₂ Orig₁ Bas Chr Thdr¹ Hil. (Γ is cited by Tischd^f, ed 8, both for rec and for the omn.) ins τοις bef ουρανοις DV 33 Orig Eus.

11. om ver BL¹N¹ 1. 33 lat-e ff¹ syr-jer coptt æth-ms-iii Orig Eus-Canon [Hil] Jer Juv: ins DI^a rel latt syr-cu coptt-æth arm Chr.—aft ανθρ. ins ζητησαι και Γ lat-c ath syr; ζητησε σωσε L². (That this verse has not been inserted from Luke xix. 10 appears, 1st, from the absence of any sufficient reason for insn; 2ndly, from the nearly unanimous omn of Luke's ζητησαι και wh wd have exactly suited the ζητει of ver 12.)

12. aft τc ins δε D [Ser's q] lat-a syr-cu coptt. for αφεις, αφησει BL 1 am lat-a b c &c ath arm: αφησιν D vulg-ed lat-ff¹ coptt (probably emendus of style to avoid the two participles): txt I^aN¹ rel syr-cu. aft εννενηκον. ins προβατα B 13 arm. om επι τα ορη N¹ (ins N-corr¹). ins και (see above) bef πορευ. BDL latt Syr syr-cu coptt æth arm: om I^aN¹ rel syr sah. for πορευθεις, πορευομενος D.

of this verse (λέγω γὰρ κ.τ.λ.), there have been many opinions; some of which (e. g. that given by Webster and Wilkinson, 'ἄγγελοι, their spirits after death:' a meaning which the word never bore,—see Suicer sub voce,—and one respecting which our Lord never could have spoken in the present tense, with διὰ παντός) have been broached merely to evade the plain sense of the words, which is—that to individuals (whether invariably, or under what circumstances of minor detail, we are not informed) certain angels are allotted as their especial attendants and guardians. We know elsewhere from the Scriptures, both of the Old and New Testament (Ps. xxxiv. 7; xci. 11: Heb. i. 14 al.), that the angels do minister about the children of God: and what should forbid that in this service, a prescribed order and appointed duty should regulate their ministrations? Nay, is it not analogically certain that such would be the case? But this saying of our Lord assures us that such is the case, and that those angels whose honour is high before God are entrusted with the charge of the humble and meek,—the children in age and the children in grace.

The phrase λέγω γὰρ ὑμῖν, or λέγω ὑμῖν, as in Luke xv. 7, 10, is an introduction to a revelation of some previously unknown fact in the spiritual world.

Stier has some very beautiful remarks on the guardian angels, and on the present general neglect of the doctrine of angelic tutelage, which has been doubtless a reaction from the idolatrous angel-worship of the Church of Rome (see Acts xii. 15: Dan. xii. 1: in the former case we have an individual, in the latter a national, guardianship). βλέπουσιν τὸ πρόσωπον κ.τ.λ., i. e. are in high honour before God; not perhaps especially so, but the meaning may be, 'for they have angelic guardians, who always,' &c. See Tobit xii. 15.

[11. The angels are the servants and messengers of the Son of Man; and they therefore (ἄλθ. γὰρ κ.τ.λ.) are appointed to wait on these little ones whom He came to save: and who, in their utter helplessness, are especially examples of τὸ ἀπολωλός. 'Here,' remarks Stier (ii. 241), 'is Jacob's ladder planted before our eyes: beneath are the little ones;—then their angels;—then the Son of Man in heaven, in whom alone man is exalted above the angels, Who, as the Great Angel of the Covenant, cometh from the Presence and Bosom of the Father;—and above Him again (ver. 14) the Father Himself, and His good pleasure.' 12, 13.] See notes on Luke xv. 4—6, where the same parable is more expanded. Compare also Ezek. xxxiv. 6, 11, 12. ἐπὶ τὰ ὄρη

13 καὶ ἐὰν ^k γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι ^k Acts xx. 16.
^l χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς ^k Gal. vi. 14.
 μὴ ^l πεπλανημένοις. ¹⁴ οὕτως οὐκ ἔστιν θέλημα ^m ἔμ- ^k Gen. xlv. 7.
 προσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόλῃται ^{17.} 3 Kings
 * εἰς τῶν ^a μικρῶν τούτων. ¹⁵ ἐὰν δὲ ⁿ ἁμαρτήσῃ [ⁿ εἰς σέ] ^{xx.} (xxi.) 3.
 ὁ ἀδελφός σου, ὕπαγε ^o ἔλεγχον αὐτὸν ^p μεταξὺ σοῦ καὶ ^{1 w.} ἐπὶ, Luke
 αὐτοῦ μόνου· εἰν σου ἀκούσῃ, ^q ἐκέρδησας τὸν ἀδελφόν ^{i.} 11. Acts
 σου. ¹⁶ ἐὰν δὲ μὴ ἀκούσῃ, ^r παράλαβε μετὰ σοῦ ἔτι ἓνα ^{xv.} 31. 1 Cor.
 ἢ δύο, ^s ἵνα ^t ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν ^{13.} 4 Kings xx.
^o = Luke iii. 19. ¹ Tim. v. 20. ^{Gen.} xxi. 25. ^{Lev.} xix. 17. ^p ch. xliii. 35. ^{Acts} xv. 9 al. ^{Wisd.}
^{iv.} 10 al. ^q = 1 Cor. ix. 19. ¹ Pet. iii. 1+. ^{Job} xxii. 3 Symm. ^r ch. xvii. 1 reff.
^s Deut. xix. 15. ^t Mark xiii. 9. ^{Acts} xxiv. 20. ² Cor. xiii. 1, from l. c. A.

14. om εμπροσθεν **N** syr-cu copt Orig₁. for υμων, μου (to suit ver 10, and more usual) BFHI_d Γ 33 Syr-ins syr-txt coptt æth arm Orig₃: ημων (also corrⁿ from the unusual υμων) D¹. gr harl¹ Chr-2-6-9-η-ρ-Γ: txt D² L⁸ N rel latt Syr syr-mg syr-cu Chr(Fd) Aug. (B does not omit 2nd του, as Vercellone.) aft εν ins τοις D(E¹ V¹, appy) 33 Orig₂. * ἐν (perhaps gramm^l corrⁿ) BDLM² N 33 harl¹ lat-¹: εἰς I_d rel latt Orig₃.

15. αμαρτη 33. 77 Orig Chr [Bas₁] Damasc: αμαρτησει (and ακουσει) L. (not B as Bartol.) om eis σε (see note) B^N 1. 22. 234¹ sah Orig [Bas₃ Cyr₁]. rec ins και bef ελεγχον, with I_d rel latt coptt æth Hil Lucif: om BD^N 1. 33 lat-^{ff}_{1,2} syr^r syr-cu sah arm Orig Bas, Chr Cyr₁ Damasc Cyr Ambr. εκερδησες D.

16. aft μη ins σου (from ver 12) L^d 33 latt(not forj) Syr syr-cu coptt æth [Bas₃ Cyr₁] Orig-int₁. for σου, σεαυτου **N**[KLM] 1. 13. 33. 69. 77. 157. 346 Orig Bas Chr. ετι ενα η δυο bef μετα σου B lat-^{ff}₁ copt. om μαρτυρων D 435 Aug₁: ins bef δυο L: aft τριων **N** 1 vulg lat-e ^{ff}₁ g_{1,2} h Syr syr-cu coptt æth arm Orig₃ Tert Lucif. σταθσεται I_d MU^d 33 lat-e ^{ff}₁ Orig.

belongs to ἀφείς, not to πορευθ. See var. read. The preposition of motion, ἐπὶ, gives the idea of the wandering and scattering of the flock over the mountains. If we join the words to πορευθεῖς, we give them an unmeaning emphasis, besides destroying the elegance of the sentence.

14.] This verse sets forth to us the *work of the Son as accomplishing the will of the Father*;—for it is unquestionably the Son who is the Good Shepherd, searching for the lost, ver. 11. For similar declarations see Ezek. xviii. 23; xxxiii. 11: 2 Pet. iii. 9.

The inference from this verse is—‘then whoever despises or scandalizes one of these little ones, acts in opposition to the will of your Father in Heaven.’ Observe, when the dignity of the little ones was asserted, it was πατὴρ μου: now that a motive directly acting on the conscience of the Christian is urged, it is πατὴρ ὑμῶν.

15—20.] OF THE METHOD OF PROCEEDING WITH AN OFFENDING BROTHER: AND OF THE POWER OF THE CHRISTIAN ASSEMBLY IN SUCH CASES. 15.] The connexion of this with the preceding is:

Our Lord has been speaking of σκάνδαλα, which subject is the ground-tone of the

whole discourse. One kind is, when thou sinnest against another, vv. 7—14. A second kind, when thy brother sins against thee. The remedy for the former must be, in each individual being cautious in his own person,—that of the latter, in the exercise of brotherly love, and if that fail, the authority of the congregation, vv. 15—17. Then follows an exposition of what that authority is, vv. 18—20. On this verse see Levit. xix. 17, 18. This direction is only in case of *personal offence* against ourselves, and then the *injured person* is to seek private explanation, and that by going to his injurer, not waiting till he comes to apologize. The stop must be after μόνου, as ordinarily read, and not after αὐτοῦ, as proposed by Fritzsche and Olshausen, which construction would be contrary to the usage of the N. T.

An attempt has apparently been made (see var. readd.) to render the passage applicable to *sin in general*, and so to give the Church power over sins upon earth. ἐκέρδησας, in the higher sense, reclaimed, gained for God, see reff.: and for thyself too: πρῶτον γὰρ ἐξημίου τοῦτον, διὰ τοῦ σκανδάλου βήγνυμενον ἀπὸ τῆς ἀδελφικῆς σου συν-

u Luke i. 37.
ii. 15. Acts
2. 37.
v = here
(Mark v. 36)
only. Esth.
iii. 3, 8. iv.
14. Isa. lxxv.
12 only.

w ch. xvii. 9.
x ch. xvi. 18
reff. 1 Macc.
iii. 13.
y ch. v. 47. vi.
7. 3 John 7
only τ.
(-κως, Gal.
ii. 14.)
z ch. v. 46 reff.
a ch. xvi. 19
reff.

b ch. vi. 10. xxviii. 18 al. c ch. xx. 2, 13. Luke v. 36. Acts v. 9. xv. 15 only. Gen. xiv.
3. 4 Kings xii. 8. Isa. vii. 2 only. (-vos, 1 Cor. vii. 5.) d = ch. xiii. 19 reff. e = ch. viii. 13 al.
f ch. xxi. 42 || Mk., from Ps. cxvii. 23. τὰ . . . χωρία μοι ἔσθαι παρὰ σοῦ, Xen. Anab. vii. 2. 25.

BDEFG
H¹I¹KL
MSUVX
ΓΔΠΣ 1.
33. 69

πάν ^u ῥήμα. 17 εἰάν δὲ ^v παρακούσῃ αὐτῶν, ^w εἰπὲ τῇ ^x ἐκκλησίᾳ. εἰάν δὲ καὶ τῆς ἐκκλησίας ^v παρακούσῃ, ἔστω σοὶ ὥσπερ ὁ ^y ἔθνικὸς καὶ ὁ ^z τελώνης. 18 ἀμὴν λέγω ὑμῖν, ὅσα ἂν ^a δῆσητε ^b ἐπὶ τῆς γῆς ἔσται ^a δεδεμένα ^b ἐν οὐρανῷ, καὶ ὅσα εἰάν ^a λύσητε ^b ἐπὶ τῆς γῆς ἔσται ^a λελυμένα ^b ἐν οὐρανῷ. 19 πάλιν ἀμὴν λέγω ὑμῖν ὅτι εἰάν δύο ^c συμφωνήσουσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ ^d παντὸς πράγματος οὐ εἰάν αἰτήσωνται, ^e γενήσεται αὐτοῖς ^f παρὰ τοῦ

17. εἰπον L⁸ Orig₁.

ins ωs bef o τελωνης D 301 lat-ff₂ syr syr-cu.

18. rec (for 1st av) εαν, with I_aN rel Orig₁: txt BDKLΓΠ 69 [Bas.]. om εσται δεδ. το της γης (homæotel) D¹. δεδεμενον N¹(appy, but corrd eadem manu or by N-corr¹). rec (twice) εν τω ουρ. (insn of art as usual), with X rel Orig₁: εν τοις ουρ. (twice) D(1st D⁷) L 33 lat:f coptt: δεδ. εν τω ουρ. and λελ. εν τοις ουρ. M: δεδ. εν τοις ουρ. and λελ. εν ουρ. N: txt B Orig₁. (I_a def.) for εαν, av D⁷LN¹(txt N-2-3) Bas.

19. rec om αμην, with DLFN 1 vulg lat-ff₂ l Syr copt arm Orig: for αμην, δε ΜΔ [æth Chr]: txt B I_a(appy) rel mm lat-a b c f g_{1,2} h n syr-cu sah Bas. δυο bef εαν D-gr. rec συμφωνησωσιν, with B(sic, from inspection) rel Orig₁ [Bas, Chr]: txt DEHI_aLVAN 33. rec om ες, with I_a rel lat-c arm Orig: ins BDLN (69 vulg lat-b c f syrr syr-cu) æth Orig₁ Chr [Cypr].—rec υμων bef συμφ., with I_a rel Orig: txt BDLN. ins του bef πραγματος D¹. for εαν, av D. αυτοις bef γενησεται N.

αφείας. Euthym.

16. παρ. . . ἔτι]

Go again, and take . . . The first attempt of brotherly love is to heal the wound, to remove the offence, in secrecy: to cover the sin: but if this cannot be done, the next step is, to take two or three, still, in case of an adjustment, preventing publicity; but in the other event, providing sufficient legal witness. See reff. and John viii. 17.

ῥήμα, not thing,

but word, as always. Cf. St. Paul's apparent reference to these words of our Lord, 2 Cor. xiii. 1.

17. παρακούσῃ] a stronger word than μὴ ἀκ., implying something of obduracy.

τῇ ἐκκλη-

σίᾳ, by what follows, certainly not 'the Jewish synagogue' (for how could vv. 18—20 be said in any sense of it?), but the congregation of Christians; i.e. in early times, such as in Acts iv. 32, the one congregation,—in after times, that congregation of which thou and he are members. That it cannot mean the Church as represented by her rulers, appears by vv. 19, 20,—where any collection of believers is gifted with the power of deciding in such cases. Nothing could be further from the spirit of our Lord's command than proceedings in what were oddly enough called 'ecclesiastical' courts.

ἔστω σοὶ

κ.τ.λ.] 'let him no longer be accounted as a brother, but as one of those without,' as the Jews accounted Gentiles and Pub-

licans. Yet even then not with hatred, see 1 Cor. v. 11, and compare 2 Cor. ii. 6, 7, and 2 Thess. iii. 14, 15. The articles ὁ ἔθν., ὁ τελ., are generic; the expressions being the singulars of οἱ ἔθνικοί, οἱ τελῶναι. And thus the quality expressed by ἔθνικὸς and τελώνης, rather than the individual who may happen to bear these characters, is prominent in the sentence: the ἔθν. or the τελ., inasmuch and as far as he is ἔθν. or τελ. But this is not, as Words., the effect of the article only; the predicate ἔθνικὸς conveys plainly enough, that it is as a heathen, not as a man, that he is here introduced.

18.] This verse reasserts in a wider and more general sense the grant made to Peter in ch. xvi. 19. It is here not only to him as the first stone, but to the whole building. See note there, and on John xx. 23, between which and our ch. xvi. 19 this is a middle point.

19. παντὸς πρ.] 'every thing':—but the construction is an instance of attraction: πάν πρᾶγμα, the subject of the sentence, is thrown into government after the verb: the plain construction would be ὅτι πάν πρ., εἰάν δύο ὑμ. συμφ. ἐπὶ τ. γ. περὶ αὐτοῦ, οὐ εἰάν αἰτήσωνται, γενήσεται κ.τ.λ.: so that παντὸς πρ. amounts in English to any thing. This refers to that entire accordance of hearty faith, which could hardly have place except also in accordance with

πατρός μου τοῦ ἐν οὐρανοῖς. ²⁰ οὐ γάρ εἰσιν δύο ἢ τρεῖς ^κ συνηγμένοι ^h εἰς τὸ ἕμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν ⁱ μέσῳ αὐτῶν. ²¹ Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ Κύριε, ^j ποσάκις ^κ ἁμαρτήσῃ ^k εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ^l ἕως ^m ἐπτάκις; ²² λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ¹ ἕως ^m ἐπτάκις, ἀλλὰ ¹ ἕως ⁿ ἑβδομηκοντάκις ἐπτά. ²³ διὰ τοῦτο ^ο ὁμοιωθήη ἡ βασιλεία τῶν οὐρανῶν ^p ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν ^q συνάραι λόγον μετὰ τῶν δούλων αὐτοῦ. ²⁴ ἄρξαμένου δὲ αὐτοῦ ^q συναίρειν ^r προσήχθη αὐτῷ εἰς ^s ὀφειλέτης μυρίων ^t ταλάντων. ²⁵ μὴ ^u ἔχοντος

o ch. xiii. 24, &c.

p ch. xiii. 45, 52 reff.

q ch. xxv. 19 only†.

5 Ed-vat. (and B1). (σ. λόγ. = συλλογίζεσθαι, Lev. xxv. 50.)

20. xxvii. 27. 1 Pet. iii. 18 only. Gen. xlviii. 9.

s ch. vi. 12.

r Luke ix. 41. Acts xvi.

12. xv. 27. Gal. v. 3 only†.

t here and ch. xxv. 15, &c. only.

x Luke xxv. 39 al. (-ταῖος,

Rev. xvi. 21.)

u Luke vii. 42. xii. 4. xiv. 14. Eph. iv. 28. Heb. vi. 13.

20. **οπον** **N**²(appy: txt **N**¹⁻³) Orig.²(txt₂) Eus^{ort} Constt, Ath₁ Bas₂.—**οὐκ** εἰσιν γαρ, and παρ' οἷς οὐκ εἰμι **D**¹(ου γαρ εἰσιν **D**⁴, *non enim sunt* **D**-lat), simply lat-*g*₁. om η **N**¹(ins' **N**²).

21. rec **αὐτω** bef πετρος ειπεν, with **LN**^{3a} rel lat-*a* (*b c*) syr copt (sah) arm Chr Lucif.: om **αὐτω** **N** Damasc: txt **B** **D**(om δ) Orig. o αδελφος μου bef eis eme **B** 69. 124. 346.

22. (αλλα, so **BD**.) **επτακις** **D**¹ lat-*a b c* Lucif.

24. rec **προσηχθη** (*more usual word, see ch. xii. 22; xix. 13, and for προσηχθη, reff*), with **LN** rel latt Orig₂ [Chr Damasc.] Lucif: txt **BD** Orig₂. εἰς bef **αὐτω** **BN**¹ (txt **N**^{3a}). for **μυρ., πολλων** **N**¹(txt **N**^{3a}) coptt Orig₇[txt₁(and int₁)] **Juv**.

the divine will. It was apparently misunderstood by the Apostles James and John;—see St. Mark's account, ch. x. 35, in which they nearly repeat these words. Notice again the **ἀμὴν λέγω ὑμῖν**: see on ch. xvi. ult.

20.] A generalization of the term **ἐκκλησία**, and the powers conferred on it, which renders it independent of particular forms of government or ceremonies, and establishes at once a canon against pseudo-catholicism in all its forms: cf. 1 Cor. i. 2. **ἐκεῖ εἰμὶ** must be understood of the presence of the Spirit and Power of Christ, see chap. xxviii. ult.

21—35.] **REPLY TO PETER'S QUESTION RESPECTING THE LIMIT OF FORGIVENESS; AND BY OCCASION, THE PARABLE OF THE FORGIVEN BUT UNFORGIVING SERVANT.** See Luke xvii. 3, 4. It is possible that Peter may have asked this question in virtue of the power of the keys before (ch. xvi. 19) entrusted to him, to direct him in the use of them: but it seems more likely, that it was asked as in the person of any individual: that Peter wished to follow the rules just laid down, but felt a difficulty as to the limit of his exercise of forgiveness.

The Rabbinical rule was, to forgive *three times and no more*; this they justified by Amos i. 3, &c.: Job xxxiii. 29, 30 LXX, and marg. E. V. The expression 'seven times' is found Prov. xxiv. 16, in con-

nexion with sinning and being restored: see also Levit. xxvi. 18—28. In our Lord's answer we have most likely a reference to Gen. iv. 24. **Seventy times seven**, not 'seven and seventy times,' is the rendering. οὐκ ἀριθμὸν τιθεῖς ἐνταῦθα, ἀλλὰ τὸ ἀπειρον καὶ διηνεκὲς καὶ ἀεί. Chrys. Hom. lxi. 1, p. 611.

23. **διὰ τοῦτο**] 'because this is so,' because unlimited forgiveness is the law of the Kingdom of Heaven. The **δοῦλοι** here are not *slaves*, but ministers or stewards. By the **παρῃναί** of ver. 25 they could not be slaves in the literal sense. But in Oriental language (see Herodotus passim) all the subjects of the king, even the great ministers of state, are called **δοῦλοι**. The individual example is one in *high trust*, or his debt could never have reached the enormous sum mentioned. See Isa. i. 18.

24.] Whether these are talents of silver or of gold, the debt represented is enormous, and far beyond any private man's power to discharge. 10,000 talents of silver is the sum at which Haman reckons the revenue derivable from the destruction of the whole Jewish people, Esth. iii. 9. Trench remarks (Parables, p. 124) that we can best appreciate the sum by comparing it with other sums mentioned in Scripture. In the construction of the tabernacle, twenty-nine talents of gold were used (Exod. xxxviii. 24): David pre-

v ch. v. 26 reff.
Judg. xvii. 4.
w ch. xiii. 46
reff.

x pres., John i.
40 reff.

y = ch. iv. 9
reff. 1 Kings
xx. 41 al.

z Luke xviii. 7.
1 Cor. xiii. 4.
James v. 7
al. Prov.

xix. 11. Sir.
xviii. 11.
xxiii.

(xxxv.) 1s.
a ch. ix. 36 reff.
b = ch. xxvii.

15, &c. John
xix. 10, 12.
Acts iv. 21.

23. Heb. xiii. 23 al. 1 Macc. x. 29.
d ch. vi. 12 reff.
e here, &c. (4 times). ch. xxiv. 49.

iv. 7, 9 al. only.
f ch. xx. 2 reff.
13. 1 Kings xvi. 14, 15 only.)

δὲ αὐτοῦ ὁ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος ὡς πρᾶξαι,
καὶ τὴν γυναῖκα [αὐτοῦ] καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει,
καὶ ὑποδοθῆναι. ²⁶ ὡς περὶ οὗν ὁ δούλος προσεκύνη
αὐτῷ λέγων ὁ Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ὑπο-
δώσω [σοι]. ²⁷ ὡς σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου
ἐκείνου ἠπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.
²⁸ ἐξελθὼν δὲ ὁ δούλος ἐκείνος εὗρεν ἕνα τῶν συνδούλων
αὐτοῦ ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας
αὐτὸν ἔπρινεν λέγων Ὁ Ἀπόδος εἴ τι ὀφείλεις. ²⁹ ὡς περὶ

... ἐκε-
λευσεν
αὐ. X.
BDEFG
HKLMPS
UVΓΔΠ
N 1. 33.
69

C μοι εἰ

25. rec aft κυριος ins αυτου (to avoid misunderstanding), with E rel vulg lat-b c e f
ff_{1,2} h syrr coptt ath arm [Damasc₁]: om BDLN 1 am (with em forj harl) lat-a g₂ Jer
Lucif. aft γυν. om αυτου BN 1 lat-h. for τεκνα, πε(ι. e. αι)δια N Chr.

rec εχχε (for conformity: but the pres in such cases is idiomatic,—see reff), with DN
rel latt Lucif: txt B 1. 124 syrr syr-cu sah Orig_{expr}. for αποδοθ., αποθηναι D.

26. for ουν, δε D ev-y latt syr-txt sah (æth) arm Lucif. aft δουλος ins εκεινος
(from below) DLN^{3a} 33 latt syrr syr-cu coptt æth Lucif: om BN¹ rel sah arm
[Damasc₁].

rec aft λεγων ins κυριε, with LN rel lat-f ff₂ g₁ syrr coptt æth arm
[Damasc₁]; aft ετ. εμ., gat mm; aft μακρ., lat-b: om BD ev-y vulg lat-a c e ff₁ g₂ h l
syr-cu Orig Lucif. (The omn conforms to ver 29, but the insn to the spiritual inter-

pretation.) εμε DL. rec σοι bef αποδωσω, with Δ rel lat-f [Chr Damasc]:
αποδ. σοι BLN 33. 69 vulg lat-a c g₁ h syrr syr-cu coptt æth arm Orig Lucif: αποδ.
(omg σοι) D lat-b e ff_{1,2} coptt.

27. om εκεινου B 1. 124.

28. om εκεινος B [245] arm-zoh. δηναρια bef ρ D. rec aft αποδος ins μοι (sup-

plementary and explanatory), with C rel lat-e f syrr syr-cu arm [Chr]: om BDLN¹ N 1. 33
ev-y latt coptt æth Orig₂ Damasc Lucif. rec (for εἰ τι) ο τι, with 69-marg latt (quod)

æth arm Lucif: txt BCDN rel Scr's miss Orig₂ Chr Damasc Thl Euthym Thlphn.

pared for the temple 3000 talents of gold,
and the princes 5000 (1 Chron. xxix.
4—7): the Queen of Sheba presented to
Solomon 120 talents (1 Kings x. 10); the
King of Assyria laid on Hezekiah thirty
talents of gold (2 Kings xviii. 14): and in
the extreme impoverishment to which the
land was brought at last, one talent of
gold was laid on it, after the death of
Josiah, by the King of Egypt (2 Chron.
xxxvi. 3).

25. ἐκέλευσεν αὐτ. . . .
κ.τ.λ.] See Exod. xxii. 3: Levit. xxv. 39,
47: 2 Kings iv. 1. The similitude is how-
ever rather from Oriental despotism: for
the selling was under the Mosaic law
softened by the liberation at the year of
jubilee. The imprisonment also, and the
tormentors, vv. 30, 34, favour this view,
forming no part of the Jewish law.

ἀποδοθῆναι, impersonal, as in E. V., pay-
ment to be made.

26.] Luther ex-
plains this as the voice of mistaken self-
righteousness, which when bitten by sense
of sin and terrified with the idea of
punishment, runs hither and thither, seek-
ing help, and imagines it can build up a
righteousness before God without having

yet any idea that God Himself will help
the sinner. Trench remarks, "It seems
simpler to see in the words nothing more
than exclamations characteristic of the
extreme fear and anguish of the moment,
which made him ready to promise im-
possible things, even mountains of gold."
p. 127.

28.] Perhaps we must not
lay stress on ἐξελθὼν, as indicating any
wrong frame of mind already begun, as
Theophylact does:—the sequel shews how
completely he had 'gone out' from the
presence of his Lord. At all events the
word corresponds to the time when the
trial of our principle takes place: when
we 'go out' from the presence of God in
prayer and spiritual exercises, into the
world. We may observe, that forgive-
ness of sin does not imply a change of
heart or principle in the sinner.

The
fellow-servant is probably not in the same
station as himself, but none the less a
fellow-servant. The insignificance of the
sum is to shew us how trifling any offence
against one another is in comparison to
the vastness of our sin against God.
Chrysostom finely remarks: ὁ δὲ οὐδὲ τὰ

οὖν ὁ ^ε σύνδουλος αὐτοῦ [εἰς τοὺς πόδας αὐτοῦ] ^κ παρ- ^{k ch. viii. 5.}
 εκάλει αὐτὸν λέγων ⁱ Μακροθύμησον ἐπ' * ἐμέ, καὶ ἀποδώσω ^{xxvi. 53.}
 σοι. ³⁰ ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν ^{1 Kings xxi.}
 εἰς ¹ φυλακὴν, ^m ἕως ἀποδῶ τὸ ὀφειλόμενον. ³¹ ἰδόντες οὖν ^{4. 1. Esth vi}
 οἱ ^ε σύνδουλοι αὐτοῦ τὰ γενόμενα ⁿ ἔλυπῆθησαν ^{7 Ald. compl.}
 καὶ ἐλθόντες ^p διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ ^{1 ch. xiv. 31}
 γενόμενα. ³² τότε ^q προσκαλεσάμενος αὐτὸν ὁ κύριος ^{10 al. 3 Kings}
 αὐτοῦ λέγει αὐτῷ Δοῦλε πονηρέ, πᾶσαν τὴν ⁱ ὀφειλὴν ^{xiii. 27.}
 ἐκείνην ^s ἀφῆκά σοι, ἐπεὶ ^k παρεκάλεσάς με ³³ οὐκ ἔδει ^{m Luke xv. 4.}
 καὶ σέ ^u ἐλεῆσαι τὸν ^ε σύνδουλόν σου ὡς κἀγὼ σε ^u ἤλῃσα ^{xvii. 8.}
³⁴ καὶ ^v ὀργισθεῖς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς ^{n ch. xiii. 23}
^w βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον. ^{o ch. ii. 10}

22 al. Ps. vi. 2. cxviii. 3.

v ch. v. 22 reff.

w here only t. (-ιστήριον, Jer. xx. 2 Symm.)

29. om εἰς τοὺς πόδας αὐτοῦ BC¹DGLN 1 latt syr-cu sah Orig Lucif; ins C² Δ(sic) rel lat-f syrr arm. (*Meyer would omit it, as a gloss on πεσων. But then how comes it, that no such gloss was insd above, ver 26? There would be two reasons for omg the words, (1) the desire to conform the ver to ver 26: (2) the homœoteleuton αὐτοῦ τοῦ αὐτου:—but none for insg them, which would not apply equally to ver 26.*)

* rec ἐμοί, with BN rel: εμε CDL. (*All our mss conform the two verses, except possibly C, which is deficient in ver 26, so that we have nothing to guide us.*) for και, καγω D.

rec aft και ins παντα (to conform to ver 26), with C²LΓPN^{3a} 1. 33 vulg lat-c f. β_{1,2} γ_{1,2} Syr syr-mg coptt æth [Chr]: aft σοι, K: om BC¹DN¹ rel lat-a b e h Syr-mns syr-cu syr-tat arm Damasc Thl Euthym Lucif. σοι bef αποδωσω C²ΓΠ 33. 69 Ser's e f p w ev-y lat-f Chr.

30. ηβελησεν D 69. 124 latt Damasc Lucif. for αλλα, και N¹(txt N^{3a}).
 rec aft εως ins ου, with D rel: om BCLN arm. αποδη N¹(txt N^{3a}). ins
 παν bef το οφειλομενον C 121. 245 tol lat-g, sah-mss Chr_i [Damasc].

31. rec (for ουν) δε, with C N^{3a}(but ουν restored) rel latt syrr syr-cu coptt æth [Chr Damasc] Lucif: txt BDN¹ 33 lat-e. αὐτου bef οι συνδουλοι B. for 1st γεν.,
 γινομενα D(γενν.). L N^{3a}(but γενν. restored) latt Chr Euthym Lucif. for και, οι δε
 N. rec (for εαυτων) αυτων, with DHL S(αυτων) 1: txt BCN rel Orig_i.

32. om αυτω D 22 [64].

33. aft ουκ εδει ins ουν D latt(not forj e) syr-cu sah arm Aug. (καγω, so BDLN 33 Orig.)

34. om οὗ B arm Orig. om παν D (64) ev-y Chr(Fd: παν added only in mss-
 G-γ). rec aft οφειλομενον ins αυτω, with C N(marks for erasure added, but removed) rel syrr coptt æth [Damasc]: om BD latt syr-cu arm Orig.

ῥήματα ἡδέσθη δι' ὧν ἐσώθη· καὶ γὰρ αὐτὸς ταῦτα εἰπὼν ἀπηλλάγη τῶν μυρίων ταλάντων· καὶ οὐδὲ τὸν λιμένα ἐπέγνω δι' οὗ τὸ νανάγιον διέφυγεν· οὐ τὸ σχῆμα τῆς ἱκετηρίας ἀνέμνησεν αὐτὸν τῆς τοῦ δεσπότου φιλανθρωπίας· ἀλλὰ πάντα ἐκέῖνα ὑπὲρ τῆς πλεονεξίας καὶ τῆς ἀμότητος καὶ τῆς μνησικακίας ἐκβαλὼν, θηρίου παντὸς χαλεπώτερος ἦν, ἄγχιων τὸν σύνδουλον. τί ποιεῖς, ἄνθρωπε; σεαυτὸν ἀπαιτῶν οὐκ αἰσθάνη, κατὰ σεαυτοῦ τὸ εἰς τὸν ὄθων, καὶ τὴν ἀπόφασιν καὶ τὴν δωρεὰν ἀνακλούμενος; Hom. lxi. 4, p. 616. ἐπνίγεν] So 'obtoro collo ad prætoem trahor,' Plaut. Pænul. iii. 5. 45. See other examples in Wetstein. The εἴ τι ὀφείλεις, which is beyond doubt the true

reading, must be understood as a haughty expression of one ashamed to meet the mention of the paltry sum really owing, and by this very expression generalizing his unforgiving treatment to all who owed him aught. 31.] The fellow-servants ἐλυπῆθησαν, the lord ὀργίζεται. Anger is not man's proper mood towards sin, but sorrow (see Ps. cxix. 136), because all men are sinners. These fellow-servants are the praying people of God, who plead with Him against the oppression and tyranny in the world. 32.] ὅτε μὲν μυρία τάλαντα ὥφειλεν, οὐκ ἐκάλεσε πονηρόν, οὐδὲ ὕβρισην, ἀλλ' ἠλέησεν. Chrysost. Hom. lxi. 4, p. 616. 34. τοῖς βασανισταῖς] not merely the prison-keepers, but

x here only.
see ch. v. 48
reff.
y John iii. 12.
1 Cor. xv. 40
† al. Ps. lxxvii.
14. 2 Macc.
iii. 39 only.
Dan. iv. 23
Theod.-A.
(οὐρ. BF.)
z ἀπό, = here
only. Judg.
xvi. 17, 18 A.
usu. w. ἐκ.
Mark xii. 30,
33.
a ch. xiii. 53
only. Gen.
xii. 8 Aq.
transit.
4 Kings xxv.
11 al.
b ch. ii. 16 reff.
Josh. xix. 49.
18, 35. 3 Kings x. 1.
19, xviii. 19 al.
xxviii. 17.

35 οὕτως καὶ ὁ ^x πατήρ μου ὁ [^{xy} ἐπ'] οὐράνιος ποιήσει BCDEF
GHKL
MSUV
ΔΙΝ 1.
33. 69
ὑμῖν, ἐὰν μὴ ^s ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ^z ἀπὸ τῶν
^z καρδιῶν ὑμῶν.

XIX. ¹ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς
λόγους τούτους, ^a μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν
εἰς τὰ ^b ὄρια τῆς Ἰουδαίας ^c πέραν τοῦ Ἰορδάνου. ² καὶ
ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ^d ἐθεράπευσεν
αὐτοὺς ἐκεῖ. ³ καὶ προσῆλθον αὐτῷ Φαρισαῖοι ^e πειρά-
ζοντες αὐτὸν καὶ λέγοντες ^f Εἰ ἔξιστιν ^g ἀπολύσαι τὴν
γυναῖκα αὐτοῦ κατὰ ^h πᾶσαν ⁱ αἰτίαν; ⁴ ὁ δὲ ἀποκριθεὶς

c ch. iv. 15 al. Gen. i. 10. d ch. iv. 23, 24 reff. e ch. iv. 1, 3. xvi. 1. xlii.
f ch. xii. 10 reff. g ch. v. 31, 32 reff. h = ch. xlii.
i Luke viii. 47. Acts x. 21. 2 Tim. i. 6, 12 al. Gen. iv. 13. 2 Macc. xii. 40. Prov.
xxviii. 17.

35. οὐρανίος (*more usual phrase*: see also ch vi. 14) BC²DKLΠN 33 Orig₂ Damasc:
επουρανίος C¹ rel Chr. υμῖν ποιήσει bef o πατ. μ. o ουρ. D lat-a b c (Orig₂) Lucif.
rec at end adds τα παραπτώματα αὐτων (*from ch vi. 14, 15*: Mark xi. 25, 26),
with C rel lat-f h syrr sah-mnt arm [Chr Damasc]: om BDLN 1 latt syr-cu coptt aeth
Orig Lucif Ambr Jer Aug.

CHAP. XIX. 1. for ἐτελεσεν, ελαλησεν D lat-a b c e ff_{1,2} g₁ Hil. και ηλθεν is
repeated by N, but marked for erasure.

3. rec ins oi bef φαρισαῖοι (*so also in* || Mark: *it was natural to supply the art*),
with DN rel sah Orig₁ Naz: txt BCLMΔΠ 1. 33 Scr^s w env-η-γ copt [Damasc₁-ms].
for λεγοντες, λεγουσιν D¹ (and lat: txt D³). rec aft λεγ. ins αυτω, with D
rel lat-c h syr Op: om BCKLM¹ΓΠN 1 vulg lat-a b & c Syr syrr-cu coptt aeth arm Orig
Naz Hil. rec aft εξιστιν ins ανθρωπω (*see ver 5, and also* || Mark), with CDN⁵
rel latt syrr syr-cu coptt Orig₂ Naz [Damasc₁] Hil Op: om BLΓN¹ 125¹ Scr^s f Aug.

the torturers. Remember he was to have
been sold into slavery before, and now his
punishment is to be greater. The condi-
tion following would amount in the case of
the sum in the parable to perpetual im-
prisonment. So Chrysostom, *τουτέστι δι-
ηκεῖν*: οὕτε γὰρ ἀποδώσει ποτέ. Hom.
lxi. 4, p. 617. See note on ch. v. 26.

There is a difficulty made, from the punish-
ment of this debtor for the *very debt which
had been forgiven*, and the question has
been asked, 'utrum peccata semel di-
missa redeant.' But it is the spiritual
meaning which has here ruled the form of
the parable. He who falls from a state
of grace falls into a state of condemna-
tion, and is overwhelmed with 'all that
debt,' not of this or that actual sin for-
merly remitted, but of a *whole state* of
enmity to God. Meyer (Comm. in
loc.) well remarks, that the motive held
up in this parable could only have full
light cast on it by the great act of Atone-
ment which the Lord was about to accom-
plish. We may see from that considera-
tion, how properly it belongs to this last
period of His ministry.

35. ὁ π.
μου] not ὑμῶν, as in the similar declara-
tion in ch. vi. 14, 15. This is more so-
lemn and denunciatory (οὐ γὰρ ἄξιον τοῦ

τοιούτου πατέρα καλεῖσθαι τὸν Θεόν, τοῦ
οὕτω πονηροῦ κ. μισανθρώπου. Chrys.
Hom. lxi. 4, p. 617). ἐπουρανίος is
not elsewhere used by our Evangelist.

CHAP. XIX. 1—12.] REPLY TO THE
PHARISEES' QUESTION CONCERNING DI-
VORCE. Mark x. 1—12. This appears to
be the journey of our Lord into the region
beyond Jordan, mentioned John x. 40.
If so, a considerable interval has elapsed
since the discourse in ch. xviii. 1.] τὰ
ὄρια τῆς Ἰουδ. πέρ. τοῦ Ἰορδ. form one
continuous description. Bethany, where
He went, was beyond Jordan, but on the
confines of Judæa. See notes on Mark
x. 1, and Luke ix. 51.

2.] This
agrees with what is said John x. 41, 42.
For ἐθεράπ., St. Mark has ἐδίδασκεν.

3.] This was a question of dispute between
the rival Rabbinical schools of Hillel and
Shammai; the former asserting the right
of arbitrary divorce, from Deut. xxiv. 1,
the other denying it except in case of
adultery. It was also, says De Wette, a
delicate question in the place where our
Lord now was,—in the dominions of
Herod Antipas.

κ. πᾶσαν αἰτ., as
E. V., for every cause;—i. e. *is any
charge which a man may choose to bring
against his wife to justify him in divorcing*

Z οσι... εἶπεν Οὐκ ἀνέγνωτε ὅτι ὁ ^k ποιήσας ^k ἀπ' ἀρχῆς ^{lm} ἄρσεν ^k καὶ ^{ln} θῆλυ ἐποίησεν αὐτοὺς ⁵ καὶ εἶπεν ^o "Ενεκα τούτου
 I, πα- ^p καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ
 τερα... ^q κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο ^r εἰς
 N εἰς... σάρκα μίαν; ⁶ ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ σὰρξ μία· οὖν ὁ
 δυο... οὖν ὁ θεὸς ^s συνέzeugen, ἄνθρωπος μὴ ^t χωριζέτω. ⁷ λέ-
 γουσιν αὐτῷ Τί οὖν ^u Μωσῆς ἐνετείλατο δοῦναι ^v βιβλίον
 l. c. Gen. xlv. 22. q Acts v. 13. ix. 26 al. Ruth ii. 8. 2 Kings xx. 2. r ch. xxi.
 42. Luke iii. 8. Rom. ii. 26. Gen. xv. 6. s Mk. only. Eze. xl. 11, 23 A only. t Rom.
 viii. 35, 39. 1 Cor. vii. 10, &c. Eze. xlv. 19. Lev. xiii. 46. u Deut. xxiv. 3 (1).
 v = || (from l. c.) only. 4 Kings x. 1, &c.

4. rec aft εἶπεν ins αυτοῖς, with C rel vulg lat-*b f g*_{1,2} syrr syr-cu (arm) [Damasc]
 Op: om BDLN lat-*a c e ff*_{1,2} h copt aeth Orig. for ποιήσας, κτίσας B 1. 22. 33.
 124 copt arm Orig, hom-Cl Meth Tit-bostr Ath: txt CDZN rel latt [Const, Naz, Chr
 Damasc,] Orig-int, [Aug]. θηλυ D¹.

5. rec ενεκεν, with CD rel Constt [Meth]: txt BLZN Orig. aft πατερα ins
 αυτου CEIΔ 1. 33 syrr syr-cu copt aeth arm-mss Constt Tit-bostr [Chr] Damasc, Orig-
 int, Op spec: om BDZN rel latt Thph Ath Orig-int, aft μητ. ins αυτου Γ 69 syrr
 syr-cu copt aeth Thph Ath Thl Orig-int, [om,] Op. rec προσκολληθησεται (from
 LXX), with CKLMZΓΔΠN [Tit-bostr Ath, Chr Damasc,]: adhærebit lat-*b c*: txt BDI₄
 rel Orig (but κολλαται comun) Epiph. om oi Z.

6. μια bef σαρξ DN latt. om o (bef θεος) Z 6 [Cyr₁]. aft συνεzeugen ins
 eis en D lat-*a e f*_{1,2} h Aug Chrom. αποχωριζετω D.

7. ins o bef μωσης D. aft ενετειλατο ins ημιν N.

her? So Jos. Antt. iv. 8. 23, γυναικὸς
 τῆς συνοικουμένης βουλόμενος διασυνχθῆναι
 καθ' ἃς δημιουργοῦν αἰτίας,—πολλὰ δ' ἐν
 τοῖς ἀνθρώποις τοιαῦτα γίνονται,—γράμ-
 μασι μὲν περὶ τοῦ μηδέποτε συνελθεῖν
 ἰσχυρίζεσθω. 4—6.] On these verses

we may remark (1) that our Lord refers to
 the Mosaic account of the Creation as *the*
historical fact of the first creation of man;
 and grounds his argument on the *literal*
 expressions of that narrative. (2) That He
 cites both from the first and second chap-
 ters of Genesis, and in immediate con-
 nexion; thus shewing them to be con-
 secutive parts of a continuous narrative,
 which, from their different diction, and
 apparent repetition, they have sometimes
 been supposed not to be. (3) That He
 quotes as *spoken by the Creator* the words
 in Gen. ii. 24, which were actually said by
 Adam; they must therefore be understood
 as said in prophecy, *divino afflatu*, which
 indeed the terms made use of in them would
 require, since the relations alluded to by
 those terms did not yet exist. Augustin.
 de Nupt. ii. 4 (12), vol. x. pt. i., 'Deus
 utique per hominem dixit quod homo pro-
 phetando prædixit.' (4) That the force of
 the argument consists in the *previous unity*
 of male and female, not indeed organically,
 but by implication, in Adam. Thus it is
 said in Gen. i. 27, not ἀνδρα καὶ γυναῖκα
 ἐποίησεν αὐτούς, but ἄρσεν καὶ θῆλυ ἐπ. αὐ.
 He made them (man, as a race) male (not,
 a male) and female: but then the male

and female were implicitly shut up in one;
 and therefore after the creation of woman
 from man, when one man and one woman
 were united in marriage they should be
one flesh, ἐνεκεν τούτου, *because* woman
 was taken out of man. The answer then
 is, that *abstractedly*, from the nature of
 marriage, it is *indissoluble*. The words
 οἱ δύο are in the LXX and the Samaritan
 Pentateuch, but not in the Hebrew.

5. εἰς σάρκα μίαν] εἶναι εἰς is not Greek,
 but a Hebraism, וְהָיָה (Meyer). Stier re-
 marks, that the essential bond of mar-
 riage consists *not in unity of spirit and*
soul, by which indeed the marriage state
 should ever be hallowed and sweetened,
 but without which it still exists in all
 its binding power:—the wedded pair are
 ONE FLESH, i. e. ONE MAN *within the*
limits of their united life in the flesh,
 for *this world*: beyond this limit, the
 marriage is broken by the *death of the*
flesh. And herein alone lies the justifica-
 tion of a *second* marriage, which in no way
 breaks off the unity of love in spirit with
 the former partner, now deceased. Vol. ii.
 p. 267, edn. 2. 7—9.] In this second

question, the Pharisees imagine that they
 have overthrown our Lord's decision by a
permission of the law, which they call a
command (compare ἐνετείλατο, ver. 7, with
 ἐπέτρεψεν, ver. 8). But He answers them
 that this was done by Moses *on account of*
their hardness and sinfulness, as a *lesser of*
evils, and belonged to that dispensation

w ||. ch. v. 3
(reff.) only.
x ver. 3.
y ||. Mark xvi.
14 only.
Deut. x. 16.
Sir. xvi. 10
only. (-διος;
Prov. xvii.
20. Ezek.
iii. 7.)
z ch. v. 32.
1 Cor. vii. 2
al. Ezek.
xvi. 15, &c.
a ch. v. 32 reff.
(-χεύειν,
ch. v. 28, 32
reff.)
b = here only.
1 Cor. vi. 12. x. 23.

ἡ ἀποστασίῳ καὶ ἡ ἀπολύσαι αὐτήν; ⁸ λέγει αὐτοῖς "Οτι Μωυσῆς πρὸς τὴν ⁹ σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἡ ἀπολύσαι τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. ⁹ λέγω δὲ ὑμῖν, ὅς ἂν ἡ ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ ^z πορνείᾳ καὶ γαμήσῃ ἄλλην, ^a *μοιχᾷται καὶ ὁ ^x ἀπολελυμένην γαμήσας ^a μοιχᾷται. ¹⁰ λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ] Εἰ οὕτως ἐστὶν ἡ ^b αἰτία τοῦ ^c ἀνθρώπου μετὰ τῆς γυναικός, οὐ ^d συμφέρει γαμήσαι.

BCDEF
GHIJK
LMNS
UVZΓΔ
ΠΝ 1.
33. 69

c = 1 Cor. vii. 1.

d w. inf., John xviii. 14. 2 Cor. xii. 1. Esth. iii. 8. absol.,

om αὐτην (see || Mark) DLZN 1 vulg lat-a e ff₁ g_{1,2} h l syr-jer sah-mnt æth arm Orig₂ Aug Op: ins BC I₄(appy) N rel lat-f syr [Damasc] (autas coptt, *uxorem* gat mm lat-b e ff₂ syr-cu Iren-int Ambr).

8. ins kai bef λέγει D¹-gr æth. aft αυτοῖς ins o ἰς N ev-z: pref M lat-a b c. pros . . . υμιν bef μωυσης D lat-a b c &c(not g₂). for ου γεγονεν, ουκ εγενετο D hom-CI Chr.

9. rec ins οτι bef os (see ver 8), with CI₄NN rel vulg lat-f ff₂ g₁ syr syr-cu coptt æth arm spec [Bas₁ Chr Damasc₁]: om BDZ lat-a b c e ff₁ g₂ h Aug Op. εαν CM. rec ins ei bef μη (explanatory), with 69² (Scr's u, e sil) [Bas₁].—παρεκτος λογου πορνειας (from ch v. 32) BD 1. 33. 69¹ mss-in-Aug lat-a b c e ff_{1,2} g₁ h syr-cu coptt Orig₂ [Bas₁ Cyr₂-p] Chr Aug Op spec: (πλὴν εἰ μὴ ἐπὶ λόγῳ πορν. Clem:) txt CI₄NZN rel vulg lat-g₂ syr æth arm Damasc Thl. om κ. γαμ. ἄλλην BN 1 lat-ff₁ copt (Clem Orig) Tert Aug₂ Op₁: ins CD I₄Z rel latt syr syr-cu sah æth arm [Damasc₁] Aug₁ Op₁. *ποιεῖ αὐτὴν μοιχευθῆναι (from ch v. 32) BC¹N 1 lat-ff₁ syr-jer(appy) copt Orig₂ [Cyr₂-p] Aug₂: (μοιχᾷται αὐτήν, τοῦτ' ἐστὶν ἀναγκάζει μοιχευθῆναι: Clem:) *adulterium committit adversus eam* syr-cu: *adulterium facit* spec: μοιχαται: C³DI₄NZ rel latt syr sah æth arm [Bas₁] Tert Aug₁ Op. om κ. ο απολ. γαμ. μοιχ. (homætel) C³DLSN 69 gat(with mm) lat-a b e ff_{1,2} g₁ h l syr-cu copt-ms sah [Orig₁] Chr: ins BC I₄NZ rel vulg lat-c f g₂ syr syr-jer copt æth arm [Bas₁ Damasc₁] (Tert).—for γαμησας, γαμων CI₄NΔΠ 1. 33.

10. om αυτω N¹(ins N^{2a}). om αυτου BN lat-e ff₁ g₁ sah-ms [Damasc₁-ms]. om ei N¹. for ανθρωπου, ανδρος (corr for precision) D ev-y lat-a b c ff₂ g₁ h arm(appy) Ambr Op Ambrst: om lat-ff₁ Aug_{off}.

which παρεισῆλθεν, Rom. v. 20; τῶν παραβάσεων χάριν προσετέθη, Gal. iii. 19. This He expresses by the ὑμῶν, ὑμῖν, ὑμῶν, as opposed to ἄνθρωπος, and to ἀπ' ἀρχῆς. Only that πορνεία, which itself *breaks marriage*, can be a ground for dissolving it. The question, whether demonstrated *approaches* to πορνεία, short of the act itself, are to be regarded as having the same power, must be dealt with cautiously, but at the same time with full remembrance that our Lord does not confine the guilt of such sins to the outward act only: see ch. v. 28. St. Mark gives this last verse (9) as spoken to the disciples in the house; and his minute accuracy in such matters of detail is well known. This enactment by our Lord is a formal repetition of what He had said before in the Sermon on the Mount, ch. v. 32. Notice, as on ch. v. 32, ἀπολελυμένην without the art., and thus logically confined to the case of her who has been divorced μὴ ἐπὶ πορνείᾳ. This not having been seen, expositors (e.g. of late

Bp. Wordsworth) have fallen into the mistake of supposing that the dictum applies to the marrying a woman divorced ἐπὶ πορνείᾳ, which grammatically would require τὴν ἀπολελυμένην. The proper English way of rendering the word as it now stands, would be, a woman thus divorced, viz., μὴ ἐπὶ πορνείᾳ. 10.] αἰτία, not the cause of divorce just mentioned; nor, the condition of the man with his wife: but the account to be given, 'the original ground and principle,' of the relationship of man and wife:—ἐὰν τοιαύτη ἐστὶν ἡ αἰτία τῆς συνύλης, Euthym., who however mentions other renderings. The disciples apprehend that the trials and temptations of marriage would prove sources of sin and misery. This question and its answer are peculiar to Matthew. Meyer refers αἰτία back to the αἰτία in ver. 3, and understands it to mean the only reason justifying divorce; but the above interpretation seems to me preferable.

¹¹ ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες ^e χωροῦσιν τὸν λόγον τοῦτον, ἀλλ' οἷς ^f δέδοται. ¹² εἰσὶν γὰρ ^g εὐνοῦχοι οἵτινες ^h ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσιν ⁱ εὐνο-
χοι οἵτινες ⁱ ἐννουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ
εἰσιν ^g εὐνοῦχοι οἵτινες ⁱ ἐννουχίσαν ἑαυτοὺς διὰ τὴν
βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος ^e χωρεῖν ^e χω-
ρεῖτω.

¹³ Τότε προσηνέχθησαν αὐτῷ παῖδια, ἵνα τὰς χεῖρας
^k ἐπιθῇ αὐτοῖς καὶ προσεύξηται. οἱ δὲ μαθηταὶ ^l ἐπετί-
μησαν αὐτοῖς. ¹⁴ ὁ δὲ Ἰησοῦς εἶπεν ^m Ἀφετε τὰ παῖδια
καὶ μὴ ⁿ κωλύετε αὐτὰ ἐλθεῖν πρὸς με· ^o τῶν γὰρ τοιού-
των ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. ¹⁵ καὶ ^k ἐπιθεὶς τὰς
χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

¹⁶ Καὶ ἰδὼν ^p εἰς προσελθὼν αὐτῷ εἶπεν ^q Διδάσκαλε,

o constr., 1 Cor. iii. 21. vi. 19.

p || Mk. see ch. viii. 19 reff.

q ch. xvii. 24 reff.

11. om *τουτον* B 1 ev-y lat-e aeth Orig₂ Cyr₂: ins CD14NZK rel latt Clem₁ [Damasc.] Orig-in Ambr Aug Philast. (om *τον λογον τουτον* Chr.)

12. om *γαρ* N¹ (ins N^{3a}). *δυνωμενος* B¹ (sic).

13. rec *προσηνεχθη* (*gramm. corr.*), with I_d (appy) [Π] rel Orig-comm [Chr]: txt BCDLN 33 Orig-txt. *επιθη* bef *τας χειρας* D sah aeth. *επετιμων* C latt Hil.

14. aft *ειπεν* ins *αυτοις* CDLMN vulg lat-f g_{1,2} l Syr syr-cu syr-with-ast copt aeth Chr: om B₁Δ rel latt sah arm. *κωλυσητε* D 13. 69² (-σετε 69¹). *εμε* ΔLN.

15. rec *αυτοις* bef *τας χειρας*, with C rel latt syr arm [Chr]: txt BDL Δ-corr¹ (N) 69 Syr syr-cu coptt aeth Orig₂. — επ' αυτους N, επ αυτα Scr's q r.

16. *τω καιρω* *εκεινω* *νεανισκος* *τις* *προσηλθεν* *τω* *υ* *γονυπετων* *αυτον* *και* *λεγων* C³, simly G² Scr's s² x evy-H-P-Y-Z. *rec ειπεν* bef *αυτω* (*to avoid ambiguity*), with C rel syrr syr-cu Orig [Bas₁]: *λεγει αυτω* D vulg: txt BN 69 sah aeth arm Hil.

rec aft *διδασκαλε* ins *αγαθε* (*from* || *Mark Luke*), with C rel vulg lat-b c f ff₂ g_{1,2} h syrr syr-cu coptt arm [Bas₁ Cyr-jer₁ Chr] Iren-int Hil Aug: om BDLN 1 lat-a e ff₁

11, 12.] τὸν λόγον τοῦτον, this saying of yours, viz. οὐ συμφέρει γαμήσαι. The γάρ in ver. 12 shows that the sense is carried on: see ch. i. 18. Our Lord mentions the three exceptions, the οἷς δέδοται οὐ γαμήσαι. 1. Those who from natural incapacity, or if not that, inaptitude, have no tendencies towards marriage: 2. Those who by actual physical deprivation, or compulsion from men, are prevented from marrying: 3. Those who in order to do the work of God more effectually (as e. g. Paul), abstain from marriage, see 1 Cor. vii. 26. The εὐνοῦχοι and ἐννουχίζω in the two first cases are to be taken both literally and figuratively: in the latter, figuratively only. It is to be observed that our Lord does not here utter a word from which any superiority can be attributed to the state of celibacy: the imperative in the last clause being not a command but a permission, as in Rev. xxii. 17. His estimate for us of the expediency of celibacy, as a general question, is to be gathered from the parable

of the talents, where He visits with severe blame the burying of the talent for its safer custody. The remark is Neander's, and the more valuable, as he himself lived and died unmarried. See his *Leben Jesu*, edn. 4, p. 584. 12.] χωρεῖν, as in E. V. and in ver. 11, to receive it.

13—15.] THE BRINGING OF CHILDREN TO JESUS. Mark x. 13—16. Luke xviii. 15—17. After the long divergence of ch. ix. 51—xviii. 14, Luke here again falls into the synoptic narrative. This incident is more fully related in Mark, where see notes. Our Evangelist gives τὰς χεῖρας αὐτ. κ. προσεύξ. (see Gen. xlviii. 14: Acts vi. 6), where the other two have only 'that He should touch them.' The connexion in which it stands here and in Mark seems to be natural, immediately after the discourse on marriage. Some further remarks of our Lord, possibly on the fruit of marriage, may have given rise to the circumstance.

16—30.] ANSWER TO THE ENQUIRY OF A RICH YOUNG MAN, AND DISCOURSE

r || ver. 29 ||
 Luke x. 25
 only in three
 first Gosp.
 John passim.
 Dan. xii. 2.
 s ch. xviii. 8, 9
 || Mk.
 t = ch. xliii.
 3. xxviii. 20.
 John viii. 51,
 &c. 1 John
 ii. 3, 4 al.
 Prov. iii. 21.
 u 1 Cor. vii. 19.
 1 John iii. 22,
 24 al. Sir.
 xxxv.
 (xxiii.) 23.
 v ch. xxi. 22, &c. reff.
 w Exod. xx. 12—16. Deut. v. 16—20.
 x || (and Rom. xiii. 9 v. r.) from
 1. c. Mark xiv. 56, 57 only. (—*ρία*, ch. xv. 19.) y Levit. xix. 18. a here bis. Mark xiv.
 51 (bis v. r.). xvi. 5. Luke vii. 14. Acts ii. 17 (from Joel ii. 28). v. 10. 1 John ii. 13, 14 only. b act.
 || L. Luke xi. 28. Acts vii. 53. xvi. 4. xxi. 24. Lev. xliii. 5. Eccl. xii. 13. c constr., 2 Cor. xi.
 5. xii. 11. Ps. xxxviii. 4. (|| Mk. Luke xv. 14. xxi. 35. Rom. iii. 23. 1 Cor. i. 7 al.)

æth Orig Hil. ποιησας, omg ινα, (|| Luke) L^N 28. 33 [Bas, Chr Iren-int₁].
 rec εχω (more usual), with C(uow) rel [Bas, Cyr-₁ Chr]: κληρονομησω (L^N 33)
 syr-cu syr-mg copt (æth Iren-int) Orig₁-comm [Bas₁]: txt B C¹(perhaps) D Orig-txt.
 —ζ. ai. bef κληρ. L^N 33 æth Iren-int.

17. rec τι με λεγεις αγαθον (from || Mark Luke), with C rel lat-f Syr txt-txt sah
 Just Chr Cyr₁ Euthym Thl Iren-int Hil₃ Op: τι με αγαθον Δ: om Γ: txt (om του Δ
 Orig₁) BDL^N 1. 22. 251 latt syr-cu syr-mg syr-₁jer copt æth arm Orig₄(exp₁: δ μὲν
 οὖν Ματθ. ὡς περὶ ἀγαθοῦ ἔργου ἐρωτηθέντος τοῦ σωτήρος ἐν τῷ 'τί ἀγαθὸν ποιήσω';
 ἀνέγραψεν· ὁ δὲ Μάρκος καὶ Λουκᾶς φασὶ τὸν σωτ. εἰρηκέναι 'τί με λεγεις αγαθόν; οὐδὲς
 ἀγαθὸς εἰ μὴ εἰς ὁ θ.') Eus Cyr₁ Dion-areop Antch Novat Jer Aug Juv. rec ουδεις
 αγαθος ει μη εις (also from || Mark Luke), with C rel lat-f g₁ syrr sah æth Eus Chr
 Dion-areop [Antch] (Hil) Ambr Op spec: txt B[om eis B¹: ins B²⁻³, Tischd¹ N. T.
 Vat] DL^N 1 latt syr-cu syr-₁jer copt arm Iren Orig₂ [Novat Jer]. (om ο D 1 Iren.)

rec adds ο θεος, with CΔ rel(om ο U) vulg lat-b c f ff₂ g₁ h l syrr syr-cu coptt
 æth Eus Antch Novat (Hil): om BDL^N 1. 22 lat-a syr-₁jer arm Orig₂. rec εισελ-
 θειν bef eis την ζωην, with Δ rel syrr syr-cu coptt [Chr]: eis τ. ζ. ελθειν D lat-a b c e
 ff₂ g₁ Lucif Ambr: txt BCKL^N 33 vulg lat-f ff₁ æth Orig hom-Cl Iren-int Cyr Jer.
 rec τηρησον (more usual tense), with C^N rel Orig₂ [Chr]: txt BD hom-Cl.

18. ποια φησιν (omg αυτω) L^N. for ειπεν, εφη B(but λεγει above) 13.
 om το DM εν-γ. om ου μοιψ. ου κλεψ. N¹(ins N-corr¹).

19. rec aft πατερα ins σου, with C² 33. 69 vulg lat-a b f ff₁ h syrr syr-cu coptt æth
 Aug: om BC¹DL^N rel am lat-c e g_{1,2} arm Orig₂ Iren-int Cyr Hil Aug Jer Ambr.

20. ταυτα βετ παντα (from || Mark Luke) BDHKM 1. 69 syrr syr-cu æth Orig₁ Hil
 Ambr Op: txt C^N rel latt Orig₁ Ath Cyr₁. rec εφυλαξαμην (from || Mark), with
 C rel Orig [Chr]: txt BDL^N 1. 22 Ath[-ms] Cyr₁. rec adds εκ νεοτητος μου (from
 || Mark), with C^N^{3b} rel latt syrr syr-cu coptt æth arm Orig Hil Op: εκ νεοτητος (from
 || Luke) D: om BL^N 1 am(with em forj fuld harl) lat-ff₁ g_{1,2} Iren-int Cyr Ambr Jer
 Aug Juv Promiss Bede.

THEREUPON. Mark x. 17—31. Luke xviii.
 18—30. 16.] From Luke ver. 18 we

learn that he was a ruler: from Mark ver.
 17, that he ran to our Lord. The spirit
 in which he came,—which does not how-
 ever appear here so plainly as in the other
 Gospels, from the omission of ἀγαθέ, and
 the form of our Lord's answer,—seems to
 have been that of excessive admiration for
 Jesus as a man of eminent virtue, and of
 desire to know from Him by what work
 of exceeding merit he might win eternal
 life. This spirit He reproves, by replying
 that there is but One Good, and that the
 walking by His grace in the way of holi-
 ness is the path to life. On the question
 and answer, as they stand in the received
 text,—and on their doctrinal bearing, see

notes to Mark. This passage furnishes
 one of the most instructive and palpable
 cases of the smoothing down of apparent
 discrepancies by correcting the Gospels
 out of one another and thus reducing
 them to conformity. 18.] De Wette

observes well, that our Lord gives this
 enumeration of the commandments to
 bring out the self-righteous spirit of the
 young man, which He before saw. He
 only mentions those of the second table,
 having in ver. 17, in His declaration res-
 pecting ἀγαθός, included those of the
 first. Mark has the addition of μὴ ἀπο-
 στερήσῃς, representing probably the tenth
 commandment. 19.] καὶ ἀγαπ. κ.τ.λ.
 is peculiar to Matthew. 20.] We may

remark that this young man, though self-

ρῶ; ²¹ ἔφη αὐτῷ ὁ Ἰησοῦς Εἰ θέλεις ^d τέλειος εἶναι, ^d ch. v. 48 refl. ^e w. gen., ch. ²² ὑπάγε πώλησόν σου τὰ ^e ὑπάρχοντα καὶ ^f δὸς τοῖς πτω- ²³ χοῖς, καὶ ἔξεις ^e θησαυρὸν ἐν οὐρανοῖς, καὶ ^h δεῦρο ἀκο- ²⁴ λούθει μοι. ²⁵ ἀκούσας δὲ ὁ ^a νεανίσκος τὸν λόγον ²⁶ [τοῦτον] ἀπῆλθεν ⁱ λυπούμενος, ^k ἦν γὰρ ἔχων ^l κτήματα ²⁷ πολλὰ. ²⁸ ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Ἀμὴν ²⁹ λέγω ὑμῖν ὅτι πλούσιος ^m δυσκόλως εἰσελεύσεται εἰς τὴν ³⁰ βασιλείαν τῶν οὐρανῶν. ³¹ πάλιν δὲ λέγω ὑμῖν, ⁿ εὐκο- ³² πώτερόν ἐστιν ^o κάμηλον διὰ ^p τρυπήματος ^q ῥαβίδος ³³ * εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν * τῶν οὐρανῶν. ³⁴ ἀκούσαντες δὲ οἱ μαθηταὶ ^r ἐξεπλήσσοντο ^s σφόδρα λέ-

ix. 14.

i ch. xvii. 23 refl.

k constr., Mk. ii. 18, xiii. 25. Luke i. 10, 20, 21, v. 16,

&c. Exod. iii. 1.

l Mk. Acts ii. 45, v. 1 only. Prov. xxxi. 16.

m) only +. (-λος.

Mark x. 24.)

n || ch. ix. 5 ||.

Luke xii. 17 only +. 1 Macc. iii. 18. Sir. xiii. 15 only.

o || ch. iii. 4 || Mk. xxiii. 24 only. LXX, passim.

p here (|| v. r.) only +. = τρυμαλίας, || Mk. τρήματος,

|| L. (-φᾶν, Exod. xxi. 6.)

q || Mk. (L. v. r.) only +. (-φιδευτής, Exod. xxvii. 6.)

r ch. vii. 23 refl.

s ch. ii. 10 refl. Jon. iv. 9.

d ch. v. 48 refl.
e w. gen., ch.
xiv. 47.
xv. 14.
Luke xi. 21
xii. 1 (or
xiii. 3. Heb.
x. 34. Prov.
vi. 31. (dat.,
Luke viii. 3
ab)
f v Mk. ch.
xxvi. 9 ||.
Luke xix. 8.
Prov. xxviii.
27.
g ch. ii. 11 refl.
h = || John xi.
43. Acts vii.
3 (from Gen.
xii. 1 [so
Ed-vat. (not
A. B def.)),
34 (Rom. i.
13). Rev.
xvii. 1. xxi.
9 only. Judg.
vi. 11 only.

²¹. for εφη, λεγει (to conform to ver 20) B 69. 124 Cyr. for ειναι, γενεσθε(=αι) **Ν** (txt **Ν**³²). rec om τοις (as in || Mark Luke), with **CZ** rel [Clem₂] Orig₅ Bas Cyr-jer [Chr]: ins BD coptt. rec ουρανω (from || Mark), with **ZN** rel latt copt arm Orig₅ [and int.] Ath Bas] Cyr₂: txt BCDf lat-e g₁ sah Cyr-jer Chr [Cyr₁] Isid Cyr₁ Hil Aug.

²². om δε D forj lat-f h. (D-corr¹ has v above the line after o, as if beginning ουν.) om τον λογον **LZN** Chr: ins BCD rel vulg lat-ff₂ g_{1,2} syr copt arm Orig₁ Chr-**z**-(γ ?). rec om τουτον, with **CDZN** rel: ins B lat-a b c ff₁ Syr syr-cu copt-ms sah. χρηματα B Chr(Fd's and Mt's mss exc L).

²³. rec δυσκολως bef πλουσιος, with X rel lat-e f¹ ff₂ h syrr syr-cu arm Orig₁ [Damasc] Hil Aug: txt BCDLZ¹ 1. 33. 69 latt æth Orig₁ [Chrom].

²⁴. aft υμιν ins οτι CLM Z(appy) **N** syrr syr-cu coptt æth. καμilon (itacism ? but see notes) 59. 61. 225-35 evn-x-31-32. τρυμαλίας (from || Mark) CKMU Orig₁ Eus: τρηματος (from || Luke) **BN**¹ Orig-mss: txt DZ³² rel [Clem.] Orig₂.

* rec διελθεῖν (as easier word; and see || Mark), with BDGXf (SV, e sil) latt syr-cu (appy) Orig, [Damasc,] Hil [Arnob]: εἰσελθειν **CZN** rel syrr coptt æth(appy) arm Orig₃ Eus Chr Aug. * rec τοῦ θεοῦ (perhaps from || Mark Luke), with BCDN rel syrr coptt æth arm Orig₃ [Damasc] Arnob: των ουρανων Z 1. 33. 157. 236 ev-48 latt syr-cu Clem Orig₁ Eus Chr Hil Ambr Jer Aug. rec at end of ver ins εἰσελθειν (see || Mark Luke), with C rel syr [Damasc₁] Hil: aft πλουσιον, BD latt Syr coptt æth Orig₁: om **LZN** 1. 33. 61. 124-57. 235 lat-ff₁ g₁ syr-cu Orig₃ Eus Chr Arnob Aug.

²⁵. om δε **N**¹ (ins **N**-corr¹⁻³). rec aft οι μαθηται ins αυτου, with C³ rel lat-ff₁ syr-cu æth [Damasc] Op: BC¹DKLZLZ¹ 33. 69 latt syrr coptt arm Hil Aug. aft εξεπλ. add και εφοβηθησαν D mm lat-a b c e ff₂ g₂ syr-cu.

righteous, was no hypocrite, no Pharisee: he spoke earnestly, and really strove to keep, as he really believed he had kept, all God's commandments. Accordingly Mark adds, that Jesus looking upon him loved him: in spite of his error there was a nobleness and openness about him, contrasted with the hypocritical bearing of the Pharisees and Scribes. ^{21, 22.} Our Lord takes him on his own shewing. As Mark and Luke add, "One thing is wanting to thee." Supposing thy statement true, this topstone has yet to be laid on the fabric. But then it is to be noticed, that part of that one thing is δεῦρο ἀκολουθεῖ μοι (ἄρας τὸν σταυρόν, Mark).

Stier remarks, that this was a test of his observance of the first commandment of the first table: of breaking which he is by the result convicted. ἦν γὰρ ἔχ.

κτ. π. is common to Mark, verbatim. ^{24.} No alteration to καμilon is necessary or admissible. That word, as signifying a rope, or cable, seems to have been invented to escape the fancied difficulty here; see Palm and Rost's or Liddell and Scott's Lex. sub voce, and for the scholia giving the interpretation, Tischendorf's note here. Lightfoot brings instances from the Talmud of similar proverbial expressions regarding an elephant: we have a case in ch. xiii. 24, of a camel being

t ch. vi. 26.
Mark x. 21.
reff.
u l. (Luke i. 37.)
Rom. ii. 13.
Gen. xviii.
14.
v = ch. xi. 25
reff.
w = ch. iv. 11,
20, 22 al. fr.
Exod. ix. 21.
x Luke i. 7.
Acts vii. 5.
Rom. ix. 9.
y ch. v. 18 reff.
z Tit. iii. 5
only t.
π. τῆς
πατρίδος,
Jos. Antt. xi.
3. 9. Philo.
Passim.
a see Rev. iv. 2
and note.
b ch. xxi. 31.
Isa. xxii. 23.
see Heb. iv.
16. viii. 1.
12 only. see ch. x. 22.

γοντες Τίς ἄρα δύναται σωθῆναι; ²⁶ ἔμβλέψας δὲ ὁ
Ἰησοῦς εἶπεν αὐτοῖς ὅτι Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν
ἐστιν, ὅτι παρὰ δὲ θεῷ πάντα δυνατά. ²⁷ τότε ἠ ἀποκριθεὶς
ὁ Πέτρος εἶπεν αὐτῷ Ἰδοὺ ἡμεῖς ὡς ἀφήκαμεν πάντα καὶ
ἠκολουθήσαμεν σοι τί ἄρα ἔσται ἡμῖν; ²⁸ ὁ δὲ Ἰησοῦς
εἶπεν αὐτοῖς ὅτι Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθή-
σαντές μοι, ἐν τῇ ^z παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ
ἀνθρώπου ^a ἐπὶ ^b θρόνου ^b δόξης αὐτοῦ, καθίσεσθε καὶ
ὑμεῖς ^a ἐπὶ δώδεκα θρόνων ^c κρίνοντες τὰς δώδεκα φυλὰς
τοῦ Ἰσραὴλ. ²⁹ καὶ πᾶς ὅστις ὡς ἀφήκεν ἀδελφούς ἢ
ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἢ οἰκίας
^d ἔνεκεν τοῦ ^d ὀνόματός μου, ^e πολλαπλασίονα λήμψεται

...κρίνον-
τες Ζ.
BCDEF
GHKL
MSUV
XTAN
1. 33. 69

c = Luke xxii. 30. 1 Cor. vi. 2, 3. Gen. xlix. 16 al. see Dan. vii. 22. d Luke xxi.
e l. only.

26. om παρα ανθρωποις (*homaeotel*) N¹ (ins N-corr¹). a of αδυνατον is added by D-corr¹. ins τω bef θεω DM [Damasc₁]. δυνατα bef παντα LZN copt. rec adds εστι (from || Mark Luke), with C³DEFGMV² latt Op: om BC'ZN rel syrr arm Orig Chr [Damasc] Thl Paulin.

27. om τότε C. (αποκριθεις δε, omg τότε (*beg of pericope*), ενν-Η-Ρ-Υ-Ζ.) ηκολουθηκαμεν D¹(txt D²).

28. for αυτοις, αυτω D 53 εν-Η¹. καθησεσθε (*itacism, hardly a var reading*) BD²GLMUXAN 69¹ Orig. (txt₁). καθεσθησεσθε Z 1. 435 Did. for υμεις, αυτοι DLZN 1. 124 Orig₂ Ambr₂ Gaud. δεκα δυο D (1st time). om τας D¹(ins D²).

29. rec (for οστις) os (see || Mark Luke), with X rel vulg lat-a b f f₂ g, Hil: txt BCDE¹KLΔN 1. 33. 69 lat-c e f₁ g₂ h Orig₂ Bas Chr Cyr [Damasc₁] Thl Iren-int. rec aft αφηκεν ins οικιας η, omg η οικιας below (|| Mark Luke), with BC³D rel lat-e syrr syr-cu sah [Bas₁ Damasc₁] (οικιαν η K 33 latt [arm Hil]): txt C¹LN-corr¹ 1 (for) syr-jer copt (aeth Iren-int) Orig₁ [Chr Cyr₁].—N¹ omits η οικ. altogether.

om η πατερα D lat-b f₁ g₂ syr-cu Hil Paulin spec. rec ins η γυναικα bef η τεκνα (from || Luke), with CN rel vulg lat-c g₂ h syrr syr-cu copt arm [Chr Bas Cyr₁ Damasc₁] Ambr₁ Promiss: om BD 1 lat-a b e f₁ g₂ n syr-jer Orig (expr: ου συγκατηρθ-μηται δε τούτοις γυνή) Iren-int Hil Ambr₁ Paulin. ενεκα DN [Cyr₁]. του εμου ονοματος BN 124. rec (for πολλαπλασιονα) εκατονταπλασιονα (from || Mark), with CD²N rel copt Clem (appy): εκατονταπλασιον D¹, centuplum latt Iren-int Hil: txt BL sah syr-jer Orig₁ (expr, addg η ως ο Μάρκος φησιν εκατονταπλασιονα) Eus Cyr.

put for any thing very large: and we must remember that the object here was to set forth the greatest human impossibility, and to magnify divine grace, which could accomplish *even that*.

25.] τίς, not τις πλούσιος, which would have been a far shallower and narrower enquiry, but a general question—what man? Besides the usual reason given for this question, 'since all are striving to be rich,' we must remember that the disciples yet looked for a temporal Kingdom, and therefore would naturally be dismayed at hearing that it was so difficult for any rich man to enter it.

26. ἐμβλέψας] Probably to give force to and impress what was about to be said, especially as it was a saying reaching into the spiritual doctrines of the Gospel, which they could not yet apprehend. τοῦτο, salvation in general, and even of those least likely to

be saved. παρά in both cases, as in E. V., with, 'in the estimation of,' 'penes:' a subjective force of the preposition derived from its local meaning of close juxtaposition, in which sense we have it only once in the N. T., John xix. 25.

27.] The disciples, or rather Peter speaking for them, recur to the ἔξεις θησ. ἐν οὐρ. said to the young man, and enquire what their reward shall be, who have done all that was required of them. He does not ask respecting *salvation*, but *some pre-eminent reward*, as is manifest by the answer. The 'all' which the Apostles had left, was not in every case contemptible. The sons of Zebedee had hired servants (Mark i. 20), and Levi (Matthew?) could make a great feast in his house. But whatever it was, it was *their all*.

28—30.] We may admire the *simple truthfulness* of this answer of our Lord. He

καὶ ἡ ζωὴν αἰώνιον κληρονομήσει. ³⁰ πολλοὶ δὲ ἔσονται ^{f ver. 16.}
 πρῶτοι ^{g ch. v. 6. xxv.} ἔσχατοι, καὶ ἔσχατοι πρῶτοι. XX. ^{34. Prov.} ὅμοια ^{iii. 35.}
 γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ^{h ch. xiii. 52.} ἡ ἀνθρώπων ^{i ch. xiii. 45.} οἰκοδοσ- ^{Gen. ix. 20.}
^{k ch. x. 25. xiii. 27 al.†}

30. εσχατοι πρῶτοι κ. πρῶτ. εσχ. LN æth-rom.
 22. 69 Scr's c p.

ins οι bef 2nd εσχατοι CM

CHAP. XX. 1. for ομ. γαρ εστ., ειπεν ο ις την παραβολην ταυτην ομνοθει C³ and evangelistaria.

does not hide from them their reward: but tells them prophetically, that in the new world, the accomplishment of that regeneration which He came to bring in (see Acts iii. 21: Rev. xxi. 5: Matt. xxvi. 29), when He should sit (καθίστη in the *active*) on His throne of glory (ἐπ. θρόνου τ. δ. αὐ., the gen. expressing the simple fact of His session on His throne), then they also should sit (καθίσεσθε in the *middle*) on twelve thrones (ἐπ. δώ. θρόνων, the accus. expressing motion towards, as prescribed for them by another: "shall be promoted to, and take your seats upon . . .") judging (see ref. 1 Cor.) the twelve tribes of Israel (see Rev. xx. 4; xxi. 12, 14:—one throne, Judas's, another took, Acts i. 20). At the same time he informs them, ver. 29, that this reward should *not* in its most blessed particulars be *theirs alone*, but that of *every one who should deny himself for Him* (see 2 Tim. iv. 8): and (ver. 30) cautions them, referring perhaps especially to Judas, but with a view to all, as appears by the following parable, that *many first should be last, and last first*.

On ver. 29, Stier remarks that the family relations are mentioned by St. Matthew in the order in which *they would be left*. On the other points requiring notice, see note on Mark x. 29, 30.

Meyer's rendering of ver. 30, joining πρῶτοι with ἔσονται, and thus making ἔσχατοι the subject and πρῶτοι the predicate of the first clause and vice versa in the second, is not so good as the ordinary one: for whereas the πρῶτοι in the first clause, if it belonged to πολλοί, would naturally lose its article, ἔσχατοι, if it belonged to πολλοί, being divided from it by the predicate πρῶτοι, would take its article as the subject; πολλοὶ δὲ ἔσονται πρῶτοι οἱ ἔσχατοι: and the same of πρῶτοι in the second clause: καὶ ἔσχατοι οἱ πρῶτοι, ch. xx. 16, by which Meyer defends his rendering, does not necessitate it, containing the same propositions stated in different order.

CHAP. XX. 1—16.] PARABLE OF THE LABOURERS IN THE VINEYARD. *Peculiar to Matthew*. In interpreting this difficult

parable, we must first carefully observe its occasion and connexion. It is bound by the γάρ to the conclusion of chap. xix., and arose out of the question of Peter in ver. 27, τί ἄρα ἔσται ἡμῖν; (1) Its 'punctum saliens' is, that the Kingdom of God is of *grace*, not of *debt*; that *they who were called first, and have laboured longest, have no more claim upon God than those who were called last*: but that *to all, His covenant promise shall be fulfilled in its integrity*. (2) Its *primary application* is to the *Apostles*, who had asked the question. They were not to be of such a spirit, as to imagine, with the murmurers in ver. 11, that they should have something supereminent (because they were called first, and had laboured longest) above those who *in their own time* were to be afterward called (see 1 Cor. xv. 8—11). (3) Its *secondary applications* are to all those to whom such a comparison, of *first and last called*, will apply:—*nationally*, to the Jews, who were first called, and with a *definite covenant*, and the Heathens who came in afterwards, and on a covenant, though *really made* (see Jer. xxxi. 33: Zech. viii. 8: Heb. viii. 10), yet *not so open and prominent*;—*individually*, to those whose call has been in early life, and who have spent their days in God's active service, and those who have been summoned later; and to various other classes and persons between whom comparison, not only of *time*, but of *advantages, talents, or any other distinguishing characteristic*, can be made: that none of the first of these can boast themselves over the others, nor look for higher place and greater reward, inasmuch as there is but one "gift" of God according to the covenant of grace. And the "first" of these are to see that they do not by pride and self-righteousness become the "last," or worse—be rejected, as nationally were the Jews; for among the many that are called, there are few chosen—many who will fail of the reward in the end. (4) In subordination to this leading idea and warning of the parable must the circumstances brought before us be in-

1 — ch. vii. 24, 26 al. fr. m ch. xiii. 29 ref. Neh. vii. 3. 1 Macc. iv. 6. n ver. 7 only. Judg. xviii. 4 al. o ch. x. 10 ref. p here, &c. ch. xxi. 28, &c. ll. Luke xiii. 6. 1 Cor. ix. 7 only. Isa. v. 1, &c. q ch. xviii. 19 ref. r ch. xxvii. 7. Acts i. 18. 1 Cor. vii. 5. xiii. 9. 2 Cor. xiii. 13. s ch. xviii. 28. xxii. 19 || al. Gosp. only. u here (vv. 3, 5, [6,] 9) ch. xxvii. 46. Acts x. 3, 9 only. ex. Rev. vi. 6 bis †. t John iii. 34.

πότῃ, ¹ ὅστις ἐξῆλθεν ^m ἅμα πρῶτ^h ⁿ μισθώσασθαι ^o ἐργάτας εἰς τὸν ^p ἀμπελῶνα αὐτοῦ. ² ^q συμφωνήσας δὲ μετὰ τῶν ^r ἐργατῶν ^s ἐκ ^t δηναρίου ^u τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ^p ἀμπελῶνα αὐτοῦ. ³ καὶ ἐξελθὼν ^v περὶ τρίτην

II xx. 3.. BCDEF GHKL MSUV XTAΠB 1. 33. 69

2. for συμφ. δε, και συμφ. Δ¹(but corrd) rel lat-e syr-cu Chr: om δε F¹: txt BCDLSN 1. 33. 69 latt syrr coptt Cyr.

3. διεξελθων D. rec aft περι ins την, with V(e sil) Δ: om B C(prob) DK rel Orig₂ Cyr Thl. (C has a space for 3 letters, occasioned appy by τρι having been twice

terpreted. The *day* and its *hours* are not any fixed time, such as the duration of the world, or our Lord's life on earth, or the life of man, exclusively: but *the natural period of earthly work* as applied to the various meanings of which the parable is capable. The *various times of hiring* are not to be pressed as each having an exclusive meaning in each interpretation: they serve to spread the calling over the various periods, and to shew that it is again and again made. They are the *quarters* of the natural day, when the aliquot parts of the day's wages could be earned, and therefore labourers would be waiting. The *last* of these is inserted for a special purpose, and belongs more expressly to the instruction of the parable. (5) The *μισθός* bears an important part in the interpretation. I cannot with Stier (whose comment on this parable I think much inferior to his usual remarks) suppose it to mean "the promise of this life" attached to godliness. His anxiety to escape from the danger of *eternal life being matter of wages*, has here misled him. But there is no such danger in the interpretation of the parable which I believe to be the true one. The *μισθός* is the *promise of the covenant*, uniformly represented by our Lord and His Apostles as a '*reward*,' Matt. v. 12: Luke vi. 35; xiv. 14: John iv. 36: 1 Cor. iii. 14: 2 John 8: Heb. x. 35; xi. 6 al., *reckoned indeed of free grace*; but still, forensically considered, answering to, and represented by, '*wages*,' as claimed under God's covenant with man in Christ. (The freeness and sovereignty of God's gift of grace is pointedly set before us in ver. 14, *θέλω δὲ τοῦ. τ. ἐσχ. δοῦναι* . . .) This *μισθός* I believe then to be *eternal life*, or, in other words, God HIMSELF (John xvii. 3). And this, rightly understood, will keep us from the error of supposing, that the parable involves a declaration that all who are saved will be in an absolute equality. This gift is, and will be, to each man, as he is prepared to receive it. To the envious and murmurers, it will be as the fruit that turned to ashes

in the mouth; by their own unchristian spirit they will "lose the things that they have wrought" (2 John 8), and their reward will be null: in other words, they will, as the spiritual verity necessitates, *not enter into that life to which they were called*. God's covenant is fulfilled to them—they have received their denarius—but, from the essential nature of the *μισθός*, are disqualified from enjoying its use: for as Gregory the Great remarks (Hom. 19 in Evv., p. 1512) '*cælorum regnum nullus murmurans accipit: nullus qui accipit murmurare poterit.*' To those who have known and loved God, it will be, to each as he has advanced in the spiritual life, joy unspeakable and full of glory. (In the 2nd edn. of the Reden Jesu (p. 299, note), Stier has even more emphatically declared himself in favour of his former view, and that with reference to my note; wenn auch Welford mir widerspricht und meine Exegete hier "much inferior to his usual remarks" nennt, so muß ich erwarten, ob vielleicht die zweite Auflage mit ihren genaueren Beziehungen ihn besser überzeugt. But after carefully weighing the whole, I am quite unable to accede to his view; indeed I feel more repugnance to it than ever. The "promise of the life that now is" seems to me wholly beneath the dignity of the parable, and in his explanation he appears painfully to feel it so. The text above quoted, 2 John 8, seems to me to furnish the key to the parable, and to have been written with reference to it: and there no one surely could interpret *μισθός* otherwise than of the *μισθός ἐν τοῖς οὐρανοῖς* of our ch. v.) 1. ἅμα πρῶτ^h] see Jer. xxxv. 14, and other places. ἐργάτας] in the primary meanings of the parable, 'apostles, prophets, ministers:' distinct from the *vines* in the vineyard. But inasmuch as every workman is himself subject to the treatment of the husbandman (see John xv. 1, 2), and every man in the Kingdom of God is in some sense or other a worker on the rest, the distinction is not to be pressed—the parable ranges over both comparisons. ἀμπελῶνα]

ἡ ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ὧ ἀργούς,
 καὶ ἐκείνους εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα,
 καὶ ὁ ἐὰν ᾗ δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπήλθον. πάλιν
 δὲ ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν
 ὡσαύτως. ὁ περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν εὗρεν
 ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς Τί ὧδε ἐστήκατε ὅλην
 τὴν ἡμέραν ἀργοί; ἡ λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς
 ἐμισθώσατο. λέγει αὐτοῖς Ὑπάγετε καὶ ὑμεῖς εἰς τὸν
 ἀμπελῶνα. ὁ φίας δὲ γενομένης λέγει ὁ κύριος τοῦ
 ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ Κάλεσον τοὺς ἐργάτας

N αυτοῖς
 7....

Z λωρα
 μου...
 BCDEF
 GHKL
 MNSU
 VXZTA
 ΠN 1. 33.

z ver. 1. a ch. viii. 16 reff. b = ch. ix. 38 reff. Exod. xii. 28.
 3. Gal. iv. 2 only. 2 Macc. xi. 1. xiii. 2. xiv. 2 only. d ver. 1.

v ch. xii. 36.
 1 Tim. v. 13
 bis. Tit. i.
 12. James ii.
 20. 2 Pet. i.
 8 only. Wisd.
 xv. 15.
 (γέωv, 2 Pet.
 ii. 3.)
 w Phil. i. 7.
 Col. iv. 1.
 2 Pet. i. 13.
 Prov. xxix.
 26.
 x ch. xxi. 30.
 36. Mark
 xii. 21 al.
 Ezech. xlv. 5.
 y Rom. viii. 35
 (from Ps.
 xliii. 22). x.
 21 (from Isa.
 lxx. 2) only.
 Ps. xiv. 5.
 c Luke viii.

written.) ωρ. bef τρ. ΔΔ latt(not e). for εἶδεν, εὔρεν D 245 lat-a b c ff₂ h
 Juv : txt B^N rel vulg lat-e ff₁ g_{1,2} Orig. (ιδεν CKVX.)

4. rec (for καὶ εκ.) κακ., with CDKLS^N Chr Cyr : txt B^N rel. aft αμπελῶνα
 ins μου C^N 33. 69 Scr's w vulg-ed(not am forj) lat-a f ff_{1,2} h sah æth arm Chr-K-L
 [Cyr.] Greg Op. for εαν, αν DL 1 Orig₁ Chr-2-6-9-η-p [Cyr₁].

5. rec om δε, with B(see table) rel mm lat-a b c e ff₁ h n opt : ins CDLN 33 vulg
 lat-ff₂ g_{1,2} l Syr syr-with-ast sah æth arm Cyr Op. ωραν bef εκτ. και εν. D[ενν.]
 lat-f Arnob Op.

6. rec aft ενδεκατην ins ωραν, with C rel lat-c e f syrr syr-cu copt arm Hil : om
 BDLN latt sah[-mm] æth Orig₂ Cyr Op. for εξελθων, εξηλθεν N¹(corr'd N¹ or
 -corr¹) : εξηλθεν και D latt. rec aft εστωτας ins αργους, with C¹ rel lat-f h syrr
 arm : om BC¹DLN 33 latt syr-cu(sic) coptt æth Orig₂ Cyr₁ Arnob.

7. om ημας N¹(ins N-corr¹). aft αμπελῶνα ins μου C³DZΠ vulg-ed(with forj)
 lat-a b &c sah æth Chr Cyr₂ Op : om BC¹LN rel am lat-c ff₁ syrr syr-cu copt arm Orig
 Chr-G-L-H-2-γ Arnob. rec at end adds και ο εαν η δικαιοη ληψεσθε (from ver 4),
 with CN rel lat-f h syrr copt-ed arm [Chr] : samh with δωση υμιν for ληψ. tol syr-cu
 syr-jer æth Op : om BDLZN 1 latt copt-mss sah Orig₂ Cyr₂ Hil Arnob Jer Juv.

not the Jewish church only, as Greswell, Parables, iv. 355 ff., maintains. The Jewish Church was God's vineyard especially and typically; *His Church in all ages* is His true vineyard, see John xv. 1. Our language admits of the idiom εἰς τὸν ἀμ. αὐ. being exactly rendered—into his vineyard, E. V. 2.] ἐκ seems to point, as commonly in other references, at the source or foundation of the συμφωνία : see reff. This view is more probable than that which supposes μισθώσασθαι understood. Meyer remarks that the accus. τὴν ἡμέραν must not be regarded as one of time, which would not suit with συμφων. to which it belongs, but as one of secondary reference. The denarius a day was the pay of a Roman soldier in Tiberius' time, a few years before this parable was uttered (see Tacitus, Annal. i. 17). Polybius, ii. 15. 6 (but in illustrating the exceeding fertility and cheapness of the country), mentions that the charge for a day's entertainment in the inns in Cisalpine Gaul was half an as, = $\frac{1}{20}$ th of the denarius. This we may therefore regard as liberal pay for the day's work.

3, 4.] The third hour, = at the equinox, our 9 a.m., and in summer 8, was the πλήθουσα ἀγορά, or ἀγορὰς πληθώρα—when the market was fullest. "The market-place of the world is contrasted with the vineyard of the Kingdom of God: the greatest man of business in worldly things is a mere idle gazer, if he has not yet entered on the true work which alone is worth any thing or gains any reward." Stier, ii. p. 307. No positive stipulation is made with these second, but they are to depend on the justice of the householder. They might expect $\frac{1}{2}$ ths of a denarius. From the same dialogue being implied at the sixth and ninth hour (ἐποίησεν ὡσαύτως) the ὁ ἐὰν ᾗ δίκαιον is probably in each case the corresponding part of the denarius, at least in their expectation; so that it cannot be said that no covenant was made. 8.] By the Mosaic law (Deut. xxiv. 15) the wages of an hired servant were to be paid him before night. This was at the twelfth hour, or sunset : see ver. 12. I do not think the ἐπίτροπος must be pressed as having a spiritual meaning. If it has, it represents

^c = Luke x. 7. καὶ ἀπόδος [αὐτοῖς] τὸν ^eμισθὸν ἱ ἀρξάμενος ¹⁸ ἀπὸ τῶν
 Acts i. 18 al. ἐσχάτων ⁸ ἕως τῶν πρώτων. ⁹ καὶ ἐλθόντες οἱ ^u περὶ τὴν
 esp. 2 John 8, and ch. v. 12, vi. 1, &c. πρώτων..
^f Luke xxiii. 5. ἐνδεκάτην ^u ὥραν ἔλαβον ^h ἀνὰ ^s δηνάριον. ¹⁰ καὶ ἐλθόν-
 [John viii. 9]. Acts i. 22. τες οἱ πρώτοι ⁱ ἐνόμισαν ὅτι πλείον λήμψονται καὶ
 Acts i. 32. x. 37. 1 Pet. iv. 17. Gen. xlv. 12. ἔλαβον [^k τὸ] ^h ἀνὰ δηνάριον καὶ αὐτοί. ¹¹ λαβόντες δὲ
^g ch. i. 17 al. ¹ ἐγόγγυζον κατὰ τοῦ ^m οἰκοδοσιπτότου ¹² λέγοντες [ὅτι]
 Gen. xix. 11. οὗτοι οἱ ἐσχατοὶ μίαν ὥραν ^u ἐποίησαν, καὶ ὁ ἴσους ἡμῖν
^h Luke x. [3.] 14 [Mk. v. r.], x. 1. John ii. 6. Rev. iv. 6. xxi. 21 only. καὶ τὸν ⁱ καύσωνα. ¹³ ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν
ⁱ ch. x. 34 reff. s' Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ ⁱ δηναρίου ⁱ συνεφώνησάς
^k Mark ix. 23 reff. μοι ; ¹⁴ ἄρον τὸ σὸν καὶ ὑπάγε· θέλω δὲ τούτῳ τῷ ἐσ-
^l Luke v. 30. John vi. 11, 43, 61. vii. 32. 1 Cor. x. 30 bis. only. χάτῳ δοῦναι ὡς καὶ σοί. ¹⁵ [ἡ] οὐκ ἔξοστίν μοι ὁ θέλω
^m Exod. xvi. ποιῆσαι ἐν τοῖς ἐμοῖς ; ἡ ὁ ^u ὀφθαλμός σου ^u πονηρός ἐστίν, ...εμοῖς
ⁿ 7 A [δ]α- γογγ. B. Judg. i. 11. m ch. x. 25 al. + n = Rev. xiii. 5. Ruth ii. 19. 4 Kings xii. BCDEF
 11; or Acts xv. 33. 2 Cor. xi. 25. James iv. 13. Prov. xiii. 23. o Mark xiv. 56, 59. Luke vi. 31. John GHKL
 v. 18. Acts xi. 17. Phil. ii. 6. Rev. xxi. 16 only. Ezek. xl. 5. p ch. viii. 17 reff. Gal. vi. 2. MNSU
^q Acts xv. 28. 2 Cor. iv. 17. Gal. vi. 2. 1 Thess. ii. 6. Rev. ii. 24 only. 2 Macc. ix. 10. Sir. xiii. 2. r Luke VXXZTA
 xii. 65. James i. 11 only. Gen. xxxi. 40 A [B def.]. Isa. xlix. 10. t ver. 2 reff. ΠΝ
^u ch. vi. 23. Mark vii. 22. Sir. xiv. 8, 10. xxiv. (xxxi.) 13. see Deut. xv. 9. 1. 33. 69

8. om αυτοις CLZN Orig₃ : ins BDN rel vss [Chr].
 9. for και ελθ., ελθ. δε B Syr-cu sah : ελθ. ουν D 33. 69. 124. 346 latt : txt CZN rel
 syrr copt aeth.

10. rec (for και ελθ.) ελθ. δε, with ZN rel syrr copt : ελθ. δε και N Scr's d vulg lat-a c
 &c arm : txt BCD 33. 69 lat-e Syr syr-cu aeth Chr. rec πλειονα (corr'n to plur,
 to indicate 'most in number'), with C³LXN rel : πλειω D : txt BC¹NZ 1. 69 latt Orig₁
 (πλεον Orig₁). for και ελαβον, ελαβον δε D latt. rec και αυτοι bef [το] a.
 δην. (transposition for emphasis), with CDN rel latt syrr-cu syrr coptt : txt BLZN 33
 Syr aeth arm. rec om το (perhaps as superfluous, or not understood), with BD
 rel [Chr] : ins CLNZN 33.

11. εγογγυσαν D 243 lat-a b c &c Syr syrr-cu.

12. om οτι (perhaps as superfluous, or from similarity to οντοι) BC²DN 1 latt syrr
 syrr-cu aeth [Orig₁] Chr Arnob : ins C¹(appy) NZ rel coptt arm Orig₁. (33 def.)
 om οι C¹. (so H¹ but corrd by origl scribe.) αντους bef ημιν (perhaps to bring
 ισους αντους together) DLZN 69 latt Syr syrr-cu coptt aeth Jer : txt BCN rel lat-c (syr)
 arm Orig₁ [Chr].

13. αυτων ενι ειπεν B : ενι αυτων ειπεν DN 124 latt(a def) arm Orig₁ [Chr-2]. (for
 ενι, μοναδι Δ.) συνεφωνησα σοι LZ 33 coptt aeth Orig₁ [Nyss.] Antch.

14. for θ. δε, θ. εγω B aeth : θ. δε και E latt Orig₁ : ει θελω syrr-cu arm. τω εσχατω
 bef τωτω D Chr-γ.

15. om 1st η (see below) BDLZ syrr-cu arm : ins CNX rel latt syrr coptt aeth [Chr].
 for εξοστιν, οστιν D¹-gr(txt D²). rec ποιησαι bef ο θελω (to avoid ambiguity),
 with CN rel lat-b β² g² (syr-cu) syrr coptt (arm) : txt BDLZN 33. 69 vulg lat-a c e f f₁
 g₁ h l Syr aeth Chr. Steph (for 2nd η) ει, with B²HS 1. 69 Chr Did : txt B¹CDNZN
 rel [Nyss.]. (33 def.) (I think with De W, against Meyer and Tischdf (ed 7 [ed 8
 has η]), that η both times is genuine, and its omn the first time, and alteration to ει
 the second, have been on account of its apparent irrelevancy.)

Christ (see Heb. iii. 6, and ch. xi. 27).

ἀρξάμενος is not merely expletive,
 but definite, as in Luke xxiii. 5. 9.]

After ὥραν supply ἀπεσταλμένοι εἰς τὸν
 ἀμπελῶνα. 10.] The precedent cited

by Greswell for this method of payment,
 from Josephus, Antt. xx. 9. 7, does not
 apply. It is there said that in the rebuild-
 ing of the temple, εἰ μίαν τις ὥραν τῆς ἡμέ-
 ρας ἐργάσαιο, τὸν μισθὸν ὑπὲρ ταύτης
 εὐθέως ἐλάμβανεν: the ταύτης referring
 to the μίαν ὥραν, not to τῆς ἡμ., and the

fact related being that if any one worked
 only one hour in the day, he was imme-
 diately paid for that hour. Indeed the
 manifest effect of such a rule as Greswell
 supposes, would have been to stop the
 building, not to hasten it, for if a man
 could get his day's pay for an hour's work,
 why work more? 12.] Some take
 ἐποίησαν, as in Acts xv. 33, to mean
 "have tarried,"—but the sense in the
 former reff. seems the best. 13, 14.]
 ἔταῖρε, at first sight a friendly word

ὅτι ἐγὼ ἀγαθός εἰμι ; ¹⁶ οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, ^{v ch. xxii. 14.}
καὶ οἱ πρῶτοι ἔσχατοι. ^{Rev. xvii. 14.} πολλοὶ γάρ εἰσιν ^{v as above (v).} κλητοί, ὀλίγοι
δὲ ^{Rom. i. 1, 6,} ἐκλεκτοί]. ^{7. viii. 28.}

¹⁷ Καὶ ἡ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα ² παρ-
έλαβεν τοὺς δώδεκα μαθητὰς ^a κατ' ^a ἰδίαν καὶ ^b ἐν τῇ ὁδῷ
εἶπεν αὐτοῖς ^{13 c} Ἰδοὺ ἡ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ
ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ
γραμματεῦσιν, καὶ ^d κατακρινούσιν αὐτὸν θανάτῳ, ¹⁹ καὶ
παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ^e ἐμπαῖξαι καὶ
^f μαστιγῶσαι καὶ ^g σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ^h ἐγερ-
θήσεται. ²⁰ Τότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν

b ch. v. 25 reff.

c ch. x. 16, xi. 10, from Mal. iii. 1.

d ch. xii. 41, 42 || L. xxvii. 3 al. Esth.

ii. 1. Wisd. iv. 16. Sus. 41 & 48 Theod., 53 only. dat., || Mk. 2 Pet. ii. 6.

41 al. Mt. Mk. L. Exod. 31. Ps. ciii. 26. f ch. x. 17 reff. Jer. v. 3. e ch. ii. 16. xxvii. 29, 31.

34. xxvi. 2. xxvii. 22, &c. || Acts ii. 36 al. Esth. vii. 9 only. h = ch. xvii. 9 reff. g ch. xxiii.

16. om πολλὰ. to εκλεκτοί BLZ^s coptt æth-mss: ins CDN rel latt(a def) syrr syr-cu æth-ed arm Orig Chr (Barnab Clem hom-Cl Iren-int). (*The words were prob omitted as appy inappropriate here, or even from homæotel: it is hardly possible, as Tischd^f in 1849, that they should have been inserted from ch xxii. 14, as they are there in a wholly different connexion.* [Tischd^f still omits the clause in ed 8.]

17. μελλων δε αναβαινειν (|| Mark Luke) B 1 Syr (copt) sah Orig₂(txt₁). [om δ B.] om μαθητας (|| Mark Luke) DLZ^s 1 syr-cu copt æth-rom arm Orig₁: ins BCN rel latt syrr sah æth-pl [Chr].—add αυτου Γ ev-y lat-a c e g, Syr. rec εν τη οδω bef και, with CDN rel lat-a (c) e f h syrr syr-cu æth Orig₁ [Chr]: om εν τ. οδ. vulg lat-b ff_{1,2} g_{1,2} l Hil: txt BLZ^s l. 33. 69 ev-z coptt arm Orig₂.

18. om θανατω B æth: εις θανατον N.

19. om last και N¹(ins N¹ or -corr¹). rec (for εγεθησεται) αναστησεται (from || Mark Luke), with BC²D rel Orig₁ [Bas-sel₁]: txt C¹LNZ^s Orig₁ Chr₁ [Cyr₁].

merely, assumes a more solemn aspect when we recollect that it is used in ch. xxii. 12 to the guest who had not the wedding garment; and in ch. xxvi. 50 by our Lord to Judas.

ὑπαγε hardly denotes (as Stier in his 1st edn.) expulsion and separation from the householder and his employment: it is here only a word of course, commanding him to do what a paid labourer naturally should do.

15. ὁφθ. πον.] here envious: so γη is used Prov. xxviii. 22.

16.] The last were first, as equal to the first; first, in order of payment; first, as superior to the first (no others being brought into comparison), in that their reward was more in proportion to their work, and not marred by a murmuring spirit. The first were last in these same respects.

The last words of the verse belong not so much to the parable, as to the first clause, and are placed to account for its being as there described; for, while multitudes are called into the vineyard, many, by murmuring and otherwise disgracing their calling, will nullify it, and so, although first by profession and standing, will not be of the number of the elect: although called, will not be chosen. In ch. xxiii. 14

the reference is different.

17—19.] Mark x. 32—34. Luke xviii. 31—34. FULLER DECLARATION OF HIS SUFFERINGS AND DEATH—revealing His being delivered to the Gentiles—and (but in Matthew only) His crucifixion. See the note on the more detailed account in Mark.

20—28.] AMBITIOUS REQUEST OF THE MOTHER OF THE SONS OF ZEBEDEE; OUR LORD'S REPLY. Mark x. 35—45. Not related by Luke. This request seems to have arisen from the promise made to the twelve in ch. xix. 28. In Mark's account, the two brethren themselves make the request. But the narration in the text is the more detailed and exact; and the two immediately coincide, by our Lord addressing His answer to the two Apostles (ver. 22). The difference is no greater than is perpetually to be found in narrations of the same fact, persons being often related to have done *per se* what, accurately speaking, they did *per alterum*. The mother's name was Salome;—she had followed our Lord from Galilee,—and afterwards witnessed the crucifixion, see Mark xv. 40. Probably the two brethren had directed this request through

i ch. ix. 18.
xv. 25 al.
Gen. xxxiii.
6, 7.

k w. ἀπό,
Luke xii. 20
only.

w. παρά,
John iv. 9.
Acts iii. 2.
i. 5, 2. James
i. 5, 1 John
v. 15 only.
Isa. vii. 11 al.

l w. ἵνα, ch.
iv. 3. Mark
iii. 9. Luke
x. 40.

= Exod.
xxxv. 1.
cix. 1. xxi. 64 al. fr.

v. r.). Exod. xiv. 22, 29.
39 reff.

Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς ¹προσκυνούσα καὶ
κ αἰτοῦσά τι * ἀπ' αὐτοῦ. ²¹ ὁ δὲ εἶπεν αὐτῇ Τί θέλεις;
λέγει αὐτῷ ¹Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου
m εἰς ⁿ ἐκ ⁿ δεξιῶν σου καὶ m εἰς ^o ἑξ ^{op} εὐωνύμων σου ἐν τῇ
βασιλείᾳ σου. ²² ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ
οἰδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ¹ποτήριον ὃ ἐγὼ
μέλλω πίνειν; λέγουσιν αὐτῷ Δυνάμεθα. ²³ λέγει αὐτοῖς
Τὸ μὲν ¹ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ⁿ ἐκ δεξιῶν

...συν
απο. N.
BCDEG
HKLM
SUVXZ
ΓΑΠΣ
1. 33. 69

m ch. xvii. 4. Lev. xii. 8.

n ch. xxii. 41 || [also Acts ii. 34. Heb. i. 13, from Ps.

o always in N. T. w. ἐκ δεξ. (|| v. r.). ch. xxv. 33, &c. xxvii. 38 || Mk. (L.
p as above (o). Acts xxi. 3. Rev. x. 2 (w. δεξ.) only. q = ||, ch. xxvi.

20. * rec παρ' (more usual expression. See reff), with CNZ⁸ rel [Bas-sel,
Damasc.]: απ' BD.

21. η δε λεγει αυτω MN lat-b n: η δε ειπεν B lat-e sah [Damasc.] Op₁: txt CDNZ⁸
rel. om ουτοι (as superfluous) C 56-8 lat-a e n coptt Bas[-sel₃] Isid. (Z def.)
om 1st σου (see ||) B⁸ [Damasc., ms]. rec om 2nd σου, with D (1. 33, e
sil) vulg lat-b c e ff_{1,2} arm spec: ins BCNZ⁸ rel harl(with tol) lat-a f g_{1,2} h l n syrr
syr-cu coptt æth Bas-sel Isid [Damasc.] Thl Op.

22. αιτειτε D¹(corr^d D¹ or -corr^d). το ποτηριον bef πειν D[Γ] æth. for
πινειν, πειν B Ser's p s ev-z [Bas-sel₁]: πειν (i. e. appy πινειν) G. rec aft πινειν
adds και το βαπτισμα ο εγω βαπτισομαι βαπτισθηναι (from || Mark), with C rel lat-f h
syrr arm Chr [Bas-sel₁] Thl Op₁ (but for και, η C[E]FGHKM[U]VX[ΓΑΠ lat-f h
syrr arm]): om BDLZ⁸ 1 latt syr-cu copt æth Orig^{expr} Epiph₂ [Damasc., ms] Hil
Ambr Jer Juv Op₁. om αυτω D am syr-cu æth.

23. rec ins και bef λεγει, with C rel syr copt æth Op₁: om BD Z(appy) N 1 latt Syr
syr-cu sah arm [Damasc.] Ambr. aft αυτοις ins ο ιησους DΔ 69 lat-a b c e ff_{1,2}
g₂ h syr-cu copt arm Ambr spec. rec aft πεισθε adds κ. το βαπτισμα ο εγω βαпти-
σομαι βαπτισθησεσθε (from || Mark), with C rel lat-f h syrr arm Chr [Bas-sel₁] Thl Op:

their mother, because they remembered
the rebuke which had followed their former
contention about precedence.

21.] The places close to the throne were
those of honour, as in Josephus, speaking
of Saul (Antt. vi. 11. 9), τοῦ μὲν παιδὸς
Ἰωάννου ἐκ δεξιῶν, Ἀβελήρου δὲ τοῦ
ἀρχιστρατήγου ἐκ τῶν ἐτέρων... In the
Rabbinical work Midrasch Tehillim, cited
by Wetstein,—God, it is said, will seat
the King Messiah at His right hand, and
Abraham at his left. One of these

brethren, John, the beloved disciple, had
his usual place close to the Lord, John
xiii. 23: the other was among the chosen
Three (this request hardly can imply in
their minds any idea of the rejection of
Peter from his peculiar post of honour by
the rebuke in ch. xvi. 23, for since then
had happened the occurrences in ch. xvii.
1—8, and especially ib. vv. 24—27). Both
were called Boanerges, or the sons of thun-
der, Mark iii. 17. They thought the

kingdom of God was immediately to ap-
pear, Luke xix. 11. 22.] One at least
of these brethren saw the Lord on His
Cross—on His right and left hand the
crucified thieves. Bitter indeed must the
remembrance of this ambitious prayer
have been at that moment! Luther re-

marks, 'The flesh ever seeks to be glori-
fied, before it is crucified: exalted, be-
fore it is abased.' The 'cup' is a fre-

quent Scripture image for joy or sorrow:
see Ps. xxiii. 5; cxvi. 13: Isa. li. 22: Matt.
xxvi. 42. It here seems to signify more
the inner and spiritual bitterness, resem-
bling the agony of the Lord Himself,—
and the baptism, which is an important
addition in Mark, more the outer acce-
sion of persecution and trial,—through
which we must pass to the Kingdom of
God. On the latter image see Ps. xlii. 7;
lxix. 2; cxxiv. 4. Stier rightly ob-

serves that this answer of our Lord con-
tains in it the kernel of the doctrine of the
Sacraments in the Christian Church: see
Rom. vi. 1—7: 1 Cor. xii. 13, and note on
Luke xii. 50. Some explain their

answer as if they understood the Lord to
speak of drinking out of the royal cup,
and washing in the royal ewer: but the
words δύνασθε πειν, and δυνάμεθα, indi-
cating a difficulty, preclude this.

23.] The one of these brethren was the
first of the Apostles to drink the cup of
suffering, and be baptized with the bap-
tism of blood, Acts xii. 1, 2; the other
had the longest experience among them
of a life of trouble and persecution.

μου καὶ ὁ ἐξ ἑυνώνυμων, οὐκ ἔστιν ἐμὸν τοῦτο δοῦναι ἄλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου. ²⁴ * ἀκούσαντες δὲ οἱ δέκα ἡγανάκτησαν ὑπερὶ τῶν δύο ἀδελφῶν. ²⁵ ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. ²⁶ οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ * ὑμῶν μέγας γενέσθαι, ἔσται ὑμῶν διάκονος. ²⁷ καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δούλος· ²⁸ ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. ²⁹ Καὶ ἐκπορευ-

r = Mark iv. 22. ix. 8. cf. ch. xvii. 8. s = i. ch. xxv. 34, 41. 1 Cor. ii. 9 al. Gen. xxiv. 14. Isa. xxx. 33. t. ch. xxi. 15. xxvi. 9, 11. Mark x. 14. xiv. 4. Luke xiii. 14 only. t. Wisd. v. 22. /-τηςις, 2 Cor. vii. 11.) u Mark xii. 14. Luke ii. 18. Gen. xii. 17. Exod. viii. 12. Acts xix. 6. 1 Pet. v. 3 only. Gen. i. 28. w || only. t. x Gen. xxxiv. 7. Ps. i. 4. y 4 Kings v. 1. z ||. Rom. xiii. 4 al. Esth. i. 10. ii. 2. vi. 3 BN only. a ch. xxv. 44. Acts xix. 23. Rom. xv. 25 al. t. 4. 1 Tim. ii. 6. Tit. ii. 14. see Exod. xxi. 23. Sir. xix. 15. c = ch. vi. 25 al. b = Gal. i. Josh. ii. 14. d || only. Exod. xxi. 30. Lev. xix. 20. xxv. 51. Isa. xlv. 13. (ἀντίλυτρον, 1 Tim. ii. 6.) e Rom. viii. 29. Heb. ii. 10. ix. 28.

om BDLZN 1 latt syr-cu coptt aeth [Epiph Damasc₁] Ambr Jer Juv. for και, η BL 1. 33 latt(not am ff₁ g₁) sah Orig₁. rec aft ευωνυμων ins μου, with X rel lat-c g₂ h l syrr syr-cu coptt aeth arm [Bas-sel]: om BCDKLMSZP¹N 1. 33. 69 vulg lat-a b e f ff_{1,2} g₁ n Orig BZr [Epiph, Damasc₁-ms] Thl Ambr Jer Op. rec om τουτο (|| Mark), with BZr rel latt Orig: ius CDA 33 syr coptt Chr [and before ουκ U syr-cu: aft δουναι Π¹ ev-w].

24. * rec καὶ ἀκούσαντες (from || Mark), with BCDN¹ rel latt syr-cu syr aeth arm: ακουσαντες δε LZN^{3a} 33. 69 forj Syr coptt Orig₁. for ηγ., ηρξαντο αγανακτειν (|| Mark) N Scr's d.

25. aft ειπεν ins αυτοις D lat-e Syr syr-cu coptt aeth. κατακυριευουσιν B 124. 26. rec aft ουτως ins δε (from || Mark), with CMXΓ (33, e sil) lat-ff₂ syrr syr-cu coptt aeth Orig-int₁: om BDZN rel latt sah arm Thl Jer. εστιν (from || Mark, where it is better attested) BDZ sah Chr-H-K-M-γ spec: txt CN rel latt coptt aeth arm Chr [Damasc₁-ms] Orig-int. for εαν, αν BD. * rec ἐν ὑμῖν (from || Mark?), with B (but aft μεγ.) C (aft γεν.) DN rel latt syrr syr-cu coptt aeth arm: υμων LZ. rec εστω, with HLMSN^{3a} vulg lat-f ff₁ g_{1,2} l aeth arm Chr Jer: txt BCDZN¹ rel lat-a b c e ff₂ h coptt Orig Did Thl spec.

27. (av, so BDZN: om Π¹.) for εν υμ. ειν., ειναι υμων B: υμων ειναι X. εσται (from || Mark) CDKLMUZΔΠ¹N 1. 33. 69 latt coptt Did [Damasc₁-ms] Thl Orig-int: txt B rel Orig Jer.

28. aft πολλων ins υμεις δε ζητειτε εκ μικρου αυησαι και εκ μειζονος ελαττον ειναι εισερχομενοι δε και παρακληθεντες δειπνησαι μη ανακλεινεσθαι εις τους εξεχοντας τοπους μη ποτε ενδοξοτερος σου επελθῃ και προσελθων ο δειπνοκλητηρ ειπη σοι ετι κατω χωρει και καταισχυνηση εαν δε αναπεσης εις τον ηττονα τοπον και επελθῃ σου ηττων ερει σοι ο δειπνοκλητηρ συναγε ετι ανω και εσται σοι τουτο χρησιμον D; simply em lat-a b c e ff_{1,2} g₂ h n syr-cu syr-ms Hil Leo(appy) Juv spec. (For the variations, see Lachm, Scholz, Tischdf, or Treg.)

The last clause of the verse may be understood as in the E. V., 'is not mine to give, but it shall be given to them for whom it is prepared of my Father;' so Meyer, al.; or, taking ἀλλά as = εἰ μή (see refl.), 'is not mine to give, except to those for whom,' &c. So Chrys. &c., Grot. al. If however we understand after ἀλλά 'it shall be given by Me,' we may say with Bengel, 'res eodem recidit, sive oppositione, sive exceptione.' 25.] The two clauses, . . . κατακυρ. αὐτῶν and . . . κατέξ. αὐτῶν, are parallel, and αὐτῶν in both cases refers to τῶν ἐθνῶν. Grotius

and others would take the second αὐτῶν to refer to οἱ ἄρχοντες, but wrongly. Observe the κατα in composition in both verbs, signifying subjugation and oppression. 26—28.] μέγας . . . πρῶτος, i. e. in the next life, let him be διάκ. and δούλος here. Thus also the ἤλθεν, ver. 28, applies to the coming of the Son of man in the flesh only. λύτρον ἀντὶ πολ. is a plain declaration of the sacrificial and vicarious nature of the death of our Lord. The principal usages of λύτρον are the following:—(1) a payment as equivalent for a life destroyed, Exod. xxi. 30; (2) the price

ομένων αὐτῶν ἀπὸ Ἱεριχῶ ἠκολούθησεν αὐτῷ ὄχλος

29. ἠκολούθησαν αὐτῷ οἱ πολλοὶ D (Ser's p) fuld lat-c e ff₁ g₂ syr coptt Chr(Fd and mss) [Bas-sel].—om αὐτῷ N¹(ins N-corr¹(appy)³).

Ν μενω
αὐτων...
BCDEG
HKLM
NSUVX
ZTAΠH
I. 33. 69

of redemption of a slave, Levit. xxv. 51 al.; (3) 'propitiation for,' as in Prov. xiii. 8, where Aquila, Symmachus, and Theodotion have ἐξίλασμα. **Λύτρον ἀντὶ πολλῶν** here = ἀντίλυτρον ὑπὲρ πάντων 1 Tim. ii. 6. No stress is to be laid on this word πολλῶν as not being πάντων here; it is placed in opposition to the *one* life which is given—the *one* for *many*—and not with any distinction from πάντων. (I may observe once for all, that in the usage of these two words, as applied to our redemption by Christ, πάντων is the OBJECTIVE, πολλῶν the SUBJECTIVE designation of those for whom Christ died. He *died for all*, objectively; subjectively, the great multitude whom no man could number, πολλοί, will be the saved by Him in the end.) 'As the Son of man came to give His life for many and to serve many, so ye, being many, should be to each one the object of service and self-denial.' Hofmann, Schriftbeweis, ii. 1, p. 197, argues for ἀντὶ πολλῶν being taken with δοῦναι, not with λύτρον. But Meyer well remarks, 1) that the sense of ἀντὶ will not be altered by this, and 2) that this sense is clearly marked by λύτρον to be that of *substitution*, not, as Hofm., that of *compensation* merely.

29—34.] HEALING OF TWO BLIND MEN ON HIS DEPARTURE FROM JERICHO. Mark x. 46—52. Luke xviii. 35—43; xix. 1, with however some remarkable differences. In the much more detailed account of St. Mark, we have but one blind man, mentioned by name as Bartimæus; St. Luke also relates it of only one, and besides says that it was ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχά. The only fair account of such differences is, that they existed in the sources from which each Evangelist took his narrative. This later one is easily explained, from the circumstance having happened close to Jericho—in two accounts, just on leaving it—in the third, on approaching to it: but he must be indeed a slave to the *letter*, who would stumble at such discrepancies, and not rather see in them the corroborating coincidence of testimonies to the fact itself (see Olshausen, Comment. i. 752). Yet Mr. Greswell (as Theophylact, Neander,—and Ebrard, Evangelien-kritik, p. 572) strangely supposes our Lord to have healed *one blind man* (as in Luke) *on entering Jericho*, and *another* (Barti-

mæus, as in Mark) *on leaving it*,—and Matthew to have, 'with his characteristic brevity in relating miracles,' *combined both these in one*. But then what becomes of Matthew's assertion, ἐκπορευομένων αὐτῶν ἀπὸ Ἱερ.? Can we possibly imagine, that the Evangelist, having *both facts* before him, could combine them and preface them with what he *must know to be false*? It is just thus that the Harmonists utterly destroy the credibility of the Scripture narrative. Accumulate upon this the absurd improbabilities involved in two men, under the same circumstances, addressing our Lord in the same words at so very short an interval,—and we may be thankful that biblical criticism is at length being emancipated from 'forcing narratives into accordance.' See notes on Mark: and a more curious and more recent example of harmonistic ingenuity, in Wordsw.'s note here. It is highly instructive to us, that a Commentator, with the marks of sequence in time given by ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱερ. and ἐκπορευομένων αὐτῶν ἀπὸ Ἱερ., should fly for a solution to the Rabbinical canon, "non est prius aut posterius in Scriptura."

JERICHO, 150 stadia (= 18 rom. miles) N.E. of Jerusalem (Jos. B. J. iv. 8. 3), and 60 (= 7.2 rom. miles) W. from the Jordan (Jos. *ibid.*), in the tribe of Benjamin (Josh. xviii. 21), near the borders of Ephraim (Josh. xvi. 7). The environs were like an oasis surrounded by high and barren limestone mountains,—well watered and fertile, rich in palm-trees (Deut. xxxiv. 3: Judg. i. 16; iii. 13), roses (Sir. xxiv. 14), and balsam (Jos. Antt. iv. 6. 1 al.). After its destruction by Joshua, its rebuilding was prohibited under a curse (Josh. vi. 26), which was incurred by Hiel the Bethelite in the days of Ahab (1 Kings xvi. 34): i. e. he *fortified it*, for it was an inhabited city before (see Judg. iii. 13: 2 Sam. x. 5). We find it the seat of a school of the prophets, 2 Kings ii. 4 ff. After the captivity we read of it Ezra ii. 34: Neh. vii. 36: and in 1 Macc. ix. 50 we read that Jonathan strengthened its fortifications. It was much embellished by Herod the Great, who had a palace there (Jos. Antt. xvi. 5. 2 al.), and at this time was one of the principal cities of Palestine, and the residence of an ἀρχιτελώνης on account of the balsam trade (Luke xix. 1). At present there is on or near the site only a misera-

πολύς. ³⁰ καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι ¹ παρὰ τὴν
 ὁδὸν ἀκούσαντες ὅτι Ἰησοὺς ² παράγει ἔκραξαν λέγοντες
 Κύριε ^h ἐλέησον ἡμᾶς υἱὸς Δαυεὶδ. ³¹ ὁ δὲ ὄχλος
ⁱ ἐπετίμησεν αὐτοῖς ἵνα ^k σιωπήσωσιν. οἱ δὲ ¹ μεῖζον
 ἔκραξαν λέγοντες Κύριε ^h ἐλέησον ἡμᾶς υἱὸς Δαυεὶδ.
³² καὶ στὰς ὁ Ἰησοὺς ^m ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί
ⁿ θέλετε [ἵνα] ποιήσω ὑμῖν; ³³ λέγουσιν αὐτῷ Κύριε, ἵνα
^o ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. ³⁴ ^p σπλαγχνισθεὶς δὲ
 ὁ Ἰησοὺς ἥψατο τῶν ^q ὀμμάτων αὐτῶν, καὶ εὐθέως
^r ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ. XXI. ¹ Καὶ

ix. 35. John i. 49. ii. 9 al. † Tobit v. 8 (not N).

24 al. without, ||. ch. xiii. 28. xxvii. 17, 21 al.

Mk. L. only †.

q Mark viii. 23 only.

n w. ἵνα, ch. vii. 12.

o ch. ix. 30 reff.

Prov. vi. 4 al. †. Wisd. xv. 15 only.

Mark vi. 25. John xvii.

p ch. ix. 36 reff. Mt.

r ch. xi. 5 reff.

³⁰. ηκουσαν and aft παραγ. ins και D vulg lat-e. rec ελεησον ημας bef κυριε,
 with CN rel lat-f ff₂ syrr Orig₃ [Damasc₁] Op: om κυριε DN 69 lat-b c e ff₁ h n syr-cu
 arm: txt BLZ vulg lat-g_{1,2} l syr-jer coptt aeth. ins ιησου bef vi. LNN 69 lat-c
 e h n syr-jer copt arm Ambr. vie CDEFLNΠN¹ 1. 33. 69 Orig₂ Eus Chr Damasc
 Thl: txt BZ rel Orig₂.

³¹. οι δε οχλοι επετιμησαν N syr-cu(sic) (lat:ff₂ Syr, Tischdf). σιωπησουσιν LNA.
 for μειον, πολλω μαλλον (||) N[: πλεον U]. rec εκραζον (see || Mark
 Luke), with CN rel latt syr: εκραυεζον 69: txt BDLZΠN¹ Syr syr-cu coptt. rec
 ελεησον ημας bef κυριε, with CN rel lat-f ff₂ syr-cu syr: txt BDLZN 69 latt(a def)
 Syr coptt aeth arm. vie CDLNN(υυ N¹) 33: txt BZ rel.

³². rec om ινα (to conform to || Mark Luke, where θα. ποι. is undoubted), with
 BCDNN¹ rel lat-a b e n Syr aeth arm: ins LZN^{3a} 106. 238 vulg lat-c f ff_{1,2} g_{1,2} h syr-cu
 syr sah Orig₂.

³³. rec ανοιχθωσιν (more usual tense), with CN rel: txt BDLZN 33. 69¹ Orig₂
 Chr. rec ημων bef οι οφθαλμοι, with CN rel [Bas-sel]: txt BDLZN(μων N¹) 33
 latt Orig.

³⁴. rec (for ομματος) οφθαλμων (more usual word), with CNN rel Orig₁ [Bas-sel₁
 Damasc₁]: txt BDLZ 69 Orig₁. αυτων bef των ομμ. B: αυτου N¹ (txt N-corr¹ or †).
 rec aft ανεβλεψαν ins αυτων οι οφθαλμοι (from ch ix. 30 †), with CN rel (Syr)
 syr-txt: om BDLZN 1. 33 latt syr-cu syr-mg syr-jer coptt aeth arm Bas-sel [Damasc₁-
 ms] Op.

ble village, Richa or Ericha. Winer, RWB.

^{30, 31.}] The multitude appear to have silenced them, lest they should be wearisome and annoying to our Lord; not because they called Him the Son of David,—for the multitudes could have no reason for repressing this cry, seeing that they themselves (being probably for the most part the same persons who entered Jerusalem with Jesus) raised it very soon after: see ch. xxi. 9.—I have before noticed (on ch. ix. 27) the singular occurrence of these words, ‘Son of David,’ in the three narratives of healing the blind in this Gospel.

^{32.}] ἐφώνησεν = εἶπεν Φωνήσατε Mark, = ἐκέλευσεν ἀχθῆναι Luke.

^{34.}] ἥψ. τῶν ὀμμ., not mentioned in the other Gospels. In both we have the addition of the Lord’s saying, ἡ πίστις σου σέσωκέν σε. The question preceding was to elicit their faith.

CHAP. XXI. 1—17.] TRIUMPHAL ENTRY INTO JERUSALEM: CLEANSING OF

THE TEMPLE. Mark xi. 1—11, 15. Luke xix. 29—44. John xii. 12—36. This occurrence is related by all four Evangelists, with however some differences, doubtless easily accounted for, if we knew accurately the real detail of the circumstances in chronological order. In John (xii. 1),—our Lord came six days before the Passover to Bethany, where the anointing (of Matt. xxvi. 6—13) took place: and on the morrow, the triumphal entry into Jerusalem was made. According to Mark xi. 11,—on the day of the triumphal entry He only entered the city, went to the temple, and looked about on all things,—and then, when now it was late in the evening, returned to Bethany, and on the morrow the cleansing of the temple took place. The account in Luke, which is the fullest and most graphic of the four, agrees chronologically with that in the text. I would venture to suggest, that the supposition of the triumphal entry in Mark being related

s. Mk. Luke xviii. 39, 40. xix. 29, &c. Ezra iv. 27.
 t. Mk. ch. xxi. 3 al. Mt. Mk. L. only (exc. John viii. 1 rec.). see || Luke xxi. 47. Acts i. 12. Zech. xiv. 1.
 u. Mk. L. ch. ix. 35 al. Num. xxxii. 42.
 v. = ch. xxvii. (21: 61 Acts iii. 16, xvii. 7. Rom. iii. 18) only. Gen. xxiii. 19. x = || Mk. L. Mark v. 19. xiii. 20.
 w here, &c. (3ce) and || (Mk. L. 4 times, J. once) only. Gen. y ch. vi. 8 reff.
 z ch. i. 22 (reff.).

BCDEG
 HKLM
 NSUVX
 ZΔΠΣ
 1. 33. 69

ὅτε ^s ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθ-
 φαγή εἰς τὸ ^t ὄρος τῶν ^ε ἐλαιῶν, τότε ὁ Ἰησοῦς
 ἀπέστειλεν δύο μαθητὰς ² λέγων αὐτοῖς Πορεύεσθε εἰς
 τὴν ^u κώμην τὴν ^v *ἀπέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε
 ὄνον δεδεμένην, καὶ ^w πῶλον μετ' αὐτῆς· λύσαντες ἅγετέ
 μοι. ³ καὶ εἰάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ ^x κύριος
 αὐτῶν ^y χρειαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς.
⁴ τοῦτο δὲ γέγονεν ^z ἵνα πληρωθῇ τὸ ^z ῥηθὲν ^z διὰ τοῦ

ЧАР. XXI. 1. (Z def.) ἦλθεν C³EUV-marg ΔN¹(txt N^{3a}) lat-e g gat Syr
 syr-cu syr-jer Orig Chr (of these all but EUΔN¹ have γήσιεν also). [Βηθσαφαγή
 B²FKM²N¹UXΓΠ latt syr syr-cu syr-jer Orig Chr, βηδφ. Z coptt.] aft βηθ.
 ins και βηθανιαν (from || Mark Luke) C² 33. 69 syr-jer. rec (for 3rd eis)
 pros (from || Mark Luke), with DNN rel vulg lat-f g₁ 2 Orig, Chr: txt BC² 33 lat-b
 c e ff₁ h n Orig₁ (C¹Z a def.) om o (bef ιησ.) BDEHV Scr's k o w¹ Orig.
 απεστειλεν bef ο ιησ. N Scr's p.

2. rec (for πορεύεσθε) πορευήτε, with CN rel: txt BDLZN 33. 69 Orig₁ Eus₁ Chr.
 *κατ'έναντι (from || Mark Luke) BCDLZN 33. 69 Orig₁ Eus₁ Chr: απεναντι
 N rel Orig-ed₁ Eus₂. ευθvs LZN: om lat-a b c ff₁ h n syr-cu copt Chr Orig-int.
 rec αγαγετε (from || Luke), with CNZN rel Orig Eus₃ [Chr]: txt BD 56-8.

3. an D. aft τι ins ποιειτε D 157 æth Orig Eus₂. for αυτων, αυτου N.
 εχει bef χρειαν D¹(corr'd eadem manu or by D-corr¹). for ευθ. δε, και ευθ. D 33 latt
 Syr syr-cu: txt BCNN rel syr sah Orig₃—ευθvs BLN Orig₃: txt CDN rel Orig₁
 [Chr]. (Z def.) αποστελλει (from || Mark, where it is better attested) CNZ rel
 lat-h D-lat syr syr-cu arm-zoh Chr Thl: αποστέλει M: αποστέλη H (Tischdf): txt
 B D-gr N 69 latt(a def) coptt æth arm-mss Orig₃ [Op].

4. rec aft δε ins ολον (from similar passages in ch i. 22; xxvi. 56), with BC³N rel
 vulg lat-g₂ syr sah arm Chr-γ-L Op: om C¹D[L]ZN am(with fuld forj) lat-a b c &c
 syr-cu copt æth Orig Chr Hil Jer. [aft ρηθεν ins δια του πληρωθη το ρηθεν B¹
 (marked for erasure eadem manu).] for δια, υπο LZ 69 Scr's p.

a day too soon, will bring all into unison.
 If this be so, our Lord's first entry into
 Jerusalem was *private*: probably the jour-
 ney was interrupted by a short stay at
 Bethany, so that He did not enter the city
 with the multitudes. That this was the
 fact, seems implied in Mark xi. 11. Then
 it was that, περιβλεψάμενος πάντα, He
 noticed the abuse in the temple, which next
 day He corrected. Then in the evening
 He went back with the twelve to Bethany,
 and the supper there; and anointing, took
 place. Meantime the Jews (John xii. 9)
 knew that He was at Bethany; and many
 went there that evening to see Him and
 Lazarus. (Query, had not Lazarus followed
 Him to Ephraim?) Then on the morrow
 multitudes came out to meet Him, and
 the triumphal entry took place, the weep-
 ing over the city (Luke xix. 41), and the
 cleansing of the temple. The cursing of
 the fig-tree occurred early that morning, as
 He was leaving Bethany with the twelve,
 and before the multitude met Him or the
 asses were sent for. (On Matthew's nar-
 rative of this event see below on ver. 18.)

According to this view, our narrative omits
 the supper at Bethany, and the anointing
 (in its right place), and passes to the events
 of the next day. On the day of the week
 when this entry happened, see note on
 John xii. 1. Βηθσαγή = *βηθ* *σα*, the

house of figs: a considerable suburb, nearer
 to Jerusalem than Bethany, and some-
 times reckoned part of the city. No trace
 of it now remains: see 'The Land and the
 Book,' p. 697. 2, 3.] τὴν κ. τ. ἀπ.,

i. e. Bethphage. Mark and Luke mention
 the πῶλον only, adding "*whereon never
 yet man sat*" (see note on Mark): John
 ὄναριον. Justin Martyr (Apolog. i. 32,
 p. 63) connects this verse with the pro-
 phecy in Gen. xlix. 11, δεσμεύων πρὸς
 ἄμπελον τὸν πῶλον αὐτοῦ, καὶ τῇ ἑλίκῃ
 τὸν πῶλον τῆς ὄνου αὐτοῦ. ὁ κύριος,

here, 'the LORD,' Jehovah (see reff.):
 most probably a general intimation to the
 owners, that they were wanted for the
service of God. I cannot see how this
 interpretation errs against decorum, as
 Stier (ii. 332, edn. 2) asserts. The mean-
 est animals might be wanted for the ser-

F oron
kai...

προφήτου λέγοντος ⁵ α Εἶπατε τῇ θυγατρὶ Σιών Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι ⁶ β πρᾶς ⁷ γ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ ⁸ α πῶλον ⁹ δ υἷον ¹⁰ ε ὑποζυγίον. ¹¹ ζ πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς ¹² η συνέταξεν αὐτοῖς ὁ Ἰησοῦς, ¹³ θ ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ¹⁴ ι ἐπέβηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ¹⁵ κ ἐπέκαθισεν ¹⁶ λ ἐπάνω αὐτῶν. ¹⁷ ο δὲ ¹⁸ κ πλείστος ὄχλος ¹⁹ ι ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ. ἄλλοι δὲ ²⁰ μ ἔκοπτον ²¹ ν κλάδους ἀπὸ τῶν δένδρων

14. constr., ἐπὶ & gen., ch. xxvii. 29. (Luke viii. 16 v. r.) 1 Kings vi. 18. 3 Kings xviii. 23. h here only. Gen. xxxi. 34. Lev. xv. 20. trans. 3 Kings i. 35, 44. i ch. xxviii. 2. Luke iv. 39. Rev. vi. 8. xx. 3 al. Gen. vii. 18. k = ch. xi. 20 (1 Cor. xv. 27) only. Isa. ix. 3 al. in LXX always 1 ||. Mark xiv. 15 || L. Acts ix. 34 only. Esth. iv. 3. Job xvii. 13. Prov. xv. 19. m = || Mk. only. Num. xiii. 24. see ch. xi. 17 reff. n ch. xiii. 32 reff.

5. rec aft *praus* ins *kai* (corrⁿ to LXX), with BCNZⁿ rel am (with forj) lat-c f g_{1,2} Orig₃ [Chr]: om D 61 vulg lat-a b e ff_{1,2} h aeth arm Cyp^r Hil Jer Op. rec om 2nd *επι* (as *superfluous*, and *not* in LXX), with CD rel latt copt arm Orig: ins BLNⁿ 1 Syr syr-cu syr-w-ast sah aeth. (Z lat-a def.) om uion LZ N-corr¹ or ² (app^y, but restored) am¹ lat-e Orig₂ (see below): for vi. υποζ., νεον 1 Orig (μὴ αὐταῖς λέξουσιν ὁ ματθ. κ. ὁ ἰωάν. ἐξέθεντο τὸ προφητικόν . . . ὁ ματθ. . . . ἀντὶ τοῦ καὶ ἐπιβεβηκὼς ἐπὶ ὄν. κ. πῶλ. υἷον ὑποζυγίον καὶ πῶλον νέον ἢ ὡς ἔν τισι πῶλον ὑποζυγίου). υποζυγιον D¹ (txt D-corr¹) lat-b c ff_{1,2} g₁ h sah-mnt Hil.

6. for *kai* ποιήσαντες, ἐποίησαν D 61. 243 latt sah. rec προσεταξεν (more usual word, substituted in error), with LNZⁿ rel Orig₃ Eus: txt BCD 33.

7. ins *kai* bef ἤγαγον D N-corr¹ (but erased) 243 latt Syr syr-cu sah. rec (for *επ'*) επανω, with CN rel: txt BDLZⁿ 33. 69 Orig₂. for αυτων, αυτον D lat-a b e f ff_{1,2} g₂ Orig-mss: αυτω (so rec in || Mark) 33. 69: *super pullum* Syr syr-jer²: om επ' αυτων syr-cu. rec aft ιματια ins αυτων, with CNZ N-corr¹ rel vulg lat-a c f g₁ syr syr-cu syr-jer copt aeth arm-mss Orig₁: om BDN¹ gat lat-b e ff_{1,2} g₂ arm. elz *επεκαθισαν* (from *επιεβασαν τον ιησ.* in || Luke. This is more prob than that -σεν should have come from *εκαθισεν* in || Mark John), with (L) N^{3a} (εκαθισαν N¹) 218 vulg lat-g_{1,2} copt (εκαθησαν 225, *επεκαθησαν* L 16. 57. 61): *εκαθητο* D: om κ. επ. επανω αυτ. EG 1 Scr's c r s: επ() Z: txt BC rel syr sah arm Just Orig₃ Arnob (-σεν Scr's mss): *επεκαθησεν* H Scr's b f k v evn-p-x-y, *εκαθισεν* NΠ Thl Euthym, *εκαθησεν* K, *et equitavit Jesus* Syr syr-cu aeth, *sedebat* lat-a b c e f ff_{1,2} D-lat, *sedit* lat-f h. for 2nd αυτων, αυτου D ev-27 lat-b c e f ff_{1,2} g₂ h Syr syr-jer: αυτον N^{3a}: επ' αυτων N¹: om vulg lat-g₂ l Op.

8. for *εαυτων, αυτων* DLΔ 69: txt BCNZⁿ rel Orig₃. for απο, εκ N.

vice of the Lord Jehovah. And after all, what difference is there as to *decorum*, if we understand with him ὁ κύρ. to signify "the King Messiah"? The two disciples were perhaps Peter and John: compare Mark xiv. 13 and Luke xxii. 8. 4.] A formula of our Evangelist's (see ch. i. 22), spoken with reference to the *divine counsels*, but *not* to the *intention* of the *doers* of the act; for this application of prophecy is in John xii. 16 distinctly said *not* to have occurred to the *disciples* at the time, but after Jesus was glorified.

6. 7.] In Mark, εἶρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφόδου. Our Lord sat on the *foal* (Mark, Luke), and the mother accompanied, apparently after the manner of a sumpter, as prophets so riding would be usually accompanied (but not of course doing the work of a sumpter). In the last αὐτῶν, probably the *animals*, not the garments,

are to be understood. Thus we say, 'the postilion rode on the horses.' Meyer objects to this interpretation, that no such latitude of expression is found in ver. 5. But I cannot see how this affects the matter. Even if we take ἐπάνω αὐτῶν of the garments, the former ἐπ' αὐτῶν will require similar latitude of interpretation. That this riding and entry were *intentional* on the part of our Lord, is clear: and also that He did not thereby mean to give any countenance to the temporal ideas of His Messiahship, but solemnly to fulfil the Scriptures respecting Him, and to prepare the way for his sufferings, by a public avowal of His mission. The typical meaning also is not to be overlooked. In all probability the evening visit to the temple was on the very day when the Paschal Lamb was to be taken up—i. e. set apart for the sacrifice.

8. 9.] Which was a royal honour: see 2 Kings ix. 13.

ο = ch. xiv. 22 καὶ ¹ἐστρώννουν. ἐν τῇ ὁδῷ. ⁹ οἱ δὲ ὄχλοι οἱ ^οπροάγου-
 ref. τες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες ...εν Z.
 p || Mk. bis, J. BCDEF
 ver. 13 only + GHKL
 q || ch. xiii. MNSUV
 39. Luke i. ΧΓΔΠΝ
 64 al. Judg. 1. 33. 69
 v. 2. Psa.
 cxvii. 26.
 r || Mk. L.
 Luke ii. 14
 only. Job
 xvi. 20. (see
 Isa. lviii. 15.
 Mark v. 7
 reff.)
 s = ch. xxviii.
 4. (xxvii. 51.
 Heb. xii. 26.
 from Hag. ii.
 6. Rev. vi.
 13 only.)
 Ezech. xxxi.
 16.
 t Luke xvii. 29.
 Rev. xiii. 17.
 Isa. xxiv. 2.
 u = || Mk. Luke xix. 23. John ii. 15 only +. v || Mk. John ii. 15 only +. w || Mk. only. Judg.
 vii. 13 A. x || Mk. ch. xxiii. 2 only. Ps. i. 1. y ch. iii. 16 reff.

ἐστρώσαν [for ἐστρωνν.] DN¹(txt N^{3a}) lat-c e ff₂ copt Orig₁.

9. rec om αυτον (|| Mark), with N rel latt arm Hil Op: ins BCDLN 1. 33. 69 lat-ff₁ syrr syr-cu coptt æth Orig₁ Eus. ἐκραζαν D, ἐκραξαν L.

10. for εἰσελθ., ελθοντος N¹(txt N^{3a}) 237-8 Scr's b.

11. for οχλοι, πολλοι D (1) lat-a b c e ff₂ h. for ελεγον, ειπον D lat-a b c e. aft ελεγον ins οτι N. rec ιησ. bef ο προφ. (more obvious arrangement), with CN rel vulg lat-b c & syrr syr-cu æth Orig₂ [Chr]: txt BDN 157 coptt arm Orig₁ Eus. om ο (bef απο) DA.

12. rec ins ο bef ιησ., with DN N-corr (but erased) rel Orig₁: om BCEHVMXΔN¹ Orig₂. om του θεου (as superfluous and not in ||) BLN 33 lat-b coptt æth arm Orig₂ [Meth.] Chr Hil: ins CDN rel vulg lat-a c & syrr syr-cu Orig₃ [Bas.] Op.

δ πλείστος ὄχλος, the greater part of the multitude. Meyer refers to Plato, Rep. iii. p. 397 D; Thuc. vii. 78, in both which the same expression occurs; and Xen. Anab. iii. 2. 36, δ πολὺς ὄχλος. κλ.

ἀπ. τ. δένδ. = τὰ βῆλα τῶν φοινίκων John, = στιβάδας Mark: see 1 Macc. xiii. 51: 2 Macc. x. 7. ὡσαννά] from

Psalms cxviii. 25, καὶ πνεῦμα, σώσον δὴ LXX; a formula originally of supplication, but conventionally of gratulation, so that it is followed by a dative, and by ἐν τοῖς ὑψ., meaning, 'may it be also ratified in heaven!' see 1 Kings i. 36: Luke ii. 14, where however it is an assertion, not a wish. This is far better than Grotius's interpretation, 'idem valere quod summè; ut si Latinè dicas terque quaterque.' ἐν ὄν. κυρ. is to be joined with δ ἐρχ., not with εὐλογ., and forms a title of the Messiah. Luke adds βασιλεὺς, John καὶ ὁ βασ. τοῦ Ἰσρ.

12.] Compare the notes on John ii. 13-18. The cleansing related in our text is totally distinct from that related there. It is impossible to suppose that St. Matthew and St. John, or any one but moderately acquainted with the events which he undertook to relate, should have made such a gross error in chronology, as must be laid to the charge of one or other of them, if these two occurrences were the same.

I rather view the omission of the first in the synoptic accounts as in remarkable consistency with what we otherwise gather from the three Gospels—that their narrative is exclusively Galilaean [with one exception, Luke iv. 44 in our text] until this last journey to Jerusalem, and consequently the first cleansing is passed over by them (see Prolegomena, circa init.). On the difference from Mark, see note on ver. 1. Both comings of Jehovah to His temple were partial fulfilments of Mal. iii. 1-3,—which shall not receive its final accomplishment till His great and decisive visit at the latter day. The ἱερόν here spoken of was the court of the Gentiles.

We have no traces of this market in the O. T. It appears to have first arisen after the captivity, when many would come from foreign lands to Jerusalem. This would also account for the money-changers, as it was unlawful (from Exod. xxx. 13) to bring foreign money for the offering of atonement. κόλλυβος λέγεται τὸ λεπτὸν νόμισμα παρ' Ἑλλησιν, δ' Ῥωμαῖοι νοῦμνον (nummum) ὀνομάζουσι, Theophylact.

τὰς περιστ.] The poor were allowed to offer these instead of the lambs for a trespass-offering, Levit. v. 7; also for the purification of women, Levit. xii. 8: Luke ii. 24. 13.] Stier remarks that the verse quoted from Jeremiah is in con-

...λη-
στων X.

λέγει αὐτοῖς ^z Γέγραπται ^a Ὁ οἶκός μου ^b οἶκος ^b προσ- ^z ch. iv. 4, &c.
ευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ποιεῖτε ^c σπήλαιον ^a Esth. x. 2.
^d ληστῶν. ¹⁴ καὶ προσῆλθον αὐτῷ ^o τυφλοὶ καὶ ^e χωλοὶ ^a Isa. lvi. 7.
ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. ¹⁵ ἰδόντες δὲ οἱ ^b Jer. vii. 11.
ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ ^f θαυμάσια ἃ ἐποίησεν, καὶ ^b (from l. c.
τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας ^d Isa.) only.
^e Ὡσαννὰ τῷ υἱῷ Δαυεὶδ, ^h ἡγανάκτησαν ¹⁶ καὶ εἶπαν ^{Isa. ix. 7.}
αὐτῷ Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοὺς λέγει ^z (from l. c.
αὐτοῖς Ναί· οὐδέποτε ἀνέγνωτε ⁱ ὅτι ἐκ στόματος ^k νηπιῶν ^{Jer.) John xi.}
καὶ ¹ θηλαζόντων ^m κατηρτίσω ⁿ αἶνον; ¹⁷ καὶ καταλιπὼν ^{38. Heb. xi.}
αὐτούς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν καὶ ^o ὑψίσθη ^{38. Rev. vi.}
ἐκεῖ. ¹⁸ ^p πρωΐας δὲ ^q ἐπαναγαγὼν εἰς τὴν πόλιν ^r ἐπέει- ^{15 only. Gen.}
^{al. (ch. xi. 25 reff.)} ^{1 of the child, Luke xi. 27. Job iii. 12. of the mother, ch. xxiv. 19 (Luke}
^{xxiii. 29 v. r.) only. Gen. xxi. 7. m = Rom. ix. 22. Heb. x. 5 (from Ps. xxxix. 6). xi. 3.}
^{n Luke xviii. 43 only. Ezra iii. 11. o Luke xxi. 37 only. Judg. xix. 6, &c. p ch. xxvii.}
^{1 reff. constr., here only. Eccl. x. 16 Ald. q Luke v. 3, 4 only†. Sir. xvii. 26. xxvi.}
^{28. 2 Macc. ix. 21. xii. 4 only. r ch. iv. 2 reff.}

13. om ο (bef οικ.) D¹ (ins D⁸). rec *εποιησατε* (from || *Luke*), with CDN rel
latt sah arm [Bas] Iren-int Hil: *πεποιηκατε* (from || *Mark*) 1 Just Orig₂: txt BLN
124 copt aeth Orig₂ Eus.—bef αυτον N 28 latt Iren-int Hil.

14. *προελθοντες* N¹ (but corrd). transp τυφλοι and χωλοι (see *Luke* xiv. 13)
CN rel syr sah Chr Thl: txt BDLN 1. 33. 69 [latt] Syr copt aeth arm [Orig₂].

15. rec om 2nd τους (from misunderstanding?), with C rel Orig₁ [Meth₁]: ins
BDLNN.

16. (ειπαν, so BDLN.) for αυτοις, αυτω D¹-gr(txt D^{2,4}). om οτι DN 45
lat-b e f ff_{1,2} h aeth [Meth₁] Chr Iren-int Hil.

17. καταλειπων (*itacism*?) CD rel: txt BE²GHNTIN 1. 69 (SV, e sil) Scr's b ev-x
Orig₂. (33 def.) om εξω της πολews N¹ (ins N-corr¹) 28. [Βηθανια (for -av)
B¹]. ηυλισθησαν and om εκει C¹.

18. for πρωιας, πρωι BDN¹ ev-x: txt CNK^{3a} rel [Chr]. rec (for επαναγαγων)
επαναγων, with B²CNK^{3a} rel vulg lat-f g_{1,2} syr copt aeth arm Orig₁: παραγων transiens
D lat-a b c ff_{1,2} h syr-cu Hil: txt B¹LN¹.

nexion with the charge of murder, and the shedding of innocent blood (see Jer. vii. 6). Luther translates σπ. ληστ., Mördergrube.

On the intention of this act of our Lord, see notes on John ii. 15. It was a purely Messianic act; see Mal. iii. 1—3.

15, 16.] The circumstance that the children were crying 'Hosanna to the Son of David' in the temple, seems to me to fix this event, as above, on the day of the triumphal entry.

Psaln viii. is frequently cited in the N. T. of Christ: see 1 Cor. xv. 27: Heb. ii. 6: Eph. i. 22. In understanding such citations as this, and that in ver. 4, we must bear in mind the important truth, that the external fulfilment of a prophecy is often itself only a type and representation of that inner and deeper sense of the prophecy which belongs to the spiritual dealings of God. Those who can, should by all means consult Stier's admirable remarks on this truth, vol. ii. p. 340 f. edn. 2.

17.] If this is to be literally understood of the village (and not of a dis-

trict round it, including part of the Mount of Olives; see Luke xxi. 37), this will be the second night spent at Bethany. I would rather of the two understand it literally, and that the spending the nights on the Mount of Olives did not begin till the next night (Tuesday).

18—22.] THE CURSE OF THE BARREN FIG-TREE. Mark xi. 12—14, 20—26, where see notes. St. Luke omits the incident.

The cursing of the fig-tree had in fact taken place on the day before, and the withering of it was now noticed. St. Mark separates the two accounts, which are here given together. We must remember that this miracle was wholly typical and parabolic. The fig-tree was THE JEWISH PEOPLE—full of the leaves of an useless profession, but without fruit:—and further, all hypocrites of every kind, in every age. It is true, as De Wette observes, that no trace of a parabolic meaning appears in the narrative (and yet, strangely enough, he himself a few lines after, denying the truth of the miracle, accounts

α ch. v. 18, 41. ver. 24 al. fr. ..επεινα-
σεν και
N.
 t || Mk. bis. ch. xxiv. 32 || Mk. Rev. xxii. 2 only. N.
 u Mark iii. 29. John viii. 35. Deut. xv. 17. ..γενηται
Γ.
BCDEF
GHKL
MSUV
ΔΠΝ 1.
33. 69
 v = || ch. xiii. 6. James i. 11. Rev. xiv. 15. (Mark iii. 1. v. 29 al.) Ps. ci. 4, 11. Γ.
BCDEF
GHKL
MSUV
ΔΠΝ 1.
33. 69
 w here bis. elsw. Luke (Gosp., i. 64 al. Acts iii. 7 al.) only. Num. vi. 9. Isa. xxx. 13. Θ. xxi.
22 (appy)
...
 z = Mark x. 23, 24 || L. Luke xii. 50. John xi. 36. Wisd. v. 5. Z αυτω
διδασ-
κοντι...
 y ch. v. 18 reff. z ch. xvii. 20 reff.
 a = L. Acts x. 20. Rom. iv. 20. xiv. 23. James i. 6 bis f. (Jer. xv. 10.) c = Dan. ix. 21.
d constr., ch. viii. 1 reff.
f = Luke i. 17. iv. 14. Acts iv. 7.
 e ch. xxvi. 3 al. Mt. only. (see Luke xxii. 66.) Num. xi. 16. c = Dan. ix. 21.
d constr., ch. viii. 1 reff.
f = Luke i. 17. iv. 14. Acts iv. 7.
 g = ch. xix. 18. xxii. 36 al. 2 Kings xv. 2. 3 Kings xiii. 12.

19. om ευρεν N¹ (ins N-corr¹, appy). rec om ου (as superfluous), with CDR rel
 Orig₁ [Meth] Petr: ins BL. for εκ σου, εξ ου D-gr Scr's b. γενοιτο N Orig₃.
 21. for καν, και (insg εαν bef τουτω) D (Scr's c).
 22. (αν, so BHUΘεN (1. 33, e sil) Orig₁: om D.)
 23. * ελθόντος αυτού (corn of Hellenistic idiom, see ch viii. 1, &c) BCDLN 1.
 33. 69 Orig₂: ελθοντι αυτω Θc rel (εισελθ. K). for και (bef τις), η C lat-ff₁ g₂.
 24. om δε LZ latt copt.

for the narrative by supposing it to have arisen out of a parable spoken by our Lord; but neither does there in that of the driving out the buyers and sellers from the temple, and in those of many other actions which we know to have been symbolic.

19.] *μίαν*, 'unam illo loco:' a solitary fig-tree. *ἐπὶ τ. ὁδ.* ["by the road-side: so Herod. vii. 6, αἱ ἐπὶ Δήμου ἐπικείμεναι νῆσοι: Demosth. p. 300. 16, ἡ ἐπὶ τοῦ ποταμοῦ μάχη. It was the practice to plant fig-trees by the road-side, because it was thought that the dust, by absorbing the exuding sap, was conducive to the production of the fruit. Plin. N. H. xv. 19." Meyer. [But "M. now translates 'over the road,' adding that we may either suppose that the tree simply projected over the road, or that it was planted on an elevation by the road-side, or that the road here passed through a ravine." Moulton's Winer, p. 468, note 4.]

21, 22.] This assurance has occurred before in ch. xvii. 20. That truest and *highest faith*, which implies a mind and will perfectly in unison with that of God, can, even in its least degree, have been in Him only who spoke these words. And by it, and its elevating

power over the functions and laws of inferior natures, were His most notable miracles wrought. It is observable, that such a state of mind entirely precludes the idea of an *arbitrary* exercise of power—none such can therefore be intended in our Lord's assertion—but we must understand,—“if expedient.” Though we cannot reach this faith in its fulness, yet every approach to it (ver. 21) shall be endued with some of its wonderful power,—in obtaining requests from God. See the remarkable and important addition in Mark xi. 25, 26.

23—32.] Mark xi. 27—33. Luke xx. 1—8. OUR LORD'S AUTHORITY QUESTIONED. HIS REPLY. Now commences that series of parables, and discourses of our Lord with His enemies, in which He develops more completely than ever before His hostility to their hypocrisy and iniquity:—and so they are stirred up to compass His death.

23. οἱ ἀρχ. κ. οἱ πρεσ. τ. λ.] Mark and Luke add γραμματεῖς, and so make up the members of the Sanhedrim. It was an *official message*, sent with a view to make our Saviour declare Himself to be a prophet sent from God—in which case the San-

...xxi. 24
(appy) 26
BCDEF
GHKL
MSUVZ
ΔΠΝ 1.
33. 69

εἶπεν αὐτοῖς Ἐρωτήσω ὑμᾶς κἀγὼ ἡ λόγον ἕνα, ὃν ἐὰν ἡ 2 Kings
εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἑν ὅτι ποιᾶ ἐξουσίᾳ ταῦτα iii. 13. see
ποιῶ. 25 τὸ ἡ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρα- ch. xxvii. 11.
νοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ κ διελογίζοντο ἡ παρ' ἑαυτοῖς Acts xxviii.
λέγοντες Ἐὰν εἴπωμεν ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν Διὰ τί οὖν 25.
οὐκ ἐπιστεύσατε αὐτῷ; 26 ἐὰν δὲ εἴπωμεν ἐξ ἀνθρώπων, i ch. iii. 7 al. +
φοβούμεθα τὸν ὄχλον πάντες γὰρ ὡς προφήτην ἡ ἔχου- k ch. xvi. 7, 8
σιν τὸν Ἰωάννην. 27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον reff. P. ix.
Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτὸς Οὐδὲ ἐγὼ λέγω 22. (2.)
οὐμῖν ἑν ὅτι ποιᾶ ἐξουσίᾳ ταῦτα ποιῶ. 28 τί δὲ ὑμῖν δοκεῖ; l = Luke i. 39.
ἄνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ ii. 52. 1 Pet.
εἶπεν Τέκνον ὕπαγε σήμερον ἡ ἐργάζου ἐν τῷ ἀμπελῶνι. ii. 20.
29 ὁ δὲ ἀποκριθεὶς εἶπεν ὁ Οὐ θέλω ὕστερον δὲ ἡ μετα- m ch. xiv. 5 reff.
n Luke xlii. 14.
p here bis. ch. xxvii. 3.
1 Cor. iv. 12.
Gen. ii. 15.
iii. 23. Jer.
xxxiv.
(xxvii.) 11.
o ch. xv. 32.
xviii. 30.
xxii. 3. al.
Gen. xxvii.
35. xxix. 8.
p here bis. ch. xxvii. 3.
2 Cor. vii. 8.
Heb. vii. 21
(from Ps. cix.
4) only.
Prov. xxv. 8.

X πεδ...

επερωτησῶ D Scr's p q r. καὶ ἐγὼ N (twice). εἶπα bef λογον (|| Mark) CDF
latt Orig Ambr Aug Op. om on D¹ (lat-c e ff₁ h D-lat: ins D¹-gr). for ην, η
N¹ (txt N^{3a}). for παρ', εν (more usual: see ch xvi. 7, 8) BLM²Z 33 latt Syr syr-cu
[Chr Ps-Ath.] Cyr: txt CDS rel syr. om ουν DL 237-44-5-8-58 Scr's a v ev-z,
lat-a b e ff₂ Syr Orig.
26. rec εχουσιν τον ιωαννην bef ως προφητην (overlooking the emphasis), with D rel
latt syr copt arm: txt BCLZN 33 Syr syr-cu aeth Cyr Aug.
27. ειπαν DN. for και αυτος, ο ιησους N lat-(a) e ff₁ h Syr syr-cu, simply e ff₂.
28. Aft ανθρωπος ins τις CEMUD 1. 33. 69 latt syrr syr-cu arm Orig₁ Eus Cyr Ps-
Ath Hil Op: om BDZN rel am (with forj gat harl¹) lat-g₃ aeth Orig₂ [Chr]. δυο
bef τεκνα B 142. 299 latt Hil. om και LZN¹ (ins N^{3a}) lat-e ff₁ copt Orig Ps-Ath.
for εν τω αμπελωνι, εις τον αμπελωνα D forj lat-a b c e f g₁ h Chr Ps-Ath
[Damasc]. rec aft αμτ. ins μον, with BC²Z rel vulg lat-c g_{1,2} l Orig-comm₁ [Eus.]
Cyr₁ [Ps-Ath.] Op: om C¹DKLMΔΠ¹N 1. 33 lat-a b e f ff_{1,2} h syrr syr-cu syr-jer
copt (Treg) aeth arm Orig-txt Bas Chr [Damasc].
29. for ου θελ. v. δ. μ., ἐγὼ κυριε και ουκ (see note) B 238 syr-jer copt aeth Isid
Ps-Ath Damasc: υπαγω κυριε κ. ουκ (13 ?) 69. 124 tol² arm. om δε HN¹ (ins N^{3a})
lat-b e g₂ h Orig₁.

hedrim had power to take cognizance of His proceedings, as of a professed Teacher. Thus the Sanhedrim sent a deputation to John on his appearing as a Teacher, John i. 19. The question was the result of a combination to destroy Jesus, Luke xix. 47, 48. They do not now ask, as in John ii. 18, τί σημείον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; for they had had many signs which are now included in their ταῦτα. The second question, καὶ τίς κ.τ.λ., is an expansion of ποῖα. 25.] τὸ βάπτ., meaning thereby the whole office and teaching, of which the baptism was the central point and seal. If they had recognized the heavenly mission of John, they must have also acknowledged the authority by which Jesus did these things, for John expressly declared that he was sent to testify of him, and bore witness to having seen the Holy Spirit descend and rest upon Him. John i. 33, 34. ἐπιστ. αὐτῷ] believe him, 'give credit to

his words:' 'for those words were testimonies to me.' 26.] These 'blind leaders of the blind' had so far made an insincere concession to the people's persuasion as to allow John to pass for a prophet—but they shrunk from the reproof which was sure to follow their acknowledging it now. This consultation among themselves is related almost verbatim by the three Evangelists. The intelligence of it may have been originally derived from Nicodemus or Joseph of Arimathea. The οὐδὲ ἐγὼ λέγω of our Lord is an answer, not to their outward words οὐκ οἶδαμεν, but to their inward thoughts, οὐ θέλομεν λέγειν. 28.] τί δὲ ὁ δ.: a formula of connexion—but doubtless here intended to help the questioners to the true answer of their difficulty about John's baptism. The following parable (peculiar to Matthew) refers, under the image of the two sons, to two classes of persons, both summoned by the great

q = ch. xiv. 25 ^{reff.} μεληθεῖς ^a ἀπήλθεν. ³⁰ προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν
 r Acts ix. 10. 1 Kings iii. 4, 8. ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν ^r Ἐγὼ κύριε· καὶ οὐκ ...εἶπεν
 s ch. vii. 21 ^{reff.} ἀπήλθεν. ³¹ τίς ἐκ τῶν δύο ^s ἐποίησεν τὸ ^s θέλημα τοῦ BCDEF
 t ch. xiv. 22. xvi. 32. xviii. 7+. λέγουσιν Ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς GHKL
 u 2 Pet. ii. 2. Job xxiv. 13. Prov. xxi. 16. Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι ^t προάγου- MSUVX
 v see Luke i. 79. Acts xvi. 17. 2 Pet. ii. 2. σιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. ³² ἦλθεν γὰρ ΔΙΠΝ 1.
 w ver. 25. Deut. ix. 23. x = Luke iv. 10. xxii. 31 33. 69
 al. fr. πιστεῦσαι αὐτῷ. ^w ἐπιστεῦσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν
 αὐτῷ, ὑμεῖς δὲ ἰδόντες οὐ[δὲ] ^p μετεμελήθητε ὕστερον ^x τοῦ
 πιστεῦσαι αὐτῷ.

aft απηλθεν add eis τον αμπελωνα D lat-a b c syr-cu syr-jer arm.

30. rec (for προσελθ. δε) και προσελθ., with C rel lat-*h* syrr [Eus.] Chr; και (alone)
 syr-cu aeth: txt BDLZN 1. 33. 69 latt syr-jer copt arm Cyr Op. rec (for ετερω)
 δευτερω (as following πρωτω), with BC²LMSVZN^{3a} 1. 33 copt Orig₁ Chr: txt C'DN¹
 rel latt syrr syr-cu aeth arm Orig₁ Eus Ps-Ath₂ Cyr Damasc. om ο δε αποκρ. ειπεν
 N¹(ins N^{3a}). for εγω κυριε και ουκ, ου θελω υστερον μεταμεληθεις B 13. 69. 124.
 238 tol² syr-jer copt aeth-2-mss arm [Ps-Ath₁]. aft κυριε ins υπαγω D.
 31. το θελ. τ. πατρος bef εποιησεν D. rec aft λεγουσιν ins αυτω, with C rel
 latt syr syr-cu Eus: om BDLN 33. 69 fuld(with forj tol) lat-g₁ l copt aeth arm Chr(so
 mss and Fd). for πρωτος, υστερος B syr-jer copt aeth-2-mss arm; novissimus
 am(with forj fuld harl¹ tol) lat-a b e ff_{1,2} g₁ h l Aug: dicunt voluntati juniores
 obedisse Hil: εσχατος D(αισχ.) 69. 238 Hipp Ps-Ath Damasc: txt CLN rel vulg-
 ed(with gat mm) lat-c f g₂ syrr syr-cu aeth-ed [Hipp₁(in Niceph)] Eus Chr Jer^{expr}.
 om οτι N¹(ins N^{3a}) ev-y.

32. rec προς υμας bef ιωαννης, with D rel latt syr syr-cu copt: om προς υμας
 arm-zoh: txt BCLN 33 lat-c aeth Orig Chr. rec ου (the force of ουδε not being
 seen), with CN rel Orig₂ Chr: om D lat-e: ουδε B 1. 33. 69 vulg lat-a b &c syrr syr-cu
 copt aeth Hil Op.

Father to "work in His vineyard" (see ch. xx. 1); both Jews and of His family. The first answer the summons by a direct and open refusal—these are the open sinners, the publicans and harlots, who disobey God to His face. But afterwards, when better thoughts are suggested, they repent, and go. The second class (no stress is to be laid on the order of calling—the parable merely mentions that the call was made ὡσαύτως—it is the mistaken desire to set the chronology right which has given rise to such confusion in the readings) receive the summons with a respectful assent (not unaccompanied with a self-exaltation and contrast to the other, implied in the emphatic ἐγώ)—having however no intention of obeying (there is no mention of a change of mind in this case): but go not. These are the Scribes and Pharisees, with their shew of legal obedience, who "said, and did not" (ch. xxiii. 3). It will of course admit of wider applications—to Jews and Heathens, or any similar pair of classes who may thus be compared. 31.] In connexion with the reading ὁ ὕστερος, which Tregelles has adopted without the preceding transposition, it may be mentioned, that some (not

Origen, that I can find) have understood it to mean, ὁ ὕστερον μεταμεληθεῖς. προ-
 ἄγουσιν, either the declarative present—go before you, in the matter of God's arrangements,—or the assertive present, of the mere matter of fact, are going before you. I prefer this latter on account of the explanation following:—'go before,'—not entirely without hope for you, that you may follow, but not necessarily implying your following. The door of mercy was not yet shut for them: see John xii. 35: Luke xxiii. 34. προάγ. answers to ὑπαγε κ. ἐργ. in the parable. The idea of 'shewing the way' by being their example, is also included. There were publicans among the disciples, and probably repentant harlots among the women who followed the Lord. 32.] ὁδῶ δικ., not only in the way of God's commandments, so often spoken of, but in the very path of ascetic purity which you so much approve; yet perhaps it were better to let the simpler sense here be the predominant one, and take δικαιοσύνης for 'repentance,' as Noah is called δικ. κήρυξ (2 Pet. ii. 5) in similar circumstances. μετεμελ. ὕστ. are words repeated from the parable (ver. 29), and serving to fasten the application on

33 "Αλλην παραβολὴν ἀκούσατε. ὁ ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευεν ἀμπελῶνα· καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὥρυξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπέδιδίμησεν. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργούς· λαβεῖν τοὺς καρποὺς αὐτοῦ· καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν ὃν δὲ ἀπέκτειναν ὃν δὲ ἐλιθοβόλησαν. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων· Ἐντραπήσονται τὸν υἱόν μου. οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς Οὗτός

6. James v. 7 only. Jer. xiv. 4. (γίον, 1 Cor. iii. 9. -γείσθας, Heb. vi. 7.)
14, 15. Luke xv. 13 only r. (μῶς, Mark xiii. 34.) i Luke xxi. 8. Lam. iv. 18.
1 ch. xiii. 34, 37. Jer. xxv. 4. m → ch. xvii. 24 reff. p || Mark xlii. 9. Luke xii. 47, 48. Acts v.
1 al. 2 Kings x. 4. o ch. xiii. 8 reff. p || Mark xlii. 9. Luke xii. 47, 48. Acts v.
40 al. 2 Chron. xxix. 34 A (ἐκδ., B) only. q (|| Mk. v. r.) ch. xxiii. 37. Luke xiii. 34. (John viii.
5 rec.) Acts vii. 58, 59. xiv. 5. Heb. xii. 20 (from Exod. xix. 13) only. Exod. viii. 26 al.
trans., || Luke xviii. 2, 4. Heb. xii. 9. Exod. x. 3. Job xxxii. 21. absol., 2 Thess. iii. 14. Tit. ii. 8. Ps.
xxiv. 26. act., 1 Cor. iv. 13 only.

33. rec aft *ἄνθρωπος* ins *τις*, with C³X rel lat-*e f h* Syr syr-cu arm Eus [Chr Cyr₁] (Iren-int) spec: om BC¹DKLSVΔΠΞ 1. 33 latt(*a* def) syr copt æth Orig₂ [Chr-2] Thl Lucif Hil. om εν (*homœotel*) VN¹(ins N^{3a}) 69. 243-51. (ἐξεδετο, so B¹[(but τε see table) C¹LN¹(-o- N^{3a}).])

36. at beg ins καὶ N¹(N^{3a} disapproving) Syr: παλιν οὖν D.

37. for *προς αυτους, αυτοις* D εν-ζ₁ lat-*a b c ff₂ h* Iren-int Lucif Arnob Ambr.

the hearers. τοῦ πτω., that ye might believe on Him: see reff.

33—46.] PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. Mark xii. 1—12. Luke xx. 9—19. This parable is in intimate connexion with Isa. v. 1 ff., and was certainly intended by our Lord as an express application of that passage to the Jews of His time. Both Mark and Luke open it with an ἤρξατο λέγειν . . . , as a fresh beginning, by our Lord, of a series of parables. Luke adds, that it was spoken πρὸς τὸν λαόν. Its subject is, of course, the continued rejection of God's prophets by the people of Israel, till at last they rejected and killed His only Son. The οἰκοδεσπότης ἐφύτευεν ἀμπελῶνα: i. e. 'selected it out of all His world, and fenced it in, and dug a receptacle for the juice (in the rock or ground, to keep it cool, into which it flowed from the press above, through a grated opening), and built a tower (of recreation—or observation to watch the crops).² This exactly coincides with the state of the Jewish nation, under covenant with God as His people. All these expressions are in Isaiah v. The letting out to husbandmen was probably that kind of letting where the tenant pays his rent *in kind*, although the καρποί may be understood of money. God began

about 430 years after the Exodus to send His prophets to the people of Israel, and continued even till John the Baptist; but all was in vain; they "persecuted the prophets," casting them out, and putting them to death. (See Neh. ix. 26: Matt. xxiii. 31, 37: Heb. xi. 36—38.) The different *sendings* must not be pressed; they probably imply the *fulness and sufficiency of warnings given*, and set forth the longsuffering of the householder; and the increasing rebellion of the husbandmen is shewn by their increasing ill-treatment of the messengers. Meyer understands αὐτοῦ after καρποῦς, ver. 34, to mean *His* fruits; i. e. in *money*.

37.] See Luke ver. 13: Mark ver. 6. Our Lord sets forth His heavenly Father in human wise deliberating, τί ποιῶω; (Luke) and ἵσως ἐντρ., to signify His gracious adoption, for man's sake, of every means which may turn sinners to repentance. The difference here is fully made between the Son and all the other messengers; see Mark; ἐτι ἕνα υἱὸν εἶχεν ἀγαπητόν . . . and, as Stier remarks, this is the real and direct answer to the question in ver. 23. The Son appears here, not in his character of Redeemer, but in that of a preacher—a messenger demanding the fruits of the vineyard. (See ch.

s ||. Rom. viii. 17. Gal. iv. 1 al. Judg. xviii. 7 B. 2 Kings xiv. 7.
 t ||. Mk. (L. v. r.) ch. iv. 19. xi. 28 al. Gen. xxvii. 20.
 u Luke xii. 13. Acts vii. 5. Heb. xi. 8 al. Num. xxvii. 9 al.
 v ver. 35 reff.
 w ||. John ix. 34, 35. Acts vii. 59 al. Lev. xiv. 40. x = ch. vi. 8.
 Mark xiii. 35 al. Exod. xxi. 28. y see Wisd. vi. 6. z ver. 35 reff.
 xii. 2. Lev. xxvi. 4. see Ps. i. 3. b = John v. 39 reff. c ||. Acts iv. 11. 1 Pet. ii. 6. PSA.
 cxvii. 23. constr., 1 Cor. x. 16. d ||. Luke ix. 22 || Mk. xvii. 25. Heb. xii. 17. 1 Pet. ii. 4, 7 only. Jer. vi. 30.

38. rec *κατασχωμεν* (*gloss*), with C rel Ens [Chr]: txt BDLZK 1. 33 latt(*habemus*) arm Orig [Cyr-p] Iren-int Lucif.

39. απ. κ. εξεβαλαν ε. τ. αμπ. (see || *Mark*) D mm lat-a b c e ff² h Lucif Juv.—εβαλον K [; εξεβαλλον Z].

41. rec *εκδοσεται*, with 69 (Scr's a b ev-z, e sil): txt BDEFSV rel Orig Ens: *εκδωσει* C Cyr. (Z def.)

iv. 17.) 38. οὗτός ἐστιν.] So Nicodemus, John iii. 2, οἶδαμεν ὅτι ἀπὸ θ. ἐλήλυθας διδάσκαλος, even at the beginning of His ministry; how much more then after three years spent in His divine working. The latent consciousness that Jesus was the Messiah, expressed in the prophecy of Caiaphas (John xi. 49—52; cf. the σὺ εἶπας of our ch. xxvi. 64), added no doubt to the guilt of the Jewish rulers in rejecting and crucifying Him, however this consciousness may have been accompanied with ἀγνοια of one kind or other in all of them,—see Acts iii. 17 and note.

ὁ κληρον.] This the Son is in virtue of His human nature: see Heb. i. 1, 2. δεῦ. ἀποκτ. αὐτ.] The very words of the LXX, ref. Gen., where Joseph's brethren express a similar resolution: and no doubt used by the Lord in reference to that history, so deeply typical of His rejection and exaltation. This resolution had actually been taken, see John xi. 53: and that immediately after the manifestation of His power as the Son of God (πάτερ, εὐχαριστῶ σοι κ.τ.λ. John xi. 41), in the raising of Lazarus, and also immediately (οὖν) after Caiaphas's prophecy.

καὶ σχ.] see John xi. 48. As far as this, the parable is History: from this point, Prophecy.

39.] This is partly to be understood of our Lord being given up to the heathen to be judged; but also literally, as related by all three Evangelists. See also John xix. 17, and Heb. xiii. 11, 12. In Mark the order is different, ἀπέκτειναν κ. ἐξέβ. ἐξω.

40, 41.] See Isa. v. 5. All means had been tried, and nothing but judgment was now left. Mark and Luke omit the im-

portant words λέγουσιν αὐτῷ, though Luke has given us the key to them, in telling us that the parable was spoken in the hearing of the people, who seem to have made the answer. Perhaps however the Pharisees (as suggested by Trench, Parables, in loco) may have made this answer, having missed, or (as Olshausen thinks, Biblisch. Comm. i. p. 793, and Stier, R. J. ii. 363) pretended to miss, the sense of the parable; but from the strong κακοὺς κακῶς, I incline to the former view. Whichever said it, it was a self-condemnation, similar to that in ch. xxvii. 25: the last form, as Nitzsch finely remarks (cited by Stier, ib.), of the divine warnings to men, 'when they themselves speak of the deeds which they are about to do, and pronounce judgment upon them.' So striking, even up to the last moment, is the mysterious union of human free-will with divine foresight (see Acts ii. 23: Gen. i. 20), that after all other warnings frustrated, the conscience of the sinner himself interposes to save him from his sin.

The expression κακοὺς κακῶς ἀπολ. is one of the purest Greek:—ἀπό σ' ὁλῶ κακὸν κακῶς, Aristoph. Plut. 65, and indeed passim in the best writers.

οἵτινες] of a kind, who: οἱ would identify, οἵτινες classifies. They do not specify *who*, but only of *what sort*, the new tenants will be. The clause is peculiar to Matthew. We may observe that our Lord here makes ὅταν ἔλθῃ ὁ κύριος coincide with the destruction of Jerusalem, which is incontestably the overthrow of the wicked husbandmen. This passage forms therefore an important key to our Lord's prophecies, and a decisive justification for those who, like myself, firmly hold that

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33. 69

ἀπῆλθον, ^g* ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ^g ὃς δὲ ἐπὶ τὴν ^g ch. xiii. 8 reff.
^h ἔμπορίαν αὐτοῦ. ⁶ οἱ δὲ λοιποὶ ⁱ κρατήσαντες τοὺς ^h here only.
 δούλους αὐτοῦ ^k ὕβρισαν καὶ ἀπέκτειναν. ⁷ ὁ δὲ βασιλεὺς ⁱ ch. xxi. 46
^l ὠργίσθη, καὶ πέμψας τὰ ^m στρατεύματα αὐτοῦ ἀπώλεσεν ^k Luke xi. 45.
 τοὺς ⁿ φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ^o ἐνέπρησεν. ^l Luke xi. 45.
⁸ τότε λέγει τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος ἐτοιμός ^{Acts xiv. 5.}
 ἐστίν, οἱ δὲ ^p κεκλημένοι οὐκ ἦσαν ^q ἄξιοι. ⁹ πορεύεσθε ^{1 Thess. ii. 2}
 οὖν ἐπὶ τὰς ^r διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὔρητε ^{only. 2 Kings}
^p καλέσατε εἰς τοὺς ^s γάμους. ¹⁰ καὶ ἐξελθόντες οἱ δούλοι ^{xix. 43.}
 ἐκεῖνοι εἰς τὰς ὁδοὺς ^t συνήγαγον πάντας ὅσους εὔρου, ^l ch. v. 22 reff.
¹ ^m Luke xxiii.
^{11.} Acts
^{xxiii. 10, 27.}
^{Rev. ix. 16.}
^{xix. 14, 19}
^{bis only +}
^{2 Mace. v. 21}
^{al.}
ⁿ Acts vii. 11.
^{vii. 52. xxviii.}
^{o here}
^{r here}

4. 1 Pet. iv. 15. Rev. xxi. 9. xxiii. 15 only +. Wisd. xii. 5 only. (-ντῆς, 4 Kings ix. 31.)
 only. Josh. viii. 19. Judg. xv. 6 B. p ver. 3 reff. q = ch. x. 11 reff.
 only. Ps. i. 3. cxviii. 136. a vv. 2 & c. reff. t ch. xiii. 2 reff.

5. rec o μεν and o δε, with C²X rel Chr: oi μεν and oi δε D lat-b c e ff₂ h Iren-
 int Lucif: * ὁ μέν and os δε C¹N: os μεν and os δε BL 1. 69 Orig₂. (33 def, but has
 os δε.) rec (for επι) eis (mechanical repetition of former), with L rel Chr-II
 [Damasc.] Iren-int Op: txt BCDN 33. 69 latt Orig₂ Chr Lucif. αυτων D lat-b
 c ff₂ h Iren-int Lucif.

6. om αυτου L Orig₁ Eus Iren-int-4-mss: ins B(see table) N rel &c.

7. rec (for o δε) ακουσας δε o, with 33(appy) Syr: o δε βασ. ακ. 13. 69. 124. 346
 vulg lat-ff₁ g_{1,2} h copt arm Eus Chr Iren-int: και ακουσας o βασ. εκεινος C rel lat-f syr
 Damasc: εκεινος o βασ. ακουσας D, ille autem &c lat-a b c e ff₂ Lucif: txt BLN 1. 22.
 118. 209 lat-l syr-cu copt-ms sah aeth [Cyr₁]. (It appears from the variety of posi-
 tion, as if ακουσας had been a supplementary gloss, because the king was not present,
 and εκεινος insd after ch xviii. 28, or ver 10.) for τα στρατευματα, το στρατευμα
 D 1. 118. 209-38 lat-a b c &c syr-cu copt Orig [Eus, Lucif].

9. rec (for εαν) αν, with DGKLSN Orig₂ [Chr Bas₁]: txt BCN rel Orig₁.

10. for εκεινοι, αυτου D 49 latt(not f) Iren-int: om arm Chr Lucif. for οσους,
 οvs [B¹(Tischdf, expr)] DN Scr's c v vulg lat-f g₁. [ευραν D.]

That *thus* the slaying of the Lord is not the *doing of the invited*, but is mentioned as *done for the Feast*, is no real difficulty. Both sides of the truth may be included in the parable, as they are in Acts ii. 23, and indeed wherever it is set forth. The discourse of Peter in that chapter is the best commentary on πάντα ἑτοιμα· δεῦτε εἰς τοὺς γ. Meyer well remarks that ἄριστον is not = δεῖπνον, but is the meal at noon with which the course of marriage festivities began. This will give even greater precision to the meaning of the parable as applying to these preparatory foretastes of the great feast, which the Church of God now enjoys. As the former parable had an O. T. foundation, so this: viz. Prov. ix. 1 ff. 5, 6.] Two classes are here represented: the *irreligious* and *careless people* (notice τὸν ἴδιον ἀγρόν, bringing out the selfish spirit), and the *rulers*, who *persecuted and slew God's messengers*. Stephen,—James the brother of John, James the Just, and doubtless other of the Apostles of whose end we have no certain account, perished by the hands or instigation of the Jews: they persecuted Paul all through

his life, and most probably brought him to his death at last: and the guilt of the death of the Lord abode upon them (ch. xxvii. 25). They repeatedly insulted and scourged the Apostles (see Acts iv. 3; v. 18, 40). 7.] The occurrence of this verse before the opening of the Feast to the Gentiles has perplexed some interpreters: but it is strictly exact: for although the Gospel was preached to the Gentiles forty years before the destruction of Jerusalem, yet the final rejection of the Jews and the *substitution of the Gentiles* did not take place till that event.

τὰ στρατ. αὐτοῦ] The *Roman* armies; a similar expression for the unconscious instruments of God's anger is used Isa. x. 5; xiii. 5: Jer. xxv. 9: Joel ii. 25. τὴν πόλιν αὐ.] no longer *His*, but *their* city. Compare ὁ οἶκος ὑμῶν ch. xxiii. 38. This is a startling introduction of the *interpretation into the parable*; we knew not before that they had a city.

8—10.] On οὐκ ἄξιοι see Acts xiii. 46. ἦσαν, as Bengel,—“*præteritum indignos eo magis prætermittit.*” διεξοδοὶ are the places of resort at the meetings of streets, the squares, or con-

u ch. v. 45.
v ch. ix. 10.
xxvi. 20.
Luke xxii. 27
al. 7. Esdr.
iv. 10 only.
w Luke xxiii.
55 reff.
x ch. vi. 25.
xxvii. 31 al.
Zeph. i. 8.
Isa. lxi. 10.
Zech. iii. 5.
y ch. iii. 4. vi.
25, 28.
xxviii. 3.
Matt. only.
exc. Luke xii. 23. 4 Kings x. 22.
ix. 21 al. Ruth ii. 14.
xxv. 4 [only]. 1 Pet. ii. 15 only.

^u πονηρούς τε καὶ ^u ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ^v ἀνα-
κειμένων. ¹¹ εἰσελθὼν δὲ ὁ βασιλεὺς ^w θεάσασθαι τοὺς
^v ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ^x ἐνδεδυμένον ^y ἔνδυμα
γάμου. ¹² καὶ λέγει αὐτῷ ^z Ἐταῖρε, πῶς εἰσῆλθες ^a ὧδε μὴ
ἔχων ^y ἔνδυμα γάμου; ὁ δὲ ^b ἐφिमώθη. ¹³ τότε ὁ βασι-
λεὺς εἶπεν τοῖς διακόνοις Δῆσαντες αὐτοῦ πόδας καὶ χεῖ-
ρας ^c ἐκβάλετε αὐτὸν εἰς τὸ ^c σκότος τὸ ^c ἐξώτερον· ἐκεῖ

BCDEF
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MSUVX
ΔΠΣ 1.
33. 69

z ch. xi. 17 reff.
b ver. 34. Mark i. 25 ||. iv. 39. 1 Tim. v. 18 (& 1 Cor. ix. 9 v. r., from Deut.
c ch. viii. 12 reff.

a = ch. viii. 29. xiv. 18. Mark xi. 3. Acts

for γάμος, νυμφῶν B¹LN: txt B¹-marg(sic, from personal inspection: B² has retouched it) CD rel Orig₇ [Chr] (ο αγαμος C). ins των bef ανακειμενων D 69.

11. om εκει N¹(ins N^{3a}) Chr. for ουκ, μη C³D.

12. for εισηλθ., ηλθες D lat-b c & c syr-cu Iren-int Lucif Aug Ambr., for ο, ος D.

13. rec ειπεν bef ο βασιλεως, with CD rel vss Iren-int Lucif: txt BLN 33. 69 lat-h.

rec bef εκβαλετε ins αρατε αυτον και (see below), with C rel lat-f ff₂ syr: om

BLN 1. 69 am(with fuld) lat-g_{1,2} l Syr coptt æth arm Orig₇ Chr Cyr_{appy} [Eus] Hil₁ Aug Op.—αράτε αυτον ποδων κ. χειρων κ. βαλετε D lat-a b c e ff₂ h syr-cu Iren-int Hil₁ Lucif Donat: tollite eum ligatis pedibus et manibus et mittite eum lat-ff₁ Ambrst Jer Vict-tun. (The origin of the variations seems to have been, the difficulty presented by a person bound hand and foot being cast out,—without some expression implying his being taken up by the hands of others. This has perhaps led to the insertion in rec and the change of the sentence in D.)

for εκβ., βαλετε DH 69. 240-4-8, mittite

latt. rec om αυτον (see above), with C rel lat-b f: ins BDLN 1 latt syrr syr-cu coptt æth arm Orig₂ Eus Iren-int Lucif.

fluences of ways. De Wette and Meyer are wrong in saying that they are not in the city, 'for that was destroyed:' it is not the city of the murderers, but that in which the feast is supposed to be held, which is spoken of: not Jerusalem, but God's world. πονηρ. τε κ. αγαθ.]

Both the open sinners and the morally good together. See ch. xiii. 47, where the net collects ἐκ παντὸς γένους. Stier remarks that we might expect, from ch. xxi. 31, to find the guest who by and by is expelled, among the ἀγαθοί. ὁ γάμος is here the feast, not the place where it was held.

Here, so to speak, the first act of the parable closes; and here is the situation of the Church at this day;—collected out of all the earth, and containing both bad and good. ἐπλήσθη, as Meyer well remarks, is emphatic.

11, 12.] This second part of the parable is in direct reference to the word of prophecy, Zeph. i. 7, 8: cf. especially ver. 8, καὶ ἔσται ἐν ἡμέρᾳ θυσίας κυρίου καὶ ἐκδικήσω . . . ἐπὶ πάντας τοὺς ἐνδεδυμένους ἐνδύματα ἀλλότρια. The coming of the King to see his guests is the final and separating Judgment of the Church, see ch. xxv. 19,—when that distinction shall be made, which God's ministers have no power nor right to make in admissions into the visible Church. Yet as Trench remarks (Parables, p. 207), this coming of the King is not exclusively the final

one, but every trying and sifting judgment adumbrates it in some measure.

With regard to the ἔνδυμα γάμου, we must not, I think, make too much of the usually cited Oriental custom of presenting the guests with such garments at feasts. For (1) it is not distinctly proved that such a custom existed; the passages usually quoted (Gen. xlv. 22: Judg. xiv. 12: 2 Kings v. 22) are nothing to the purpose; 2 Kings x. 22 shews that the worshippers of Baal were provided with vestments, and at a feast: and at the present day those who are admitted to the presence of Royalty in the East are clothed with a caftan: but all this does not make good the assumption: and (2) even granting it, it is not to be pressed, as being manifestly not the punctum saliens of this part of the parable. The guest was bound to provide himself with this proper habit, out of respect to the feast and its Author: how this was to be provided, does not here appear, but does elsewhere. The garment is the imputed and inherent righteousness of the Lord Jesus, put on symbolically in Baptism (Gal. iii. 27), and really by a true and living faith (ib. ver. 26),—without which none can appear before God in His Kingdom of Glory;—Heb. xii. 14: Phil. iii. 7, 8: Eph. iv. 24: Col. iii. 10: Rom. xiii. 14:—which truth could not be put forward here, but at its subsequent mani-

ἔσται ὁ ^c κλαυθμὸς καὶ ὁ ^c βρυγμὸς τῶν ὀδόντων. ^d πολλοὶ γὰρ εἰσιν ^d κλητοί, ὀλίγοι δὲ ^d ἐκλεκτοί. d ch. xi. 16
reff.
e ch. xii. 14
reff.

¹⁵ Τότε πορευθέντες οἱ Φαρισαῖοι ^c συμβούλιον ^c ἔλαβον ὅπως αὐτὸν ^f παγιδεύσωσιν ἐν λόγῳ. ¹⁶ καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν λέγοντες ^g Διδάσκαλε, οἶδαμεν ὅτι ^h ἀληθὴς εἶ, καὶ τὴν ⁱ ὁδὸν τοῦ ⁱ θεοῦ ^k ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ ^l μέλει σοι περὶ οὐδενός, οὐ γὰρ ^m βλέπεις εἰς ⁿ πρόσωπον ἀνθρώπων. ¹⁷ εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ; ἔξεστιν δοῦναι ^o κῆνσον Καίσαρι ἢ οὐ; ¹⁸ γινούς δὲ ὁ Ἰησοῦς τὴν ^p πονηρίαν αὐτῶν εἶπεν Τί με ^q πειράζετε ὑποκριταί; ¹⁹ ^r ἐπιδείξατέ μοι τὸ ^s νόμισμα τοῦ ^o κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ f here only.
1 Kings.
xxviii. 9.
Eccl. ix. 12
only. Prov.
vi. 2 Symm.
g ch. ix. 11 reff.
h so John iii.
33. 2 Cor. vi.
8 al.
i ll. (Acts xviii.
26 v. r.) see
Acts xiii. 10
al.
k 2 Cor. vii. 14.
1 John iii. 18.
2 John 1.
3 John 1.
2 Chron. xix.
9.
l w. reff.
m Mk. 2 Cor. x. 7.
n 13. xii. 6.
o (1 Cor. ix. 9
v. r.) 1 Pet.
p Mk. 2 Cor. x. 7.
q Mk. ch.
r 1 Cor. v. 8. Eph. vi.
s here

v. 7 only. Wisd. xii. 13. 1 Macc. xiv. 43 only. (Mark iv. 38 reff.)
n 2 Cor. x. 7. 1 Thess. ii. 17. Jude 16. Lev. xix. 15. Deut. x. 17. 1 Kings xvi. 7.
xvii. 25 only r. p Mark vii. 22. Luke xi. 39. Acts iii. 26. Rom. i. 29. 1 Cor. v. 8. Eph. vi.
12 only. Ps. cxl. 4. q ch. iv. 1 al. Exod. xvii. 2. r ch. xvi. 1 reff. s here
only. Ezra viii. 36. Neh. vii. 17 Ed-vat. (N3) (not ABN1) 1 Macc. xv. 6 only.

15. om ελαβον N¹(ins N^{3a}). aft. ελαβον ins κατ' αυτου C²-marg Δ 1. 33 copt
arm Orig: κατα του ιησου C³M 258. for οπως, πως D lat-f syrr syrcu. [οπ. av.
παγ. is written over an erasure by B¹.] om εν λογω N¹(ins N^{3a}) Cyr.
16. for αυτω, προς αυτον D lat-a c f. λεγοντας BLN: txt CD rel [Damasc-
ms]. επ' D Eus, [(txt)] Cyr. αληθειας (but s written above the line) D.
17. ειπον LZ 33.—om ειπε ουν ημιν D lat-a b e ff_{1,2} [Cyr].

festation threw its great light over this and other such similitudes and expressions. This guest imagines *his own garment* will be as acceptable, and therefore neglects to provide himself. See 1 John v. 10: Isa. lxiv. 6; lxi. 10: Rev. xix. 8.

ἐταῖρε] see note on ch. xx. 13: and, as a curiosity of exegetical application, Wordsw.'s note here. 13, 14.] The διάκονοι are not the same as the δοῦλοι above, but the *angels*, see ch. xiii. 41, 49. The 'binding of his feet and hands' has been interpreted of his being now *in the night, in which no man can work*; but I doubt whether this be not too fanciful. Rather should we say, with Meyer, that it is to render his escape from the outer darkness impossible. On τὸ σκ. τὸ ἐξ. see reff. In ver. 14 our Lord shews us that this guest, thus single in the parable, is, alas, to be the representative of a numerous class in the visible Church, who, although sitting down as guests before His coming, have not on the ἐνδυμα γάμου.

15—22.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Mark xii. 13—17. Luke xx. 20—26. On the *Herodians*, see above, ch. xvi. 6. By the union of these two hostile parties they perhaps thought that the ἐγκάθετοι (Luk⁶), who were to feign themselves honest men, Luke xx. 20, would be more likely to *deceive our Lord*. For this also is their

flattery here designed. 'The devil never lies so foully, as when he speaks the truth.' Meyer compares that other οἶδαμεν ὅτι, John iii. 2. The application may have been as if to settle a dispute which had sprung up between the Pharisees, the strong theocratic repudiators of Roman rule, and the Herodians, the hangers-on of a dynasty created by Cæsar. In case the answer were *negative*, these last would be witnesses against Him to the governor (Luke xx. 20); as indeed they became, with false testimony, when they could not get true, Luke xxiii. 2; in case it were *affirmative*, He would be compromised with the Roman conquerors, and could not be the people's deliverer, their expected Messias; which would furnish them with a pretext for stirring up the multitudes against Him (see Deut. xvii. 15). 17.] κῆνσος = φόρος, Luke xx. 22; = ἐπικεφάλαιον: a poll-tax, which had been levied since Judæa became a province of Rome. 18—22.] Our Lord not only detects their plot, but answers their question; and in answering it, teaches them each a deep lesson. The νόμισμα κήνσου was a denarius. It was a saying of the Rabbis, quoted by Lightfoot and Wetstein, that 'wherever any king's money is current, there that king is lord.' The Lord's answer convicts them, by the matter of fact that this money was current among them, of

t ch. xx. 2 reff.

u || only in

Gosp.

Rom. i. 23.

Heb. x. 1 al.

Gen. v. 1.

v. Mark xv.

26. 4 L. only t.

w Rom. xiii. 7

al. Deut.

xiii. 21.

x ch. xi. 17

reff.

y = Gosp. here

de. n. Luke

(ii. 34.) xiv.

14. John v.

29 bis. xi. 24.

25 only.

Acts i. 22 al.

Iam. iii. 63.

Zeph. iii. 8.

2 Macc. vii. 14. xii. 43 only.

b here only. Gen. xxxiv. 9 al. but not =.

† δηνάριον. ²⁰ καὶ λέγει αὐτοῖς Τίνος ἡ ^u εἰκὼν αὐτῆ καὶ ἡ ^v ἐπιγραφὴ; ²¹ λέγουσιν [αὐτῷ] Καίσαρος. τότε λέγει αὐτοῖς ^w Ἀπόδοτε οὖν ^x τὰ Καίσαρος Καίσαρι καὶ ^x τὰ τοῦ θεοῦ τῷ θεῷ. ²² καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

²³ Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι λέγοντες μὴ εἶναι ^y ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν ²⁴ λέγοντες Διδάσκαλε, Μωσῆς εἶπεν ^z Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ^{ab} ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν

...απηλ-

θον X.

BDEFG

HKLM

SUVZΔ

ΠN 1. 33.

69

z DEUT. xxv. 5.

a = Gen. xxxviii. 8 Ed-vat. (B def. γαμβ. A.)

20. for 1st καὶ, ο δε C : om D [69, Wtst] lat-b eff_{1,2} g_{1,2} h (sah). aft αυτοις
add ο is DLZ 33. 69 latt Syr syr-cu copt æth arm-inss Op₁. κ. η επιγρ. bef αυτη LZ.

21. om αυτω BN lat-g₂ Syr arm [Promiss]. om ουν D 157 Scr's k lat-a b c eff₁
syr-cu copt æth arm [Orig₂ ins.] Did Chr Tert Ambr. ins τω bef καισαρι DKΔ[Π]
Scr's e Just Orig₂ [Bas₁ Damasc₁-ms].

22. (απηλθαν, so BD.)

23. at beg ins καὶ N¹ (N^{3a} disapproving). om αυτω N¹ (ins N^{3a}). rec ins οι
bef λεγοντες, with LN^{3a} rel syr coptt arm, qui dicunt latt : om BDMSZ [Δ(hom λεγ.
to λεγ. next ver)] Π¹ N¹ 1. 33 æth Orig₃ [Meth₁ Epiph₁] Thl.—et dicentes ei Syr syr-cu.
(Both variations arose appy from termn -καιοι of preceding word.)

24. ins ινα bef επιγαμβρεύσει D Z(appy) latt(a def) copt : [καὶ 13(Tischdf) 69:] om

subjection to (Tiberius) Cæsar, and recognition of that subjection: Pay therefore, He says, that which is Cæsar's to Cæsar, and (not perhaps without reference to the Herodians, but with much deeper reference) that which is God's, to God. These weighty words, so much misunderstood, bind together, instead of separating, the political and religious duties of the followers of Christ. See Jer. xxvii. 4—18: Rom. xiii. 1: 1 Pet. ii. 13, 14: John xix. 11. The second clause comprehends the first, and gives its true foundation: q. d. 'this obedience to Cæsar is but an application of the general principle of obedience to God, of Whom is all power.' The latter clause thus reaches infinitely deeper than the former: just as our Lord in Luke x. 41, 42 declares a truth reaching far beyond the occasion of the meal. *Man is the coinage, and bears the image*, of God (Gen. i. 27): and this image is not lost by the fall (Gen. ix. 6: Acts xvii. 29: James iii. 9. See also notes on Luke xv. 8, 9: and compare Tertull. contr. Marc. iv. 38, vol. ii. p. 453, "Quæ erunt Dei? quæ similia sunt denario Cæsaris, imago scilicet et similitudo ejus. Hominem igitur reddi jubet Creatori, in cujus imagine et similitudine et nomine et materia expressus est"). We owe then *ourselves* to God: and this solemn duty is implied, of giving ourselves to Him, with all that we have and are. The answer also gives them the real reason why they were now under subjection to

Cæsar: viz. because they had fallen from their allegiance to God. 'The question was as if an adulterer were to ask, whether it were lawful for him to pay the penalty of his adultery.' (Claudius, cited by Stier ii. 388.) They had again and again rejected their theocratic inheritance;—they refused it in the wilderness;—they would not have God to reign over them, but a king;—therefore were they subjected to foreigners (see 2 Chron. xii. 8).

23—33.] REPLY TO THE SADDUCEES RESPECTING THE RESURRECTION. Mark xii. 18—27. Luke xx. 27—40. From Acts xxiii. 8, the Sadducees denied resurrection, angel, and spirit; consequently the immortality of the soul, as well as the resurrection of the body. This should be borne in mind, as our Lord's answer is directed against both errors. It is a mistake into which many Commentators (including Wordsw. on the authority of Jerome) have fallen, to suppose that the Sadducees recognized only the Pentateuch: they acknowledged the prophets also, and rejected tradition only (see this abundantly proved by Winer, Realwörterbuch, Sadducæer). 23. λέγ.] In Luke, οἱ ἀντιλέγ. = ὅτινες λέγουσιν Mark. Here, the art. being absent, we must understand that they came, saying that there was no resurrection: i. e. either, in pursuance of their well-known denial of that doctrine,—or, which is more probable, actually saying, maintaining it against our Lord: viz., in

Γ και ο
πρωτος..
πρωτος
Ζ.
Θ_b is
cited for
γαμησας,
but not
again till
του θεου
ver. 30.

γυναικα αὐτοῦ, καὶ ^{ac} ἀναστήσει ^{ad} σπέρμα τῷ ἀδελφῷ αὐ- c — Acts iii. 22,
τοῦ. 25 ἦσαν δὲ ^e παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος 26.
γῆμας ἐτελεύτησεν, καὶ μὴ ἔχων ^d σπέρμα ^f ἀφῆκεν τὴν 25.
γυναικα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. 26 ὁμοίως καὶ ὁ δεύτε- f — 1. Gen. iv.
ρος καὶ ὁ τρίτος, ^g ἕως τῶν ἑπτὰ. 27 ^h ὕστερον δὲ πάντων 26.
ἀπέθανεν ἡ γυνή. 28 ἐν τῇ ^y ἀναστάσει οὖν τίνος τῶν 27.
ἐπτὰ ἔσται γυνή; πάντες γὰρ ⁱ ἔσχον αὐτήν. 29 ἀποκρι- g John xvii. 5.
θεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς ^k Πλανᾶσθε μὴ εἰδότες τὰς 28.
^l γραφὰς μὴδὲ τὴν δύναμιν τοῦ θεοῦ. 30 ἐν γὰρ τῇ h ch. iv. 2 reff.
^y ἀναστάσει οὔτε γαμοῦσιν οὔτε ^m γαμίζονται, ἀλλ' ὡς constr. || L.
ἄγγελοι [θεοῦ] ἐν τῷ οὐρανῷ εἰσιν. 31 περὶ δὲ τῆς only. Jer.
^{yn} ἀναστάσεως τῶν ⁿ νεκρῶν οὐκ ἀνέγνωτε τὸ ^o ῥηθὲν ὑμῖν xxxvi.
18 bis] only 1. see. || L. (xxix.) 2.
15, 21. 1 Cor. xv. 12, &c. n (ἀν. ἐκ ν., Luke xx. 35 reff.) ch. xiv. 1
o ch. i. 22 reff. reff.

BN rel syrr syr-cu sah æth arm Orig.

om την γυν. αυτου D.

25. om δε D.

rec (for γημας) γαμησας, with DΘ_b rel: txt BLN 1. 33 Orig.

27. rec ins και bef η γυνη (see ||), with D[Θ_b ?] rel vss: om BLUΔΠ'N 1 lat-e syr-cu æth.

28. rec ουν bef αναστ., with E[Θ_b ?] rel: txt BDLN 1. 69 vulg lat-b c e f. ff. 1.2 g₁ h l.
εσται bef των επτα D vulg lat-c ff. 1.2 g₁ h. [om τ. επ. lat-b e syr-cu.]

29. for αποκ. δε, και αποκ. N: om δε lat-b e h Syr syr-cu.

30. rec εκγαμίζονται, with E rel syr-mg-gr Orig₁: εγκαμίσκονται 69: nubentur vulg
lat-e f. ff. g₁: uxores ducunt lat-b c ff₂: txt BDLN 1 (Clem) Orig₂ Ath [Cyr₁-p] Isid
Thdr̄t: γαμίσκονται 33 Orig₂ [Meth₂ Epiph₂ Chr].

ΔΘ_b rel vulg lat-ff₁ g₁ syrr copt æth Orig-int₂: om LN 33. 69 Scr's s evn-π-z [Chr]:
om θεου also (see || Mark) BDE¹ 1 harl¹ lat-a b c e f. ff₂ h syr-cu sah arm Orig₃ Ambr
Aug. rec om τω bef ουρανω, with D Θ_b(appy) rel [Meth Epiph Chr]: ins BLN
1. 33. 69 coptt Orig₃.

shape and manner following.

24.

ἀναστ. σπέρ.] The first-born son of a
leviratical marriage was reckoned and re-
gistered as the son of the deceased brother,
Michaelis, Mos. R. ii. 98 (Meyer).

28.] γυνή is the predicate.

29, 30.]

τὰς γρ. μ. τ. δ. τ. θ., not = τὴν δ. τ. θ.

τὴν ἐν ταῖς γρ.,—but to be rendered liter-
ally; ye do not understand the Scrip-
tures, which imply the resurrection (ver.

31), nor the power of God, before which
all these obstacles vanish (ver. 30). See

Acts xxvi. 8: Rom. iv. 17; viii. 11: 1 Cor.

vi. 14.

γαμοῦσιν, of males; γαμίζ.,

of females. Our Lord also asserts here

against them the existence of angels, and

reveals to us the similarity of our glorified

state to their present one. Not ἐν τῷ

οὐρ. εἰσιν, ὡς ἄγ. [θεοῦ], but εἰσιν, ὡς ἄγ.

[θεοῦ] ἐν τῷ οὐ. (see note on Luke xx. 35,

and 1 Cor. xv. 44);—the risen are not in

heaven, but on earth.

Wetstein quotes the Rabbinical decision of a similar ques-
tion—'Mulier illa quæ duobus nupsit in
hoc mundo, priori restituitur in mundo
futuro.'

31—33.] Our Lord does not

cite the strong testimonies of the Pro-
phets, as Isa. xxvi. 19: Ezek. xxxvii.

1—14: Dan. xii. 2, but says, as in Luke
(xx. 37), 'even Moses has shewn,' &c.,
leaving those other witnesses to be sup-
plied. The books of Moses were the great
and ultimate appeal for all doctrine: and
thus the assertion of the Resurrection
comes from the very source whence their
difficulty had been constructed. On the
passage itself, and our Lord's interpreta-
tion of it, much has been written. Cer-
tain it is that our Lord brings out in this
answer a depth of meaning in the words,
which without it we could not discover.
Meyer, in reply to Strauss and Hase, finely
says, "Our Lord here testifies of the con-
scious intent of God in speaking the
words. God uttered them, He tells us, to
Moses, in the consciousness of the still en-
during existence of his peculiar relation
to Abraham, Isaac, and Jacob." The
groundwork of His argument seems to
me to be this:—the words 'I am thy
God' imply a covenant; there is another
side to them: "Thou art Mine" follows
upon "I am thine." When God there-
fore declares that He is the God of Abra-
ham, Isaac, and Jacob, He declares their
continuance, as the other parties in this

^p Exod. iii. 6, 15, 16.
^q ch. vii. 28
^{ref.}
^r ver. 12 ^{reff.}
^s ch. xiii. 2 ^{reff.}
^t Acts iv. 26
 (from Ps. ii. 2) only.
² Kings x. 13. Neh. vi. 2.
^u as above (t).
^v Luke xvii. 15.
^{Acts} i. 15.
¹ i. 1, 41. (iii. 1.)
¹ I Cor. vii. 5. xi. 20. xiv. 23 only.
^v ch. xxvii. 48.
^{Mark} ix. 17.
^{Luke} xvii.
¹⁵ xxii. 50
^{al.} Gen. iii. 22.
^w Matt., here only.
^{Luke} vii. 30 ^{al.}
^{Tit.} iii. 9, 13 only.
^x ch. iv. 1, 3.
^{ver.} 18.
^y = ch. xxi. 23 ^{ref.}
^z ch. v. 19 ^{al.} Lev. iv. 13.
^a Deut. vi. 5.
^b John iv. 23, 24. (ἐξ, || and Luke x. 27, from 1. c.)
^c || and Luke x. 27, from 1. c. B. Luke i. 51. Eph. ii. 3 ^{al.} Exod. ix. 21. d LEVIT. xix. 18. e = and w. ἐν, here only. w. ἐκ, Judith viii. 24. (elstw. lit. w. εἰς, ch. xviii. 6. [ἐπί & acc., and περί, ib. v. r.] gen., Acts v. 30. x. 39. Gal. iii. 13, from Deut. xxi. 23. ἐκ, Acts xxviii. 4. ἐν, Ezek. xvii. 10. absol., Luke xxiii. 39.) Plato, Legg. viii. p. 631, ἐξ ὧν κρεμαμένη πάσα ψυχὴ πόλιτον.
³² ^p Ἐγὼ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς [θεὸς] νεκρῶν, ἀλλὰ ζώντων. ³³ καὶ ἀκούσαντες οἱ ὄχλοι ἔξεπλήσσοντο ἐπὶ τῇ ^q διδαχῇ αὐτοῦ. ³¹ Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ^r ἐφίμωσεν τοὺς Σαδδουκαίους, ^s συνήχθησαν ^u ἐπὶ τὸ ^u αὐτό, ³⁵ καὶ ἐπηρώτησεν ^v εἰς ἐξ αὐτῶν ^w νομικὸς ^x πειράζων αὐτὸν καὶ λέγων ³⁶ Διδάσκαλε, ^y ποία ^z ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ³⁷ ὁ δὲ ἔφη αὐτῷ ^a Ἀγαπήσεις κύριον τὸν θεόν σου ^b ἐν ὅλῃ [τῇ] καρδίᾳ σου ^Z κυρίου σου καὶ ^b ἐν ὅλῃ τῇ ^c ψυχῇ σου καὶ ^b ἐν ὅλῃ τῇ ^c διανοίᾳ σου. ³⁸ αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ^z ἐντολή. ³⁹ δευτέρα δὲ ὁμοία αὐτῇ ^d Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. ⁴⁰ ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος ^e κρέμαται καὶ οἱ προφῆται.

^z ch. v. 19 ^{al.} Lev. iv. 13. ^a Deut. vi. 5. ^b John iv. 23, 24. (ἐξ, || and Luke x. 27, from 1. c.)
^c || and Luke x. 27, from 1. c. B. Luke i. 51. Eph. ii. 3 ^{al.} Exod. ix. 21. d LEVIT. xix. 18. e = and w. ἐν, here only. w. ἐκ, Judith viii. 24. (elstw. lit. w. εἰς, ch. xviii. 6. [ἐπί & acc., and περί, ib. v. r.] gen., Acts v. 30. x. 39. Gal. iii. 13, from Deut. xxi. 23. ἐκ, Acts xxviii. 4. ἐν, Ezek. xvii. 10. absol., Luke xxiii. 39.) Plato, Legg. viii. p. 631, ἐξ ὧν κρεμαμένη πάσα ψυχὴ πόλιτον.
³² om 2nd and 3rd ὁ ^N Orig. om 4th ὁ ^{DHN}. om 5th θεος (see || *Mark Luke*) BDLΔN 1. 33 latt Syr syr-cu coptt Orig₂ [and int₁] Eas Chr Damasc Iren-int Tert Hil₃ Aug: ins E Θ_b(appy) rel syr (ath) arm Orig₃ Chr (but om (not ins-γ) preceding ο θεος).

³⁴ for ἐπὶ το αὐτο, ἐπ αὐτον D lat-b c e ff₂ syr-cu æth Hil.
³⁵ om καὶ λέγων (see || *Mark*) BLN 33 vulg lat-e ff₁ q_{1,2} l Syr coptt æth Orig-int: ins DΘ_b rel lat-b c f ff₂ h syr syr-cu [(arm) Chr]. (lat-a def.)

³⁶ ἐν τῷ νόμῳ bef μεγάλη D 122.

³⁷ rec aft ο δε ins ιησους (see || *Mark*), with Θ_b rel syrr æth arm: aft αὐτω (omg ο δε) D latt syr-cu: txt BLN 33 coptt Orig-int. rec (for ἐφη) εἰπεν, with 69(e sil): txt BDN rel Ser's mss Bas Thl. om 1st τη BN¹ rel Clem: ins DKLMSZPN^{3a}.

om 2nd τη B rel Thl: ins DKLMSZPN Clem. aft 3rd σου ins καὶ ἐν ὅλῃ τη ισχυι σου (|| *Mark*) Θ_b 69 Syr syr-jer coptt-dz æth.

³⁸ rec πρώτη καὶ μεγάλη (because πρώτη is the leading predicate,—cf *deut. below*. So also *Meyer*, and in part *De W*), with Θ_b rel lat-f syr arm [Bas] Op: η πρ. κ. μεγ. Δ: txt B D-gr(om η) L(η πρω.) ZN 1. 33. 69 latt Syr syr-cu syr-jer coptt æth Orig-int, Hil Aug.

³⁹ om δε BN¹(ins N^{3a}). ομοίως, omg αὐτη, B. ταυτη D Cyp^r Hil Zeno Oros Op: αὐτης Δ Chr Bas. (αὕτη EFGHKMUVTΠ Bas: dative I' 1. 33. 69 vss.) for σεαυτ., εαυτον H¹VΘ_b 1. 69. 237-8. 243-5-8. 251-8 Ser's b? c eo q r s w evn-x-z [Bas].

⁴⁰ om ολος N¹ Syr syr-cu coptt: ins N^{3a} Aug^{exp^r}. rec καὶ οἱ προφ. κρεμανται (gramml corrⁿ), with Θ_b rel syr coptt arm Clem Orig₁ [and int₁ Bas₁] Zeno: txt BDLZN 33 latt Syr syr-cu æth [Bas₁ Jac-nisch₁] Orig-int₄ Tert Hil Cyp^r.

covenant. It is an assertion which *could not be made of an annihilated being of the past*. And notice also (with Bengel), that Abraham's (&c.) *body*, having had upon it the seal of the covenant, is included in this. Stier (after Lavater) remarks that this is a weighty testimony against the so-called 'sleep of the soul' in the intermediate state. Compare πάντες γὰρ αὐτῷ ζῶσιν Luke xx. 38, and ζῶσι τῷ θεῷ 4 Macc. vii. 19; [xvi. 25.] spoken of the Patriarchs Abraham, Isaac, and Jacob. Thus the burden of the Law, 'I AM THE LORD THY

GOD,' contains in it the seed of immortality and the hope of the resurrection.

^{34—40.} REPLY CONCERNING THE GREAT COMMANDMENT. Mark xii. 28—34. In the more detailed account of Mark (Luke has a similar incident in another place, x. 25), this question does not appear as that of one *maliciously* tempting our Lord: and his seems to me the view to be taken,—as there could not be any evil consequences to our Lord, whichever way He had answered the question. See the notes there. ^{34.} ἐπὶ τὸ αὐτό is

⁴¹ ὁ Συναγμένων δὲ τῶν Φαρισαίων ἐπρώτησεν αὐτοὺς ὁ Ἰησοῦς ⁴² λέγων Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ Τοῦ Δαυεὶδ. ⁴³ λέγει αὐτοῖς Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον, λέγων ⁴⁴ Ἐἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου. ⁴⁵ εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν; ⁴⁶ καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

XXIII. ¹ Τότε ὁ Ἰησοῦς ἑλάλησεν τοῖς ὄχλοις καὶ

42. om 2nd του Ν.

43. aft αυτοις ins o ις LZ 1. 33 lat-f ff₁ copt aeth arm Dial Orig-int Ambr. [Θ_b ?] rec κυριον αυτον καλει (transposition for emphasis), with E rel lat-e arm Dial Orig-int: καλ. κυρ. αυτον LZN: txt B[but B¹ repeats αυτον] D 33 latt Syr syr-cu coptt Did [Cyr₁] Hil Aug. (Θ_b ?)

44. rec ins o bef κυριος (from LXX), with LΘ_b rel coptt Dial [Did₁(Epiph₁)] : om BΘZN. rec (for υποκατω υποποδιον (from LXX), with Δ(sic) Θ_b rel vulg lat-a c & e aeth arm [Cyr₁] Orig-int Hil: υποποδιον υποκατω syr: txt BDGL U(Treg) ZFN 69 lat-b e h Syr syr-cu coptt Aug.

45. ins εν πνευματι bef καλει DKMΔΠ 69 fuld lat-a b c f ff₂ g₂ h l syr-with-ast syr-ger copt Dial Eus [Nyss, Thdr₁] Hil Cyr Ambr.

46. ηδυνατο B² 1 [Cyr₁]: txt B¹Θ_bN rel. rec αυτω bef αποκριθηναι with Θ_b rel vulg-ed(with gat) lat-e f ff_{1,2} Orig-int₁ Ambr: txt BDKLZΔΠN 33. 69 am(with forj fuld tol) lat-a b c g_{1,2} h l syrr syr-cu [Cyr₁] Orig-int₁ Op. for ημερας, ωρας D B¹(appy) 1 lat-a syr-cu syr-ms-mg [Cyr₁] Orig-int Op.

CHAP. XXIII. 1. om o BV.

ελαλησεν bef o ιησ. D 69 env-II-P syr-cu aeth Orig-int.

local; not of their purpose. 35. νομικός] These were Mosaic jurists, whose special province was the interpretation of the Law. γραμματεὺς is a wider term, including them. πεираζων] see above.

36. ποία ἐντ. μεγ.] Not, 'which is the great commandment,'—but which (what kind of a) commandment is great in the law? In Mark, otherwise. 37. κύρ. τ. θ. σου] Not, 'The LORD as thy God,'—but the LORD thy God. 40. ὁ v. κ. οἱ πρ.] in the sense of ch. v. 17; vii. 12—all the details of God's ancient revelation of His will, by whomsoever made.

41—46.] THE PHARISEES BAFFLED BY A QUESTION RESPECTING CHRIST AND DAVID. Mark xii. 35—37. Luke xx. 41—44. (See also Acts ii. 34.) Our Lord now questions his adversaries (according to Matt.:—in Mark and Luke He asks the question not to, but concerning the Scribes or interpreters of the law), and again convicts them of ignorance of the Scriptures. From the universally recognized title of the Messiah as the Son of David, which by His question He elicits from them, He takes occasion to shew them, who understood this title in a mere

worldly political sense, the difficulty arising from David's own reverence for this his Son: the solution lying in the incarnate Godhead of the Christ, of which they were ignorant.

43. ἐν πνεύμ.] by the inspiration of the Holy Spirit: = ἐν πν. ἁγίῳ Mark. This is a weighty declaration by our Lord of the inspiration of the prophetic Scriptures. The expression was a Rabbinical one: see Schöttgen in loc. Mark (ver. 37) adds to this "the common people heard him gladly." Here then end the endeavours of His adversaries to entrap Him by questions: they now betake themselves to other means. 'Nova dehinc quasi scena se pandit.' Bengel.

CHAP. XXIII. 1—39.] DENUNCIATION OF THE SCRIBES AND PHARISEES. Peculiar to Matthew.

1.] Much of the matter of this discourse is to be found in Luke xi. and xiii. On its appearance there, see the notes on those passages. There can, I think, be no doubt that it was delivered, as our Evangelist here relates it, all at one time, and in these the last days of our Lord's ministry. On the notion entertained by some recent critics, of St. Matthew having arranged the scattered

o ch. xxi. 12 ll
only. 1 Kings
xx. 18. 1's.
cvi. 32.
p intr., ch. v. 1
reff.
q = Mark v. 43
al. Exod.
xxxv. 1.
r ch. xix. 17
reff.
s Acts xxii. 4
only. Gen.
xxxvii. 7.
Job xxvi. 8.
t ch. xi. 30 reff.
v Luke xv. 5 only.
Judg. xvi. 3 al.
27 only. Lev. iv. 6.

τοῖς μαθηταῖς αὐτοῦ ² ἡ λέγων Ἐπὶ τῆς Μωσέως ὁ καθ-
έδρας ἡ ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ³ πάντα
οὐν ὅσα ἂν ἡ εἴπωσιν ὑμῖν ποιήσατε καὶ ἡ τηρεῖτε κατὰ δὲ
τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. ... λεγου-
σιν ὁ
† δεσμεύουσιν δὲ ἡ φορτία ἡ βαρέα * καὶ ἐπιτιθέασιν ἐπὶ τοὺς
ἡ κλημ
ν ὅμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ ἡ δακτύλῳ αὐτῶν οὐ
οὐκ
u ver. 23. Acts xx. 29. xxv. 7. 2 Cor. x. 10. 1 John v. 3 only. Ps. xxxvii. 4.
w Mark vii. 33. Luke xi. 20, 46. xvi. 24. John [viii. 6] xx. 25,
33, 69.

2. καθέδρας bef μωσσεως D 69. 238 latt Orig hom-CI Iren-int Hil.

3. πάντα οὐν is repeated by D¹.

for αν, εαν Ὁβ^hN rel : txt BDR (FKS, e sil)

Eus [Ephr-1-ms Chr Damasc₁]. om υμιν D-gr copt Aug. rec aft υμιν ins
τηρειν (gloss, as ποιεῖν sheiws), with Θ_h rel lat-ff₁ (appy) syrr : ποιεῖν Γ Chr Damasc
Phot [Ephr] Orig-int : om BDLZN 1 latt syr-cu copt aeth arm Eus Iren-int Orig-int
Hil Ambr Aug Op Gild. rec τηρεῖτε κ. ποιεῖτε (ποιησατε being first altered to ποιεῖτε
for conformity, then transposed for logical accuracy : so Meyer), with Θ_h rel latt (a
def) syrr syr-cu Iren-int Hil : ποιεῖτε (alone) Γ Ser's Γ¹ Chr [Damasc₁] Orig-int, Hil₁
Augot : τηρεῖ κ. ποιεῖτε F : ποιεῖτε κ. τηρεῖτε D 1. 209 Eus, Damasc₁ : ποιησατε (alone :
homotele) N¹ : txt BLZN^{3a} fuld (with forj) syr-jer coptt aeth arm Eus, Damasc₁ Hil.

4. rec (for 1st δε) γαρ (as more suitable), with D¹ rel vulg lat-ef h Chr [Damasc₁]
Iren-int Hil : om D-corr Γ 238 arm : txt BLMΔΠN 1. 33 am (with tol) lat-a b c ff_{1,2} g_{1,2} l
syrr syr-cu coptt Thl Ambr Aug Jer Op. (Θ_h ?) aft φορτία ins μεγαλα N.

* rec aft βαρεα ins καὶ δυσβίαστακτα (from Luke xi. 46 ?), with BD (αδυσβ. D¹) Θ_h
rel vulg lat-c f ff₁ g_{1,2} l syr sah aeth arm [Chr Damasc₁] : om LN 1. 209 lat-a b e ff₂ h
Syr syr-cu copt Iren-int Hil Ambr. rec (for αυτοι δε τω) τω δε, with Θ_h rel latt
syr arm [Chr Damasc₁] : txt BDLN 33 Syr syr-cu coptt aeth Iren-int Ambr Jer Op₁.

sayings of the Lord into longer discourses, and see Prolegomena to Matthew. A trace of this discourse is found in Mark xii. 38—40 : Luke xx. 45—47. In the latter place it is spoken to the disciples, in *hearing of the crowd* : which (see ver. 8 ff.) is the exact account of the matter. It bears many resemblances to the Sermon on the Mount, and may be regarded as the solemn close, as that was the opening, of the Lord's public teaching. It divides itself naturally into three parts : (1) introductory description of the Scribes and Pharisees, and contrast to Christ's disciples (vv. 1—12) : (2) solemn denunciations of their hypocrisy (vv. 14—33) : (3) conclusion, and mournful farewell to the temple and Jerusalem. 2.] Moses' seat is the office of judge and lawgiver of the people : see Exod. ii. 13—25 : Deut. xvii. 9—13. Our Lord says, 'In so far as the Pharisees and Scribes enforce the law and precepts of Moses, obey them : but imitate not their conduct.' ἐκάθισαν must not be pressed too strongly, as conveying blame,—'have seated themselves' :—it is merely stated here as a *matter of fact*. Vv. 8, 10 however apply to their *leadership* as well as their faults ; and declare that among Christians there are to be none sitting on the seat of Christ. 3. πάντα οὐν ὅσα ἂν The οὐν here is very significant :—because they sit on Moses'

seat : and this clears the meaning, and shews it to be, 'all things which they, as successors of Moses, out of his law, command you to observe, do ;' there being a distinction between their lawful teaching as expounders of the law, and their frivolous traditions superadded thereto, and blamed below.

ποιήσατε, do, as occasion arises. τηρεῖτε, observe, having respect to them as a constant rule of conduct. The present binds on the habitual practice to the mere momentary act of the aorist.

4.] The warning was, imitate them not—for they do not themselves what they enjoin on others. And this verse must be strictly connected with ver. 3. The φορτία then are not, as so often misinterpreted (even by Olshausen, i. 834), *human traditions* and observances, but the *severity of the law*, which they enforce on others, but do not observe (see Rom. ii. 21—23) : answering to the βαρύτερα τοῦ νόμου of ver. 23. The irksomeness and unbearableness of these rites did not belong to the Law in itself, as rightly explained, but were created by the rigour and ritualism of these men, who followed the letter and lost the spirit : 'omnem operam impendebant (says Grotius) ritibus urgendis et ampliandis.'

τῷ δακ. αὐτῶν, not αὐτῶν : the emphasis is not on the pronoun, but on the δακτύλῳ. As a general rule, when the pron. is simply re-

θέλουσιν ^x κινήσαι αὐτά. ⁵ πάντα δὲ τὰ ἔργα αὐτῶν ^x ch. xxvii. 39
 ποιούσιν ^y πρὸς τὸ ^z θεαθῆναι τοῖς ἀνθρώποις. ^a πλα-
 τύνουσιν * γὰρ τὰ ^b φυλακτήρια αὐτῶν, καὶ ^c μεγαλύνουσιν
 τὰ ^d κράσπεδα, ^e φιλοῦσιν δὲ τὴν ^f πρωτοκλισίαν ἐν τοῖς
 δέιπνοις, καὶ τὰς ^g πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,
⁷ καὶ τοὺς ^h ἄσπασμους ἐν ταῖς ἀγοραῖς, καὶ ⁱ καλεῖσθαι
 ὑπὸ τῶν ἀνθρώπων ^k ῥαββὶ [ῥαββί]. ⁸ ὑμεῖς δὲ μὴ
 κληθῆτε ^k ῥαββί. εἰς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος,
 πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. ⁹ καὶ ^l πατέρα μὴ καλέσητε

17. 2 Cor. x. 15. Phil. i. 20 only. = 1 Kings ii. 21. Dan. iv. 8 (11) Theod. d ch. ix. 20 B. L. xiv. 7, 8 only t.
 36) only. Num. xv. 38 al. e = || L. ch. vi. 5. f || Luke (xi. 43 v. r.) xiv. 7, 8 only t.
 g J. Luke xi. 43 only t. h || Luke i. 29, 41, 44. 1 Cor. xv. 22. Col. iv. 18. 2 Thess. iii. 17 only t.
 i constr., ch. vi. 5. Isa. lvi. 10. k ch. xxvi. 25, 49. Mark ix. 5. xi. 21. xiv. 45 (bis). not in
 Luke. John i. 39, 50 al. only t. (-βουνί, Mark x. 61.) l = 4 Kings ii. 12. vi. 21.

5. * rec δέ, with Θ_b rel syr-cu [Bas₁]: om arm: γαρ BDLX X-comm 1. 33. 69 latt syrr
 coptt Chr [Bas₁] Damase [Orig-int]. rec aft κρασπεδα ins των ιματιων αυτων (inter-
 polation from such places as ch ix. 20; xiv. 36), with Θ_b rel gat (with mm) lat-f₂ h
 syrr syr-cu copt arm Chr Orig-int Op₁; των ιματιων LΔ: om BDN X-comm 1 latt Op₁.

6. rec (for δε) τε (corrns as more suitable copula; but Matt never uses it), with Θ_b
 [P²] rel [Bas₁ Damase₁]: om Γ arm Cyp: txt BDKLM²ΔΠ²N 1. 69 latt syr coptt
 Hil. τας πρωτοκλισιας L(Treg, expr) N^{3a} 1. 33 vulg lat-a c f f₂ g₁₂ h D-lat syrr
 syr-cu copt ath arm Bas [Damase₁] Hil Op: τ. πρωτοκλησιαν ΓΘ_b rel: txt BDEKM
 SÜPN¹ lat-b e f₂ Cyp.

7. om 2nd ραββι BLDΔ² N-corr¹ 1. 33(appy) latt syr coptt æth Chr [Bas₁-ms
 Damase₁] Cyp Op. (The omni was easy, and the fact of the reduplication not occurring
 below, seems to testify to its genuineness here.)—homæotel ραββι to ραββι: next ver N¹.

8. rec (for διδασκαλος) καθηγητης (mechanical altern from below, ver 10), with
 DLΘ_bN¹ rel [Nyss₁ Bas₁ Damase₁]: txt BU N^{3a} (but καθ. restored) 33 lat-a b c Syr
 syr-jer copt [Clem₁] Orig₁ Eus, Chr. rec adds ο χριστος, with E¹ rel syr-cu syr-
 with-ist [Damase₁]; χριστος IUU: om BDE²L Θ_b(appy) ΠN 1. 33(appy) latt Syr
 syr-ms syr-jer coptt æth arm [Orig₁] Bas Chr Thl Cyp.

flexive, the smooth breathing should always be printed. 5—7.] But whatever they do perform, has but one motive.

φυλακ., Heb. Totaphoth, or subsequently and more generally, Tephillin (see Gesen. Thes. Hebr., and Buxtorf, Lex. Rabbin.), were strips of parchment with certain passages of Scripture, viz. Exod. xiii. 11—16 and 1—10: Deut. xi. 13—21; vi. 4—9, written on them, and worn on the forehead between the eyes, on the left side next the heart, and on the left arm. The name in the text was given because they were considered as charms. They appear not to have been worn till after the captivity; and are still in use among the Rabbinical Jews. Their use appears to have arisen from a superstitious interpretation of Exod. xiii. 9: Deut. vi. 8, 9. See Jos. Antt. iv. 8. 13. The fringes were commanded to be worn for a memorial, Num. xv. 38. See note on ch. ix. 20.

6, 7.] See Mark xii. 38, 39: Luke xx. 46, 47. On πρωτ. ἐν τοῖς δέιπ. see Luke xiv. 7.

8—10.] The prohibition is against loving, and in any religious matter, using such titles, signifying do-

minion over the faith of others. It must be understood in the spirit and not in the letter. Paul calls Timotheus his 'son' in the faith, 1 Tim. i. 2, and exhorts the Corinthians (1 Cor. xi. 1) to be followers of him as he of Christ. To understand and follow such commands in the slavery of the letter, is to fall into the very Pharisaism against which our Lord is uttering the caution. See (e.g.) Barnes's note here.

ῥαββί = רַבִּי, my master: an expression used, and reduplicated as here, by scholars to their masters, who were never called by their own name by their scholars. So the Lord says, John xiii. 13, ὑμεῖς, φωνεῖτέ με Ὁ διδάσκαλος κ. ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. See Schöttgen, Hor. Heb. ii. 900. The Teacher is probably not Christ, as supplied here in the rec., but the Holy Spirit (see John xiv. 26: Jer. xxxi. 33, 34: Ezek. xxxvi. 26, 27), only not here named, because this promise was only given in private to the disciples. If this be so, we have God, in His Triunity, here declared to us as the only Father, Master, and Teacher of Christians; their πατήρ, καθηγητής (= δαηγός

Ezek. xxi. 26, 27. 14.] In Luke xi. 52 it is added *ἤρατε τὴν κλεῖδα τῆς γνώσεως*—the Key being, not the Key of i. e. admitting to, Knowledge, but the Knowledge itself, the true simple interpretation of Scripture which would have admitted them, and caused them to admit others, into the Kingdom of Heaven by the recognition of Him of whom the Scriptures testify; whereas now by their perverse interpretations they had shut out both themselves and others from it. See a notable instance of this latter in John ix. 24. They shut the door as it were in men's faces who were entering. On the interpolated ver. 13, see notes in Mark (xii. 40). 15.] And with all this be-

^{vx} ξηράν ποιῆσαι ἕνα ^γ προσήλυτοι, καὶ ὅταν γένηται, ^α ποιεῖτε αὐτὸν ^z υἱὸν ^a γεέννης ^b διπλότερον ὑμῶν. ¹⁶ οὐαὶ ὑμῖν ^c ὁδηγοὶ τυφλοὶ οἱ λέγοντες Ὅς ἂν ^d ὁμόση ἐν τῷ ναῷ, ^e οὐδὲν ἔστιν ὅς δ' ἂν ^d ὁμόση ἐν τῷ χρυσῷ τοῦ ναοῦ, ^f ὀφείλει. ¹⁷ μωροὶ καὶ τυφλοί, ^g τίς γὰρ μείζων ἔστιν. ὁ χρυσός, ἢ ὁ ναὸς ^h ἡγιάσας τὸν χρυσόν; ¹⁸ καὶ Ὅς ἂν ^d ὁμόση ἐν τῷ ⁱ θυσιαστηρίῳ, ^e οὐδὲν ἔστιν ὅς δ' ἂν ^d ὁμόση ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. ¹⁹ τυφλοί, ^g τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ ⁱ θυσιαστήριον τὸ ^h ἡγιάζον τὸ δῶρον; ²⁰ ὁ οὖν ^d ὁμόσας ἐν τῷ ⁱ θυσιαστηρίῳ ^d ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω αὐτοῦ. ²¹ καὶ ὁ ^d ὁμόσας ἐν τῷ ναῷ ^d ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ ⁱ κατοικήσαντι αὐτόν. ²² καὶ ὁ ^d ὁμόσας ἐν τῷ οὐρανῷ

only. Isa. xiv. 2, see Luke xi. 4.

42. Phil. i. 22. τίς κτήσις (of two) δικαία ἐστί; Xen. Cyr. i. 3. 17.

17, 19 al. Gen. ii. 3. xxix. 37 al. fr.

18 al. Gen. viii. 20. xii. 7, 8.

12 v. r.) xvii. 2 only. Ps. cxxxix. 21 al. fr.

α = πότερος, ch. xxi. 31, xxvii. 17, 21. Luke vii.

h John x. 36, xvii.

i ver. 35. ch. v. 23, 24. Luke i. 11. xi. 51. 1 Cor. ix.

j constr., Luke xiii. 4. Acts i. 19. ii. 9, 14 al. Rev. (xii.

f absol., here

15. ινα ποιησῃτε D latt.

16. aft οδηγ. ins οι X (but erased).

om οι D¹ (ins D³ ?).17. τι γαρ μειζον Z latt.—μειζω D.
ver 19), with CLP rel latt : txt BDZK.

rec αγιαζων (as more simple, and used in

18. rec (for 1st av) εαν, with E rel : txt BCDFKLΠN 33. 69. (Z def.) (vv. 18—27 lat-b def.)

19. rec ins μωροι και bef τυφλοι (from ver 17 : no reason could be assigned for its omission, if genuine), with BC rel lat-c f Syr syr^w-ast(appy) copt sah-mnt arm Orig-int : om DLZN 1 vulg lat-a e ff_{1,2} J_{1,2} h l syr-cu copt-mss æth. μειζω D.

20. for επανω, επ' Z(appy).

21. rec κατοικουντι, with BHN 69 (S I, e sil) latt syr æth arm : txt CDZ rel Damase.

trayal of your trust as οἱ διδασκαλοὶ τοῦ Ἰσραὴλ (John iii. 10), as if all your work at home were done, γε περιάγ. τ. θ. κ.τ.λ. This was their work of supererogation—not commanded them, nor in the spirit of their law. The Lord speaks not here of those pious Godfearing men, who were found dwelling among the Jews, favouring and often attending their worship—but of the *proselytes of righteousness*, so called, who by persuasion of the Pharisees, took on them the *whole Jewish law and its observances*. These were rare—and it was to the credit of our nature that they were. For what could such a proselyte, made by such teachers, become? A disciple of hypocrisy merely—neither a sincere heathen nor a sincere Jew—doubly the child of hell—condemned by the religion which he had left—condemned again by that which he had taken. The expression διπλότερον ὑμῶν occurs in the same connexion, and probably in allusion to this passage, in Justin Martyr, Tryph. § 122, p. 215, οἱ δὲ προσήλυτοι οὐ μόνον οὐ πιστεύουσιν, ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ.

16—22.] The Lord forbade all swearing to His own disciples, ch. v. 34; and by the very same reasoning—because every oath is really and eventually an oath by God—shews these Pharisees the validity and solemnity of every oath. “This subterfuge became notorious at Rome. ‘Ecce negas, jurasque mihi per templa Tonantis; Non credo: jura, verpe, per Anchialum,’ = am chai aloh (as God liveth). Martial xi. 94” (F. M.). The gold here is probably not the ornamental gold, but the Corban—the sacred treasure. (This Meyer doubts, because the question here is not of *vows*. But in the absence of any examples of an oath *by the gold of the temple*, it is just as likely as the other interpretation.) They were fools and blind, not to know and see, that *no inanimate thing can witness an oath*, but that all these things are called in to do so because of *sanctity* belonging to them, of which *God is the primary source*—the order likewise of the things hallowed, being, in their foolish estimate of them, reversed: for, the gold must be less than the temple which hallows it, and the gift

^k = ch. v. 34. ^l ὁμνύει ἐν τῷ ^k θρόνῳ τοῦ θεοῦ, καὶ ἐν τῷ ^l καθημένῳ
 Acts vii. 49, from Isa. lxi. 1. ²³ οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι
 Heb. i. 8. ^{...} γραμματεῖς Z. B C D E F G H I K L M S U V T
 viii. 1. xii. 2 al. ^{ὑποκριταί, ὅτι} ^m ἀποδεκατοῦτε τὸ ⁿ ἥδύοσμον καὶ τὸ ^o ἄνη-
 w. ^l ἐπάνω, ch. xviii. 2. ^ῥ κύμινον, καὶ ^q ἀφήκατε τὰ ^r βαρύτερα τοῦ
 Heb. vi. 8 only, see ch. xxi. 7. ^{νόμον, τὴν} ^s κρίσιν καὶ τὸ ἔλεος καὶ τὴν ^t πίστιν ταῦτα
 m Luke xi. 42. ^{δὲ} ἔδει ποιῆσαι, ^u κάκεινα μὴ ^v ἀφεῖναι. ²⁴ ^u ὁδηγοὶ τυφλοί,
 xviii. 12. ^v διυλίζοντες τὸν ^w κώνωπα, τὴν δὲ ^x κάμηλον ^y καταπί-
 Heb. vii. 5 only. Gen. xxviii. 22. ^{νοντες.} ²⁵ οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
 Deut. xiv. 22. ^{ὅτι} ^z καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς ^a παροψί-
 n Luke xi. 42 only. ^{δος,} ^b ἔσωθεν δὲ ^{bc} γέμουσιν ἐξ ^d ἀρπαγῆς καὶ ^e ἀκρασίας.
 o here only. ^q = Mark vii. 8 reff. ^r = 2 Cor. x. 10. Acts xxv. 7. (ver. 4 reff.) ^s Isa. i. 17.
 p here only. ^t = Rom. iii. 3. Tit. ii. 10. Prov. xii. 22. ^u here only. Amos vi. 6 only.
 r here only. ^v = Mark vii. 8 reff. ^w = 2 Cor. x. 10. Acts xxv. 7. (ver. 4 reff.) ^x = 2 Cor. x. 10. Acts xxv. 7. (ver. 4 reff.)
 s = Rom. iii. 3. Tit. ii. 10. Prov. xii. 22. ^t = Rom. iii. 3. Tit. ii. 10. Prov. xii. 22. ^u here only. Amos vi. 6 only.
 w here only. (πτον, Judith x. 21.) ^x ch. xix. 21 reff. ^y 1 Cor. xv. 24, from Isa. xxv. 8. 2 Cor. z Mark vii. 19 al. fr.
 ii. 7. v. 4. Heb. xi. 29. 1 Pet. v. 8. Rev. xii. 16 only. Num. xvi. 32. ^c w. ἐξ, here only. see Rev. viii. 5. w. gen.
 ere (and ver. 26 v. r.) only. ^b ver. 27. Rev. iv. 8. ^e 1 Cor. xii. 5 only. ^f (τῆς,
 ver. 27 reff. d Luke xi. 39. Heb. x. 34 only. Isa. iii. 14. ^e 1 Cor. xii. 5 only. ^f (τῆς,
 2 Tim. iii. 3.)

^{23.} ἀφήκετε B¹. rec τον ελεον, with C rel (το M) [Epiph, Damasc.]: txt BDLN
 33 Chr Epiph Cyr. rec om δε, with DN rel vulg lat-c f. ff_{1,2} g_{1,2} arm [Bas₁ Chr₃]
 Lucif: ins BCKLMΔΠ 33 lat-a h D-lat syr sr-cu copt æth Chr-η Orig-int. rec
 αφιεναι, with CD rel: txt BLN.

^{24.} rec aft τυφλοι ins oi, with C(oi διυλίζονται C¹) D-corr¹ or ¹ N¹ (marked for erasure
 but restored) rel syr sr-cu [Bas.]: om BD¹L. for την, τον D.

^{25.} εξω [for εξωθεν] D X-comm Clem Chr-γ (and Fd's mss exc E). om εξ (as
 unnecessary) CD X-comm latt copt arm Chr [Orig-int]: ins BN rel. for ακρασίας,
 αδικια (gloss on unusual word, as is shown by the vars below) C rel lat-f Syr [syr-ms
 Bas-ms₁] Chr Thl Euthym Op Promiss: ακρ. κ. αδικ. syr-w-ob: ακαθαρσιας vulg lat: ff₁
 g_{1,2} l coptt Clem: πλεονεξιας M Chr-M¹ [Damasc.]: αδικ. κ. πλεον. æth: πονηριας
 243: txt BDLΔΠN 1. 33. 69 lat-a c. ff₂ h syr arm [Bas₂].

than the altar—not as if this were of any
 real consequence, except to shew their
 folly—for, vv. 20—22, every oath is really
 an oath by God. But these men were
 servants only of the temple (ὁ οἶκος ὑμῶν,
 ver. 38) and the altar, and had forgotten
 God. ὁφεῖλει, is bound (see Exod.
 xxix. 37).

κατοικήσαντι (not κατοικούντι) is remarkable: God did not
 then dwell in the Temple, nor had He
 done so since the Captivity. (This may
 perhaps be so: but grammatically it is
 hardly probable. Rather should I say
 now, with Meyer, that the aor. refers to
 the one definite act by which God took
 possession of the temple as His dwelling-
 place on its dedication by Solomon; with-
 out any allusion to present circumstances.)

^{23, 24.} It was doubtful, whether
 Levit. xxvii. 30 applied to every smallest
 garden herb: but the Pharisees, in their
 over-rigidity in externals, stretched it to
 this, letting go the heavier, more dif-
 ficult, and more important (see ver. 4)
 matters of the Law. In the threefold
 enumeration, our Lord refers to Micah vi.
 8 (see also Hosea xii. 6)—where to do
 justly, to love mercy, and to walk humbly
 with God, are described as being better
 than all offerings. ταῦτα, these last,

are the great points on which your exer-
 tions should have (ἔδει, oportebat) been
 spent—and then, if for the sake of these
 they be observed, the others should not be
 neglected. Stier gives an instance of this,
 in (Scripture) philology, which if it be
 applied in subjection to a worthy appre-
 ciation of the sense and spirit of the
 Writer, may profitably descend to the
 minutest details: but if the philologist
 begin and end with his 'micrology,' he
 incurs the μωρὲ καὶ τυφλέ of the Phari-
 sees (ii. 515, edn. 1). διυλίζοντες

τ. κ.] The straining the gnat is not a mere
 proverbial saying. The Jews (as do now
 the Buddhists in Ceylon and Hindostan)
 strained their wine, &c., carefully, that
 they might not violate Levit. xi. 20, 23, 41,
 42 (and, it might be added, Levit. xvii.
 10—14). The "strain at a gnat" in our
 present auth. vers. for "strain out a gnat"
 of the earlier English vss., seems not to
 have been a mistake, as sometimes sup-
 posed, but a deliberate alteration, mean-
 ing, "strain (out the wine) at (the occur-
 rence of) a gnat." τόν and τήν indicate
 reference to a proverb or fable. The camel
 is not only opposed, as of immense size,
 but is also joined with the other, as being
 equally unclean. 25—28.] This woe

26 Φαρισαῖε τυφλέ, ² καθάρισον πρῶτον τὸ ¹ ἐντὸς τοῦ ¹ = here (Luke xvii. 21) only. Ps. cii. 10. ² here only +. ^h here only +. (Μωϋσ., Mark vii. 8, 13.) ¹ Matt. only (ch. xxvii. 61, &c. xxviii. 1), exc. Rom. iiii. 13, from Ps. v. 9. (Φῶν. ch. xxvii. 7 only.) ^k Acts xiii. 3 only. Deut. xxvii. 2, 4. Prov. xxi. 9 only. = ch. vii. 15 ref. ^m Acts iii. 2, 10. Rom. x. 15 only. 3 Kings i. 6. ⁿ ver. 25. Rev. iv. 8. ^o w. gen., Luke xi. 39. Rom. x. 39. Luke p. Luke 1 Prov. 2. 4. Gal. ii. 13. 1 Tim. iv. u ch. vii. 23. 2 Cor. vi. 14. Heb. v ch. vii. 24, 26 al. fr. 1 Macc. xiii. 27. x ch. viii. 29 al. fr. Gen. xxiii. 6, 9. z Gosp., Luke v. 10 only. 1 Cor. x. 18, 20. Heb. x. Acts xx. 28. Ezek. xxii. 4. xxiv. 6, 8. Sir. viii. 16. Gal. iv. 15 al. Gen. xliii. 3 Ed-vat. (B def.) c 2nd pers. d ver. 35. ch. v. 21. xix. 18 || and Rom. xiii. 9, from Exod. xx. 15 (13), or Deut. v. 17. James ii. 11. ver. 2. v. 6 only.

26. Φαρισαῖε τυφλέ, ² καθάρισον πρῶτον τὸ ¹ ἐντὸς τοῦ ¹ = here (Luke xvii. 21) only. Ps. cii. 10. ² here only +. ^h here only +. (Μωϋσ., Mark vii. 8, 13.) ¹ Matt. only (ch. xxvii. 61, &c. xxviii. 1), exc. Rom. iiii. 13, from Ps. v. 9. (Φῶν. ch. xxvii. 7 only.) ^k Acts xiii. 3 only. Deut. xxvii. 2, 4. Prov. xxi. 9 only. = ch. vii. 15 ref. ^m Acts iii. 2, 10. Rom. x. 15 only. 3 Kings i. 6. ⁿ ver. 25. Rev. iv. 8. ^o w. gen., Luke xi. 39. Rom. x. 39. Luke p. Luke 1 Prov. 2. 4. Gal. ii. 13. 1 Tim. iv. u ch. vii. 23. 2 Cor. vi. 14. Heb. v ch. vii. 24, 26 al. fr. 1 Macc. xiii. 27. x ch. viii. 29 al. fr. Gen. xxiii. 6, 9. z Gosp., Luke v. 10 only. 1 Cor. x. 18, 20. Heb. x. Acts xx. 28. Ezek. xxii. 4. xxiv. 6, 8. Sir. viii. 16. Gal. iv. 15 al. Gen. xliii. 3 Ed-vat. (B def.) c 2nd pers. d ver. 35. ch. v. 21. xix. 18 || and Rom. xiii. 9, from Exod. xx. 15 (13), or Deut. v. 17. James ii. 11. ver. 2. v. 6 only.

iii. 14, from Ps. x. 28 (7). Rev. iv. 6, 8. v. 8 al. 3. Gen. xxxvii. 25. acc., Rev. xvii. 3, 4. p Luke 1 Prov. 2. 4. Gal. ii. 13. 1 Tim. iv. u ch. vii. 23. 2 Cor. vi. 14. Heb. v ch. vii. 24, 26 al. fr. 1 Macc. xiii. 27. x ch. viii. 29 al. fr. Gen. xxiii. 6, 9. z Gosp., Luke v. 10 only. 1 Cor. x. 18, 20. Heb. x. Acts xx. 28. Ezek. xxii. 4. xxiv. 6, 8. Sir. viii. 16. Gal. iv. 15 al. Gen. xliii. 3 Ed-vat. (B def.) c 2nd pers. d ver. 35. ch. v. 21. xix. 18 || and Rom. xiii. 9, from Exod. xx. 15 (13), or Deut. v. 17. James ii. 11. ver. 2. v. 6 only.

26. rec aft παρηριου add και της παροψιδος (repetition from ver 25), with BCN rel vulg lat-c [syrr aeth arm Bas, Chr₁ Damasc,] Orig-int: om D 1. 209 lat-a e Clem Chr₁ Iren-int. for εκτος, εξωθεν D Clem: εντος N¹(txt N^{3a}).

rec αυτων (to suit the insn of κ. της παροψ. above), with [B² CN rel syrr copt arm [Bas₁]: om X-comm vulg lat-c D-lat Clem (Chr Iren-int Orig-int: txt B¹ D¹ E¹ 1. 69 lat-a e with hom-Cl [Bas, Damasc₁].

27. [for παρομ.] ομοιαζετε (see varr readd in Matt xxvi. 73: Mark xiv. 70) B 1. for οστ. εξ. μ. φ. ωρ., &c., εξωθεν ο ταφος φανεται ωραιος εστ. δ. γεμει D Clem [Cyr₁] Iren-int.—om οτινες N¹(ins N^{3a}).

28. rec μεστοι bef εστε (for euphony), with X rel latt [Bas₁ Damasc₁ Orig-int] Iren-int Lucif: txt BCDLN 33. 69.

30. rec (for ημεθα) ημεν (twice), with KMP¹SUP 1 Orig Chr: txt BCDN rel Orig-ms Cyr. rec κοινωνοι bef αυτων, with CN rel latt Orig [Cyr Chr₂]: txt BD 1. 69 Chr₁.

is founded not on a literally, but a typically denoted practice of the Pharisees. Our Lord, in the ever-deepening denunciation of His discourse, has now arrived at the delineation of their whole character and practices by a parabolic similitude.

γέμουσιν ἐξ] not, 'are filled by' (Dr. Burton), but, are full of: נָחַל in Hebrew. The straining out of the gnat is a cleansing pertaining to the εξωθεν, as compared with the inner composition of the wine itself, of which the cup is full: see Rev. xviii. 3. ἵνα γέν.] The exterior is not in reality pure when the interior is foul: it is not 'a clean cup,' unless both exterior and interior be clean: 'alias enim illa mundities externa non est mundities.' Bengel. Observe, the emphasis is on γένεται: "that its exterior also may not appear to be, but really be-cause, pure."

τάφ. κεκον.] The Jews

used once a year (on the fifteenth of the month Adar) to whitewash the spots where graves were, that persons might not be liable to uncleanness by passing over them (see Num. xix. 16). This goes to the root of the mischief at once: 'your heart is not a temple of the living God, but a grave of pestilent corruption: not a heaven, but a hell. And your religion is but the whitewash—hardly skin-deep.'

29—33.] The guilt resting on these present Pharisees, from being the last in a progressive series of generations of such hypocrites and persecutors, forms the matter of the last Woe. The burden of this hypocrisy is, that they, being one with their fathers, treading in their steps, but vainly disavowing their deeds, were, by the very act of building the sepulchres of the prophets, joined with their prophet-persecuting acts, convicting themselves of ex-

δίκαιον ^s ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος ^{ch. xxi. 38}
 "Αβελ τοῦ δικαίου ἕως τοῦ αἵματος ^{|| Mk. 17.} Ζαχαρίου υἱοῦ Βαρα-
 χίου, ὃν ^{Luke xi. 50.} ἐφονεύσατε ^{Acts xxii. 20.} ^{Gen. ix. 6.} μεταξὺ τοῦ ναοῦ καὶ τοῦ ^{1 cor. xi. 19ff.} θυσιασ-
 τηρίου. ^{|| Luke xi.} ^{51.} ^{Acts xii} ^{6 f.} ^{(Wald,} ^{xvi. 19 al2.)} ^{v vv. 18, &c.} ^{reff.} ^{w ch. x. 18} ^{reff.} ^{x w. ἐπί,} ^{Luke xix. 43.} ^{Rev. iii. 3}
 ἐπὶ τὴν γενεὰν ταύτην. ³⁷ Ἱερουσαλὴμ Ἱερουσαλὴμ ἡ
 ἀποκτείνουσα τοὺς προφῆτας καὶ ^y λιθοβολοῦσα τοὺς
¹ ἀπεσταλμένους ¹ πρὸς ^z αὐτήν, ^a ποσάκις ἠθέλησα ^b ἐπι-

bis. Jer. ii. 3. ἥκει ἐπ' ἐκείνους αἰτία, Demosth. p. 624.
 i. 45 (?). xlii. 34. Rev. xviii. 24. Isa. xvii. 16 Heb.
 xviii. 15. Ps. lxxvii. 40. Sir. xx. 17 only.
 1. xlii. 34. xvii. 37 only. 2 Chron. xx. 26.

y ch. xxi. 35 reff. z = Luke
 a ch. xviii. 21. Luke xlii. 34 only. 2 Chron.
 b ch. xxiv. 31 || Mk. Mark i. 33. Luke xlii.

rec εκχυνομενον [for -υν-], with B³L rel Orig: txt B¹CDGUΔΠΣ 1. 33. om 1st
 του DL 33 ev-y Eus., om 2nd του D 33. om υιον βαραχιου N¹ evy-6-13
 Eus (but Iren Orig have it): "In Evangelio quo utuntur Nazareni, pro filio Barachiae,
 filium Joiadae reperimus scriptum" (Jer in loc).

36. rec om στι (see Luke xi. 51), with BDLN 1 latt æth arm Iren-int Lucif: ins C
 rel lat-f syrr Orig Chr Thl. rec ταυτα bef παντα, with C D-gr LMS X-comm N
 latt copt Orig [Chr.] Lucif: txt B rel Iren-int.

37. τ. προφ. bef αποκτ. N¹(omg η: txt N^{3a-b}) [Orig]. αποκτεννουσα CGKP²
 N^{1-3a-b} Thdrt-ms: -νουσα Δ 33. 69 Thl: txt BD rel Clem Orig₄ Eus [Bas₁ Cyr-p
 Thdrt]. for αυτην, σε D arm. (ad te missi sunt latt Iren-int Orig-int, Cyr Hil.)

conduct both in former times and now, the murderer of the first, they must bear the vengeance of the whole in God's day of wrath.

Who Zacharias son of Barachias is has been much disputed. We may conclude with certainty that it cannot be (as Aug. and Greswell suppose) a future Zacharias, mentioned by Josephus, B. J. iv. 5. 4, as son of Baruch, and slain in the temple just before the destruction of Jerusalem—for our Lord evidently speaks of an event *past*, and never *prophesies* in this manner elsewhere. Origen has preserved a tradition (in Matt. Comm. Series, 24, vol. iii. p. 846), that *Zacharias father of John the Baptist* was slain by them in the temple; but in the absence of all other authority, this must be suspected as having arisen from the difficulty of the allusion here. Most likely (see Lightfoot in loc., and note on Luke xi. 49) it is *Zacharias the son of Jehoiada*, who was killed there, 2 Chron. xxiv. 21, and of whose blood the Jews had a saying, that it never was washed away till the temple was burnt at the captivity.

υἱοῦ Βαραχίου does not occur in Luke xi. 51, and perhaps was not uttered by the Lord Himself, but may have been inserted by mistake, as *Zacharias the prophet* was son of Barachiah, see Zech. i. 1: a circumstance suppressed by Bp. Wordsworth in his elaborate account of the mystical reason of the patronymic being used here, as "signifying Son of the Blessed, which was a name of Christ Himself." See his note. μετ. τ. ν. κ. τ. θ.] He was killed in the priests' court, where the

altar of burnt-offerings was. On ver. 36, see note on ch. xxiv. 34. It is no objection to the interpretation there maintained, that the *whole period* of the Jewish course of crime is not filled up by it: the *death of Abel* can by no explanation be brought within its limits or responsibility; and our Lord's saying reaches far deeper than a mere announcement of their responsibility for what *they themselves had done*. The Jews stood in the *central point of God's dealings with men*; and as they were the chosen for the election of grace, so, rejecting God and His messengers, they became, in an especial and awful manner, vessels of wrath.

Our Lord mentions *this last murder*, not as being the *last* even before His own day, but *because it was connected specially with the cry of the dying man*, 'The Lord look upon it and require it.' Compare Gen. iv. 10. This death of Zacharias was the *last* in the arrangement of the *Hebrew Canon* of the O. T., though *chronologically* that of Urijah, Jer. xxvi. 23, was later.

37.] These words were before spoken by our Lord, Luke xlii. 34: see notes there. On the construction of αὐτήν, see reff.

Ἱερουσαλήμ, which is *Luke's* more usual form, does not occur elsewhere in Matt. This is to be accounted for by these verses being a solemn utterance of our Lord, and the sound yet dwelling on the mind of the narrator; and not by supposing the verses to be spurious and inserted out of Luke, as Wieseler has done, Chronolog. Synops. p. 322. His assertion that ver. 39 has no sense here, is implicitly refuted below.

c Luke xiii. 34. συναγαγείν τὰ τέκνα σου ὃν ἔτροπον ἄρνις ἔπισυν-
 Acts i. 11. ἄγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ
 vii. 28 (from Exod. ii. 14). ἠθελήσατε. 38 ἰδὼν ἡ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

2 Tim. iii. 8 only. Ies. xiv. 20, 21. xxxviii. 10. (καθ' ὃν τρ., Acts xv. 11, see Jude 7.) 39 λέγω γὰρ ὑμῖν Οὐ μὴ με ἴδῃτε ἅπ' ἄρτι, ἕως ἂν εἴπητε

d Luke xiii. 34 only. 3 Kings iv. 23 AB (not Ed-vat.) only. (-veon, Rev. xviii. 2.) here only. Ps. lxxxiii. 3 only. (-σός, Luke ii. 24. -σία, Luke xiii. 34.) k Eὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

XXIV. 1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἔπορεύετο καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἑπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἠ ἀφεθῇ ὧδε ὁ λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται.

...κατα-
 λυθη-
 σεται X.
 BCDEF
 GHKL
 MSUVΓ
 ΔΠΣ I.
 33. 69

επισυναγεῖν N¹. rec επισυναγει bef ὀρνις, with C rel [Cyr₁]: txt BDKLN 1. 33.

69 latt copt Clem Orig₃ [and int₃] Eus₃ [Cæs₃] Bas Cyr₃ Thdr₃ Hil. rec εαντης
 (see Luke xiii. 34), with CN^{3a} rel Orig₃ [Cæs₃, Bas₃, Cyr₃, Chr Thdr₃: om B¹-txt Clem,
 Orig₂, Eus, Cyr₁]: txt B¹-marg(see table) DMΔN¹ 33 latt Clem Eus₂ [Cyr₂, Thdr₂-ms]
 Iren-int Hil. aft πτερυγας ins αυτης XΔ evn-x, z fuld(with gat mm) lat-a b c & c
 syrr [syr-jer] copt aeth Clem Orig₁ [and int₁] Cyr₁ Hil: om BCDLN rel vulg-ed(with
 am forj &c) lat-ff₁ arm Orig₅ Eus₄ [Cyr₁ Thdr₁] Iren-int₂.

38. ημων D¹-gr(perhaps). om ερημος (corr_n to Luke xiii. 35: see there) BL
 lat-ff₂ copt-ms Orig-ms.

39. aft υμ. ins οτι (from || Luke) D 1. 69 lat-a b c f ff₂ h syrr arm Orig-int.
 for κυριου, θεου D.

CHAP. XXIV. 1. rec επορ. bef απ. τ. ιερ. (corr_n to avoid εξελθ. απο, see B below),
 with C rel: εκ τ. ιερ. επορ. B: txt DLΔN 1. 33. 69 latt syrr syr-jer copt aeth arm Chr
 Orig-int Hil Op.

2. rec (for αποκριθεις) ιησους, with C rel lat-f syr (αποκρ. seeming inapprpr): txt
 BDLN 1. 33. 69 latt syr-jer copt aeth arm Chr: om H lat-l Syr. om [Ist] ου
 (see || Mark) DLX 33 latt copt aeth arm Thl Orig-int, Ambr Op: ins BCN rel syrr
 Chr Orig-int₁. rec παντα bef παντα, with DEFGKSD lat-e syr: om παντα N¹(appy):
 txt BC N-corr¹ rel latt Syr copt arm Chr Thl Orig-int, Ambr. aft υμιν ins οτι D
 [syr]. rec aft ου ου ins μη, with GKUP (1. 33, e sil): om BCDN rel Chr Mac Thl.

ποσάκις ἤθ. must be understood of all the
 messages of repentance and mercy sent by
 the prophets, for our Lord's words em-
 brace the whole time comprised in the
 historic survey of ver. 35, as well as His
 own ministry. On the similitude, see
 Deut. xxxii. 11: Ps. xvii. 8; xxxvi. 7;
 lvii. 1; lxi. 4: Isa. xxxi. 5: Mal. iv. 2,
 and compare ch. xxiv. 28. οὐκ ἤθ.]

see Isa. xxviii. 12; xxx. 15. The tears
 of our Lord over the perverseness of Je-
 rusalem are witnesses of the freedom of
 man's will to resist the grace of God.

38, 39.] This is our Lord's last and
 solemn departure from the temple—the
 true μεταβαλῶμεν ἐντεῦθεν ('motus ex-
 cedentium Deorum,' Tacitus). οἶκος

ὑμῶν] no more God's, but your house
 —said primarily of the temple,—then of
 Jerusalem,—and then of the whole land in
 which ye dwell. οὐ μὴ με ἴδῃτε] He

did not shew Himself to all the people

after His resurrection, but only to chosen
 witnesses, Acts x. 41. ἕως ἂν εἴπῃ.]

until that day, the subject of all prophecy,
 when your repentant people shall turn with
 true and loyal Hosannas and blessings to
 greet 'Him whom they have pierced;' see
 Deut. iv. 30, 31: Hosea iii. 4, 5: Zech. xii.
 10; xiv. 8—11. Stier well remarks, 'He
 who reads not this in the prophets, reads
 not yet the prophets aright.'

CHAP. XXIV. 1—51.] PROPHECY OF
 HIS COMING, AND OF THE TIMES OF THE
 END. Mark xiii. 1—37. Luke xxi. 5—36.
 Matt. omits the incident of the widow's
 mite, Mark xii. 41—44. Luke xxi. 1—4.

1, 2.] St. Mark expresses their re-
 marks on the buildings; see note there:—
 they were probably occasioned by ver. 38 of
 the last chapter. Josephus writes, B. J.
 vii. 1. 1, κελεύει Καῖσαρ ἡδὴ τήν τε πόλιν
 ἅπασαν καὶ τὸν νεῶν κατασκάπτειν . . .
 τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περι-

³ καθήμενον δὲ αὐτοῦ ἐπὶ τοῦ ¹ ὄρους τῶν ¹ ἐλαίων προσ- q ch. xxi. 1 reff.
r ch. xiv. 13
reff.
s = ch. xvi. 3.
ver. 30.
Luce ii. 12.
(2 Cor. xii.
12. 1 Essai. vi.
12. 4 Kings
xx. 8, 9.
xx. 27, 35.
39 (only in
ἦλθον αὐτῷ οἱ μαθηταὶ ¹ κατ' ¹ ἰδίαν λέγοντες Εἰπέ ἡμῖν
πότε ταῦτα ἔσται, καὶ τί τὸ ² σημεῖον τῆς σῆς ¹ παρουσίας
καὶ ¹ συντελείας τοῦ αἰῶνος. ⁴ καὶ ἀποκριθεὶς ὁ Ἰησοῦς
εἶπεν αὐτοῖς ⁵ Βλέπετε μή τις ὑμᾶς ⁵ πλανήσῃ. ⁵ πολλοὶ

Gospp.). 1 Cor. xv. 23. 1 Thess. ii. 19 al³. 2 Thess. ii. 1, 8, 9. James v. 7, 8. 2 Pet. i. 16 al². 1 John
ii. 28 f. (2 Macc. viii. 12. xv. 21 only.) u ch. xiii. 39 reff. v = h. 1 Cor. viii. 9. Gal. v.
15. Col. ii. 8 al. w here & || Mk. (bis), vv. 11, 24. 2 Tim. iii. 13 al. Mic. iii. 5.

3. aft ελαιων ins κατεναντι του ιερου (from || Mark) C. aft μαθηται ins αυτου
CUTAP Syr eopt æth Orig-int: om BDLX rel latt(c ?) syr arm [Chr]. [καθ BN.]
της παρ. σου D. rec ins της bef συντελειας, with D rel [Chr]: om BCLX
1. 33 Cyr-jer.

βολον οὕτως ἐξωμάλισαν, οἱ κατασκάπ-
τοντες, ὥς μηδὲ πώποτ' οἰκισθῆναι πῖσ-
τιν ἂν ἔτι παρασχεῖν τοῖς προσελθοῦσιν.
There is no difficulty in οὐ here used inter-
rogatively. See a similar case John vi.
70. Meyer has abandoned his former view
that we should read οὐ, "where ye see,
&c.," and takes the common interpreta-
tion. He notices some curious renderings
in his note: "Do not look (so wonderingly)
on . . . (μὴ βλ.)," Paulus; "Do ye not
wonder at . . . ?" Chrys. al., and De W.:
"Ye see not *all* this . . ." viz. not the
desolation that shall come. Grulich, de
loci Matt. xxiv. 1, 2, interp. Torg. 1839:
"Ye do not see: all this, I say to you,
shall not . . ." Bornemann. 3.]

From Mark we learn, that it was *Peter*
and James and John and Andrew who
asked this question. With regard to the
question itself, we must, I think, be care-
ful not to press the clauses of it too much,
so as to make them bear separate meanings
corresponding to the arrangements of our
Lord's discourse. As expressed in the
other Evangelists, the question was con-
cerning the time, and the sign, of *these*
things happening, viz. the overthrow of
the temple and desolation of Judæa, with
which, in the then idea of the Apostles,
our Lord's coming and the end of the
world were connected. Against this mis-
take He warns them, vv. 6, 14,—Luke
ver. 24,—and also in the two first parables
in our ch. xxv. For the understand-

ing of this necessarily difficult prophetic
discourse, it must be borne in mind that
the whole is spoken in the pregnant lan-
guage of prophecy, in which various fulfil-
ments are involved. (1) The view of the
Jewish Church and its fortunes as *represent-
ing the Christian Church and its his-
tory*, is one key to the interpretation of
this chapter. Two parallel inter-

pretations run through the former part as
far as ver. 28; the destruction of Jerusa-
lem and the final judgment being both
enwrapped in the words, but the former,

in this part of the chapter, predominating.
Even in this part, however, we cannot tell
how applicable the warnings given may
be to the events of the last times, in which
apparently Jerusalem is again to play so
distinguished a part. *From ver.* 28, the
lesser subject begins to be swallowed up
by the greater, and our Lord's *second*
coming to be the predominant theme, with
however certain hints thrown back as it
were at the event which was immediately
in question: till, in the latter part of the
chapter and the whole of the next, the
second advent, and, at last, the *final judg-
ment* ensuing on it, are the subjects.
(2) Another weighty matter for the under-
standing of this prophecy is, that (see
Mark xiii. 32) any obscurity or conceal-
ment concerning the *time* of the Lord's
second coming, must be attributed to the
right cause, which we know from His own
mouth to be, that the divine Speaker
Himself, in His humiliation, *did not know*
the day nor the hour. All that He had
heard of the Father, He made known unto
His disciples (John xv. 15): but that which
the Father kept in His own power (Acts
i. 7), He did not in His abased humanity
know. He told them the *attendant cir-
cumstances* of His coming; He gave them
enough to guard them from error in sup-
posing the day to be close at hand, and
from carelessness in not expecting it as
near. (Regarding Scripture prophecy as I
do as a *whole*, and the same great process
of events to be denoted by it all, it will be
but waste labour to be continually at issue,
in the notes of this and the succeeding
chapter, with Meyer and others, who hold
that the *Gospel prophecies* are inconsistent
in their eschatology with *those after the*
Ascension, and those again with the *chili-
astic ones of the Apocalypse*. How un-
tenable this view is, I hope the following
notes will shew; but to be continually
meeting it, is the office of polemic, not of
exegetic theology.) 4, 5.] Our Lord
does not answer the *πότε* but by admo-

^x Mark ix. 39
^y L. Acts
 iv. 17, 18.
 v. 23, 40.
 Jer. xxiii. 25.
 ch. xvi. 27.
 Acts xxiv. 15.
 Rom. viii. 13
 st. Jer.
 xxxvi.
 (xxix.) 10.
 fut., 2 Pet. i.
 12 only.
^z Mk. ch. iv.
 24 al. Isa. lli. 7.
 6. Dan. ii. 28.
 46. v. 42 al.

γὰρ ἐλεύσονται ^x ἐπὶ τῷ ^x ὀνόματί μου λέγοντες Ἐγὼ εἰμι
 ὁ χριστός, καὶ πολλοὺς ^w πλανήσουσιν. ⁶ ^y μελλήσετε δὲ
 ἀκούειν πολέμους καὶ ^z ἀκοὰς πολέμων. ὁρᾶτε, μὴ ^a θρο-
 εῖσθε· ^b δεῖ γὰρ [πάντα] ^b γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ
^c τέλος. ⁷ ^d ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία
 ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ ^e κατὰ τόπους.

^a = || Mk. 2 Thess. ii. 2 only. Cant. v. 4 only. b ||. ch. xxvi. 54. Rev. i. 1. iv. 1. xxii.
^c = ver. 14 reff. d Isa. xix. 2. e ||. Acts xxiii. 19. xiv. 23. ii.
 46. v. 42 al. συνίστασθαι κατὰ τόπους; Philo de Mund. Opif. 20, vol. i. p. 14.

5. aft λεγοντες ins οτι C¹ evn-Π¹-γ lat-f syrr arm Orig-int.

6. μελλετε D Scr's p Orig. Chr-2. om πάντα BDLX 1. 33 lat-g₂ coptt æth Ps-Ath Orig-int: ταυτα latt syr-jer Cyp: (παντα appearing too general, it was either omd after || Mark, or changed to ταυτα after || Luke) txt C rel lat-f syrr Chr.

7. for επι, επ' CKLIX 1 ev-y. rec aft λιμοι ins και λοιμοι (from || Luke, as also the varns shew), with C rel lat-h syrr syr-mg-gr copt æth arm [Chr Ps-Ath] Orig-int: p ref λοιμοι και, L 33 vulg lat-c f ff₁ g_{1,2} l Gros: transp σεισμ. and λιμ. S: txt BDE¹ lat-a b e ff₂ Cyp Hil Arnob.

nitions not to be deceived. See a question similarly answered, Luke xiii. 23, 24.

πολλ. γάρ] This was the first danger awaiting them: not of being drawn away from Christ, but of *imagining that these persons were Himself*. Of such persons, before the destruction of Jerusalem, we have no distinct record; doubtless there were such: but (see above) I believe the prophecy and warning to have a further reference to the latter times in which its complete fulfilment must be looked for. The persons usually cited as fulfilling this (Theudas, Simon Magus, Barchochab, &c.) are all too early or too late, and not correspondent to the condition, ἐπὶ τῷ ὀνόμ. μου, 'with My name as the ground of their pretences.' See Greswell on the Parables, v. 380 note. Luke gives an addition (ver. 8) to the speech of the false Christs, καὶ ὁ καιρὸς ἤγγικεν.

6—8.] πόλεμοι and ἀκοαὶ πολέμων there certainly were during this period; but the prophecy must be interpreted rather of those of which the *Hebrew Christians would be most likely to hear as a cause of terror*. Such undoubtedly were the *three threats of war against the Jews* by Caligula, Claudius, and Nero; of the first of which Josephus says, Antt. xix. 1. 2, ἔθνει τε τῷ ἡμετέρῳ οὐδὲ εἰς ὀλίγον ἐξεργόνει μὴ οὐκ ἀπολωλέναι, μὴ ταχέας ἀντὶ τῆς (Γαίῃ) τελευτήης παραγενομένης. Luke couples with πολ., ἀκαταστασίας;—and to this ἔθνος ἐπὶ ἔθνος seems also to point. There were serious disturbances,—(1) at Alexandria, which gave rise to the complaint against and deposition of Flaccus, and Philo's work against him (A.D. 38), in which the Jews as a nation were the especial objects of persecution; (2) at Seleucia about the

same time (Jos. Antt. xviii. 9. 8, 9), in which more than 50,000 Jews were killed; (3) at Jamnia, a city on the coast of Judæa near Joppa (Philo, legat. ad Caium, § 30, vol. ii. p. 575 f.). Many other such national tumults are recorded by Josephus. See especially B. J. ii. 17. 10; 18. 1—8, in the former of which places, he calls the sedition προίμιον ἀλώσεως, and says that ἕκαστος τῶν μετρίων ἐτετάρακτο: and adds, δεινὴ δὲ ὄλην τὴν Συρίαν ἐπέσχε ταραχή, καὶ πάντα πόλεις εἰς δύο διήρητο στρατόπεδα. λιμός, and λοιμός, which is coupled to it in || Luke, are usual companions: a proverb says, μετὰ λιμὸν λοιμός. With regard to the first, Greswell (Parr. vol. v. p. 261 note) shews that the famine prophesied of in the Acts (xi. 28) happened in the ninth of Claudius, A.D. 49. It was great at Rome,—and therefore probably Egypt and Africa, on which the Romans depended so much for supplies, were themselves much affected by it. Suetonius (Claud. 18) speaks of *assiduæ sterilitates*; and Tacitus (Ann. xii. 43) of 'frugum egestas, et orta ex eo fames,' about the same time. There was a famine in Judæa in the reign of Claudius (the true date of which however Mr. Greswell believes (Diss. vol. ii. p. 5) to be the third of Nero), mentioned by Josephus, Antt. iii. 15. 3. And as to λοιμοί, though their occurrence might, as above, be inferred from the other, we have distinct accounts of a pestilence at Rome (A.D. 65) in Suetonius, Nero 39, and Tacitus, Ann. xvi. 13, which in a single autumn carried off 30,000 persons at Rome. But such matters as these are not often related by historians, unless of more than usual severity.

σεισμοί] The principal earthquakes occurring between this prophecy and the

BCDEF
GHKL
MSUV
ΔΠΞΥ
33. 69

8 πάντα δὲ ταῦτα ἀρχὴ ὧδίνων. 9 τότε παραδώσουσιν ἡμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ἡμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. 10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους 11 παραδώσουσιν καὶ μισήσουσιν ἀλλήλους. 12 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλοὺς.

...αλλη-
λους C.

vii. 14 al. fr. Ps. xix. 1. i ll. ch. x. 22. Ezek. xxxvi. 3. constr., ch. vii. 29 reff.
xv. 21 reff. k ch. v. 29, 30 reff. xiii. 21 al. l ch. x. 4 al. fr. m ch. vii. 15 al. Jer.
vi. 13. Zech. xiii. 2. n ver. 7. o vv. 4, 5.

8. οδυνων D¹(txt D²).

9. αποκτείνουσιν D-gr. om παντων N¹(ins N^{3a}). elz om των (homæotel), with D¹ (Ser's c, e sil): om των εθνων (|| Luke) C 1. 32. 237-40-4-7-59 lat-l Chr Ps-Ath Orig-int: txt BD³LN rel vss [Orig-int₁]. [at end add v 13 (retaining it at its own place) C M-marg Γ.]

10. for και μισ. αλλ., eis θλιψιν N Arnob.

11. εξεγερθησονται D. πολλους bef πλανησουσιν LN 33.

destruction of Jerusalem were, (1) a great earthquake in Crete, A.D. 46 or 47 [Philostr. Vita Apollonii iv. 34]; (2) one at Rome on the day when Nero assumed the toga virilis, A.D. 51 [Zonaras xi. 10, p. 565]; (3) one at Apamæa in Phrygia, mentioned by Tacitus (Ann. xii. 58), A.D. 53; (4) one at Laodicea in Phrygia (Tacitus, Ann. xiv. 27), A.D. 60; (5) one in Campania (Tacitus, Ann. xv. 22). Seneca, Ep. 91, § 9, in the year A.D. 58, writes: 'Quoties Asia, quoties Achaia urbes uno tremore ceciderunt! quot oppida in Syria, quot in Macedonia devorata sunt! Cyprium quoties vastavit hæc elades! quoties in se Paphus corruit; frequenter nobis nuntiati sunt totarum urbium interitus.' The prophecy, mentioning κατὰ τόπους (place for place,—i. e. here and there, each in its particular locality; as we say, "up and down"), does not seem to imply that the earthquakes should be in Judæa or Jerusalem. We have an account of one in Jerusalem, in Josephus, B. J. iv. 4. 5, which Mr. Greswell [Parr. v. 259 note] places about Nov. A.D. 67. On the additions in Luke xxi. 11, see notes there; and on this whole passage see the prophecies in 2 Chron. xv. 5—7, and Jer. li. 45, 46.

ἀρχὴ ὧδίνων] in reference to the παλιγγενεσία (ch. xix. 28), which is to precede the συντέλεια τοῦ αἰῶνος. So Paul in Rom. viii. 22, πᾶσα ἡ κτίσις . . . συνωδίνει ἄχρι τοῦ νῦν. The death-throes of the Jewish state precede the 'regeneration' of the universal Christian Church, as the death-throes of this world the new heavens and new earth.

9—13.] τότε, at this time,—during this period, not 'after these things have happened.' De Wette presses this latter meaning, that he may find a contradiction to Luke, ver. 12, πρὸ δὲ τούτων πάντων . . . These words serve

only definitely to fix the time of the indefinite τότε, here and in ver. 10. The τότε in ver. 14 is, from the construction of the sentence, more definite. For ἀποκτ. ἡμ. Luke has θανατώσουσιν ἐξ ἡμῶν, viz. the Apostles. This sign was early given. James the brother of John was put to death, A.D. 44: Peter and Paul (traditionally, Euseb. H. E. ii. 25) and James the Lord's brother, before the destruction of Jerusalem: and possibly others. ἔσεσθε μισ.] see Acts xxviii. 22, ἡ αἵρεσις αὕτη . . . πανταχοῦ ἀντιλέγεται: also Tacitus, Ann. xv. 44, where Nero, for the conflagration of Rome, persecutes 'Christianos, genus hominum ob flagitia invisos:' also see 1 Pet. ii. 12; iii. 16; iv. 14—16. In chap. x. 22, from which these verses are repeated, we have only ὑπὸ πάντων—here ἐθνῶν is added, giving particularity to the prophecy.

10.] See 2 Tim. iv. 16, and the repeated warnings against apostasy in the Epistle to the Hebrews. The persons spoken of in this verse are Christians. 'Primo correpti qui fitebantur, deinde indicio eorum multitudinis ingens.' Tac. Ann. xv. 44. On μισ. ἄλλ., compare the deadly hatred borne to Paul and his work by the Judaizers. In the Apocryphal works called the Clementines, which follow teaching similar to that of the factions adverse to Paul in the Corinthian Church, he is hinted at under the name ὁ ἐχθρὸς ἄνθρωπος (Ep. Pet. to James 2, and Recognitions, i. 70, cited by Stanley, Essays on Apostolic Age, p. 377). These Judaizing teachers, among others, are meant by the ψευδοπροφήται, as also that plentiful crop of heretical teachers which sprang up every where with the good seed of the Gospel when first sown. See especially Acts xx. 30: Gal. i. 7—9: Rom. xvi. 17, 18: Col. ii. 17—end: 1 Tim. i. 6, 7, 20, vi. 3—5, 20, 21: 2 Tim. ii. 18; iii. 6—8:

p Gospra, here only. Acts vi. 1, 7 al., = 1 Pet. i. 2, 2 Pet. i. 2, Jude 2, Ps. cxviii. 69, q ch. xxiii. 29 refl.

r here only. act. (but not 3), Num. xl. 32, 2 Kings xvii. 19, Jer. xl. 7 bas. viii. 2 only.

xxxi. 13 Mk. Luke xiv. 47 al. see Jos. i. 9. w Matt. here only. not Mk. nor John. Paul, Rom. x. 18 (from Ps. cxviii. 4) only. Heb. i. 6, u. 5. Luke ii. 1 al. 2, Acts xi. 28 al. Rev. iii. 10, xii. 9, xvi. 14. Isa. x. 23. 7. 1 Cor. xv. 24. Dan. xi. 13 Theod. xxi. 17 al. fr. Dan. ix. 27, xii. 11.

λους. ¹² καὶ διὰ τὸ ^p πληθυνθῆναι τὴν ^q ἀνομίαν ^r ψυγῇ-
σεται ἡ ἀγάπη ^s τῶν πολλῶν ¹³ ὁ δὲ ^t ὑπομένειν ^u εἰς
τέλος, οὗτος σωθήσεται. ¹⁴ καὶ ^v κηρυχθήσεται τοῦτο τὸ
^v εὐαγγέλιον τῆς ^v βασιλείας ἐν ὅλῃ τῇ ^w οἰκουμένῃ, ^x εἰς
^x μαρτύριον πᾶσιν τοῖς ἔθνεσιν. καὶ τότε ἥξει τὸ ^y τέλος.

¹⁵ "Οταν οὖν ἴδῃτε τὸ ^z βδέλυγμα τῆς ^a ἐρηνώσεως, τὸ
s Rom. v. 15, xii. 5. 1 Cor. x. 17. 2 Cor. ii. 17. t ch. x. 22 (refl.). u = h Mk. ch. v ch. iv. 23, ix. 36 (Mark i. 14 v. r.) only. v ch. iv. 23, ix. 36 (Mark i. 14 v. r.) only. w Heb. i. 6, u. 5. Luke ii. 1 al. 2, Acts xi. 28 al. Rev. iii. 10, xii. 9, xvi. 14. Isa. x. 23. x ch. viii. 1 refl. y ver. 6. 1 Pet. iv. 7. 1 Cor. xv. 24. Dan. xi. 13 Theod. z || Mk. Luke xvi. 15 only, besides Rev. xvii. 4, 5, xxi. 27. Deut. a || Mk. Luke xxi. 20 only. Jer. xxxii. (xxv.) 18.

Z λυγμά
της...
B¹ EFG
HKLM
SU² VZ
ΔΠΣ 1.
33. 69

12. πληθυναι D Chr. 2.

14. το εὐαγγέλιον bef τουτο D Scr's k Orig[not int.] Eus Chr Cypr: om τουτο
(|| Mark) Γ 53. 242-7-59 Scr's b e f² lat-a arm [Ps-Ath₁]. εις ολην την οικου-
μενην N.

15. for ουν, δε LN^{3a} Syr copt (æth) Eus Bas Chr Iren.int.

2 Pet. ii. (and Jude): 1 John ii. 18, 22, 23, 26; iv. 1, 3: 2 John 7; ψευδαπόστολοι, 2 Cor. xi. 13. Even De Wette, who attempts to deny the historical fulfilment of the former signs (ver. 7), confesses that this was historically fulfilled [Exeget. Handbuch in loc.]. 12.] It is against this ἀνομία especially that James, in his Epistle, and Jude, in more than the outward sense *the brother of James*, were called on to protest,—the mixture of heathen licentiousness with the profession of Christianity. But perhaps we ought to have regard to the *past tense* of πληθυνθῆναι, and interpret, '*because* the iniquity is filled up,' on account of the horrible state of morality (parallel to that described by Thucydides, iii. 82—84, as prevailing in Greece, which had destroyed all mutual confidence), the love and mutual trust of the generality of Christians shall grow cold.

τῶν πολλῶν,—thus we have ch. xxv. 5, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. Even the Church itself is leavened by the distrust of the evil days. See 2 Thess. ii. 3. 13.] The *primary* meaning of this seems to be, that whosoever remained faithful till the destruction of Jerusalem, should be preserved from it. No Christian, that we know of, perished in the siege or after it: see below. But it has *ulterior* meanings, according to which τέλος will signify, to an individual, the *day of his death* (see Rev. ii. 10),—his martyrdom, as in the case of some of those here addressed,—to the Church, *endurance in the faith to the end of all things*. See Luke, xxi. 19, and note.

14.] We here again have the *pregnant* meaning of prophecy. The Gospel had been preached through the whole 'orbis terrarum,' and every nation had received its testimony, before the destruc-

tion of Jerusalem: see Col. i. 6, 23: 2 Tim. iv. 17. This was necessary not only as regarded the Gentiles, but to give to God's people the Jews, who were scattered among all these nations, the *opportunity of receiving or rejecting the preaching of Christ*. But in the wider sense, the words imply that the Gospel shall be preached in *all the world, literally taken*, before the great and final end come. The *apostasy of the latter days*, and the *universal dispersion of missions*, are the two great signs of the end drawing near.

15.] βδέλυγ. τ. ἐρημ.] The LXX rendering and that of Theod. (B omits τῆς) of דַּוָּא רַפָּא, Dan. xii. 11. The similar expression in ch. xi. 31, is rendered in the same manner by the LXX, and by Theod. βδέλ. ἡφανισμένον, and in ch. ix. 27, LXX and Theod. τὸ βδέλ. τῶν ἐρηνώσεων. To what *exactly* the words in Daniel apply, is not clear. Like other prophecies, it is probable that they are pregnant with several interpretations, and are not yet entirely fulfilled. They were interpreted of *Antiochus Epiphanes* by the Alexandrine Jews; thus 1 Macc. i. 54 we read ὥκοδόμησαν βδέλυγμα ἐρηνώσεως ἐπὶ τὸ θυσιαστήριον. Josephus refers the prophecy to the *desolation by the Romans*: Antt. x. 11. 7, Δανιήλος καὶ περὶ τῆς τῶν Ῥωμαίων ἡγεμονίας ἀνέγραψε, καὶ ὅτι ὑπ' αὐτῶν ἐρηνωθήσεται. The principal Commentators have supposed, that the *eagles of the Roman legions* are meant, which were βδέλυγμα, inasmuch as they were *idols worshipped by the soldiers*. These, they say, stood in the *holy place*, or a holy place, when the Roman armies encamped round Jerusalem under Cestius Gallus first, A.D. 66, then under Vespasian, A.D. 68, then lastly under Titus, A.D. 70. Of these the *first* is generally taken as the sign meant. Josephus

^b ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ^c ἐστὸς ἐν ^d τόπῳ ^d ἁγίῳ ^{b w. διά, ch. i. 22 reff. = ch. iii. 3.}
 (ὁ ἀναγινώσκων ^e νοεῖται), ¹⁶ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευ-
^{e neut. form, [1] Mk. v. 7.]}
^{e = [1] Mk. Rom. i.}

Rev. xiv. 1.

d Acts vi. 13. xxi. 28. Lev. x. 13. Ps. lxxvii. 5. Isa. lx. 13.

20. 2 Tim. ii. 7. Prov. i. 2, 6.

δανιηλου D¹(txt D-corr¹).

elz (for εστος) εστως, with B¹D¹EKMSUR 1. 69 Hipp
 Eus [Chr]: txt B¹D⁸N rel Cyr-jer [Ath₁]. (Z def.)

relates, B. J. ii. 20. 1, that after Cestius was defeated, πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων, ὥσπερ βαπτιζομένης νέως, ἀνέηχοντο τῆς πόλεως. But, without denying that this *time* was that of the sign being given, I believe that all such interpretations of its meaning are wholly inapplicable. The error has mainly arisen from supposing that the parallel warning of Luke (ver. 20, *ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἱερ. τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς*) is identical in meaning with our text and that of Mark. The two first Evangelists, writing for Jews, or as Jews, give the *inner* or *domestic* sign of the approaching calamity: which was to be seen in the temple, and was to be the *abomination* (always used of something caused by the Jews themselves, see 2 Kings xxi. 2—15: Ezek. v. 11; vii. 8, 9; viii. 6—16) which should *cause the desolation*,—the last drop in the cup of iniquity. Luke, writing for Gentiles, gives the *outward state of things* corresponding to this inward sign. That the *Roman eagles cannot be meant*, is apparent: for the sign would thus be *no sign*, the Roman eagles having been seen on holy ground for many years past, and at the very moment when these words were uttered. Also *τόπος ἅγιος* must mean *the temple*: see reff. Now in searching for some event which may have given such alarm to the Christians, Josephus's unconscious admission (B. J. iv. 6. 3) is important: *ἦν γὰρ δὴ τις παλαιὸς λόγος ἀνδρῶν, ἔνθα τότε τὴν πόλιν ἀλώσεσθαι, καὶ καταφλεγῆσθαι τὰ ἅγια νόμῳ πολέμου, στάσις ἐὰν κατασκήψῃ, καὶ χεῖρες οἰκείαι προμιάνωσι τὸ τοῦ θεοῦ τέμενος· οἷς οὐκ ἀπιστήσαντες οἱ ζηλωταὶ διακόνους ἐαυτοὺς ἐπέδωσαν.* The party of the Zelots, as we learn from ib. ch. 3. 6, 7, had taken possession of the temple,—*τὸν νῶον τοῦ θ: φρούριον αὐτοῖς ποιοῦνται, καὶ καταφυγὴ καὶ τυραννέιον αὐτοῖς ἦν τὸ ἅγιον.* In the next section (8) he tells us that they chose one Phannius as their high-priest, an ignorant and profane fellow, brought out of the field,—*ὥσπερ ἐπὶ σκηνῆς ἄλλοτριῶν κατεκόσμον προσεπείρ, τὴν τε ἐσθῆτα περιτιθέντες ἱεράν, καὶ τὸ τί δεῖ ποιεῖν ἐπὶ καιρῷ διδάσκοντες,—χλεύη δ' ἦν ἐκείνοις καὶ παιδιὰ τὸ τηλικούτον ἀσεβημα,—τοῖς δὲ ἄλλοις ἱερεῦσιν ἐπι-*

θεωμένοις πόρρωθεν παιζόμενον τὸν νόμον δακρύνει ἐπ' αὐτοῖς, καὶ κατέστρεψεν τὴν τῶν ἱερῶν τιμὴν κατάλυσιν. I own that the above-cited passages strongly incline me to think that if not this very impiety, some similar one, about or a little before this time, was the sign spoken of by the Lord. In its place in Josephus, this very event *seems* to stand a little too late for our purpose (A.D. 67, a year after the investment by Cestius): but the narrative occurs in a description of the atrocities of the Zelots, and *without any fixed date*, and they had been in possession of the temple from the very first. So that this or some similar abomination may have about this time filled up the cup of iniquity and given the sign to the Christians to depart. Whatever it was, it was a *definite, well-marked event*, for the flight was to be immediate, *on one day* (*μηδὲ σαββάτῳ*), and universal from all parts of Judæa. Putting then St. Luke's expression and the text together, I think that some *internal desecration of the holy place by the Zelots* coincided with the approach of Cestius, and thus, both from without and within, the Christians were warned to escape. See Luke xxi. 20: also Bp. Wordsw.'s note here, which however introduces much mystical and irrelevant matter, though coming to what I regard as the right conclusion.

ὁ ἀναγ. νοεῖτω] This I believe to have been an ecclesiastical note, which, like the doxology in ch. vi. 13, has found its way into the text. If the two first Gospels were published before the destruction of Jerusalem, such an admonition would be very intelligible. The words *may* be part of our Lord's discourse directing attention to the prophecy of Daniel (see 2 Tim. ii. 7: Dan. xii. 10); but this is not likely, especially as the reference to Daniel does not occur in Mark, where these words are also found. They *cannot* well be the words of the *Evangelist*, inserted to bespeak attention, as this in the three first Gospels is wholly without example.

16—18.] The Christian Jews are said (Euseb. H. E. iii. 5) to have fled to Pella, a town described by Josephus (B. J. iii. 3. 3) as the northernmost boundary of Peræa. Eusebius says they were directed thither by a certain prophetic intimation (*τινὰ χρησμόν*), which however

f ch. x. 27 reff. g || Mk. ch. xii. 44. Luke xvii. 3 al. Ezek. vii. 13. imperat. aor. || Mk. ch. vi. 3. Deut. xxxiii. 6 al. h ch. xiii. 13. a.c. Luke vi. 24, 25 al. ioh. i. 18 reff. k = || [Luke xiii. 29 v. r.] only. (ch. xxi. 16. Luke xi. 27 only.) Gen. xxi. 7. l || Mk. only. Isa. lii. 12. m = || Mk. John x. 23. 2 Tim. iv. 21 (ch. xvi. 3. Acts xxvii. 20) only. Cant. ii. 11. n ver. 9 reff. Dan. xii. 1. 1 Macc. ix. 27. o ch. xix. 4, 8 il. 1 John i. 1 al. fr. Eccl. iii. 11. p = 2 Macc. vii. 23 al. art. om., ch. xiii. 35. 1 Cor. iii. 22. 2 Cor. v. 19. Gal. vi. 14. q here & || Mk. bis only. 2 Kings iv. 12 only. see Lev. xxi. 18. xiii. 23.

γέτωσαν ἐπὶ τὰ ὄρη, ¹⁷ ὁ ἐπὶ τοῦ ^fδώματος μὴ κατα- BDEFG
βαινέτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, ¹⁸ καὶ ὁ ἐν τῷ HKLM
ἀγρῷ μὴ ^gἐπιστρεψάτω ὀπίσω ἄραι *τὰ ἱμάτια αὐτοῦ. SUVZT
¹⁹ ^hοὐαὶ δὲ ταῖς ἐν ⁱγαστρὶ ⁱἐχούσαις, καὶ ταῖς ^kθηλα- ΔΠΣ 1.
ζούσαις ἐν ἐκείναις ταῖς ἡμέραις. ²⁰ προσεύχεσθε δὲ ἵνα 33. 69
μὴ γένηται ἡ ^lφυγὴ ὑμῶν ^mχειμῶνος μηδὲ σαββίτων.
²¹ ἔσται γὰρ τότε ⁿθλίψις μεγάλη, οἷα οὐ γέγονεν ^oἀπ'
ἀρχῆς ^pκόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. ²² καὶ
εἰ μὴ ^qἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη

16. for ἐπι. eis (from || Mark Luke) BDA 1 vulg lat-f ff₁ g_{1,2} arm Hipp Eas Ath Cyr-jer Chr Isid Socr Iren-int [Orig-int, Cyr Aug].

17. aft o ins de D 33 lat-e [Isid.], (et qui in latt syrr aeth Iren-int Cyr.)
καταβατω (from || Mark) BDLZS 33 Orig Chr [Cæs₁ Isid.], rec (for τα) τι
(from || Mark), with DE¹ 1. 33 latt aeth arm Hipp [Cæs₂ Isid.] Iren-int Orig-int Cyr:
το N¹(txt N^{3a}). om αυτου D lat-a b, ff₂ Iren-int Cyr Hil.

18. * τὸ ἱμάτιον (corrⁿ from || Mark, where there is no variety) BDKLZΠS 1.
33. 69 latt Syr copt aeth Hipp [Cæs₂] Isid [Orig-int₁] Cyr Hil Aug Arnob Op: txt
E rel lat-f syr arm [Ath, Chr].

19. θηλαζόμεναις lactantibus D.

20. rec ins εν bef σαββατω, with EFGH (Z perhaps) arm [Chr]: om B^X rel latt Orig
Eus Thdr^t Thl Cyr Hil.—σαββατου DLM Thdr^t-ms.

21. for ου γεγονεν, ουκ εγενετο D X-comm: N Eus Chr. om του D. for ουδ
ου, ουδε DU X-comm Δ copt Eus Chr₁ Thdr^t. γενοιτο fiet D¹(txt D⁸) lat-a b c
Iren-int Cyr.

cannot be this; as Pella is not on the moun-
tains, but beyond them (but in order to
reach it would not they have to fly exactly
ἐπὶ τὰ ὄρη—over, along, across them?
See note on ch. xviii. 12):—Epiphanius
(de mensuris et pond. § 15, vol. ii.
p. 171) that they προεχρηματίστησαν
ὑπὸ ἀγγέλου. 17.] A person might

run on the flat-roofed houses in Jeru-
salem from one part of the city to another,
and to the city gates. Perhaps however this
is not meant, but that he should descend by
the outer stairs instead of the inner, which
would lose time. 19, 20.] It will be

most important that so sudden a flight
should not be encumbered, by personal
hindrances (τ. ἐν γ. ἐχ.), or by hindrances
of accompaniment (τ. θηλ.), see 1 Cor. vii.
26; and that those things which are out
of our power to arrange, should be propi-
tious,—weather, and freedom from legal
prohibition. The words μηδὲ σαβ. are
peculiar to Matthew, and shew the strong
Jewish tint which caused him alone to
preserve such portions of our Lord's say-
ings. That they were not said as any
sanction of observance of the Jewish Sab-
bath, is most certain: but merely as re-
ferring to the positive impediments which
might meet them on that day, the shut-

ting of the gates of cities, &c., and their
own scruples about travelling further than
the ordinary Sabbath-day's journey (about
a mile English); for the Jewish Christians
adhered to the law and customary observ-
ances till the destruction of Jerusalem.

21, 22.] In ver. 19 there is proba-
bly also an allusion to the horrors of the
siege, which is here taken up by the γάρ.
See Dent. xxviii. 49—57, which was lite-
rally fulfilled in the case of Mary of Pe-
ræa, related by Josephus, B. J. vi. 3. 4.

Our Lord still has in view the pro-
phesy of Daniel (ch. xii. 1), and this cita-
tion clearly shews the intermediate fulfil-
ment, by the destruction of Jerusalem, of
that which is yet future in its final fulfil-
ment: for Daniel is speaking of the end
of all things. Then only will these words
be accomplished in their full sense: al-
though Josephus (but he only in a figure
of rhetoric) has expressed himself in nearly
the same language (B. J. proem. § 4):
τὰ γοῦν πάντων ἀπ' αἰῶνος ἀνυχήματα
πρὸς τὰ Ἱουδαίων ἡττάσθαι μοι δοκεῖ
κατὰ σύγκρισιν. 22.] If God had

not in his mercy shortened (by His decree,
to which the aor. refers) those days (ἡμέ-
ρας ἐκδικήσεως, Luke xxi. 22), the whole
nation (in the ultimate fulfilment, all

X τότε

...

...μιν Z
BDEFG
HKLM
SUVXΓ
ΔΠΝ. I.
33. 69

¹ πᾶσα σάρξ· διὰ δὲ τοὺς ^s ἐκλεκτοὺς ^q κολοβωθήσονται· αἱ ἡμέραι ἐκεῖναι. ²³ τότε εἰάν τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ χριστὸς ἢ ὧδε, μὴ πιστεύσητε. ²⁴ ^t ἐγερθήσονται γὰρ ^u ψευδόχριστοι καὶ ^t ψευδοπροφήται, καὶ ^v δώσουσιν ^w σημεῖα μεγάλα καὶ ^{wx} τέρατα, ὥστε ^y πλανῆσαι εἰ δυνατόν καὶ τοὺς ^s ἐκλεκτούς. ²⁵ ἰδοὺ ^z προεῖρηκα ὑμῖν. ²⁶ εἰὰν οὖν εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἰδοὺ ἐν τοῖς ^a ταμείοις, μὴ πιστεύσητε. ²⁷ ὥσπερ γὰρ ἡ ^b ἀστραπή ἐξέρχεται ^c ἀπὸ ^d ἀνατολῶν καὶ φαίνεται ἕως ^d δυσμῶν, οὕτως ἔσται ἡ ^e παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

w || Mk. John iv. 48. Acts ii. 19 (from Joel i. c.), 22, 43 al⁶. Rom. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4. Deut. xiii. 1, 2 al. x in N. T. always w. σημ., as above (w) only. Exod. xv. 11. y vv. 5, 6. z Rom. ix. 29. 2 Cor. xiii. 2. 2 Pet. iii. 2. Jude 17 al⁷. 2 Macc. ii. 32 al. a ch. vi. 6. Luke xii. 3, 24 only. Isa. xxvi. 20. b = ch. xxviii. 3. Luke x. 18 (xi. 36). xvii. 24 only. c ch. ii. 1 reff. d ch. viii. 11 reff. t ver. 11. u here & Mk. bis. ver. 31 || Mk. Luke xviii. 7. Col. iii. 12. 2 Tim. ii. 10. Tit. i. 1. 1 Pet. ii. 9. Isa. lxx. 23. Wisd. iii. 9. v = Acts ii. 19. Deut. xiii. 1. 3 Kings xiii. 3, 5.

22. ἐκολοβωθησαν N¹(txt N^{3a}).

23. for η ὧδε, η ἐκει D ev-16 vulg lat-f ff₁ g₂ (a b c e g₁ h) copt arm [(Cyr-jer.) Ps-Ath.] Thdrt Jer Aug. πιστευετε [for -σητε] B¹ (|| Mark) : ε-σητε B² [Orig₁-mss].

24. δωσωσιν Z. om μεγαλα N (|| Mark). πλανηθηναι DN vulg lat-b ff₂ g_{1,2} [Orig₁-int₁] Cyr [Jer Ambr] : πλανασθαι LZ 1. 33 Orig [Cyr-jer₁ Ath₁-mss] : txt B rel.

26. om ουν N¹(ins N^{3b}) [Orig-int₁ Archel₁].

27. for φαίνεται, φαίνει DG 1. 118.

vulg lat-b c e f ff₂ g_{1,2} syr ath I Hipp [Cyr-jer] Chr Damase Cyr: om BDN rel harl lat-a ff₁ h Syr copt arm Orig [Dial] Hil. rec aft εσται ins και, with MΔ (69, e sil)

flesh) would have perished: but for the sake of the chosen ones,—the believing,—or those who should believe,—or perhaps the preservation of the chosen race whom God hath not cast off, Rom. xi. 1,—they shall be shortened. It appears that besides *the cutting short in the Divine counsels*, which must be hidden from us, various causes combined to shorten the siege.

(1) Herod Agrippa had begun strengthening the walls of Jerusalem in a way which if finished would have rendered them *πάσης ἀνθρωπίνης κρείττονα βίας*, but was stopped by orders from Claudius, A.D. 42 or 43, Jos. Antt. xix. 7. 2. (2) The Jews, being divided into factions among themselves, had totally neglected any preparations to stand a siege. (3) The magazines of corn and provision were burnt just before the arrival of Titus; the words of Josephus are remarkable on this, *κατακαῆναι δὲ πλὴν ὀλίγου πάντα τὸν σίτον, ὃς ἂν αὐτοῖς οὐκ ἐπ' ὀλίγα διήρκεεν ἔτη πολιορκουμένοις*, B. J. v. 1. 5. (4) Titus arrived suddenly, and the Jews voluntarily abandoned parts of the fortification (B. J. vi. 8. 4). (5) Titus himself confessed, (B. J. vi. 9. 1.) *σὺν θεῷ γ' ἐπολεμήσαμεν, καὶ θεὸς ἦν ὁ πάνδε τῶν ἐρυμάτων Ἰουδαίους καθελὼν, ἐπεὶ χεῖρές τε ἀνθρώπων ἢ μηχαναὶ τί πρὸς τούτους τοὺς πύργους δύνανται*; (The foregoing particulars are from Mr. Greswell, Par. v. 343 ff. note.)

Some such providential shortening of the great days of tribulation, and hastening of God's glorious Kingdom, is here promised for *the latter times*. 23—26.] These verses have but a faint reference (though an unmistakable one) to the time of the siege (Jos., B. J. ii. 13. 4, says, *πλάνοι γὰρ ἄνθρωποι καὶ ἀπατεῶνες προσχήματι θειασμοῦ νεωτερισμοὺς καὶ μεταβολὰς πραγματευόμενοι, δαιμονῶν τὸ πλῆθος ἀνέπειθον*): their *principal reference* is to the *latter days*. In their first meaning, they would tend to correct the idea of the Christians that the Lord's coming was to be simultaneous with the destruction of Jerusalem: and to guard them against the impostors who led people out into the wilderness (see Acts xxi. 38), or invited them to consult them privately, with the promise of deliverance. In their main view, they will preserve the Church firm in her waiting for Christ, through even the awful troubles of the latter days, unmoved by enthusiasm or superstition, but seeing and looking for Him who is invisible. On the *signs and wonders*, see 2 Thess. ii. 9—12: Deut. xiii. 1—3.

27; 28.] The coming of the Lord in the end, even as that in the type was, shall be *a plain unmistakable fact*, understood of all;—and like that also, *sudden and all-pervading*. But here again the full meaning of the words is only to be found in the

f Mark vi. 29. 28 ὅπου ἐὰν ᾗ τὸ ^f πτώμα, ἐκεῖ ^ε συναχθήσονται οἱ ^h ἄετοί. BDEFG
 (i Mt. v. r.). xiv. 45. 29 εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων οἱ ^{ik} ἥλιος HKLM
 Rev. xi. 8, 9. ^{bi} only. ^{il} σκοτισθήσεται, καὶ ᾗ ^{km} σελήνη οὐ δώσει τὸ ⁿ φέγγος SUXVT
 Judg. xiv. 8. ^g ch. xiii. 2 reff. ^h Luke xvii. ΔΠΝ 1. 33. 69
 37. Rev. iv. 7. viii. 13, xii. 14 only. Prov. xiii. 17. i Mk. Luke xxiii. 45. Rev. ix. 2. Eccl. xii. 2.
 k ll. (Acts ii. 20.) 1 Cor. xv. 41. Rev. vi. 12, 13. viii. 12 (xxi. 23) only. Joël iii. 15. i as above (i). Rom.
 i. 21. xi. 10, from Ps. lxxviii. 23 (Eph. iv. 18 v. r.) only. m as above (k), and Rev. xii. 1 only. Isa.
 xiii. 10. n Mk. (Luke xi. 33 v. r.) only. Ezek. i. 4, &c.

28. for *οπου, που* (but *corrd*) ^N1. rec aft *οπου* ins *γαρ*, with E rel lat-c *ff*, syr
 arm [Hipp(Tischdf) Chr] Orig-int₁; δε Syr [Ps-Ath₁] (*both addns for connexion*): om
 BDLX 1. 33 coptt aeth Hipp [Iren-int₁] Orig-int, Cypr Hil. for *εαν, αι* D Hipp
 [Ps-Ath₁] Chr. *σωμα N*(txt *N*^{3a}), *corpus* latt(exc D-lat) Hil.

final fulfilment of them. The lightning, lighting both ends of heaven at once, seen of all beneath it, can only find its full similitude in His Personal coming, Whom *every eye shall see*, Rev. i. 7. 28.]

The stress is on *ὅπου ἐὰν* and *ἐκεῖ*, pointing out the *universality*. In the similar discourse, Luke xvii. 37, before this saying, the disciples ask, 'Where, Lord?' The answer is,—first, at *Jerusalem*: where the corrupting body lies, thither shall the vultures (literally) gather themselves together, coming as they do from far on the scent of prey. Secondly, in its final fulfilment,—*over the whole world*;—for that is the *πτῶμα* now, and the *ἄετοί* the angels of vengeance. See Deut. xxviii. 49, which is probably here referred to; also Hosea viii. 1: Hab. i. 8. The interpretation (Theophylact, Euthym., Calvin, Bp. Wordsw., &c.) which makes the *πτῶμα* our Lord, and the *ἄετοί* the elect, is quite beside the purpose. The mystical defence of it may be seen in Wordsw.'s notes. Neither is any allusion (Lightfoot, Ham., Wetstein, Wolf, &c.) to the *Roman eagles* to be for a moment thought of. The *ἄετοί* are the *vultures* (vultur perenopterus, Linn.), usually reckoned by the ancients as belonging to the eagle kind, Plin. Nat. Hist. ix. 3. 29. *εὐθέως*] All

the difficulty which this word has been supposed to involve has arisen from confounding the *partial* fulfilment of the prophecy with its *ultimate* one. The important insertion in Luke (xxi. 23, 24) shews us that the *θλίψις* includes *ὀργή τῷ λαῷ τοῦτο*, which is yet being inflicted: and the treading down of Jerusalem by the Gentiles, still going on (see note there): and immediately after *that tribulation* which shall happen *when the cup of Gentile iniquity is full, and when the Gospel shall have been preached in all the world for a witness, and rejected by the Gentiles*, (πληρωθῶσιν καιροὶ ἐθνῶν), shall the coming of the Lord Himself happen. On the indefiniteness of this assigned period in the prophecy, see note on ver. 3. (The expression in Mark is

equally indicative of a considerable interval; ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην.) The fact of His coming and its attendant circumstances being known to Him, but the exact time unknown, He speaks *without regard to the interval*, which would be employed in His waiting till all things are put under His feet: see Rev. i. 1; xxii. 6—20. In

what follows, *from this verse*, the Lord speaks mainly and directly of *His great second coming*. Traces there are (as e. g. in the literal meaning of ver. 34) of slight and indirect allusions to the destruction of Jerusalem;—as there were in the former part to the great events of which that is a foreshadowing;—but no direct mention. The contents of the rest of the chapter may be set forth as follows: (ver. 29) *signs which shall immediately precede* (ver. 30) *the coming of the Lord to judgment*, and (ver. 31) *to bring salvation to His elect*. *The certainty of the event, and its intimate connexion with its premonitory signs* (vv. 32, 33); *the endurance* (ver. 34) *of the Jewish people till the end—even till Heaven and Earth* (ver. 35) *pass away*. But (ver. 36) *of the day and hour none knoweth*. *Its suddenness* (vv. 37—39) *and decisiveness* (vv. 40, 41),—and *exhortation* (vv. 42—44) *to be ready for it*. *A parable setting forth the blessedness of the watching, and misery of the neglectful servant* (vv. 45—end), and forming a point of transition to the parables in the next chapter. δ

ἥλιος σκοτ.] The darkening of the material lights of this world is used in prophecy as a type of the occurrence of trouble and danger in the fabric of human societies, Isa. v. 30; xiii. 10; xxxiv. 4: Jer. iv. 28: Ezek. xxxii. 7, 8: Amos viii. 9, 10: Micah iii. 6. But the type is not only in the *words* of the prophecy, but also in the *events* themselves. Such prophecies are to be understood *literally*, and indeed without such understanding would lose their truth and significance. The physical signs shall happen (see Joel ii. 31: Hag. ii. 6, 21, compared with Heb. xii.

αὐτῆς, καὶ οἱ ^{ko} ἀστέρες ^p πεσοῦνται ἀπὸ τοῦ ^p οὐρανοῦ, ^o καὶ αἱ ^a δυνάμεις τῶν οὐρανῶν ^r σαλευθήσονται. ³⁰ καὶ ^o τότε φανήσεται τὸ ^s σημεῖον τοῦ ^t υἱοῦ τοῦ ^t ἀνθρώπου ἐν ^p οὐρανῷ, καὶ τότε ^u κόψονται πᾶσαι αἱ ^v φυλαὶ τῆς γῆς, ^r καὶ ὄψονται τὸν ^t υἱὸν τοῦ ^t ἀνθρώπου ^w ἐρχόμενον ἐπὶ ^q τῶν ^w νεφελῶν τοῦ οὐρανοῦ ^x μετὰ δυνάμεως καὶ δόξης ^r πολλῆς. ³¹ καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ

al. Ps. xvii. 7. s ver. 3 reff. t ch. viii. 20 reff. u ch. xi. 17 reff. Zech.
xii. 12. v = (ch. xix. 28 al.) Rev. i. 7. v. 9. vii. 9. xi. 9. xiii. 7. xiv. 6 only. Ezek. xx. 32.
w ||, ch. xxvi. 64 || Mk. Rev. i. 7. (Dan. vii. 13. x = Dan. vii. 13. Isa. xxxiii. 17. Acts xxvi. 12.

29. for απο, εκ DN Scr's b ev-y₁ Eus [Cyr-je₁ Bas₁].

30. rec ins τω bef ουρανω, with E rel [Eus, Cyr-je₁, Ps-Ath₁] Chr Thdrt Damasc: om
BLN Cyr.—τον εν ουρανοις D. κοψ. bef τοτε D 1. 69. 124. 209 lat-a: om τοτε
N¹(txt N^{3a}) 237-8 ev-y₁ [lat-e Cyr]. πολλης bef κ. δοξης D 115 latt(not f) Cyr
Ambr Jer Aug.

26, 27) as accompaniments and intensifications of the awful state of things which the description typifies. The *Sun* of this world and the church (Mal. iv. 2: Luke i. 78: John i. 9: Eph. v. 14: 2 Pet. i. 19) is the Lord Jesus—the Light is the Knowledge of Him. The moon—human knowledge and science, of which it is said (Ps. xxxvi. 9), 'In thy light shall we see light': reflected from, and drinking the beams of, the Light of Christ. The stars—see Dan. viii. 10—are the leaders and teachers of the Church. The Knowledge of God shall be obscured—the Truth nigh put out—worldly wisdom darkened—the Church-system demolished, and her teachers cast down. And all this in the midst of the fearful signs here (and in Luke, vv. 25, 26, more at large) recounted: not *selling aside*, but *accompanying*, their *literal fulfilment*. αἱ δυν. τ. οὐρ.]

not the stars, just mentioned;—nor the angels, spoken of by and by, ver. 31: but most probably the greater heavenly bodies, which rule the day and night, Gen. i. 16, and are there also distinguished from the ἀστέρες,—the λαμπροὶ δυνάσται of Æsch. Agam. init. See notes on 2 Pet. iii. 10—12, where the stars seem to be included in τὰ στοιχεῖα. Typically, the influences which rule human society, which make the political weather fair or foul, bright or dark; and encourage the fruits of peace, or inflict the blight and desolation of war. 30.] This τότε, so emphatically placed and repeated, is a *definite declaration of time*,—not a mere sign of sequence or coincidence, as e.g. in ver. 23:—when these things shall have been somewhat filling men's hearts with fear,—THEN shall, &c. It is quite uncertain what the σημεῖον shall be:—plainly, not the *Son of Man Himself*, as some explain it (even Bengel, generally so

valuable in his explanations, says 'Ipse erit signum sui,' and quotes Luke ii. 12 as confirming this view; but there the swaddling clothes and the manger were the 'sign,' not the *child*, nor *any outward marks on his body*, as his wounds; for both these would confuse what the prophecy keeps distinct—the seeing of the *sign* of the Son of Man, and all tribes of the earth mourning, and afterwards seeing the *Son of Man Himself*. This is manifestly *some sign in the Heavens*, by which all shall know that the Son of Man is at hand. The *Star of the Wise Men* naturally occurs to our thoughts—but a *star* would not be a sign which all might read. On the whole I think no sign completely answers the conditions but that of the *Cross*:—and accordingly we find the Fathers mostly thus explaining the passage. But as our Lord Himself does not answer the question, τί τὸ σημεῖον τῆς σῆς παρουσίας; we may safely leave the matter. I mention, just to shew how sensible expositors can be misled by a false interpretation of the whole, Wetstein's strange paraphrase of τὸ σημεῖον τ. υ. τ. ἀθ.,—'fumus Hierosolymorum incensorum, qui interdiu solem, nocte vero lunam et stellas obscurat.'

πᾶσαι αἱ φ. τ. γ.] see Zech. xii. 10—14, where the mourning is confined to the families of Israel:—here, it is universal: see reff. Rev.; also vi. 15—17. This coming of the Son of Man is not that spoken of ch. xxv. 31, but that in 1 Thess. iv. 16, 17, and Rev. xix. 11 ff.,—His coming at the commencement of the millennial reign to establish His Kingdom: see Dan. vii. 13, 14. δύνamis is the power of this Kingdom, not, the host of heaven.

31.] In 1 Thess., as above, the voice of the Archangel and the trump of God are distinguished from one another, which seems to favour the reading which inserts

γ 1 Cor. xv. 52. ^γ σάλπιγγος ^ζ φωνῆς μεγάλης, καὶ ^α ἐπισυνάξουσιν τοὺς BDEFG
 1 Thess. iv. ^h ἐκλεκτοὺς αὐτοῦ ἐκ ^ε τῶν τεσσάρων ἀνέμων ἀπ' ^δ ἄκρων HKLM
 16. Heb. xii. οὐρανῶν ἕως ^δ ἄκρων αὐτῶν. ³² ἀπὸ δὲ τῆς ^ε συκῆς SUVXT
 19al. 2 Kings ^δ συκῆς ³³ 33. 69
 vi. 15. Isa. ³² ἀπὸ δὲ τῆς ^ε συκῆς
 xxvii. 13. ³³ οὐτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 z = 1 Cor. xiv. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 7. al. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 2 Kings vi. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 15. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 a 1 Mk. ch. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 xxi. 37. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 Mark i. 33. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 Luke xii. 1. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 xiii. 31. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 xvii. 37 only. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 2 Chron. xx. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 26. Isa. lii. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 12. (αὐγὴ). ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 2 Thess. ii. 1.) ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 b ver. 22 reff. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 c 1 Mk. Rev. vii. 1. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 Zech. ii. 6. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 d = here & 1 Mk. bis (Luke
 xvi. 24. Heb. xi. 21) only. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 Deut. xxx. 4. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 Neh. i. 9. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 Jer. xii. 12. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 e 11. ch. xxi. 19, &c. 11. Luke xiii.
 6, 7. John i. 49, 51. James iii. 12. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 Rev. vi. 13 only. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 Isa. xxxiv. 4. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 f ch. xiii. 32 reff. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 g 11. Mk.
 only. Gen. xviii. 7 al. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 Lev. ii. 14 Aq. Symm. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 h ch. xxi. 19 reff. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 i 11. Mk. only τ. Ps.
 ciii. 14 Symm. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 j 11. only. Gen. viii. 22. ³³ οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα
 k 11. Mk. Acts v. 9. Prov. ix. 14. Cant. vii. 13.
 m 11. ch. v. 18. 2 Cor. v. 17. Ps. lxxxix. 5. Jer. viii. 20.

31. om φωνῆς (as unnecessary) LΔN 1 ev-y lat-e Syr syr-ms copt arm [Eus.] Cyr-jer
 Chr Thldrt Orig-int Cyr Hil: μετὰ φωνῆς σαλπ. μεγάλης syr (but φωνῆς with ast) syr-
 jer æth: μ. σαλπ. και φωνῆς μεγαλης D latt [Damasc.] Hil Jer Aug: txt B rel sah.
 συναζει [for επιρ.] N¹ (txt N^{3a}) 253 Hipp Hil. απο DX Scr's o. aft
 εως ins τωv B 1. 33. 69. aft αυτων ins Luke xxi. 21 (but αναβλεψατε for ανακνψ.)
 D lat-b c h.

32. om τα N¹ (but corrd) ev-y. εκφυῆ EFGHKMVTH latt (nata) æth &c Aug:
 εκφύη B² UX 1. 33. 69 D-lat lat-ff₁ arm, producit Orig-int₁, miserit Orig-int₁.
 γινώσκειται (itacism?) B² D-gr G.] ins εστιν bef τ. θ. D Ser's p q¹ latt Orig-int:
 aft ερ. 33.

33. ταυτα bef παντα DHKUV¹ N 1. 33. 69 latt Syr copt arm Chr [Orig-int₁]: txt B
 rel lat-e syr.

34. aft υμιν ins οτι (from 11 Mark Luke) BDFL 1. 33. 69 latt syrr [Ps-Ath₁] Orig-int.
 om αν N. ταυτα bef παντα DHL 69 lat-a e ff₂ g_{1,2} h l Syr copt arm Chr [Orig-
 int₁]: om ταυτα Ser's a p u ev-v-Π¹-y forj harl² lat-b f ff₁ Bas Ps-Ath Chr Orig-int₁ Op.

καὶ here. This is not the great Trumpet
 of the general Resurrection (ref. 1 Cor.),
 except in so far as that may be spoken
 of as including also the first resurrection:
 see on this verse the remarkable opening
 of Ps. l., which is itself a prophecy of
 these same times. 32, 33, 34.] τὴν

παρ., not as E. V., 'a parable,' but the
 (not, its: the fig-tree may teach many
 lessons besides this; cf. reff. Matt. Luke)
 parable,—the natural phenomenon which
 may serve as a key to the meaning.

This coming of the Lord shall be as sure
 a sign that the Kingdom of Heaven is nigh,
 as the putting forth of the tender leaves
 of the fig-tree is a sign that summer is
 nigh. Observe πάντα ταῦτα, every one
 of these things,—this coming of the Son
 of Man included, which will introduce the
 millennial Kingdom. As regards the

parable,—there is a reference to the
 withered fig-tree which the Lord cursed:
 and as that, in its judicial unfruitfulness,
 emblemized the Jewish people, so here
 the putting forth of the fig-tree from its
 state of winter dryness, symbolizes the
 future reviviscence of that race, which the
 Lord (ver. 34) declares shall not pass
 away till all be fulfilled. That this is
 the true meaning of that verse, must

appear when we recollect that it forms
 the conclusion of this parable, and is itself
 joined by παρέλθῃ to the verse following.
 We cannot, in seeking for its ultimate
 fulfilment, go back to the taking of Jeru-
 salem and make the words apply to it.

As this is one of the points on which
 the rationalizing interpreters (De Wette,
 &c.) lay most stress to shew that the pro-
 phecy has failed, it may be well to shew
 that γενεά has in Hellenistic Greek the
 meaning of a race or family of people.
 See Jer. viii. 3 LXX; compare ch. xxiii.
 36 with ib. ver. 35, ἐφονεύσατε . . . but
 this generation did not slay Zacharias—
 so that the whole people are addressed:
 see also ch. xii. 45, in which the meaning
 absolutely requires this sense (see note
 there): see also Luke xvii. 25: Matt.
 xvii. 17: Luke xvi. 8 (where γενεά is
 predicated both of the οἶκός τοῦ αἰῶνος
 τούτου and the οἶκός τοῦ φωτός): Acts ii. 40:
 Phil. ii. 15. In all these places γενεά is =
 γένος, or nearly so; having it is true a
 more pregnant meaning, implying that the
 character of one generation stamps itself
 upon the race, as here in this verse also.

This meaning of γενεά is fully con-
 ceded by Dorner; 'omnes reor concessuros,
 vocem γ. si eam veritas ætas, multas casque

ταῦτα γένηται. ³⁵ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ
δέ λόγοι μου οὐ μὴ παρέλθωσιν. ³⁶ περὶ δὲ τῆς ἡμέρας
ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρα-
νῶν, εἰ μὴ ὁ πατήρ [μου] ὁ μόνος. ³⁷ ὥσπερ δὲ αἱ ⁿ ἡμέραι
τοῦ Νῶε, οὕτως ἔσται ἡ ^o παρουσία τοῦ ^p υἱοῦ τοῦ ^p ἀν-
θρώπου. ³⁸ ὥς γὰρ ἦσαν ἐν ταῖς ⁿ ἡμέραις τοῦ ^a κατα-

..παρελ-
θωσιν X.

Yc ωσπερ

ΒΔΕΦΓ

HI, KL

MSUVT

ΔΠΘ 1.

33. 69

n ch. ii. 1
ref.
o ver. 3.
p ver. 30. ch.
q Luke xvii. 27.
2 Pet. ii. 5
only. Gen.
vi. 17. vii. 6,
&c.

35. om ver ^N1. rec *παρελευσονται* (from || *Mark Luke*), with ^{EN}2a rel latt Orig₂ [Cyr-jer, Bas₂] Tert Hil_{off} Ambr : txt BDL 33 lat-e Iren Orig-ms Nyss [Eus₂] Mac Chr [Bas₁] Cyr_{off} Hesych Hil, Aug.

36. rec ins *της* bef *ωρας* (|| *Mark*), with (S 1. 33, e sil) syr-mg[-gr] Bas Chr [Damasc] Thl : om BDN rel Eus Chr-γ Cyr.—om κ. ωρ. L 258 Bas-mss. aft *ουρανων* ius *ουδε ο υιος* (from || *Mark*) BDN¹ forj lat-a b c f ff₁ h syr-jer æth arm Chr Iren-int Orig-int Ambr_{xpr} Aug [Op] : *fil. hominis* lat-e Hil-mss : om EL ^N3a (appy, but restored) rel vulg lat-g_{1,2} syrr copt : most lat-mss and gr-mss, as alleged by Jer ("In quibusdam Latinis codicibus additum est *neque filius*; quum in Græcis, et maxime Adamantii et Pierii exemplaribus, hoc non habeatur adscriptum"); ancient gr-mss mentd by Ambr; mss mentd by Paulin; [Bas, Did₁ Ps-Ath₁ Damasc, Enthym₁ Phœbad, Ambr, Paulin₁;] scholl vett; and at the council of Nicæa, as reported in Ath, it was alleged that these words were in Mark only. om *μου* (see || *Mark*) BDL

ΔΠ¹N 1. 33. 69 lat syrr syr-jer coptt æth arm Bas [Did₁ Cyr₁] Ps-Ath Chr Damasc [Iren-int₁ Orig-int₁] Ambr Aug Op : ins E rel lat-f.

37. for *δε, γαρ* (on account of *δε* having just preceded. *This is more prob than that δε should have been on account of γαρ following. The change would be made on the second, not on the first occurrence of the word*) BDI_c lat-e syr-mg copt Did Orig-int, spec Op : txt LN rel latt syrr æth arm Clem Orig₁. rec aft *εσται* ins *και* (from *Luke* xvii. 26), with D rel vulg lat-a b c f ff₂ g_{1,2} syr æth Orig-int Op : om B I_c (Treg) LUTN harl¹ lat-e ff₁ h D-lat Syr copt arm Clem Orig Did. om *του υιου* (*homœotel*) ^N1 (ins ^N3a).

38. rec *ωσπερ* (see *rer* 27), with D rel [Did₁ Chr] : txt B I_c (Treg) LN 33 Orig. rec aft *ημεραις* ins *ταις προ*, with I_cN rel vulg lat-g_{1,2} copt arm Orig-int; *εκειναις προ* D 253; *εκειναις ταις προ* B Scr's c lat-b c f ff₂ h syr (æth) spec : om L lat-a e ff₁ Orig₂. (*The reading in txt seems to have been the origl one, and to have presented a difficulty which was solved by insg προ, ταις προ, or εκειναις; and then the readgs were variously*

plane insuperabiles ciere difficultates, contextum vero et orationis progressum flagitare significationem *gentis*, nempe Judæorum.' (Stier, ii. 502.) The continued use of *παρέρχομαι* in vv. 34, 35, should have saved the Commentators from the blunder of imagining that the then living generation was meant, seeing that the prophecy is by the next verse carried on to the end of all things : and that, as matter of fact, the Apostles and ancient Christians *did continue to expect the Lord's coming, after that generation had past away*. But, as Stier well remarks, "there are men foolish enough now to say, heaven and earth will never pass away, but the words of Christ pass away in course of time — ; of this, however, we wait the proof." ii. 505.

πάντα ταῦτα] all the signs hitherto recounted—so that both these words, and ὑμεῖς, have their *partial*, and their *full* meanings. ἐγγύς ἐστιν] viz. τὸ τέλος. On ver. 35 see Ps. cxix. 89 : Isa. xl. 8 ; li. 6 : Ps. cii. 26. 36.] ἡμ. ἐκ., viz. of heaven and earth passing away ; or, perhaps referring to ver. 30 ff. ἡμ. κ.

ῥπ., the exact time—as we say, 'the hour and minute.' The very important addition to this verse in Mark, and in some ancient mss. here (but see digest), οὐδὲ ὁ υἱός, is indeed included in εἰ μὴ ὁ πατήρ [μου] ὁ μόνος, but could hardly have been inferred from it, had it not been expressly stated : ch. xx. 23. All attempts to soften or explain away this weighty truth must be resisted ; it will not do to say with some Commentators, 'nescit ea nobis,' which, however well meant, is a mere evasion :—in the course of humiliation undertaken by the Son, in which He increased in wisdom (Luke ii. 52), learned obedience (Heb. v. 8), uttered desires in prayer (Luke vi. 12, &c.),—*this matter was hidden from Him* : and as I have already remarked, this is carefully to be borne in mind, in explaining the prophecy before us. 37—39.] This comparison also occurs in Luke xvii. 26, 27, with the addition of 'the days of Lot' to it : see also 2 Pet. ii. 4—10 ; iii. 5, 6. It is important to notice the confirmation, by His mouth who is Truth itself, of the

^r here only, exc. John vi. 54, &c. xiii. 18 +.

^s here [1 Cor. vii. 38] only (exc. ch. xii. 30 & Luke xvii. 27, xx. 34, 35 v. r.) +.

^t Luke i. 20, xvii. 27, Acts i. 2.

^u Luke xvii. 27, Heb. ix. 4.

^v = Ruth iii. 4.

^w = Luke xiii. 18, Acts xxi. 36, Isa. lvi. 1, 1 Macc. v. 2, x ch. xvii. 1, xx. 17, Num. xxii. 41. = John xiv. 3.

^x ch. xvii. 1, xx. 17, Num. xxii. 41. = John xiv. 3.

^y = ch. xiii. 36 al. a ch. xviii. 6 reff.

^z Luke xvii. 35 only. Num. xi. 8. Judg. xvi. b || Mk. ch. xxv. 13. xxvi. 38, &c. || Mk. Luke c = ch. xxi. 23, &c. reff. d pres., g = Luke f = ch. xiv. 25 reff. Ps. lxxix. 4. Job ix. 18. h ch. vi. 19, 20 reff.

¹ Luke xii. 40. 1 Cor. x. 7, 32. xi. 1 al. Exod. xix. 15.

κλυσμοῦ ^r τρώγοντες καὶ πίνοντες, γαμούντες καὶ ^s ἐκγαμί-
ζοντες, ^t ἄχρι ^u τῆς ^v ἡμέρας εἰςῆλθεν Νῶε εἰς τὴν ^w κιβωτόν, BDEFG
HI KL MSUVI ΔΙΠΝ 1.
33. 69

39 καὶ οὐκ ^v ἔγνωσαν ἕως ἤλθεν ὁ ^a κατακλυσμὸς καὶ
^w ἤρεν ἅπαντας, οὕτως ἔσται ἡ ^o παρουσία τοῦ ^p υἱοῦ τοῦ
^p ἀνθρώπου. ⁴⁰ τότε δύο ἔσονται ἐν τῷ ἀγρῷ· εἰς ^x παρα-
λαμβάνεται, καὶ εἰς ^y ἀφίεται. ⁴¹ δύο ^z ἀλήθουσai ἐν
τῷ ^a μύλῳ· μία ^x παραλαμβάνεται, καὶ μία ^y ἀφίεται.
⁴² ^b γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ^c ποία ἡμέρα ὁ κύριος
ἡμῶν ^d ἔρχεται. ⁴³ ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾄδει ὁ
^e οἰκοδεσπότης ^c ποία ^f φυλακῇ ὁ κλέπτῃς ἔρχεται, ^b ἔγρη-
γόρησεν ἂν καὶ οὐκ ἂν ^g εἴασεν ^h διορυγῆναι τὴν οἰκίαν
αὐτοῦ. ⁴⁴ διὰ τοῦτο καὶ ὑμεῖς ⁱ γίνεσθε ἑτοιμοὶ. ὅτι ᾄ

combined, as in B and D.) ins και bef γαμουντες DLN^{3a} lat-a b Syr spec [Op].

for εκγαμ., γαμισκοντες B; γαμιζοντες DN 33 Chr-2-6-9-η-ρ-M: txt I_c rel [Did]
Chr-Fd's-mss. for ης, της D¹: της ημ. ης D⁴: om ης 69.

39. παντας D I_c(perhaps) Scr's v ev-y Did. rec aft εσται ins και (see ver 36;
vi. 39: Luke xvii. 26), with I_cN rel vulg lat-c e f syr arm [Did₁] Orig-int spec: om BD
lat-a b ff₁ g₂ Syr copt æth.

40. εσονται bef δυο (Luke xvii. 34) BN¹(txt N^{3a}) Scr's p forj lat-h. rec ins o
bef eis (twice), with E rel [Cæs₁]: ins o bef 2nd eis Δ Chr-2: txt B[D] I_c(def at 2nd)
L 1. 33 (syrr, appy) Chr₄.

41. rec μυλωνι (gloss on μυλω), with DHM [Cæs, Chr]: txt B I_c(appy) N rel Orig.
at end ins (from Luke xvii. 34) δυο επι κλεινης μειας eis παραλαμβανεται κ. eis
αφιεται D 69, simply vulg-sixt lat-a b c f h æth Orig-int Hil Juv.

42. rec (for ημερα) αρα (see ver 44), with L rel latt Syr copt arm Ath Chr Orig-int
Op: txt BDI ΔN 1. 33. 69 lat-f ff₂ syr syr-jer (æth) [Cyr₁] Ath-2-mss Iren-int Hil.

43. om αν D 33 [Chr-2-6-9-η-ρ]. διορυχθηναι D I_c(perhaps) LN 1. 33.
εαντου I_c 33.

historic reality of the flood of Noah.

The security here spoken of is in no wise inconsistent with the anguish and fear prophesied, Luke xxi. 25, 26. They say, there is peace, and occupy themselves as if there were; but fear is at their hearts;—'surgit amari aliquid, quod in ipsis floribus angit.'

The expression πίνοντες may serve to shew that it is a mistake to imagine that we have in Gen. ix. 20 the account of the first wine and its effects. On the addition in Luke xxi. 34—36, see notes there. 40, 41.] From this point (or perhaps even from ver. 37, as historic resemblance is itself parabolic) the discourse begins to assume a parabolic form, and gradually passes into a series of formal parables in the next chapter.

These verses set forth that, as in the times of Noah, men and women shall be employed in their ordinary work: see Exod. xi. 5 (LXX), Isa. xlvii. 2. They also shew us that the elect of God will to the last be mingled in companionship and partner-

ship with the children of this world (see Mark i. 19, 20). We may notice, that these verses do not refer to the same as vv. 16—18. Then it is a question of voluntary flight; now of being taken (by the angels, ver. 31: the present graphically sets the incident before us; or perhaps describes the rule of proceeding. See on the sense of παραλαβ. especially ref. John), or left. Nor again do they refer to the great judgment of ch. xxv. 31, for then (ver. 32) all shall be summoned:—but they refer to the millennial dispensation, and the gathering of the elect to the Lord then. The "women grinding at the mill" has been abundantly illustrated by travellers, as even now seen in the East. See especially 'The Land and the Book,' pp. 526, 7. ἐν, either because the pair of stones is the element in which the act of grinding takes place,—or, more probably, because that which is ground is within, between the stones. 42—44.] Our Lord here resumes the tone of direct

οὐ δοκεῖτε ὡρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ⁴⁵ τίς ἄρα ^k ἔστιν ὁ πιστὸς δούλος καὶ ^k φρόνιμος, ὃν ^l κατέστησεν ὁ ^l κύριος ἐπὶ τῆς ^m οἰκετείας αὐτοῦ, τοῦ ⁿ δοῦναι αὐτοῖς τὴν ⁿ τροφήν ^o ἐν καιρῷ; ⁴⁶ μακάριος ὁ δούλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα. ⁴⁷ ἀμὴν λέγω ὑμῖν ὅτι ^q ἐπὶ πάνσιν τοῖς ^r ὑπάρχουσιν αὐτοῦ ^q καταστήσει αὐτόν. ⁴⁸ εἰ δὲ ^s εἴπη ὁ κακὸς δούλος ἐκεῖνος ^s ἐν τῇ ^t καρδίᾳ αὐτοῦ ^u Χρονίζει μου ὁ κύριος ἐλθεῖν,

ch. vii. 21 reiff.
l ch. xxv. 21, 23. Luke xii. 14, 42.
Acts vi. 3 al. Gen. xxxix. 4. Dan. ii. 48. m here only +.
Job i. 3 Symm.
(τῆς. Luke xvi. 13.)
n Ps. ciii. 27.
o Luke xii. 42. xx. 10. 1 Pet. v. 6. Ps. i. 3. p ch. v. 2, &c. q dat., Luke xii. 44 only. Gen. xli. 41 Ed-vat. (B def.) οἱ ἐπὶ ταῖς μηχαναῖς, Xen. Cyr. vi. 3. 28. acc., ch. xxv. 21. Ps. viii. 6. gen., ver. 45. r = ch. xix. 21 reiff. s Luke xii. 45. Rom. x. 6. Eccl. ii. 1. t = Mark ii. 6, 8. u ch. xxv. 6. Luke i. 21. xii. 45. Heb. x. 37 (from Hab. ii. 3) only. Gen. xxxiv. 19. Deut. xxiii. 21. Judg. v. 28.

^{44.} rec *ωρα* bef *ου δοκειτε* (*for perspicuity*?), with E rel lat-*e f g*, syrr aeth arm [Chr Orig-int.]: txt BDI²N vulg copt [Ath²].

^{45.} for *αρα, γαρ* D ev-y Orig-int Op. καταστήσει (|| Luke) MN [copt Chr²].
rec aft *κύριος* ins *αυτου* (*for perspicuity*), with E rel vulg lat-*b c f g*, syrr copt aeth arm Bas[?] Chr Orig-int Op: om BDI²LN 1. 33 forj lat-*a e g*, h Orig [Bas.] Iren-int Hil Ambr Hesych spec. rec (for *οικετείας*) *θεραπειας* (from Luke xii. 42, *οικετ.* *no where else occurring*), with D rel: *οικίας* N 69 aeth Ephr Bas Chr: txt BI²CDLP¹ 33. *εαυτου* C. om του D [Ephr Chr]. rec (for *δουναι*) *διδοναι* (from || Luke), with E rel [Ephr]: txt BCDI²LUAN 1. 33. 69 Bas Chr.

^{46.} rec *ποιοντα* bef *ουτως* (from || Luke) with E rel lat-*f* syrr arm Bas, Orig-int: txt BCDI²LN 1. 33. 69 latt aeth [Ephr] Iren-int Hil Ambr.

^{48.} om *εκεινος* ΓN^{2a} (ins N^{3a}) 56-8. 243 Scr's d ev-y Ephr Chr Iren-int Aug. *εαυτου* N. rec o *κυριος* bef *μου* (|| Luke) with E rel latt hom-Cl Bas Chr [Damasc.]: txt BCDI²LN 33 Orig [Ephr]. om *ελθειν* (*as unnecessary, see ch xxv. 5*) BN 33 copt [Ephr] Iren-int.

exhortation with which He commenced. To the secure and careless He will come as a thief in the night: to His own, as their Lord. See Obad. 5: Rev. iii. 3; xvi. 15: 1 Thess. v. 1—10, where the idea is expanded at length. Compare ver. 7 there with our ver. 49, and on the distinction between those who are of the day, and those who are of the night, see notes there.

^{45—47.} Our Lord had given this parabolic exhortation before, Luke xii. 42—46. Many of these His last sayings in public are solemn repetitions of, and references to, things already said by Him. That this was the case in the present instance, is almost demonstrable, from the implicit allusion in Luke xii. 36, to the *return from the wedding*, which is here expanded into the parable of ch. xxv. 1 ff. How much more natural that our Lord should have preserved in his parabolic discourses the same leading ideas, and again and again gathered his precepts round them,—than that the Evangelists should have thrown into utter and inconsistent confusion, words which would have been treasured up so carefully by them that heard them;—to say nothing of the promised help of the Spirit to bring to mind all that He had said to them.

τίς ἄρα ἐστ.] a question asked *that each one may put it to him-*

self,—and to signify the high honour of such an one.

πιστ. κ. φρ.] Prudence in a servant can be only the consequence of faithfulness to his master.

This verse is especially addressed to the Apostles and ministers of Christ. The *δοῦναι τὴν τροφήν* (= τὸ σιτομέτριον Luke xii. 42) answers to *ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθ.* in 2 Tim. ii. 15. On ver. 47, compare ch. xxv. 21: 1 Tim. iii. 13: Rev. ii. 26; iii. 21, which last two passages answer to the promise here, that *each faithful servant* shall be over *all* his master's goods. That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another,—but rather like the diffusion of love, in which, the more each has, the more there is for all.

^{48—51.} The question is not here asked again, *τίς ἐστὶν κ.τ.λ.*, but the transition made from the good to the bad servant, or even the good to the bad mind of the same servant, by the epithet *κακός*.

On this graphic use of the demonstrative pronoun, see Kühner, Gramm. ii. 325.

χρονίζει] then manifestly, a long delay is in the mind of the Lord: see above on ver. 29. Notice that *this servant also* is one set over the household—one who says ὁ κύριός μου—and began well—but now ἀρξεται τέπ., &c.—

v ch. iv. 17 al. 49 καὶ ἄρξῃται τύπτειν τοὺς σκηνδοῦλους αὐτοῦ, ἐσθίη BCDEF
Gen. xviii. 27. GH I, K
w ch. xviii. 28, &c. ref. LMSUV
x John ii. 10 ref. 3 Kings ΓΑΠΣ 1.
xvi. 9. 33. 69
y Lam. ii. 16.
z Luke iii. 15.
Acts xvii. 33.
a ver. 39.
b Luke xii. 46 only. Exod. xxi. 17 only.
c — John xiii. 8. Rev. xx. 6. xxi. 8. xii. 19.
d Luke xii. 46 only. see Ps. xlix. 18. e ch. viii. 12 ref. f ch. xiii. 24. xviii. 23 al.
g vv. 7, 11. ch. i. 23, from Isa. vii. 14. Luke i. 27 bis. Acts xxi. 9. 1 Cor. vii. 25, &c. 2 Cor. xi. 2. Rev. xiv. 1 here, &c. and John xviii. 3. Acts xx. 8. Rev. iv. 5. viii. 10 only. Gen. xv. 17. h υπάντ., John xii. 13 only. Judg. xi. 34 B only (?). απ., ver. 6. Acts xxviii. 15. 1 Thess. iv. 17 only. 1 Kings ix. 14, &c. always w. εἰς in N. T. & LXX. (not Apoc., 2 Macc. xii. 50 al.)

49. rec om αυτου (see || Luke), with E rel hom-C1: ins BCDI₂L 1. 33. 69 latt syrr
copptt æth arm Bas-old-mss Chr [Damasc.] Thl Euthym Orig-int Hil Op, εαυτου N.
rec εσθιειν δε κ. πινειν (|| Luke), with G(πινην) Π¹ lat-a [Ephr Damasc.]: txt
BCDI₂N rel vulg-b c &c syrr coppt æth arm Bas Chr Thl Euthym Op. (εσθιει, πινει
FHK[r] 69: εσθιη, πινει M 33.) for δε, τε (|| Luke) C 1. 33. 245 Scr's a i m n
Syr æth [Ephr] Bas.

51. θησει bef μετα τ. υποκρ. D latt(a def) Hil.

CHAP. XXV. 1. rec αυτων, with CI₂N rel Orig Bas [Meth₁ Chr Damasc.]: txt BDL
(see note). rec απαντησιν (from ver 6), with DL rel [Bas Chr]: txt BCK 1 Meth.

falls away from his truth and faithful-
ness;—the sign of which is that he begins
(lit. shall have begun) to κατακυριεύειν
τῶν κλήρων 1 Pet. v. 3, and to revel with
the children of the world. In conse-
quence, though he have not lost his belief
(ὁ κύρ. μου), he shall be placed with those
who believed not, the hypocrites.

51.] διχ. refers to the punishment of cut-
ting, or sawing asunder: see Dan. ii. 5;
iii. 29: Sus. ver. 59; see also Heb. iv. 12;
xi. 37. The expression here is perhaps
not without a symbolical reference to that
dreadful sundering of the conscience and
practice which shall be the reflective tor-
ment of the condemned:—and by the
mingling and confounding of which only
is the anomalous life of the wilful sinner
made in this world tolerable.

CHAP. XXV. 1—13.] PARABLE OF THE
VIRGINS. Peculiar to Matthew.

1. τότε] at the period spoken of at the
end of the last chapter, viz. the coming
of the Lord to His personal reign—not
His final coming to judgment. δέκα

παρθ.] The subject of this parable is not,
as of the last, the distinction between the
faithful and unfaithful servants; no out-
ward distinction here exists—all are vir-
gins—all companions of the bride—all
furnished with brightly-burning lamps—
all, up to a certain time, fully ready to
meet the Bridegroom—the difference con-
sists in some having made a provision for
feeding the lamps in case of delay, and
the others none—and the moral of the

parable is the blessedness of endurance
unto the end. 'In eo vertitur summa
parabolæ, quod non satis est ad officium
semel accinctos fuisse et paratos, nisi ad
finem usque duremus.' Calvin. There is
no question here of apostasy, or unfaith-
fulness—but of the want of provision to
keep the light bright against the coming
of the bridegroom however delayed.

Ten was a favourite number with the
Jews—ten men formed a congregation in a
synagogue. In a passage from Rabbi Sa-
lomo, cited by Wetstein, he mentions ten
lamps or torches as the usual number in
marriage processions: see also Luke xix.
13. εἰς ὑπ. τ. ν.] It would appear

that these virgins had left their own homes,
and were waiting somewhere for the bride-
groom to come,—probably at the house of
the bride; for the object of the marriage
procession was to fetch the bride to the
bridegroom's house. Meyer however sup-
poses that in this case the wedding was to
be held in the bride's house, on account of
the thing signified—the coming of the Lord
to his Church;—but it is better to take
the ordinary custom, and interpret accord-
ingly, where we can. In both the wedding
parables (see ch. xiii.) the bride does not
appear—for she, being the Church, is in
fact the aggregate of the guests in the one
case, and of the companions in the other.
We may perhaps say that she is here, in
the strict interpretation, the Jewish Church,
and these ten virgins Gentile congregations
accompanying her. The reading καὶ τῆς

τοῦ ¹ νυμφίου. ² πέντε δὲ ἐξ αὐτῶν ἦσαν ^m μωραὶ, καὶ ¹ ch. ix. 15 reff.
 πέντε ⁿ φρόνιμοι. ³ αἱ γὰρ ^m μωραὶ λαβοῦσαι τὰς ^{re} ch. vii. 24 reff.
¹ λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἐαυτῶν ^o ἔλαιον. ⁴ αἱ ^o Mark vi. 13
 δὲ ⁿ φρόνιμοι ἔλαβον ^o ἔλαιον ἐν τοῖς ^p ἀγγείοις μετὰ τῶν ^p here (& ch.
ⁱ λαμπάδων αὐτῶν. ⁵ ^q χρονίζοντος δὲ τοῦ ¹ νυμφίου ^{only. Jer.}
^r ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. ⁶ ^s μέσης δὲ ^s νυκτὸς ^q ch. xxiv. 48
 r 2 Pet. ii. 3 only. Ps. cxviii. 28 AB^{2N} (not F. B¹ def.). cxh. 3, 4. s here only. 3 Kings iii. 20. see
 Mark xiii. 35.

(Z doubtful.) aft νυμφιον add και της νυμφης (prob a clumsy interpolation: see note) DX¹ 1¹ latt Syr syr-wast (with a margl note, "sponsa non in omnibus exemplaribus inventum nominatum in Alexandrino") arm Orig-int Hil Arnob Tich Op: om BCZ^N rel coptt æth Meth Bas Chr [Damasc, Orig-int-com] Aug.

2. [vv. 2—16 lat-a def.] ins ai bef 1st πεντε Z. rec ησαν bef εξ αυτων, with X rel Bas Chr-η: om εξ αυτων Chr-2 (and ed-Fd): txt BCDLZ^{ΔN} 1 [vulg] lat-b c &c arm Bas Chr-6-9-η-ρ Orig-int. rec transp μωραι and φρονιμοι (more natural order. It has hardly, as Mey and De W, been altered to txt to suit ver 3) with X rel lat-f syr^r Bas Chr Thl: txt BCDLZ^N 1. 33 latt syr-jer copt æth arm Orig-int. Steph ins ai bef 2nd πεντε (error from the last letters of και?), with E rel Bas₂ [Chr] Thl: om BCD K (Tischdf) LZP^N 1. 33 [Bas₁].

3. Rec (for ai γαρ) αιτινες (mechanical repetition from ver 1, αιτινες λαβουσαι κ.τ.λ.?), with X rel Bas Chr: ai δε Z (1) latt æth: ai ουν D lat-ff₂: kai ai Syr syr-ms: ai syr arm: txt BCL^N 33 copt. (γαρ not being understood, δε, ουν, και were substituted; or as rec: this seems to me far more likely than that ai γαρ should have been substituted for αιτινες, as Mey and De W think.) rec (for αυτων) εαυτων, with Z (appy) (S 1, e sil): om L^N vulg lat-ff_{1,2} g_{1,2} l arm: txt BCD rel Bas. aft ελαιον ins εν τοις αγγειοις αυτων D Scr's q¹ ev-y₁ Arnob.

4. rec aft αγγειοις ins αυτων, with C rel latt syr copt æth [Bas₁ Chr Aug]: om B D-gr LZN 1 forj lat-h Syr arm Arnob. om 2nd αυτων CZ vulg lat-f ff₂ g_{1,2} h Aug: εαυτων B^N.

νύμφης is probably an interpolation, such as are of frequent occurrence in D and its cognates.

This ἐξῆλθον is not their final going out in ver. 6, for only half of them did so,—but their leaving their own homes: cf. λαβοῦσαι—ἔλαβον, &c. vv. 3, 4. The interpretation is—these are souls come out from the world into the Church, and there waiting for the coming of the Lord—not hypocrites, but faithful souls, bearing their lamps (τ. λ. ἐαυτῶν, cf. 1 Thess. iv. 4)—the inner spiritual life fed with the oil of God's Spirit (see Zech. iv. 2—12: Acts x. 38: Heb. i. 9). All views of this parable which represent the foolish virgins as having only a dead faith, only the lamp without the light, the body without the spirit, &c., are quite beside the purpose;—the lamps (see ver. 8) were all burning at first, and for a certain time.

Whether the equal partition of wise and foolish have any deep meaning we cannot say; it may be so.

3, 4.] These were not torches, nor wicks fastened on staves, as some have supposed, but properly lamps: and the oil vessels (which is most important to the parable) were separate from the lamps. The lamps being the hearts lit with the flame of heavenly love and patience, supplied with the oil of the Spirit,—now comes in the dif-

ference between the wise and foolish:—the one made no provision for the supply of this—the others did. How so? 'The wise ones gave all diligence to make their calling and election sure (2 Pet. i. 10 and 5—8), making their bodies, souls, and spirits (their vessels, 2 Cor. iv. 7) a means of supplying spiritual food for the light within, by seeking, in the appointed means of grace, more and more of God's Holy Spirit. The others did not this—but trusting that the light, once burning, would ever burn, made no provision for the strengthening of the inner man by watchfulness and prayer.

5—7. χρονίς.] compare ch. xxiv. 48. But the thought of the foolish virgins is very different from that of the wicked servant: his—'there will be plenty of time, my Lord tarrieth:—theirs, 'surely He will soon be here, there is no need of a store of oil.' This may serve to shew how altogether diverse is the ground of the two parables. ἐν. πᾶσ. κ. ἐκ.] I believe no more is meant here than that all, being weak by nature, gave way to drowsiness: as indeed the wakefulness of the holiest Christian, compared with what it should be, is a sort of slumber:—but, the while, how much difference was there between them! ἐνύστ.] dormitabant: we have Aristoph. Vesp. 12, ὕπνος νυστακ-

t Luke i. 42. A εἰς...
Acts xxiii. 9. A εἰς...
Eph. iv. 31. ABCDE
Hoh. v. 7. FGHL
Rev. xiv. 18. MSUVX
xxi. 4 only. Z12P8
1 Kings iv. 6. 1. 33. 69
u seer. 1 reff.
v -- here only.
[ch. xiii. 23
al.] Deek.
xiii. 11.
πράττειν
κοσμεῖν
Xen. Cyr.
vii. 2. 6.
w ch. xii. 20
u [E. J. 5]
xviii. 5, 6.
Prov. xiii. 9.
x Gen. xxiv. 5.
39.
y = John vi. 7.
xiv. 8. 2 Cor.
xii. 9. (Luke iii. 14 reff.) Num. xi. 22.
2 Cor. ix. 5. 1 Pet. i. 5. b plu., ch. xxii. 2, &c. reff.

6. for γεγονεν, εγενετο B. rec aft νυμφιος ins ερχεται, with C³X rel latt syrr
æth arm [Meth₁ Ephr] Bas Chr Orig-int Op: om BC¹DLZN coptt Meth₁ Ephr Cyr.
for εξερχεσθε, εξερχεται D¹(txt D¹.corr). συναντησιν C. rec aft

απαντησιν ins αυτου, with AD rel [Meth₁ Ephr Bas Chr]; αυτω C latt: om BN [Meth₁]
Cyr. (Z 33 def.)

7. om εκειναι D ev-22 (Syr?) arm. rec (for εαυτων) αυτων, with CD rel [Bas₂]:
txt ABLZN. (33 def.)

8. [ειπαν, so BCL 33.] aft ημιν ins ελαιον A. for ημων, υμων C¹LUP¹.

9. for λεγουσαι, ειπον Θ_B. rec (for ου μη) ουκ, with ALZN 33. 69 [Bas₂]: txt
BCDΘ_B rel Ephr Bas₁. αρκεσει D¹.corr 33 Scr's s evn-Π₁-P₁-Y₁. υμιν και
ημιν N 247 Bas₁. rec aft πορευεσθε ins δε, with CZΘ_B rel lat-ff₂ syrr copt-wilk
[Bas₂]: om ABDEGHVSΓΔN latt copt-schw æth arm Orig-int, Aug Op.

10. for απ. δε αυτ., εως υπαγουσιν cum vadunt D [om αυτων Θ_B¹]. ετοιμαι A
ev-Y₁. ηκλεισθη B¹.

της: and Plato, Rep. p. 405 c, speaks of a νυστάζων δικαστής. Wordsw., after Hilary, understands this verse of sleep in death. But, not to mention that this will not fit the machinery of the parable (see below on ver. 8), it would assume (πᾶσαι) that none of the faithful would be living on earth when the Lord comes. κραυγή γ.] see Isa. lxii. 5—7: and the porter's duty, Mark xiii. 34. This warning cry is before the coming: see ver. 10. γέγονεν, not, was, but to be rendered present, graphically setting the reality before us: there ariseth a cry. πᾶσαι] All

now seem alike—all wanted their lamps trimmed—but for the neglectful, there is not wherewith! It is not enough to have burnt, but to be burning, when He comes. Raise the wick as they will, what avails it if the oil is spent? ἐκόσμησαν] “by pouring on fresh oil, and removing the fungi about the wick: for the latter purpose a sharp-pointed wire was attached to the lamp, which is still seen in the bronze lamps found in sepulchres. Virgil’s Moretum, ‘Et producit ac stupas humore carentes.’” Webst. and Wilk.

8, 9.] σβ., are going out,—not as E. V., and even recently Bp. Wordsw. to support his interpretation of ver. 5,—‘are gone out:’ and there is deep truth in this:

the lamps of the foolish virgins are not extinguished altogether. μήπ. οὐ μή ἀρ.] see Ps. xlix. 7: Rom. xiv. 12. No man can have more of this provision than will supply his own wants.

πορεύεσθε] This is not said in mockery, as some (Luther, Calvin) suppose: but in earnest. οἱ πωλοῦντες are the ordinary dispensers of the means of grace—ultimately of course God Himself, who alone can give his Spirit. The counsel was good, and well followed—but the time was past. (Observe that those who sell are a particular class of persons—no mean argument for a set and appointed ministry—and moreover for a paid ministry. If they sell, they receive for the thing sold: cf. our Lord’s saying, Luke x. 7. This selling bears no analogy with the crime of Simon Magus in Acts viii.: cf. our Lord’s other saying, Matt. x. 8.)

10—12.] We are not told that they could not buy—that the shops were shut—but simply that it was too late—for that time. For it is not the final coming of the Lord to judgment, when the day of grace will be past, that is spoken of,—except in so far as it is hinted at in the background, and in the individual application of the parable (virtually, not actually) coincides, to each man, with the day of his death. This feast is the marriage supper of Rev.

καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε κύριε ἄνοιξον
 ἡμῖν. ¹² ὁ δὲ ὑποκριθεὶς εἶπεν Ἄμην λέγω ὑμῖν, ^c οὐκ
 οἶδα ὑμᾶς. ¹³ Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν
 οὐδὲ τὴν ὥραν. ¹⁴ ὥσπερ γὰρ ἄνθρωπος ^d ἀποδημῶν
 ἐκάλεσεν τοὺς ἰδίους δούλους καὶ ^e παρέδωκεν αὐτοῖς τὰ
 ὑπάρχοντα αὐτοῦ, ¹⁵ καὶ ^g ὃ μὲν ἔδωκεν πέντε ^h τάλαντα,
^g ὃ δὲ δύο, ^g ὃ δὲ ἓν, ἐκάστῳ ⁱ κατὰ τὴν ἰδίαν ⁱ δύναμιν,
 καὶ ^d ἀπεδήμησεν εὐθέως. ¹⁶ πορευθεὶς δὲ ὁ τὰ πέντε
 τάλαντα λαβὼν ^k ἡργάσατο ^l ἐν αὐτοῖς καὶ ^m ἐποίησεν
 ἄλλα πέντε [^h τάλαντα]. ¹⁷ ὡσαύτως καὶ ὁ τὰ δύο

16. James iii. 9. Rev. ii. 16.

m = ch. iii. 10. Luke xix. 18. Deut. viii. 18.

11. for *ερχονται*, *ηλθον* D lat-*c* *f* syr copt Orig-int Op. om kai DHZ forj lat-*b*
c *f* *h* copt aeth Aug: ins ABCΘ_hΝ rel vulg lat-*f*/_{1,2} syr arm Bas Orig-int Aug Op.
 13. rec aft *ωραν* ins εν η ο υιος του ανθρωπου *ερχεται* (gloss), with C³E rel syr-jer-
 mg: om ABC¹DLXΔΘ_hΠ¹Ν¹ 1¹. 33 latt syr-jer copt aeth arm Eus(appy) Ath Bas
 Chr Orig-int Hil Aug.

14. om γαρ D arm Orig. aft ανθρωπος ins τις C³FM Scr's *f* k² γ ενν-Π₁-Ρ₂-Υ₁-Ζ₁
 arm [Orig-int]. for αυτου, αυτων Α.

15. for ἓν, ενα D. for ιδ. δυν., δυναμιν αυτου D.
 16. ευθεως πορευθεις, omg δε, B[Tischdf Nov. T. Vat. proleg p. xxxiii describes B as
 omg the 2nd kai in ver 15; it is inserted in his transcript of the MS in loco] Ν¹(txt
 Ν^{3a}) lat-*b* *f*/₁ *g*₁: ευθεως δε πορ. 1. 243 lat-*c* *f*/₂ *h* syr-jer Op: πορ. δε ευθεως arm.
 (ηργασατο, so B¹DLΝ¹ 69.) for εποιησεν, εκερδησεν (prob from vv 17, 22)

A¹BCDΛN^{3a-b} 1. 33. 69 [latt Syr syr-mg aeth arm Orig-int]: txt A¹Θ_hΝ¹ rel [Bas₁].
 om 2nd τάλαντα (as unnecessary: it is hardly possible it should have been
 inserted) BL 1. 33 latt(not *f*) Syr syr-jer copt arm Op.

17. for *ωσαντως*, *ομοιως* D.—A adds δε. om kai C¹LN¹(ins Ν^{3a}) 33 am(with
 em forj fuld² tol) lat-*b* *g*₂ [Orig-int]. aft δυο ins τάλαντα λαβων D lat-*c* aeth-
 rom; λαβων vulg lat-*a* *b* &c copt Orig-int.

xix. 7—9 (see also ib. xxi. 2); after which these improvident ones gone to buy their oil shall be judged in common with the rest of the dead, *ibid.* xx. 12, 13. Observe

here, οὐκ οἶδα ὑμ. is very different, as the whole circumstances are different, from οὐδέποτε ἔγνων ὑμ. in ch. vii. 23, where the ἀποχωρεῖτε ἀπ' ἐμοῦ binds it to the πορεύεσθε ἀπ' ἐμοῦ in our ver. 41, and to the time of the final judgment, spoken of in that parable. (See the note at the end of the chapter.)

14.—30.] PARABLE OF THE TALENTS. Peculiar to Matthew. The similar parable contained in Luke xix. 11—27 is altogether distinct, and uttered on a different occasion: see notes there. 14. ὥσπ. γ.]

The ellipsis is rightly supplied in the E. V., For the Kingdom of Heaven is as a man, &c. We have this parable and the preceding one alluded to in very few words by Mark, xiii. 34—36. In it we have the active side of the Christian life, and its danger, set before us, as in the last the contemplative side. There, the foolish virgins failed from thinking their part too easy—here the wicked servant fails from thinking his too hard. The parable is still

concerned with Christians (τοὺς ἰδίους δούλους), and not the world at large.

We must remember the relation of master and slave, in order to understand his delivering to them his property, and punishing them for not fructifying with it.

15.] In Luke each receives the same, but the profit made by each is different: see notes there. Here, in fact, they did each receive the same, for they received according to their ability—their character and powers. There is no Pelagianism in this, for each man's powers are themselves the gift of God.

16—18.] The increase gained by each of the two faithful servants was the full amount of their talents:—of each will be required as much as has been given.

“ἡργάσατο is the technical term, common in the classics, and especially in Demosthenes: see Reiske's index. ἐν is instrumental.” Meyer. ἐποίησεν is not a Latinism (conficere pecuniam), but answers to ποιεῖν καρπὸν

ch. iii. 10. The third servant here is not to be confounded with the wicked servant in ch. xxiv. 48. This one is not actively an ill-doer, but a hider of the money entrusted to him—one who brings

n ch. xvi. 26
reff.

o ch. xxi. 33.
Mark xxi. 1
only. Gen.
xxi. 30.

p (ch. xxi. 23,
24 (reff.))
only.

q = Luke iii.
20, xvi. 29 al.

r = here bis
only. (Mark
xiv. 7. Acts
xv. 29. Eph.
vi. 3, from
Exod. xx. 12.
see Luke xix.
17.)

s = here bis
only, see
Luke x. 19 al.

t see ch. xxiv.
45, 47 reff.

u Heb. iii. 11 &c., from Ps. xciv. 11.

ⁿ ἐκέρδησεν [καὶ αὐτὸς] ἄλλα δύο. ¹⁸ ὁ δὲ τὸ ἐν λαβὼν
ἀπελθὼν ὁ ὠρυξεν. * γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ
κυρίου αὐτοῦ. ¹⁹ μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος
τῶν δούλων ἐκείνων καὶ ^p συναίρει λόγον μετ' αὐτῶν.
²⁰ καὶ προσελθὼν ὁ τὰ πέντε ^h τάλαντα λαβὼν προσήνεγ-
κεν ἄλλα πέντε ^h τάλαντα λέγων Κύριε, πέντε ^h τάλαντά
μοι ^e παρέδωκας, ἴδε ἄλλα πέντε τάλαντα ⁿ ἐκέρδησα ^q ἐπ'
αὐτοῖς. ²¹ ἔφη αὐτῷ ὁ κύριος αὐτοῦ ^r Εὖ δοῦλε ἀγαθὲ
καὶ πιστέ, ^s ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ ^t πολλῶν σε ^t κατα-
στήσω ^u εἰσελθε εἰς γῆν ^v χαρὰν τοῦ κυρίου σου. ²² προς-

v John xv. 11. xvi. 20. 2 Cor. i. 21. Heb. xii. 2.

om και αυτος (as unnecessary *αφ' ωσαντως*) BC¹LN 33 latt [Syr] coptt aeth arm Bas
Orig-int Op: ins AC³ (D bef *εκερδ.*) X rel lat-*h* syr.

18. aft *ἐν* ins *ταλαντον* A [ev-P₁] lat-*a b c* &c. om *απελθων* D 5. 36. 59 lat-*a*
b c &c (not *f h*). * rec *ἐν τῇ γῇ*, with AC³D rel am syrr: *την γην* C¹: *γην*
BLN 33 lat-*ff*₁ aeth arm. (The decision here is difficult. ΞΕΝΕΝΤΗΓΗ was likely
enough to be mistaken, one EN being passed over, for ΞΕΝΤΗΓΗ, and then the TH
omitted: and on the other hand, ΞΕΝΓΗ was just as likely to be mistaken for
ΞΕΝΕΝΤΗ, and then the TH inserted.) rec *απεκρυψε*, with X rel: txt ABCDLN
33.

19. rec *χρονον* bef *πολυν*, with A rel syrr: txt BCDGLN 1. 33. 69 latt copt arm
Orig Op. rec *μετ αυτων* bef *λογον*, with A rel lat-*ff*₁ syrr Orig: txt BCDLN 1.
33 latt [copt aeth arm].

20. for *και προσελθ.*, *προσελθ.* δε A copt. om 1st *ταλαντα* N, 2nd Δ ev-*y*₁ lat-*h*
Syr aeth, 4th C¹L latt Syr aeth. *επεκερδησα* D, *superlucratus sum* latt arm Orig-
int. om *επ αυτοις* (as difficult and appy superfluous; the readings of D &c above,
and E &c below, have also been attempts to correct it) BDLN 33 latt copt aeth arm
[Orig-int-txt Ambr]: ins ΔC rel syrr [Orig-int-com], *εν αυτοις* (from ver 16) EG 238-47.

21. rec aft *εφη* ins *δε*, with A rel syr copt: om BCDEKLGN (MU, Tischdf) 33 latt
Syr arm Orig-int. *ευγε* (see Luke xix. 17) Δ¹(appy) latt [Orig.(appy, and int.)
Bas₁] Iren-int Lucif. for 1st *επι*, *επι* (i. e. *επει*) επ¹ D latt arm [Orig-int₂]: *quia*
in (οτι εν) D-lat Iren Lucif.

no profit: see on ver. 24.

19—23. *μετὰ πολὺν χρόνον*] Here again, as well as in the *χρονός*, of ver. 5 and ch. xxiv. 48, we have an intimation that the interval would be no short one. This proceeding is not, strictly speaking, the last judgment, but still the same as that in the former parable; the beginning of judgment at the house of God—the judgment of the millennial advent. This, to the servants of Christ (τοὺς ἰδίους δούλους, ver. 14), is their final judgment—but not that of the rest of the world. We may observe that this great account differs from the coming of the bridegroom, inasmuch as this is altogether concerned with a course of action past—that with a present state of preparation. This holds, in the individual application, of the account after the resurrection: that, at the utmost (and not in the direct sense of the parable even so much), of being ready for his summons at death. 20.] The faithful servant does not take the praise to himself

—μοι παρέδωκας is his confession—and ἐπ' αὐτοῖς the enabling cause of his gain; —'without Me, ye can do nothing,' John xv. 5. This is plainer in Luke (xix. 16), ἡ μὲν σου δέκα προσηργάσατο μῶνς. See 1 Cor. xv. 10;—and on the joy and alacrity of these faithful servants in the day of reckoning, 1 Thess. ii. 19: 2 Cor. i. 14: Phil. iv. 1. 21.] In Luke = *οτι ἐν ἐλαχίστῳ πιστὸς ἐγένον, ἵσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων*—where see note. (I cannot imagine with Meyer that *εἰδ* is to be taken with *ἐπὶ ὀλίγα ἡς π.*, or that it will not bear the sense of 'Well done!') Although *εὐγε* is the more usual word, we have (see Passow) in later Greek such expressions as *μαλ' εὖ*, which is as near as possible to that meaning.) The *χαρά* here is not a *feast*, as sometimes interpreted, but that joy spoken of Heb. xii. 2, and Isa. liii. 11—that joy of the Lord arising from the completion of his work and labour of love, of which the first Sab-batical rest of the Creator was typical—

ABCDE
FGHKL
MSUVX
ΓΔΠΞ I.
33. 69

ελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν Κύριε, δύο τάλαντά ^w μοι ^x παρέδωκας, ἴδε ἄλλα δύο τάλαντα ^y ἐκέρδησα ^z ἐπ' αὐτοῖς. ²³ ἔφη αὐτῷ ὁ κύριος αὐτοῦ ¹ Εὖ δοῦλε ἀγαθὲ καὶ πιστέ, ^s ἐπὶ ὀλίγα ἧς πιστός, ἐπὶ πολλῶν σε ^t καταστήσω ^u εἵσελθε εἰς τὴν ^v χαρὰν τοῦ κυρίου σου. ²⁴ προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν Κύριε, ἔγνων σε ὅτι ^x σκληρὸς εἶ ἄνθρωπος, ^y θερίζων ὅπου οὐκ ἔσπειρας, καὶ ^z συνάγων ὅθεν οὐ ^a διεσκόρπισας. ²⁵ καὶ φοβηθείς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ. ἴδε ἔχεις ^b τὸ σόν. ²⁶ ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δοῦλε καὶ ^c ὀκνηρὲ, ἦδεις ὅτι ^y θερίζω ὅπου οὐκ ἔσπειρα, καὶ ^z συνάγω ὅθεν οὐ ^a διεσκόρπισα; ²⁷ ἔδει σε οὖν ^d βαλεῖν τὸ ἀργύριόν μου τοῖς ^e τραπέζίταις,

^e here only †. ὁ Σικιπῖον συνέταξε τῷ τραπέζίτῃ, Polyb. xxxii. 13. 6. Jos. Antt. xii. 2. 3. (see ch. xxi. 12.)

^{22.} om δε BN¹(ins N^{3a}). rec aft τάλαντα ins λαβων, with DN rel vulg lat-*b* c [copt æth arm Orig-int₁]; εἰληφως 157. 243: om ABCLP 1. 33. 69 syrr. (a space is left in Rettig's edn of Δ.) om κυριε N. παρεδωκες D. for ιδε, ιδου D (and ver 25). επεκερδησα D lat-f. om επ αυτοις BDLN 33 latt copt æth arm [Orig-int₁]: ins AC rel syrr.
^{23.} ευγε and επει εν, as before, ver 21. πιστος bef ης B lat-h. (om ης lat-c.)
^{24.} om 1st και D 1 lat-a b c g₁ or 2 Lucif. for εν, ενα D¹. om Σε D 46 latt arm [Chr₂] Orig-int Hil Op. for σκλ. ει ανθ., ανθρωπος ανστηρος ει (Luke xix. 21) N lat-b. for οθεν, οπου D 56 latt.
^{25.} απηλθον και D 252¹(appy) latt æth [Orig-int₁].
^{26.} δουλε bef πονηρε A latt Syr copt hom-Cl Chr-ed(not Fd) Damasc Orig-int, Hil Lucif Ambr Jer Op.
^{27.} rec ουν bef σε, with AD rel latt copt Orig-int Op: txt BCLN 33 ev-γ₁ syr. τα αργυρια (corrū) BN¹(txt N^{3a}).

Gen. i. 31; ii. 2,—and of which his faithful ones shall in the end partake: see Heb. iv. 3—11: Rev. iii. 21. Notice the identity of the praise and portion of him who had been faithful in less, with those of the *first*. The words are, as has been well observed, “not, ‘good and successful servant,’ but ‘good and faithful servant:’” and faithfulness does not depend on *amount*. ^{24, 25.} This sets forth the excuse which men are perpetually making of human infirmity and inability to keep God’s commands, when they never apply to that grace which may enable them to do so—an excuse, as here, self-convicting and false at heart. ^{θερίζ. ὅπ. οὐκ ἔσπ.} The connexion of thought in this our Lord’s *last* parable, with His *first* (ch. xiii. 3—9), is remarkable. He looks for fruit where He has sown—*this is truth*: but not beyond the power of the soil by Him enabled—*this is man’s lie*, to encourage himself in idleness. ^{φοβ.} see Gen. iii. 10. But that pretended fear, and this insolent speech, are *inconsistent*, and betray the falsehood

of his answer. ^{ἔχεις τὸ σόν} This is also false—it was not *τὸ σόν*—for there was *his lord’s time*,—and *his own labour*, *which was his lord’s—to be accounted for*. ^{26, 27.} Luke prefixes *ἐκ τοῦ στόματός σου κρίνω σε*,—viz. ‘because, knowing the relation between us, that of absolute power on my part over thee, —if thou hadst really thought me such an hard master, ἔδει σε κ.τ.λ., in order to avoid utter ruin. But this was *not* thy real thought—thou wert *πονηρὸς κ. ὀκνηρὸς*.’ The ἦδεις, &c. is not concessive, but hypothetical;—God is *not really* such a Master. ^{τοῖς τραπ.} in Luke (xix. 23) *ἐπὶ τράπεζαν*. *τραπέζιτης* is interpreted *κολλυβιστής* (see ch. xxi. 12) by Hesychius. There was a saying very current among the early Fathers, *γίνεσθε δόκιμοι τραπέζιται*, which some of them seem to attribute to the Lord, some to one of the Apostles. It is supposed by some to be taken from this place, and it is just possible it may have been: but it more likely was traditional, or from some apocryphal gospel. Suicer, Thes.,

f = Heb. xi. 19. καὶ ἔλθων ἐγὼ ¹ ἐκομισάμην ἂν τὸ ἐμὸν σὺν ² τόκῳ.
 Gen. xxxviii. 20. ²⁸ ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι
 g Luke xix. 23 only. Ezek. xviii. 13 al. τὰ δέκα τάλαντα. ²⁹ τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ
 h pass., ch. xiii. 12 (reff.) only. ^h περισσευθήσεται τοῦ δὲ μὴ ἔχοντος, καὶ ὁ ἔχει ἀρθήσε-
 i Luke xvii. 10 only. 2 Kings vi. 22. Ep. Jer. 17 (15) B only. ³⁰ καὶ τὸν ¹ ἀχρεῖον δοῦλον ἐκβάλετε εἰς
 (-εἰουσθαί, Rom. iii. 12.) ^k βρυγμὸς τῶν ὀδόντων. ^k σκότος τὸ ^k ἐξώτερον ἐκεῖ ἔσται ὁ ^k κλαυθμὸς καὶ ὁ
 k ch. viii. 12 reff. ³¹ Ὅταν δὲ ἔλθῃ ὁ ¹ υἱὸς τοῦ ¹ ἀνθρώπου ἐν τῇ ^m δόξῃ
 l ch. viii. 20 reff. ^l ^m δόξῃ
 m ch. xvi. 27 ^m δόξῃ
 n al. Ps. ci. 15. ⁿ δόξῃ

...εμβα-
λεται C....οδον-
των X.
ABDEF
GHKI
MSUV
ΓΑΠΗ 1.
33. 69

εγω bef ελθων A [εν-ι] lat-ff₁ g₂ h Clem (εγω ανελθ.) Orig Cyr Chr (καγω) [Cassiod].

28. for δεκα. πεντε D.

29. om παντι D ev-π, Syr Chr. ^{περισευσεται D.} ^{rec απο δε του μη}
 (from Luke xix. 26), with AC rel syr Orig₂ Chr [Damasc₁]: txt BDL₂ 1. 33 latt Syr.
 for εχει, δοκει εχειν (from Luke viii. 18) L₂ 33. 69 vulg lat-f g_{1,2} l syr Orig₃
 Chr-κ-λ Thl-edd Tert Ambr Jer Philast Op.

30. rec εκβαλετε, with FG² (om ver G¹) H 69: βαλετε εξω D 51 lat-a b c e ff_{1,2} g₂:
 txt ABCN rel Chr Thl Euthym-mss.

under the word, discusses the question, and inclines to think that it was a way of expressing the general moral of the two parables in Matt. and Luke.

But, in the interpretation, who are these *τραπεζῖται*? The explanation (Olsh., and adopted by Trench, Parables, p. 247) of their being those *stronger characters* who may lead the more timid to the useful employment of gifts which they have not energy to use, is objectionable, (1) as not answering to the *character addressed*—he was not timid, but false and slothful;—and (2) nor to the *facts of the case*: for it is impossible to employ the grace given to one through *another's* means, without working one's self.

I rather take it to mean, 'If thou hadst really been afraid, &c., slothful as thou art, thou mightest at least, without trouble to thyself, have provided that I should have not been defrauded of the interest of my money—but now thou art both slothful and wicked, in having done me this injustice.' Observe there would have been no praise due to the servant—but τὸ ἐμὸν would not have lost its τόκος. The *machinery of religious and charitable societies in our day* is very much in the place of the *τραπεζῖται*. Let the subscribers to them take heed that they be not in the degraded case of this servant, even if his excuse had been genuine.

28—31.] This command is answered in Luke xix. 25, by a remonstrance from those addressed, which the Master overrules by stating the great law of his Kingdom. In ch. xiii. 12 we have explained this as applied to the system of *teaching by parables*. Here it is predicated of the whole Christian life. It is the case

even in nature: a limb used is strengthened; disused, becomes weak. The transference of the talent is not a matter of justice between man and man, but is done in illustration of this law, and in virtue of that sovereign power by which God does what He will with his own: see Rom. xi. 29, and note there.

In τὸ σκ. τὸ ἐξ. there is again an allusion to the marriage supper of the Lamb, from which the useless servant being excluded, gnashes his teeth with remorse without: see ch. xxii. 13.

31—46.] THE FINAL JUDGMENT OF ALL NATIONS. *Peculiar to Matthew*. In the two former parables we have seen the difference between, and judgment of, *Christians*—in their inward readiness for their Lord, and their outward diligence in profiting by his gifts. And both these had reference to that *first resurrection and millennial Kingdom*, the reality of which is proved by the passages of Scripture cited in the notes above, and during which *all Christians* shall be judged. We now come to the great and universal judgment at the end of this period, also prophesied of distinctly in order in Rev. xx. 11—15—in which *all the dead*, small and great, shall stand before God. This last great judgment answers to the judgment on Jerusalem, *after* the Christians had escaped from it: to the gathering of the eagles (ministers of vengeance) to the carcase. Notice the precision of the words in ver. 31, ὅταν δὲ ἔλθῃ—the ὅταν setting forth the indefiniteness of the time—the δέ the distinction from the two parables foregoing; and τότε, to mark a precise time when all this shall take place—a day of judgment.

Compare for the better understanding of the distinction,

αὐτοῦ, καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε ⁿ καθίσει ⁿ ἐπὶ ὁ θρόνου ὁ δόξης αὐτοῦ, ³² καὶ ^p συναχθίσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ^q ἀφοριεῖ αὐτοὺς ἀπ' ἑλλήλων, ὥσπερ ὁ ποιμὴν ^q ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ^r ἐρίφων, ³³ καὶ στήσει τὰ μὲν πρόβατα ἐκ ^s δεξιῶν αὐτοῦ, τὰ δὲ ^t ἐρίφια ἐξ ^s εὐωνύμων. ³⁴ τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ ^s δεξιῶν αὐτοῦ ^u Δεῦτε οἱ ^v εὐλογημένοι ^w τοῦ πατρός μου, ^x κληρονομήσατε τὴν ^y ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ ^z καταβολῆς ^z κόσμου. ³⁵ ἀπεινάσα γὰρ καὶ ^b ἐδώκατέ μοι ^b φαγεῖν, ^a ἐδίψησα καὶ ^c ἐποτίσατέ με,

n = ch. xix. 28, xxiii. 2. p's. ix. 4. see Isa. vi. 1. o ch. xix. 28. Isa. xxii. 23. see Heb. iv. 16. viii. 1. p ch. xiii. 2 reff. plur., ch. vi. 28 reff. q ch. xiii. 49 reff. Lev. xiv. 12. r Luke xv. 29 only. Gen. xxvii. 9 al. (-φισιν, ver. 33.) s ch. xx. 21, 23 reff. t here only. (-φός, ver. 32.)

u ch. iv. 19. xi. 29. xxii. 4 al. Gen. xxxvii. 20. v Luke i. 28, 42. (see Gen. xxiv. 31 Ed-vat. [B def.]) Isa. lxi. 9. w gen. John vi. 45. Philom. 1. Winer, § 30. 2. x ch. v. 5. xix. 29. Luke i. 25. xviii. 18. 1 Cor. vi. 9, 10. xv. 50 al. Gen. xv. 7. Isa. xlix. 8. y = ch. xx. 23 reff. z w. ἀπό, Luke xi. 50. Heb. ix. 3. ix. 26. Rev. xiii. 8. xvii. 8. πρό, John xviii. 24 al. see ch. xiii. 35 reff. a ch. v. 6 reff. b ch. xiv. 16 reff. c ch. x. 42 ||. Rom. xii. 20 (from Prov. xxv. 21) al. Judg. iv. 19.

31. rec ins αἰοι bef αγγελοι (usual epithet: insd from Mark viii. 38, or Luke ix. 26), with A rel lat-f syrr Chr: om BDLΠ¹N 1. 33 latt syr-jer copt aeth arm Orig Eus [Cyr-jer, Did.] Ath Chr-k-l (and wlf-ms) Cyr Max-conf Cypr Hil Ambr Aug Op.

32. rec συναχθησεται (gramml corr), with A rel Eus₁ [Bas-sel, Thdrt₁]: txt BDGKLUPN 33. 69 [Hipp.] Eus, Thdrt. for αφοριεῖ, ἀφοριεῖ LAN¹(txt N³) 1 Scr's c Cyr₁ Thdrt₂, for απ', απο D. εριφων B.

33. om μιν D lat-a b c e f ff₁ h Syr syr-ms aeth arm. om αυτου A N (ins aft ευων.) [Cyr₁] Bas-sel Orig-int [Cyr₁] Avit.

and connexion, of these 'two comings' of the Lord, 1 Thess. iv. 16, 17, and 2 Thess. i. 7—10.

This description is not a parable, though there are in it parabolic passages, e. g. ὥσπερ ὁ ποιμ. κ.τ.λ.: and for that very reason, that which is illustrated by those likenesses is *not itself parabolic*. It will heighten our estimation of the wonderful sublimity of this description, when we recollect that it was spoken by the Lord *only three days before His sufferings*.

ἐν τῇ δόξ. αὐτ.] This expression, repeated again at the end of the verse, is quite distinct from μετὰ δυνάμ. κ. δόξ. πολλῆς ch. xxiv. 30: see Rev. xx. 11. This *His glory* is that also of all his saints, with whom He shall be accompanied: see Jude, ver. 14. In this his coming *they are with the angels*, and *as the angels*: see Rev. xix. 14 (compare ver. 8): Zech. xiv. 5.

32.] The expression πάντα τὰ ἔθνη implies all the nations of the world, as distinguished from the ἐκλεκτοὶ already gathered to Him, just as the Gentiles were by that name distinguished from his chosen people the Jews. Among these are "the other sheep which He has, not of this fold," John x. 16.

ἀφοριεῖ κ.τ.λ.] see Ezek. xxxiv. 17. The sheep are those referred to in Rom. ii. 7, 10; the goats in ib. vv. 8, 9, where this same judgment according to works is spoken of.

34.] THE KING—here for the first and only time does the Lord give Himself this name:

see Rev. xix. 16: Rom. xiv. 9.

δεῦτε κ.τ.λ.] Whatever of good these persons had done, was all *from Him* from whom cometh every good gift—and *the fruit of his Spirit*. And this Spirit is only purchased for man by the work of the Son, in whom the Father is well pleased: and to whom all judgment is committed. And thus *they are the blessed of the Father*; and those for whom this kingdom is prepared. It is not to the purpose to say that those εὐλογημ. . . . must be the elect of God in the *stricter sense* (οἱ ἐκλεκτοὶ)—and that, because the Kingdom has been prepared for them from the foundation of the world. For evidently this would, in the divine omniscience, be true of every single man who shall come to salvation, whether belonging to those who shall be found worthy to share the first resurrection or not. The Scripture assures us of *two resurrections*: the first, of the dead in Christ, to meet Him and reign with Him, and hold (1 Cor. vi. 2) judgment over the world; the second, of all the dead, to be judged according to their works. And to what purpose would be a judgment, if *all were to be condemned*? And if *any* escape condemnation, to them might the words of this verse be used: so that this objection to the interpretation does not apply.

Election to life is the universal doctrine of Scripture; but *not the reprobation of the wicked*: see below, on ver. 41. On

d = here (4 times) and ch. xxvii. 7. Acts xvii. 21. Eph. ii. 19. Heb. xi. 13. 3 John 5 only. Ruth ii. 10. e ch. xiii. 30 bis. Mark xiv. 49 al. f = here only. Deut. xxii. 2. Judg. xix. 18. 2 Kings xi. 27. g ch. vi. 29, 31. Luke xxi. 11 al. Isa. lviii. 7. Eek. xviii. 7. h = ch. x. 8 reff. i Luke i. 67, vii. 16. Acts vi. 23. xv. 36. James i. 27 al. Exod. iv. 31. Sir. vii. 35. j = ch. v. 25. xiv. 3, 10 || Mk. al. Gen. xi. 3 al. k ch. vi. 26 reff. m = Rom. xi. 13 only. n ch. xx. 32. o ch. xii. 48, &c. j. xxviii. 10. Heb. q ver. 33. r Luke iv. 42. Acts Mark xi. 21. Luke vi. 28. Rom. xii. 14. James iii. 9 only. Num. u ver. 34. v ch. vi. 26 reff. w ch. xii. 48, &c. j. xxviii. 10. Heb. x ver. 33. Luke iv. 42. Acts Mark xi. 21. Luke vi. 28. Rom. xii. 14. James iii. 9 only. Num. u ver. 34.

d ξένος e ἤμην καὶ ἰ συνηγάγετέ με, 36 γυμνὸς καὶ περι- ABDEF
εβάλετέ με, h ἡσθένησα καὶ i ἐπεσκέψασθέ με, ἐν j φυλακῇ GI, KL
e ἤμην καὶ ἦλθατε πρὸς με. 37 τότε ἀποκριθήσονται αὐτοῖς MSÜNG
οἱ δίκαιοι λέγοντες Κύριε, πότε σέ εἶδομεν a πεινῶντα καὶ ΔΠΝ 1.
k ἐθρέψαμεν, ἡ a διψῶντα καὶ c ἐποτίσαμεν; 38 πότε δέ σε 33. 69
εἶδομεν d ξένον καὶ f συνηγάγομεν, ἡ γυμνὸν καὶ b περιεβά-
λομεν; 39 πότε δέ σε εἶδομεν h ἀσθενοῦντα ἡ ἐν i φυλακῇ
καὶ ἦλθομεν πρὸς σε; 40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ
αὐτοῖς Ἰ Ἀμὴν λέγω ὑμῖν, m ἐφ' m ὅσον n ἐποιήσατε ἐν τού-
των τῶν o ἀδελφῶν μου τῶν p ἐλαχίστων, ἐμοὶ n ἐποιήσατε.
41 τότε ἐρεῖ καὶ τοῖς q ἐξ εὐνύμων ἰ Πορεύεσθε ἀπ' ἐμοῦ οἱ
s κατηραμένοι εἰς τὸ t πῦρ τὸ t αἰώνιον τὸ u ἡτοίμασμένον Th xxv.
41(appy)

36. rec ηλθετε, with KMSUVΠ 1: txt ABDX rel [Chr-wlf-ms]. (Ic doubtful.)
εμε Ν.

37. εἶδαμεν B¹Ic.

38. εἶδομεν bef σε D Clem: εἶδαμεν Ic (but εἶδομεν ver 69). for η, και D.

39. for ποτε δε, η ποτε D latt copt Clem Orig-int [om δε Π¹ lat: ff sah arm: also Π
sah Cypri in ver 38]. rec (for ασθενουντα) ασθενη (from ver 44), with AICN rel

latt: ασθενην Δ ev-Π₁: txt BD 237-59 Clem Cypri. for η, και Ic Cypri.

ηλθαμεν D [ev-Π₁].

40. ερει αυτοις bef ο β. D: om ο βασ. lat-a. om των αδελφων μου (see ver 45)

B¹ lat-ff₂ Clem₂ [Hil.] Ambr Aug Gaud Chrom. (Either αυτων or των αδελφων
μου is written in marg of B, but it is now illegible. From inspection. [Tischdf Nov.
Test. Vat. gives without remark των αδελφων μου as the margl reading.]

41. for πορευεσθε, υπαγετε X Hipp. om οι BLN 33 [Cyr.]. (Ic def.) for το
ητοιασμενον, ο ητοιασεν ο πατηρ μου D 1. 22 lat-a b c ff₁ g₁ h Just Clem Hipp Iren-
int₄ [Cypri.] Aug₁ Juv Gaud Ruf Leo Salv Paulin Promiss. (Orig Tert Hil have both.)

ἀπὸ καταβολῆς κόσμου, see John xvii. 24:
1 Pet. i. 20. 35.] συνηγάγετε, sc.

εἰς οἶκον, or εἰς ὑμᾶς,—a meaning con-
fined to the LXX and N. T.—received me
with hospitality—took me in; the idea is,
'numbered me among your own circle.'

37—40.] The answer of these δι-
καιοι appears to me to shew plainly (as
Olshausen and Stier interpret it) that
they are *not* to be understood as being the
covenanted servants of Christ. Such an
answer it would be impossible for *them* to
make, who had done all distinctly *with*
reference to Christ, and for his sake, and
with his declaration of ch. x. 40—42 be-
fore them. Such a supposition would re-
move all reality, as indeed it has generally
done, from our Lord's description. See
the remarkable difference in the answer
of the faithful servants, vv. 20, 22. *The*
saints are already in his glory—judging
the world with Him (1 Cor. vi. 2)—ac-
counted as parts of, representatives of,
Himself (ver. 40)—in this judgment *they*
are not the judged (John v. 24: 1 Cor.

xi. 31). But *these* who are the judged,
know not that all their deeds of love have
been done *to and for Christ*—they are
overwhelmed with the sight of the grace
which has been working in and for them,
and the glory which is now their blessed
portion. And notice, that it is not the
works, as such, but the love which
prompted them—that love which *was*
their faith,—which felt its way, though
in darkness, to Him who is Love,—which
is commended. τῶν ἀδελφ.] Not ne-
cessarily the saints with Him in glory—
though primarily those—but also any of
the great family of man. Many of those
here judged may never have had oppor-
tunity of doing these things to the saints
of Christ properly so called. In this

is fulfilled the covenant of God to Abra-
ham, ἐνευλογηθήσονται ἐν τῷ σπέρματι
σου πάντα τὰ ἔθνη τῆς γῆς. Gen. xxii.
18. 41—43.] It is very important
to observe the distinction between the
blessing, ver. 34, and the curse here.
'Blessed—of my Father:—but not

τῷ ^v διαβόλῳ καὶ τοῖς ^w ἁγγέλοις ^w αὐτοῦ. ⁴² ^a ἐπέινασα ^{v ch. iv. 1 reff.}
 γὰρ καὶ οὐκ ^b ἐδῶκατέ μοι ^b φαγεῖν, ^a ἐδίψησα καὶ οὐκ ^{w Rev. xii. 7, 9.}
^c ἐποτίσατέ με, ⁴³ ^d ξένος ^e ἤμην καὶ οὐ ^f συνηγάγετέ με, ^{—p see above,}
 γυμνὸς καὶ οὐ ^g περιεβάλετέ με, ^x ἀσθενὴς καὶ ἐν ^j φυλακῇ ^{vv. 33—40.}
 καὶ οὐκ ⁱ ἐπεσκέφασθέ με. ⁴⁴ τότε ἀποκριθήσονται καὶ ^{x = Luke x. 9.}
 αὐτοὶ λέγοντες Κύριε, πότε σέ εἶδομεν ^a πεινῶντα ἢ ^{Acts v. 15,}
^a διψῶντα ἢ ^d ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν ^j φυλακῇ καὶ ^{16.}
 οὐ ^y διηκονησάμεν σοι; ⁴⁵ τότε ἀποκριθήσεται αὐτοῖς λέ- ^{y ch. iv. 11}
 γων Ἀμὴν λέγω ὑμῖν, ^m ἐφ' ^m ὅσον οὐκ ⁿ ἐποιήσατε ἐνὶ ^{|| Mk. Mark}
 τούτων τῶν ^p ἐλαχίστων, οὐδὲ ἐμοὶ ⁿ ἐποιήσατε. ⁴⁶ καὶ ^{xv. 41 al. +}
 ἀπελεύσονται οὗτοι εἰς ^z κόλασιν ^a αἰώνιον, οἱ δὲ δίκαιοι εἰς ^{z 1 John iv. 18}
 ζῶν ^a αἰώνιον. ^{only. Ezek.}
 ζῶν ^a αἰώνιον. ^{xliii. 11 al.}
 ζῶν ^a αἰώνιον. ^{(-δξεν, Acts}
 ζῶν ^a αἰώνιον. ^{iv. 21.)}
 ζῶν ^a αἰώνιον. ^{a ch. xix. 16}
 ζῶν ^a αἰώνιον. ^{reff. 4 Macc.}
 ζῶν ^a αἰώνιον. ^{xv. 2.}

XXVI. 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας

42. the 1st οὐκ is inserted over the line by B¹. ins και bef επιψησα B¹L Syr æth.

43. omi γυμν. και ου περιεβ. με (homæotel) N¹(ins(exc με)N^{3a}).

44. rec aft αποκριθησονται ins αυτω, with (Scr's o, e sil) vulg-ed lat-f ff² h: om ABDΘ_h(N) rel Scr's mss am lat-a b c syrr coptt goth æth arm Constt Thl Cyp₃ Op.—N¹ has αυτωι (the ω is marked for erasure prima manu), omg και which is supplied by N^{3a}. ουκ ηδιηκονησαμεν (sic) N.

'cursed of my Father,' because all man's salvation is of God—all his condemnation from himself. 'The Kingdom, prepared for you;' but 'the fire, which has been prepared for the devil and his angels' (notice τὸ πῦρ τὸ αἰών. τὸ ἴτοιμ. . . . greater definiteness could not be given: that particular fire, that eternal fire, created for a special purpose)—not, for you: because there is election to life—but there is no reprobation to death:—a book of Life—but no book of Death; no hell for man—because the blood of Jesus hath purchased life for all: but they who will serve the devil, must share with him in the end.

The repetition of all these particulars shews how exact even for every individual the judgment will be. Stier excellently remarks, that the curse shews the termination of the High Priesthood of Christ, in which office He only intercedes and blesses. Henceforth He is King and Lord—his enemies being now for ever put under his feet. 44, 45.] See note on ver. 37. The sublimity of this description surpasses all imagination—Christ, as the Son of Man, the Shepherd, the King, the Judge—as the centre and end of all human love, bringing out and rewarding his latent grace in those who have lived in love—everlastingly punishing those who have quenched it in an unloving and selfish life—and in the accomplishment of his mediatorial office, causing, even from out of the iniquities of a rebellious world, his sovereign mercy to re-

joice against judgment.

46.] See John v. 28, 29; and as taking up the prophetic history at this point, Rev. xxi. 1—8. Observe, the same epithet is used for κόλασις and ζωή—which are here contraries—for the ζωή here spoken of is not bare existence, which would have annihilation for its opposite; but blessedness and reward, to which punishment and misery are antagonist terms.

I thought it proper to state in the 3rd edition, that I did not feel by any means that full confidence which I once did, in the exegesis, quoad prophetic interpretation, given of the three portions of this chap. xxv. But I had no other system to substitute: and some of the points here dwelt on seemed to me as weighty as ever. I very much questioned whether the thorough study of Scripture prophecy would not make me more and more distrustful of all human systematizing, and less willing to hazard strong assertion on any portion of the subject. At the same time, the coincidence of these portions with the process of the great last things in Rev. xx. and xxi. is never to be overlooked, and should be our guide to their explanation, however distrustful we may be of its certainty. Those who set this coincidence aside, and interpret each portion by itself, without connexion with the rest, are clearly wrong.

CHAP. XXVI. 1, 2.] FINAL ANNOUNCEMENT OF HIS SUFFERINGS, NOW CLOSE AT HAND. (Mark xiv. 1. Luke xxii. 1.) The

τὸν λόγον τούτον, εἶπεν τοῖς μαθηταῖς αὐτοῦ ² Οἴδατε
 ὅτι μετὰ δύο ἡμέρας τὸ ^b πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ
 ἀνθρώπου ^c παραδίδεται εἰς τὸ σταυρωθῆναι. ³ τότε
^d συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ ...
 εἰς τὴν ^e αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, ^f καὶ ^g συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλω ^h κρατήσω-
 σιν καὶ ἀποκτείνωσιν. ⁱ ἔλεγον δὲ ^j ἡ Μὴ ἐν τῇ ἑορτῇ, ἵνα
 μὴ ^k θόρυβος γένηται ἐν τῷ λαῷ.
^l Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος

h. here, &c. and
 || John ii. 13,
 23 aB. Acts
 xii. 4. 1 Cor.
 v. 7. Heb.
 xi. 28.
 4 Kings
 xxiii. 22.
 c. ch. xxvii. 2.
 &c. || Mk. al.
 1-a. iii. 6, 12.
 d = ch. xiii. 2
 ref.
 e vv. 58, 69 ||
 Mark xv. 16,
 John x. 1,
 16. Rev. xi.
 2 only. Ps.
 xxviii. 2.
 f. Edr. ix. 1.
 2 Macc. xiii.
 15.
 f John xi. 53. xviii. 14. Acts ix. 23. Rev. iii. 18 only. Exod. xviii. 19. g ch. xxi. 46 ref. 2 Kings vi. 6.
 h = || Mk. John xiii. 9. Ps. cxiii. 9 (cxiv. 1). i || Mk. ch. xxvii. 24. Mark v. 38. Acts xx. 1. xxi.
 34. xxiv. 18 only. Ezek. vii. 7, 11. (-βῆν, ch. ix. 23.)

CHAP. XXVI. 1. om αυτου D.

2. om οιδετε D.

3. rec aft αρχιερεις ins και οι γραμματεις (from || Mark Luke), with E rel gat lat-e f g₂ syrr arm Chr; και γραμ. SΔ: om AB DLΘ. 1. 33 (appy) vulg lat-a d ff. 2 g₁ l coptt aeth Orig-int-comm Aug. om του λαου B¹ (in marg B² [B² 3, Tischdf]).

4. συνεβουλευοντο D Chr 6-9-γ-η-ρ-Κ-Μ. rec κρατησωσιν bef δολω, with coptt: txt ABDN rel Scr's mss latt syrr aeth arm Chr Thl Orig-int. (Θ. ?) om κ. αποκτ. B¹ (inserts it in marg: from inspection).

public office of our Lord as a *Teacher* having been now fulfilled, His *priestly office* begins to be entered upon. He had not completed *all* his discourses, for He delivered, after this, those contained in John xiv.—xvii.—but *not in public*; only to the inner circle of his disciples. From this point commences THE NARRATIVE OF HIS PASSION.

2. μετὰ δύο ἡμ.] This gives no certainty as to the time when the words were said: we do not know whether the current day was included or otherwise. But thus much of importance we learn from them: that the delivery of our Lord to be crucified, and the taking place of the Passover, *strictly coincided*. The solemn mention of them in this connexion is equivalent to a declaration from Himself, if it were needed, of the identity, both of time and meaning, of the two sacrifices; and serves as the fixed point in the difficult chronological arrangement of the history of the Passion. The latter clause, καὶ ὁ υἱὸς κ.τ.λ. depends on οἴδατε as well as the former. Our Lord had doubtless before joined these two events together in his announcements to his disciples. To separate this clause from the former, 'and then' &c. seems to me to do violence to the construction. It would require καὶ τότε.

3—5.] CONSPIRACY OF THE JEWISH AUTHORITIES. Mark xiv. 1. Luke xxii. 2. This assembling has no connexion with what has just been related, but follows rather on the end of ch. xxiii. ὁ λεγόμενος K. is in Jos. Antt. xviii.

2. 2. Ἰώσηπος ὁ καὶ Καϊάφας. Valerius Gratus, Procurator of Judæa, had appointed him instead of Simon ben Kamith. He continued through the procuratorship of Pontius Pilate, and was displaced by the proconsul Vitellius, A.D. 37. See note on Luke iii. 2, and chronological table in Prolegg. to Acts, Vol. II. τοῦ λεγ. does not mean 'surnamed,' but (see ver. 14) implies that *some name* is to follow, which is more than, or different from, the real one of the person. μὴ ἐν τ. ἑ.]

This expression must be taken as meaning the whole period of the feast—the seven days. On the *feast-day*, i. e. the day on which the Passover was sacrificed (E. V.), they could not lay hold of and slay any one, as it was a day of sabbatical obligation (Exod. xii. 16). See note on ver. 17.

6—13.] THE ANOINTING AT BETHANY. Mark xiv. 3—9. John xii. 1—8. On Luke vii. 36—50, see note there. This history of the anointing of our Lord is here inserted *out of its place*. It occurred *six days before the Passover*, John xii. 1. It perhaps can hardly be said that in its position *here*, it accounts in any degree for the subsequent application of Judas to the Sanhedrim (vv. 14—16), since his name is not even mentioned in it: but I can hardly doubt that it originally was placed where it here stands by those who were aware of its connexion with that application. The paragraphs in the beginning of this chapter come in regular sequence, thus: Jesus announces his approaching Passion: the chief priests, &c. meet and

τοῦ ἰλεπροῦ ἡ προσήλθεν αὐτῷ γυνὴ ἡ ἀλάβαστρον ἰμύ-
 ρου ἔχουσα βαρυτίμου, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν
 αὐτοῦ ἀνακειμένου. ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτη-
 σαν λέγοντες Εἰς τί ἡ ἀπώλεια αὐτῆς; ἰδύνατο γὰρ
 τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς. ἰγνούς
 δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Τί κόπους παρέχετε τῇ
 ἡ ἐχ. xiii. 2
 τοῦ
 κ (Mk. bis)
 only. 4 Kings
 xxi. 13 only.
 Herod. iii. 20.
 1 here, &c.
 and II. Luke
 vii. 37, &c.
 xxiii. 56.
 John xi. 2.
 Rev. xviii. 13
 only. Ps.
 cxxxii. 2.
 m here only +.
 Esdr.
 r || Mk. John xvii.
 u ch. xix. 21 reff.

n || Mk. only. Gen. xxxix. 21. Job xli. 14. Ps. lxxxviii. 45 only.
 iv. 10 only. p ch. xx. 21 reff. q = ch. xiv. 31 reff. o ch. ix. 10. xxii. 11 al. +
 12. Lev. vi. 3, 4. s ch. xiii. 46 reff. t Gen., ch. x. 29 reff. r || Mk. John xvii.
 v || Mk. Luke xviii. 5. Gal. vi. 17. Sir. xxix. 4 & N. u ch. xix. 21 reff.

6. λεπρωσου D.

7. εχουσα bef αλαβαστρον μυρου (from || Mark) BDL^o 33. 69 latt syrr coptt ath
 arm [Chr-wlf-ms] Orig-int: txt A rel [Bas.] Chr. for βαρυτιμου, πολυτιμου
 (from || John) ADLM^o 33 Syr syr-mg coptt(appy) Chr-wlf-ms: txt B^o rel syr
 [Bas.] Chr. της κεφαλης (from || Mark) BDM^o 31. 69 [Chr-2-9-γ-η-p-wlf-ms]:
 txt A rel [Bas.]. aft ανακειμενου ins αυτου D-gr mm lat-a b c f ff. h Orig-int Ambr.

8. rec aft μαθηται ins αυτου, with A rel lat-c f syrr ath [Bas.] Chr Orig-int: om
 BDL^o 33. 69 vulg lat-a b &c coptt arm.

9. (εδυνατο, so B^o KLD^o 33.) rec aft τουτο ins το μυρον (see || John Mark),
 with E-corr rel lat-c Orig Chr: om ABDE^o LΔ^o 33. 1^o vulg lat-a b &c syrr coptt ath
 arm Bas Bas-sel Orig-int Hil Ambr. ins τοις bef πτωχοις AD rel Chr: om
 B F(e sil) (G(Treg, expr) LMC^o 31. 33. 69 Orig [Bas. Amphil.] Chr-G κ(-6, e sil).

10. om δ D.

plot His capture, but *not during the feast: but when Jesus was in Bethany, &c.* occa-
 sion was given for an offer to be made to
 them, which led to its being effected, after
 all, during the feast. On the rebuke given
 to Judas at this time having led to his
 putting into effect his intention of betray-
 ing our Lord, see note on John xii. 4. The
 trace of what I believe to have been the
 original reason of the anointing being in-
 serted in this place, is still further lost in
 Mark, who instead of τοῦ δὲ Ἰησοῦ γε-
 νομένου . . . has καὶ ὅντος αὐτοῦ . . .
 just as if the narrative were continued, and
 at the end instead of our τότε πορευθείς
 . . . has καὶ δ' ἰούδας . . . as if there
 were no connexion between the two. It
 certainly cannot be said of St. Matthew (De
 Wette, Neander, Stier) that he relates the
 anointing as *taking place two days before
 the Passover*: of St. Mark it may be said.

It may be observed that St. Luke
 relates nothing of our Lord's visits to Beth-
 any.

6. Σίμωνος τοῦ λ.] Not at this
 time a leper, or he could not be at his
 house receiving guests. It is at least pos-
 sible, that he may have been healed by our
 Lord. Who he was, is wholly uncertain.
 From Martha serving (John xii. 2), it would
 appear as if she were at home in the house
 (Luke x. 38 sqq.); and that Lazarus was
 one τῶν ἀνακειμένων need not necessarily
 imply that he was a *guest* properly so
 called. He had been probably (see John
 xii. 9) absent with Jesus at Ephraim, and
 on this account and naturally for other

reasons would be an object of interest, and
 one of the ἀνακειμένοι.

7. ἀλά-
 βαστρον] ἄγγος μύρου μὴ ἔχον λαβὰς,
 λίθινος, ἢ λίθινος μυροθήκη. Suidas. See
 Herod. iii. 20. It was the usual cruse or
 pot for ointment, with a long narrow neck,
 and sealed at the top. It was thought
 (Plin. xiii. 3) that the ointment kept best
 in these cruses. On the nature of the
 ointment, see note on νάρδου πιστικῆς,
 Mark xiv. 3.

τὴν κεφ. αὐτ.] His
 feet, according to John xii. 3. See Luke
 vii. 38, and note there. ἀνακειμένου
 is not to be taken with αὐτοῦ, but is a
 separate gen. absol. by itself; on His head
 while He was reclining at table. See on
 this construction, Kühner, Gr. Gr. ii. p.
 368, where many examples are given.

8. οἱ μαθηταί] Judas alone is mentioned,
 John xii. 4. It may have been that some
 were found ready to second his remark, but
 that John, from his peculiar position at the
 table,—if, as is probable, the same as in
 John xiii. 23,—may not have observed it.
 If so, the independent origin of the two ac-
 counts is even more strikingly shewn.

ἀπώλεια] Bengel remarks, 'Immo tu, Juda,
 perditionis es (ὁ νῦν τῆς ἀπωλείας, John
 xvii. 12).'

9. πολλοῦ] 300 denarii
 (John),—even more than that (Mark). On
 the singular relation which these three ac-
 counts bear to one another, see notes on
 Mark. δοθῆναι, viz. the πολύ for which
 the ointment might have been sold: the
 subject being supplied out of the preceding
 sentence. So Herod. ix. 8, τὸν ἰσθμὸν

w ch. v. 16 reff. **γυναικί;** ^{wx} ἔργον γὰρ ^w καλὸν ^{xy} εἰργάσατο ^y εἰς ἐμέ. ABDEF GHKL M² V² Δ¹ 11 33. 69
 x || Mk. John vi. 28. ix. 4. Acts xiii. 14. from Hab. i. 5. 1 Cor. xvi. 10. y 3 John 5. Prov. iii. 30 A^{83a}. z Matt. here (his) only. Mark || bis only. Luke xv. 31. xviii. 1. John vi. 34 al. fr. Wisd. xix. 18. see DEUT. xv. 14.
 a = ch. iii. 9 reff. b = ch. xxvii. 6. Λουτρά τ' ἐπὶ χροὸς βάλε, Eur. Orest. 297. c (-ασμός, e" Mk. ch. xvi. 26 ff., 1 John ii. 2. v. 19 only. 2 Macc. viii. 18. f = 1 Mk. Acts ii. 11. Ruth iv. 1 Ed-vat(not B). h vv. 20, 47 al. see 2 Kings
 || Mk. Acts x. 4 only. Exod. xii. 14. xvii. 14. Mal. iii. 16. Sir. x. 17. l. 16. h vv. 20, 47 al. see 2 Kings
 xxiii. 15, 19.

om γαρ N³²(? ins N^{3b}?) 1 am fuld lat-a b c ff₁ g_{1,2} Syr copt-dz kah æth arm Orig-int.
 ηργασατο B¹(Tischdf [N. T. Vat.]) D⁸¹(txt N^{3a}) ev-x.
 13. aft αμην add δε B(written over the line by B¹) Δ arm. for εαν, αν DL 69 Orig.

ἐτείχεον καὶ σφι ἦν πρὸς τέλει, sc. τὸ τεῖχος. See other examples in Kühner, Gr. Gr. ii. pp. 36, 7. 10. ἔργ. γὰρ καλ. εἰργ.] Stier remarks that this is a stronger expression than ἔργ. ἀγαθὸν ἐποίησεν would have been. See ch. v. 16. It was not only 'a good work,' but a noble act of love, which should be spoken of in all the churches to the end of time. On ver. 11, see notes on Mark, where it is more fully expressed.

12.] I can hardly think that our Lord would have said this, unless there had been in Mary's mind a distinct reference to His burial, in doing the act. All the company surely knew well that His death, and that by crucifixion, was near at hand: can we suppose one who so closely observed His words as Mary, not to have been possessed with the thought of that which was about to happen? The προ-έλαβεν μυρίσαι μου τὸ σῶμα of Mark (xiv. 8), and the ἵνα εἰς τὴν ἡμ. τοῦ ἐνταφ. μου τηρήσῃ αὐτό of John (xii. 7), point even more strongly to her intention.

13.] The only case in which our Lord has made such a promise. We cannot but be struck with the majesty of this prophetic announcement; introduced with the peculiar and weighty ἀμὴν λέγω ὑμῖν,—conveying, by implication, the whole mystery of the εὐαγγέλιον which should go forth from His Death as its source,—looking forward to the end of time, when it shall have been preached in the whole world,—and specifying the fact that this deed should be recorded wherever it is preached. We may notice (1) that this announcement is a distinct prophetic recognition by our Lord of the existence of written records, in which the deed should be related; for in

no other conceivable way could the universality of mention be brought about: (2) that we have here (if indeed we needed it) a convincing argument against that view of our three first Gospels which supposes them to have been compiled from an original document: for if there had been such a document, it must have contained this narrative, and no one using such a Gospel could have failed to insert this narrative, accompanied by such a promise, in his own work: which St. Luke has failed to do: (3) that the same consideration is equally decisive against Luke having used, or even seen, our present Gospels of Matthew and Mark. (See the English translation of Schleiermacher's Essay on Luke, p. 121.) (4) As regards the practical use of the announcement, we see that though the honourable mention of a noble deed is thereby recognized by our Lord as a legitimate source of joy to us, yet by the very nature of the case all regard to such mention as a motive is excluded. The motive was Love alone.

14—16.] COMPACT OF JUDAS WITH THE CHIEF PRIESTS TO BETRAY HIM. Mark xiv. 10, 11. Luke xxii. 3—6. (See also ἡδη, John xiii. 2.) When this took place, does not appear. In all probability, immediately after the conclusion of our Lord's discourses, and therefore coincidently with the meeting of the Sanhedrim in ver. 3. As these verses bring before us the first overt act of Judas's treachery, I will give here what appears to me the true estimate of his character and motives. In the main, my view agrees with that given by Neander, in his Leben Jesu, p. 638. I believe that Judas at first became attached to our Lord with much the same view as the other

Ἰσκαριώτης πρὸς τοὺς ἀρχιερεῖς ¹⁵ εἶπεν Τί θέλετέ μοι ^{i = ch. xi. 29.}
δοῦναι ⁱ καὶ γὰρ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ⁱ ἔστησαν
αὐτῷ τριάκοντα ^k ἀργύρια. ¹⁶ καὶ ⁱ ἀπὸ τότε ἐξήτει ^{j = here only?}
^m εὐκαιρίαν ἵνα αὐτὸν παραδῷ.
¹⁷ Τῇ δὲ πρώτῃ τῶν ⁿ ἀξύμων προσήλθον οἱ μαθηταὶ τῷ
k plur., ch. xxvii. 3, &c. xxviii. 12, 15. see Acts xix. 19. 1 ch. iv. 17 reff.
1 Mk.] only. 1 Ps. ix. 9, 21. (x. 1.) cxliv. 15. Sir. xxviii. 21. 1 Macc. xi. 42 only. (-ρος, m 1 L. (-ρος,
n P. Mark xiv. 1 | L. Acts xii. 3. xx. 6. 1 Cor. v. 7, 8 only. Lev. ii. 4, &c. vi. 6.)

15. ins *καὶ* bef *εἶπεν* D (having *πορευθεὶς* above) latt (*abiit* above) Syr *ath* Orig-int.,
add *αὐτοῖς* D latt Syr *copt* *ath* Eus Orig-int. for *τι, ι (= ε)* R¹ (but *corr*d).
καὶ *εγω* DEFGHMUVΓΔΝ 1 [Constt, Chr.] οἱς *δε* D¹. for *αὐτω*,
αὐτων A. *αργυρα* [for -*ρια*] A: . *στατηρας* D lat-a *b* Eus Orig-int (txt Orig).
16. aft *παραδω* ius *αὐτοῖς* D-gr lat-b *c* h syr-jer *copt* arm Eus Orig-int.

Apostles. He appears to have been a man with a practical talent for this world's business, which gave occasion to his being appointed the Treasurer, or Bursar, of the company (John xii. 6; xiii. 29). But the self-seeking, sensuous element, which his character had in common with that of the other Apostles, was deeper rooted in him; and the spirit and love of Christ gained no such influence over him as over the others, who were more disposed to the reception of divine things. In proportion as he found our Lord's progress disappoint his greedy anticipations, did his attachment to Him give place to coldness and aversion. The exhibition of miracles alone could not keep him faithful, when once the deeper appreciation of the Lord's Divine Person failed. We find by implication a remarkable example of this in John vi. 60—66, 70, 71, where the denunciation of the one unfaithful among the twelve seems to point to the (then) state of his mind, as already beginning to be scandalized at Christ. Add to this, that latterly the increasing clearness of the Lord's announcements of his approaching passion and death, while they gradually opened the eyes of the other Apostles to some terrible event to come, without shaking their attachment to Him, was calculated to involve in more bitter disappointment and disgust one so disposed to Him as Judas was.

The actually exciting causes of the deed of treachery at this particular time may have been many. The reproof administered at Bethany (on the Saturday evening probably),—disappointment at seeing the triumphal entry followed, not by the adhesion, but by the more bitter enmity of the Jewish authorities,—the denunciations of our Lord in ch. xxii. xxiii. rendering the breach irreparable,—and perhaps his last announcement in ver. 2, making it certain that his death would soon take place, and sharpening the eagerness of the traitor to profit

by it:—all these may have influenced him to apply to the chief priests as he did. With regard to *his motive* in general, I cannot think that he had any design but that of *sordid gain, to be achieved by the darkest treachery*. See further on this the note on ch. xxvii. 3. 15.] *ἔστησαν* may be either weighed out, or appointed. That the money was *paid* to Judas (ch. xxvii. 3) is no decisive argument for the former meaning; for it may have been paid on the delivery of Jesus to the Sanhedrim. The *συνέβητο* of Luke and *ἐπηγγέλαντο* of Mark would lead us to prefer the other. *τριάκοντα ἀργύρια*] thirty shekels, = the price of the life of a servant, Exod. xxi. 32. Between three and four pounds of our money. St. Matthew is the only Evangelist who mentions the sum. De Wette and others have supposed that the mention of thirty pieces of silver with the verb *ἔστησαν*, has arisen from the prophecy of Zechariah (ref.), which St. Matthew clearly has in view. The others have simply *ἀργύριον*. It is just possible that the thirty pieces may have been merely *earnest-money*: but a difficulty attends the supposition; if so, Judas would have been entitled to the *whole* on our Lord being delivered up to the Sanhedrim (for this was all he undertook to do); whereas we find (ch. xxvii. 3) that, after our Lord's condemnation, Judas brought only the thirty pieces back, and nothing more. See note there.

17—19.] PREPARATION FOR CELEBRATING THE PASSOVER. Mark xiv. 12—16. Luke xii. 7—13. The whole narrative which follows is extremely difficult to arrange and account for chronologically. Our Evangelist is the least circumstantial, and, as will I think appear, the least exact in detail of the three. St. Mark partially fills up the outline;—but the account of St. Luke is the most detailed, and I believe the most exact. It is to be noticed

o constr., ch.
xx. 32 reff.
p = ch. xxii. 4 al. Gen. xliii. 16.

Ἰησοῦ λέγοντες Ποῦ ὁ θέλεις ῥέτοιμάσωμέν σοι φαγεῖν τὸ

ARDET
GHKL
MSUVF
ΔΠΝ 1.
33. 69

17. rec aft λέγοντες ins αυτω (|| Mark), with A rel lat-f Syr ath Orig-int: om BDK
ΔΠΝ 1. 33. 69 latt syr coptt arm Hil. ετοιμασομεν DKU 1. 69 Orig Chr-mss.

that the narrative which St. Paul gives, 1 Cor. xi. 23—25, of the institution of the Lord's Supper, and which he states he 'received from the Lord,' coincides almost verbatim with that given by Luke. But while we say this, it must not be forgotten that over all three narratives extends the great difficulty of explaining ἡ πρώτη τῶν ἁγ. (Matt., Mark), or ἡ ἡμ. τ. ἁγ. (Luke), and of reconciling the impression undeniably conveyed by them, that the Lord and his disciples ate the usual Passover, with the narrative of St. John, which not only does not sanction, but I believe absolutely excludes such a supposition. I shall give in as short a compass as I can, the various solutions which have been attempted, and the objections to them; fairly confessing that none of them satisfy me, and that at present I have none of my own. I will first state the grounds of the difficulty itself. The day alluded to in all four histories as that of the supper, which is unquestionably one and identical, is Thursday, the 13th of Nisan. Now the day of the Passover being slain and eaten was the 14th of Nisan (Exod. xii. 6, 18; Levit. xxiii. 5; Num. ix. 3; xxviii. 16; Ezek. xlv. 21), between the evenings (ערב עד בקר), which was interpreted by the generality of the Jews to mean the interval between the first westering of the sun (3 p.m.) and his setting,—but by the Karaites and Samaritans that between sunset and darkness:—in either case, however, the day was the same. The feast of unleavened bread began at the very time of eating the Passover (Exod. xii. 18), so that the first day of the feast of unleavened bread was the 15th (Num. xxviii. 17). All this agrees with the narrative of John, where (xiii. 1) the last supper takes place πρὸ τῆς ἑορ. τοῦ πάσχα—where the disciples think (ib. ver. 29) that Judas had been directed to buy the things ὧν χρεῖαν εἶχον εἰς τὴν ἑορτήν—where the Jews (xviii. 28) would not enter into the prætorium, lest they should be defiled, ἀλλ' ἵνα φάγωσιν τὸ πάσχα (see note on John xviii. 28)—where at the exhibition of our Lord by Pilate (on the Friday at noon) it was (xix. 14) παρασκευὴ τοῦ πάσχα—and where it could be said (xix. 31) ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου,—being as it was a double Sabbath,—the coincidence of the first day of

unleavened bread, which was sabbatically hallowed (Exod. xii. 16), with an actual sabbath. But as plainly it does not agree with the view of the three other Evangelists, who not only relate the meal on the evening of the 13th of Nisan to have been a Passover, but manifestly regard it as the ordinary legal time of eating it. τῇ πρ. ἡμ. τ. ἁγ., ὅτε τὸ πάσχα ἔθουον (Mark xiv. 12), ἡ ἔδει θύεσθαι τὸ πάσχα (Luke xxii. 7), and in our Gospel by implication, in the use of τὸ πάσχα, &c., without any qualifying remark. The solutions which have been proposed are the following: (1) that the Passover which our Lord and his disciples ate, was not the ordinary, but an anticipatory one, seeing that He himself was about to be sacrificed as the true Passover at the legal time. To this it may be objected that such an anticipation would have been wholly unprecedented and irregular, in a matter most strictly laid down by the law: and that in the three Gospels there is no allusion to it, but rather every thing (see above) to render it improbable. (2) That our Lord and his disciples ate the Passover, but at the time observed by a certain portion of the Jews, while He himself was sacrificed at the time generally observed. This solution is objectionable, as wanting any historical testimony whereon to ground it, being in fact a pure assumption. Besides, it is clearly inconsistent with Mark xiv. 12: Luke xxii. 7, cited above. A similar objection lies against (3) the notion that our Lord ate the Passover at the strictly legal, the Jews at an inaccurate and illegal time. (4) Our Lord ate only a πάσχα μνημονευτικόν, such as the Jews now celebrate, and not a πάσχα θύσιμον (Grotius). But this is refuted by the absence of any mention of a π. μνημ. before the destruction of Jerusalem; besides its inconsistency with the above-cited passages. (5) Our Lord did not eat the Passover at all. But this is manifestly not a solution of the difficulty, but a setting aside of one of the differing accounts: for the three Gospels manifestly give the impression that He did eat it. (6) The solution offered by Chrys., on our ver. 58 (Hom. lxxxiv. 2, p. 800), is at least ingenious. The Council, he says, did not eat their Passover at the proper time, but ἐν ἑτέρᾳ

ἡ πάσχα; 18 ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν η ver. 2 reff
Exod. xii. 11.
Ezra vi.
21. — φασέκ, 2 Chron. xxx. 18.

ἡμέρᾳ ἔφαγον, καὶ τὸν νόμον ἔλυσαν, διὰ τὴν ἐπιθυμίαν τὴν περὶ τὴν σφαγὴν ταύτην . . . εἶλοντο καὶ τὸ πάσχα ἀφείναι, ἐπὲρ τοῦ τὴν φονικὴν αὐτῶν ἐμπλήσαι ἐπιθυμίαν. This had been suggested before in a scholium of Eusebius: see Wordsw.'s note on John xviii. 28, in which it is adopted. But St. John's habit of noticing and explaining all such exceptional circumstances, makes it very improbable. (I may state, as some solutions have been sent me by correspondents, that I have seen nothing besides the above, which justifies any extended notice.) I will conclude this note

by offering a few hints which, though not pointing to any particular solution, ought I think to enter into the consideration of the question. (α) That, on the evening of the 13th (i. e. the beginning of the 14th) of Nisan, the Lord ate a meal with his disciples, at which the announcement that one of them should betray Him was made: after which He went into the Garden of Gethsemane, and was betrayed (Matt., Mark, Luke, John):—(β) That, in some sense or other, this meal was regarded as the eating of the Passover (Matt., Mark, Luke). (The same may be inferred even from John; for some of the disciples must have gone into the prætorium, and have heard the conversation between our Lord and Pilate (John xviii. 33—38): and as they were equally bound with the other Jews to eat the Passover, would equally with them have been incapacitated from so doing by having incurred defilement, had they not eaten theirs previously. It would appear too, from Joseph of Arimathea going to Pilate during the παρασκευή (Mark xv. 42, 43), that he also had eaten his passover.) (γ) That it was not the ordinary passover of the Jews: for (Exod. xii. 22) when that was eaten, none might go out of the house until morning; whereas not only did Judas go out during the meal (John xiii. 29), but our Lord and the disciples went out when the meal was finished. Also when Judas went out, it was understood that he was gone to buy, which could not have been the case, had it been the night of eating the passover, which in all years was sabbatically hallowed. (δ) John, who omits all mention of the Paschal nature of this meal, also omits all mention of the distribution of the symbolic bread and wine. The latter act was,

strictly speaking, anticipatory: the Body was not yet broken, nor the Blood shed (but see note on ver. 26 ad fin.). Is it possible that the words in Luke xxii. 15, 16 may have been meant by our Lord as an express declaration of the anticipatory nature of that passover meal likewise? May they mean, 'I have been most anxious to eat this Paschal meal with you to-night (before I suffer), for I shall not eat it to-morrow,—I shall not eat of it any more with you?' May a hint to the same effect be intended in ὁ καιρός μου ἐγγύς ἐστιν (ver. 18), as accounting for the time of making ready—may the present tense ποιῶ itself have the same reference? I may remark that the whole of the narrative of John, as compared with the others, satisfies me that he can never have seen their accounts. It is inconceivable, that one writing for the purpose avowed in John xx. 31, could have found the three accounts as we have them, and have made no more allusion to the discrepancy than the faint (and to all appearance undesigned) ones in ib. ch. xii. 1; xiii. 1, 29; xviii. 28. 17. τῇ πρ.

τ. ἀξ.] If this night had been the ordinary time of sacrificing the Passover, the day preceding would not indeed have been strictly the first day of unleavened bread; but there is reason to suppose that it was accounted so. The putting away leaven from the houses was part of the work of the day, and the eating of the unleavened bread actually commenced in the evening. Thus Josephus, Antt. ii. 15. 1, ἐορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτώ, τὴν τῶν ἀζύμων λεγομένην,—including this day in the feast. ποῦ θέλει] The 'making ready' would include the following particulars: the preparation of the guest-chamber itself (which however in this case was already done, see Mark xiv. 15 and note);—the lamb already kept up from the 10th (Exod. xii. 3) had to be slain in the fore-court of the temple (2 Chron. xxxv. 5: see also Jos. B. J. vi. 9. 3);—the unleavened bread, bitter herbs, &c., prepared;—and the room arranged. This report does not represent the whole that passed: it was the Lord who sent the two disciples; and in reply this enquiry was made (Luke). 18.] The person spoken of was unknown even by name, as appears from Mark and Luke, where he is to be found by the turning in of a man with a pitcher of water. The

^r here only + ^t δαίνα, καὶ εἶπατε αὐτῷ Ὁ ^s διδάσκαλος λέγει Ὁ ^t καιρός μου ^u ἐγγύς ἐστιν, πρὸς σὲ ^v ποιῶ τὸ ^w πάσχα μετὰ τῶν μαθητῶν μου. ¹⁰ καὶ ἐποίησαν οἱ μαθηταὶ ὡς ^w συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ^p ἡτοίμασαν τὸ ^a πάσχα. ²⁰ ὁφίας δὲ ^x γενομένης ^y ἀνέκειτο μετὰ τῶν δώδεκα. ²¹ καὶ ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι ^z εἰς ἐξ ὑμῶν παραδώσει με. ²² καὶ ^a λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ^b εἰς ^b ἕκαστος ^c Μήτι ἐγὼ εἰμι, κύριε; ²³ ὁ δὲ ἀποκριθεὶς εἶπεν Ὁ ^d ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ ^e τρυ-

1 Kings xxi. 1
 2 Aq. Sym. (2)
 Theod.
 ch. ix. 11 reff.
 t ch. xxi. 41.
 Luke i. 20.
 John vii. 6, 8.
 2 Tim. iv. 6.
 al. 1 Kings
 iv. 20.
 u = ch. xxiv.
 32 al. fr.
 Joel i. 15. see
 Lam. iv. 18.
 v (see Acts
 xxvii. 21 v. r.)
 Deut. xvi. 1
 al.
 w ch. xxi. 6.
 xxvii. 10
 only. Gen. xxvi. 11. Diod. Sic. i. 70. Polyb. iii. 50. 7.
 10, 11 reff.
 z || Mk. John vi. 71. vii. 50 al. Gen. xlii. 16.
 iv. 40. xvi. 5. Acts ii. 6. Col. iv. 6 al. e ch. vii. 16 reff.
 e || only. Num. vii. 13, 19, &c. Sir. xxxiv. (xxxi.) 14.

ABDEF
 GHKL
 MSUV
 ΔΙΗΣ 1.
 33. 69
 Z εἰς
 ὑμῶν...
 C εἰς
 ΕΚΑΣΤΟΣ
 ...
 ABCDE
 FGHL
 MSUVZ
 ΓΑΠΣ 1.
 33. 69

18. om ο διδάσκαλος λέγει A Mich-const.

ποίησω D Orig-int.

19. αὐτ δώδεκα ins μαθητῶν ALMΔΠΝ 33 am lat-f. ff. g₁ syr syr-jer copt arm Chr₁ [μαθ. αυτου vulg lat-a b c h (Syr) aeth (Orig-int.) Chr₁].

21. for ειπεν, λεγει N.

22. for αυτω εις εκαστος, αυτω εκαστος αυτων A rel: αυτω εις εκ. αυτων M syr: εις εκ. αυτων D 69 copt: txt BCLZN 33 sah.

23. ενβαπτομενος D.

rec εν τω τρυβλιω bef την χειρα, with C rel Chr: την χ. μετ εμου εις το τρυβλιον D (τρυβαλιον) coptt Clem: txt ABLZN 33 latt aeth Orig.

Lord spoke not from any previous arrangement, as some have thought, but in virtue of His knowledge, and command of circumstances. Compare the command ch. xxi. 2 sq., and that in ch. xvii. 27. In the words πρὸς τὸν δαίνα here must be involved the additional circumstance mentioned by Mark and Luke, but perhaps unknown to our narrator: see note on Luke xxii. 10, where the fullest account is found.

The words ὁ διδάσκ., common to the three accounts, do not imply that the man was a *disciple of our Lord*. It was the common practice during the feast for persons to receive strangers into their houses gratuitously, for the purpose of eating the Passover: and in this description of Himself in addressing a stranger, our Lord has a deep meaning, as (perhaps, but see note) in ὁ κύριος in ch. xxi. 3. 'Our Master and thine says.' It is His form of 'pressing' for the service of the King of this earth, the things that are therein.

ὁ καιρός μου is not 'the time of the feast,' but my time, i. e. for suffering: see John vii. 8 al. freq. There is no reason for supposing from this expression that ὁ δαίνα was aware of its meaning. The bearers of the message were; and the words, to the receiver of it, bore with them a weighty subjective reason, which, with such a title as ὁ διδάσκαλος prefixed, he was bound to respect. For these words we are indebted to St. Matthew's narrative.

20—25.] JESUS, CELEBRATING THE PASSOVER, ANNOUNCES HIS BETRAYER.

Mark xiv. 17—21. John xiii. 21 ff. Our Lord and the twelve were a full Paschal company; *ten* persons was the ordinary and minimum number. Here come in (1) *the expression of our Lord's desire to eat this Passover before His suffering*, Luke xxii. 15, 16; (2) *the division of this first cup*, ib. vv. 17, 18; (3) *the washing of the disciples' feet*, John xiii. 1—20 (? see note, John xiii. 22). I mention these, not that I have any desire to reduce the four accounts to a harmonized narrative, for that I believe to be impossible, and the attempt wholly unprofitable; but because they are *additional* circumstances, placed by their narrators at this period of the feast. I shall similarly notice all such additional matter, but without any idea of harmonizing the apparent discrepancies of the four (as appears to me) entirely distinct and independent reports. 21.] This announcement is common to Matt., Mark, and John. In the part of the events of the supper which relates to Judas, St. Luke is *deficient*, giving no further report of them than vv. 21—23. The whole minute detail is given by St. John, who bore a considerable part in it. 22.] In the accounts of Luke and John, this enquiry is made πρὸς ἑαυτοῦς or εἰς ἀλλήλους. The real enquiry from the Lord was made by John himself, owing to a sign from Peter. This part of John's narrative stands in the highest position for accuracy of detail, and the facts related in it are evidently the ground of the other

βλίω, οὗτός με παραδώσει. ²⁴ ὁ μὲν υἱὸς τοῦ ἀνθρώπου [†] ὑπάγει [‡] καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· ^h καλὸν ἦν αὐτῷ ⁱ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. ²⁵ ^k ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν ^o Μήτι ἐγὼ εἶμι, ¹ ῥαββί; λέγει αὐτῷ ^m Σὺ ^m εἶπας. ²⁶ ἐσθιόν-
Anab. iii. 1. 22.
 ix. 13 Theod.
 xi. 15. 1 Kings xxiv. 7.
 64 only, see ch. xxvii. 11.
 g ch. xxi. 6. xxviii. 6 only in Matt. N. T. passim. Num. xxi. 54. Dan.
 h = ch. xvii. 4 reff. i = || Mk. Mark ix. 42. Luke xii. 49. 2 Cor.
 k = ch. xi. 25 reff. l ch. xiii. 7, 8 reff. ματ, Xen.
 3 Mk. only in
 Greek (3). see
 John xiii. 2.
 Nc. xiv. 4, 5,
 28. xvi. 5,
 &c. Gen.
 xv. 2. Josh.
 xxiii. 14.
 3 Kings ii. 2.
 1 Kings xxi. 13.
 13. Wisd. iv.
 2. οὐχ, 2
 Cor. m ver.

24. aft μεν ins ουν DZ 253 Scr's p Chr-G-6-9-η-ρ. εαντου Α. aft παραδιδ.
 add δια τουτο D lat-a (appy). for ει, η ΔΔ. εγεννηθη Α.
 25. ins o bef ιουδας D 237-43. aft αυτω ins o ιησους N Scr's v lat-a b c f ff₂ h
 Orig-int₁.

accounts. 23.] These first words represent the *answer of our Lord to John's question* (John xiii. 26). The latter (ver. 24) *were not said now*, but (Luke, vv. 21, 22) *formed part of the previous announcement in our ver. 21.*

25.] I cannot understand these words (which are peculiar to our Gospel) otherwise than as an imperfect report of what really happened, viz. that the Lord *dipped the sop, and gave it to Judas*, thereby answering the general doubt, in which the traitor had impudently presumed to feign a share. If the question μήτι ἐγὼ εἶμι; before, represented ἐβλεπον εἰς ἀλλήλους ἀπορούμενοι, and was our author's impression of what was in reality not a *spoken* but a *signified* question,—why now also should not this question and answer represent that Judas took part in that ἀπορία, and was, not *by word of mouth*, but *by a decisive sign*, of which our author was not aware, declared to be the traitor? Both cannot have happened;—for (John xiii. 28) *no one knew* (not even John, see note there) *why Judas went out*; whereas if he had been openly (and it is out of the question to suppose a *private* communication between our Lord and him) declared to be the traitor, reason enough would have been furnished for his immediately leaving the chamber. (Still, consult the note on Luke, vv. 24—30, where I have left room for modifying this view.) I am aware that this explanation will give offence to those who believe that every part of each account may be tessellated into one consistent and complete whole. Stier (Reden Jesu, vi. 46) handles the above supposition very roughly, and speaks of its upholders in no measured terms. Valuable as are the researches of this Commentator into the inner sense of the Lord's words, and ready as I am to acknowledge continual obligation to him, I cannot but think that

in the whole interpretation of this part of the Gospel-history, he and his school have fallen into the error of a too minute and letter-serving exposition. In their anxiety to retain *every portion of every account* in its strict literal sense, they are obliged to commit many inconsistencies. A striking instance of this is also furnished in Mr. Birks's *Horæ Evangelicæ*, p. 411: where in treating of this difficulty he says, "If we suppose St. Matthew to express the *substantial meaning* of our Lord's reply, *rather than its precise words*, the two accounts are easily reconciled. The question of Judas might concur with St. John's private enquiry, and the *same sign which revealed the traitor to the beloved disciple, would be an affirmative reply to himself, equivalent to the words in the Gospel*—'Thou hast said.'" Very true, and nearly what I have maintained above: but the literal harmonizers seem to be quite blind to the fact, that this principle of interpretation, which *they use when it suits them*, is the very one against which they so vehemently protest when others use it, and for the use of which they call them such hard names. On σὺ εἶπας, see below, ver. 64, note.

26—29.] INSTITUTION OF THE LORD'S SUPPER. Mark xiv. 22—25. Luke xxii. 19, 20. 1 Cor. xi. 23—25. We may remark on this important part of our narrative, (1) That it was demonstrably our Lord's intention to *found an ordinance* for those who should believe on Him; (2) that this ordinance had some *analogy with that which He and the Apostles were then celebrating*. The first of these assertions depends on the express word of the Apostle Paul; who in giving directions for the due celebration of the rite of the Lord's Supper, states in relation to it that he had *received from the Lord* the account of its institution, which he then gives. He who

ch. xiv. 19.
Luke xxiv.
20. 1 Cor.
xiv. 16.
1 Kings ix. 13.
ch. xiv. 19 refl.

τῶν δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς [τὸν] ἄρτον καὶ ἑὺλογήσας
ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπεν Ῥάβετε

ABODE
FGHKL
MSUVZ
ΓΑΠΣ 1.
33. 59

p Gen. iii. 6.

26. αὐτῶν δε εσθ. D 69 lat-a b c ff₂ g_{1,2}(?) h syrr. ο ιησ. bef λαβ. D: om ο ιησ.
Δ. om τον (as in || Mark Luke Paul) BCDGLZN 1. 33 Chr 2-γ (and Fd) Thl :
ins A rel [Bas.] Chr-L (6-9-η-ρ, e sil). for ευλογησας, ευχαριστησας (from || Luke
Paul) A rel syr-txt Bas Chr Tit bostr Thl Euthym [Orig-int.] : txt BCDGLZN 33 latt
Syr syr-mg coptt æth arm. for ἐδιδου, δους and om και (appy corrn to the fore-
going constructions. Had the rec been a corrn from || Mark Luke it would have been
ἐδωκεν, not ἐδιδου) BDLZ R-corr¹(?)³ 1. 33. 69 copt: txt AC R¹(but om και) rel syrr
æth arm [Bas.].

can set this aside, must set aside with it all apostolic testimony whatever. The second is shewn by the fact, that what now took place was *during the celebration of the Passover*: that the same Paul states that *Christ our Passover is sacrificed for us*; thus identifying the body broken, and blood shed, of which the bread and wine here are symbolic, with the Paschal feast. (3) That the *key to the right understanding of what took place* must be found in our Lord's discourse after the feeding of the five thousand in John vi., since He there, and there only, besides this place, speaks of His flesh and blood in the connexion found here. (4) It is impossible to assign to this event its precise place in the meal. St. Luke inserts it before the announcement of the treason of Judas: St. Matt. and St. Mark after it. It is doubtful whether the accounts found in the Talmud and elsewhere of the ceremonies in the Paschal feast (see Lightfoot ad loc., De Wette) are to be depended on:—they are exceedingly complicated. Thus much seems clear,—that our Lord blessed and passed round *two cups*, one before, the other after the supper,—and that He distributed the unleavened cake during the meal. More than this is conjecture. The dipping of the hand in the dish, and dipping and giving the sop, may also possibly correspond to parts of the Jewish ceremonial.

26.] While they were eating, during the meal,—as distinguished from the distribution of the cup, which was after it.

No especial stress must be laid on the article before ἄρτον, if read; it would be the bread which lay before Him: see below. The bread would be unleavened, as the day was ἡ πρώτη τῶν ἁζύμων (see Exod. xii. 8).

εὐλογήσας and εὐχαριστήσας amount to the same in practice. The looking up to heaven and giving thanks was a virtual 'blessing' of the meal or the bread.

εὐλογ. must be construed transitively (1 Cor. x. 16). ἄρτον is governed by all four verbs, λα-

βὼν, εὐλογήσας, ἐκλασεν, ἐδίδου (see also Luke ix. 16, and the refl. to the text here). It was customary in the Paschal meal for the Master, in breaking the bread, to give thanks for the fruit of the earth. But our Lord did more than this: "Non pro veteri tantum creatione, sed et pro nova, cujus ergo in hunc orbem venerat, preces fudit, gratiasque Deo egit pro redemptione humani generis quasi jam peracta." Grotius.

From this giving of thanks for and blessing the offering, the Holy Communion has been from the earliest times also called εὐχαριστία, viz. by Justin Martyr, Cyril of Jerusalem, Origen, Clem. Alex., Chrysostom, &c. The passages may be seen in Suicer's Thesaurus, under the word.

ἐκλασεν] It was a round cake of unleavened bread, which the Lord broke and divided: signifying thereby both the breaking of his body on the Cross, and the participation in the benefits of his death by all His. Hence the act of communion was known by the name ἡ κλάσις τοῦ ἄρτου, Acts ii. 42. See 1 Cor. x. 16, also Isa. lviii. 7: Lam. iv. 4. ἐδίδου, imperf. He gave to each, distributed.

λάβετε φάγετε] Our Gospel alone has both words. φάγετε is spurious in Mark: both words, in 1 Cor. xi. 24. Here, they are undoubted: and seem to shew us (see note on Luke, ver. 17) that the Lord did not Himself partake of the bread or wine. It is thought by some however that He did: e. g. Chrysostom, Hom. lxxxii. 1, p. 783, τὸ ἑαυτοῦ αἷμα αὐτὸς ἔπιεν. But the analogy of the whole, as well as these words, and πiete ἐξ αὐτοῦ πάντες below, lead us to a different conclusion. Our Lord's non-participation is however no rule for the administrator of the rite in after times. Although in one sense he represents Christ, blessing, breaking, and distributing; in another, he is one of the disciples, examining himself, confessing, partaking. Throughout all Church-ministrations this double capacity must be borne in mind. Olshausen (ii. 449) maintains the opposite view, and holds that

^p φάγετε, τοῦτό ^q ἐστὶν τὸ σῶμά μου. ²⁷ καὶ ^r λαβὼν ^{q = ch. xiii. 37.}
¹ John xv. 1.
¹ Cor. x.
^r || Mk. Jer. xxxiii. (xxv.) 15.

4. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11.

r || Mk. Jer. xxxiii. (xxv.) 15.

the ministrant cannot unite in himself the two characters. But setting the inner verity of the matter for a moment aside, how, if so, should an *unassisted* minister ever communicate?

τοῦτό ἐστιν τὸ σῶμά μου] *τοῦτο, this*, which I now offer to you, *this bread*. The form of expression is important, not being *οὗτος ὁ ἄρτος*, or *οὗτος ὁ οἶνος*, but *τοῦτο*, in both cases, or *τοῦτο τὸ ποτήριον*, not the bread or wine itself, but the *thing* in each case;—*precluding all idea of a substantial change.*

ἐστὶν] On this much controverted word *itself* no stress is to be laid. In the original tongue in which our Lord spoke, *it would not be expressed*: and as it now stands, it is merely the *logical copula* between the subject, *this*, and the predicate, *my Body*. The connexion of these two will require deeper consideration. First we may observe, as above of the subject, so here of the predicate, that it is not *ἡ σὰρξ μου* (although that very expression is didactically used in its general sense in John vi. 51, as applying to the bread), but *τὸ σῶμά μου*. The *body* is made up of flesh and blood; and although analogically the bread may represent one and the wine the other, the assertion here is not to be analogically taken merely: *τοῦτο, this* which I give you, (is) *τὸ σῶμά μου*. Under *this* is the mystery of my Body: the assertion has a *literal*, and has also a *spiritual* or *symbolic* meaning. And it is the *literal* meaning which gives to the *spiritual* and *symbolic* meaning its fitness and fulness. In the *literal* meaning then, *this* (is) *my Body*, we have BREAD, 'the staff of life,' identified with THE BODY OF THE LORD: not that *particular* ἄρτος with that *particular* σὰρξ which at that moment constituted the Body before them, nor *any* particular ἄρτος with the *present Body* of the Lord in heaven: but *τοῦτο, the food of man*, with *τὸ σῶμά μου*. This is strikingly set forth in John vi. 51, *καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς*. Now the mystery of the Lord's Body is, that *in* and *by* it is all created being upheld: *τὰ πάντα ἐν αὐτῷ συνέστηκεν*, Col. i. 17; *ἐν αὐτῷ ζωὴ ἦν*, John i. 4. And thus generally, and in the widest sense, is the Body of the Lord the *sustenance* and *upholding* of all living. Our very bodies are dependent upon *his*, and unless by his Body standing pure and accepted before the Father, *could not exist nor be*

nourished. So that to all living things, in this largest sense, *τὸ ζῆν, χριστός*. And all our nourishment and means of upholding are Christ. In this sense *his Body is the Life of the world*. Thus the fitness of the symbol for the thing now to be signified is shewn, not merely by analogy, but by the deep verities of Redemption. And this general and lower sense, underlying, as it does, all the spiritual and higher senses in John vi., brings us to the *symbolic* meaning which the Lord now first and expressly attaches to this sacramental bread.

Rising into the higher region of spiritual things,—*in and by the same Body of the Lord*, standing before the Father in accepted righteousness, is all *spiritual being upheld*, but by the *inward and spiritual process of feeding upon Him by faith*: of making that Body our own, causing it to pass into and nourish our souls, even as the substance of the bread passes into and nourishes our bodies. Of this *feeding upon Christ in the spirit* by faith, is the sacramental bread the *symbol* to us. When the faithful in the Lord's Supper press with their teeth that sustenance, which is, even to the animal life of their bodies, *the Body of Christ*, whereby alone all animated being is upheld,—*they feed in their souls on that Body of righteousness and acceptance, by partaking of which alone the body and soul are nourished unto everlasting life*. And as, in the more general and natural sense, all that nourishes the body is the Body of Christ given for all,—so to *them*, in the *inner spiritual sense*, is the sacramental bread symbolic of that Body given for *them*,—their standing in which, in the adoption of sons, is witnessed by the sending abroad of the Spirit in their hearts. This last leads us to the important addition in Luke and 1 Cor. (but omitted here and in Mark) *τὸ ὑπὲρ ὑμῶν (διδομενον)*, Luke,—(omitted in 1 Cor.),—*τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*. On these words we may remark (1) that the participle is *present*: and, rendered with reference to the time when it was spoken, would be *which is being given*. The Passion had already begun; in fact the whole life on earth was this giving and breaking, consummated by His death: (2) that the *commemorative* part of the rite here enjoined strictly depends upon the *symbolic* meaning, and that, for its fitness, upon the *literal* meaning. The commemoration is

s ch. xv. 26
reiff.
t w. ἐκ (here
bis) || Mk.
1 Cor. x. 4.
xi. 28. Rev. xiv. 10. xviii. 3.
xxiv. b). x. 29.

¹ ποτήριον καὶ ² εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων ³ Πίετε
ἐξ αὐτοῦ πάντες· ²³ τοῦτο γάρ ⁴ ἐστὶν τὸ ⁵ αἷμά μου τῆς

ABCDE
FGHKL
MSUVZ
PAHS 1.
33. 69

u Heb. ix. 20 (from Exod.

27. rec ins το bef ποτήριον (from || Luke Paul), with ACD rel Chr : om BEFGLZ
ΔΝ 1. 33. om 2nd καὶ CLZΔ 1. 33 arm : ins ABDN rel Chr Orig-int. om
παυτες D-gr ('*nunc, ubi deficit membrana*') lat-b.

28. om γάρ C³ (perhaps) 1. 240-3-4 lat-a c Syr æth sah Chr Iren-int. rec ins το
bef τῆς (gramm emendn), with AC rel syr [Chr] : om BDLZN 33 Syr copt [Cyr].

of Him, in so far as He has come down into Time, and enacted the great acts of Redemption on this our world,—and shewn himself to us as living and speaking *Man*, an object of our personal love and affectionate remembrance :—but the other and higher parts of the Sacrament have regard to the *results* of those same acts of Redemption, as they are *eternized* in the counsels of the Father,—as the Lamb is slain *from the foundation of the world* (Rev. xiii. 8).

27.] ἔδωκεν, aor. He gave, not to each, but once for all : in remarkable coincidence with Luke xxii. 17, λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς. This was *after the meal was ended : ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι.* (Luke and 1 Cor.) As remarked above, it is quite uncertain whether our Lord followed minutely the Jewish practices, and we cannot therefore say whether the cup was one of wine and water mixed. It hardly follows from the expression of ver. 29, ἐκ τούτου τοῦ γεν. τ. ἀμπ., that it was of unmixed wine. The word ὡσαύτως (in Luke and 1 Cor.) contains our λαβὼν καὶ εὐχαρ. ἔωκ.

πίετε ἐξ αὐτοῦ πάντες] Peculiar to Matthew, preserved however in substance by Mark's καὶ ἔπιον ἐξ αὐτοῦ πάντες. The πάντες is remarkable, especially with reference to the practice of the Church of Rome, which forbids the cup to the laity. Calvin remarks : "Cur de pane simpliciter dixit ut ederent; de calice, ut omnes biberent? Ac si Satanæ calliditati ex destinato occurrere voluisset." (Cited in Stier, vi. 115.) It is on all accounts probable, and this command confirms the probability, that Judas was present, and *partook of both parts of this first communion*. The expressions are such throughout as to lead us to suppose that the same persons, οἱ δώδεκα, were present. On the circumstance mentioned John xiii. 30, which has mainly contributed to the other opinion, see note there.

28. τοῦτο γάρ ἐστὶν τὸ αἷμά μου τῆς [καινῆς] διαθ.] So Mark also, omitting γάρ and καινῆς. In Luke and 1 Cor. there is an important verbal difference. τοῦτο τὸ ποτήριον ἡ καινῆ διαθ. [ἐστὶν] ἐν τῷ ἐμῷ αἵματι.

But if we consider the matter closely, the *real* difference is but trifling, if any. Let us recur to the Paschal rite. The lamb (χριστὸς τὸ πάσχα ἡμῶν) being killed, the blood (τὸ αἷμα τῆς διαθήκης, Exod. xxiv. 8) is sprinkled on the doorposts, and is a sign to the destroying angel to spare the house. The *blood of the covenant* is the blood of the lamb. So also in the new covenant. The blood of the Lamb of God, slain for us, being not only, as in the former case, sprinkled on, but actually *partaken spiritually and assimilated by*, the faithful soul, is the *blood of the new covenant*; and the sacramental cup, is, signifying, sets forth (καταγγέλλει, 1 Cor. xi. 26), this covenant *in His blood*, i. e. consisting in a participation in His blood. With this explanation let us recur to the words in our text. First it will be observed that there is not here that absolute assertion which τοῦτο ἐστὶν τὸ σῶμά μου conveyed. It is not τοῦτο ἐστὶν τὸ αἷμά μου absolutely. Wine, *in general*, does not represent by itself the effects (on the creation) of the blood of Christ; it, like every other nourishment of the body, is nourishment to us *by and in Him*, forasmuch as in Him all things consist : but there is no peculiar propriety whereby it is to us his Blood alone. But it is *made so by a covenant office* which it holds in his own declaration. Without shedding of blood was no remission of sins under the old covenant : and *blood* was, throughout, the covenant sign of forgiveness and acceptance. (See ref. Heb., where the Author, substituting τοῦτο for ἰδοὺ in the LXX of Exod. xxiv. 8, seems to be alluding to this very formula.) Now all this blood of sacrifice finds its true reality and fulfilment in the blood of Christ, shed for the remission of sins. This is the very promise of the new covenant, see Heb. viii. 8—13, as distinguished from the old : the ἀφεῖς ἁμαρτιῶν, once for all,—whereas the old had *continual* offerings, which could not do this, Heb. x. 3, 4. And of this ἀφεῖς, the result of the outpouring of the blood of Christ,—*first and most generally* in bringing all creation into

[^v καινης] ^w διαθήκης τὸ περὶ πολλῶν ^w ἐκχυνόμενον εἰς
^z ἄφεσιν ἁμαρτιῶν. ²⁹ λέγω δὲ ὑμῖν οὐ μὴ ^t πῶ ^y ἂν
^z ἔρτι ἐκ τούτου τοῦ ^z γενήματος τῆς ^a ἀμπέλου, ^b ἕως τῆς
^b ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν
^{τῇ} ^c βασιλείᾳ τοῦ ^c πατρὸς ^c μου. ³⁰ καὶ ^d ὑμνήσαντες

47 al. Matt., here only. see Ps. xxiv. 18. Isa. xvii. 14.

y ch. xliii. 39 reff.

xii. 18, (ch. iii. 7 al.) Exod. xxiii. 10.

Isa. xxxii. 12. Hab. iii. 17.

τὰ γ. τῶν ἀργῶν. Deut. xxiii. 13. see

Polub. i. 71. 1. a || Mk. L. John xv. 1, 4, 5.

James iii. 12. Rev. xiv. 18, 19 only.

Isa. v. 2.

b || Mk. Luke i. 50. Judg. i. 21.

c here only. see ch. xliii. 43.

d abs., || Mark only. (w. acc.,

Acts xvi. 25. Heb. ii. 12 [from Ps. xxi. 22] only.) Ps. lxiv. 14. Neh. xii. 24 A B? (not Ed-vat.) N.

om καινης BLZ⁸ 33 [Cyr₁]: ins AC'D rel latt syrr copt aeth arm Iren-int Orig-int (Cyr.
 (See || Luke Paul.) for περι, υπερ D Orig (Chr) [Cyr₁]. (εκχυνόμενον, so
 AB¹CDLZΔP¹N 1. 33 Orig Chr.)

29. rec aft υμιν ins οτι (from || Mark), with AC rel gat (with mm) lat^f ff₂ g₂ syrr
 copt [Epiph₁ Orig-int]: om BDZ⁸ 1. 33. 69 latt aeth arm [Clem₁] Orig(aqhy) [Eus₁
 Epiph₁] Chr Cyr Iren-int Cyp_r. om του CL N¹ (ins N^{3a}). rec γεννηματος,
 with GK (S 33. 69, e sil) Clem: txt ABCD⁸ rel. (Z def) for πινω, πω D 25
 Clem Orig Eus, [Epiph₂] Chr Cyr-schol. καινον μεθ' υμων CLZ 1. 33 aeth Eus
 Epiph Chr Cyr.

reconciliation with the Father (see Col. i. 20),—*secondly and individually*, in the application by faith of that blood to the believing soul,—do the faithful in the Lord's Supper partake.

τὸ περὶ πολλῶν (Luke, ὑμῶν) ἐκχ. On the present participle, see above. The situation of the words in Luke is remarkable; for τὸ ποτήριον is the subject of the sentence, and ἡ κ. διαθήκη the predicate. See note there.

πολλῶν] see note, ch. xx. 28.

εἰς ἄφεσιν ἁμαρτιῶν] Peculiar to Matthew: see above. The connexion is not *πότε* . . .

εἰς ἄφεσιν ἁμ. In the Sacrament, not the forgiveness of sins itself, but the refreshing and confirming assurance of that state of forgiveness is conveyed. The disciples (with one exception) were clean before the institution: John xiii. 10, 11. St. Paul, in 1 Cor. xi. 25, repeats the τοῦτο ποιεῖτε ὡς ἂν πίνετε εἰς τὴν ἐμὴν ἀνάμνησιν. On the words ὡς ἂν πίνετε, see note there.

In concluding this note I will observe that it is not the office of a Commentator to enter the arena of controversy respecting *transubstantiation*, further than by his exegesis his opinions are made apparent. It will be seen how entirely opposed to such a dogma is the view above given of the Sacrament. Once introduce it, and it utterly destroys both the verity of Christ's Body, and the sacramental nature of the ordinance. That it has done so, is proved (if further need be) by the mutilation of the Sacrament, and disobedience to the divine command, in the Church of Rome. See further notices of this in notes on 1 Cor. x. 16, and on John vi.

29.] This declaration I believe to be dis-

tinct from that in Luke xxii. 18. That was spoken over the first cup—this over one of the following. In addition to what has been said on Luke, we may observe, (1) that our Lord still calls the sacramental cup τὸ γέν. τῆς ἀμπ., although by Himself pronounced to be his blood: (2) that these words carry on the meaning and continuance of this eucharistic ordinance, even into the new heavens and new earth. As Thiersch excellently says, in his Lectures on Catholicism and Protestantism, ii. 276 (cited by Stier, vi. 160), "The Lord's Supper points not only to the past, but to the future also. It has not only a commemorative, but also a prophetic meaning. In it we have not only to shew forth the Lord's death, until He come, but we have also to think of the time when He shall come to celebrate his holy Supper with His own, new, in his Kingdom of Glory. Every celebration of the Lord's Supper is a foretaste and prophetic anticipation of the great Marriage Supper which is prepared for the Church at the second appearing of Christ. This import of the Sacrament is declared in the words of the Lord, οὐ μὴ πῶ ἂν ἔρτι κ.τ.λ. These words ought never to be omitted in any liturgical form of administering the Communion."

30—35.] DECLARATION THAT ALL SHOULD FORSAKE HIM. CONFIDENCE OF PETER. Mark xiv. 26—31. See Luke xxii. 31—38: John xiii. 36—38. Here, accurately speaking perhaps between ὑμνήσαντες and ἐξήλθον, come in the discourses and prayer of our Lord in John xiv. xv. xvi. xvii., spoken (see note on John xiv. 31) without change of place, in the supper-chamber.

30.] The ὕμνος was in all probability the last part of the Hallel, or

ε ch. xxi. 1 reff. εἰς ἡλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 31 τότε λέγει αὐτοῖς
 f ch. xi. 6 ll. ὁ Ἰησοῦς Πάντες ὑμεῖς ἵσκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ
 xxii. 57. Mk. Rom. νυκτὶ ταύτῃ γέγραπται γὰρ Πατάξω τὸν ποιμένα, καὶ
 xiv. 21. Sir. xxiii. 8. I, νυκτὶ
 z Mk. Rom. ταύτῃ ..
 Zech. xiii. 7. h διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης. 32 k μετὰ
 Gen. 51 f. l. bis. Act. vii. ABCDE
 24. au. 7, 23. FGHI
 Rev. xi. 6. KLMST
 xix. 15 only. VIΔΠΣ
 Exod. ii. 12. 1. 33. 69
 Gen. viii. 21. 33
 n ch. xxv. 24. 23 reff.
 plur., ch. vi. 28 reff.
 i Luke ii. 8. 1 Cor. ix. 7 bis only. Gen. xxxii. 16 bis. Zech. I. c. ANS only. k || Mk. Mark i. 14. xvi.
 John x. 16. 19. Luke xii. 5. xxii. 20. Acts i. 3 al. 1 Chron. ii. 24. i = ch. xvii. 23 reff. m ch. xiv.
 22. xxi. 31 τ. Wisd. xix. 11. n ch. v. 18 reff.

31. rec διασκορπισθησεται (*gramml corr*), with D rel Orig Eus Chr: txt ABCGH¹ I, LMN 33. 69 Orig.

33. rec αἱ ins και (*from* || Mark), with FKPN^{3a} vulg syrr æth arm Orig² [(and int.) Bas₁] Chr Hil: om ABCD N¹ (omits εἰ also) rel lat-a b c ff₂ coptt Orig-int. aft εγω ins δε C³ EFGHKMU⁷ 69 lat-h coptt æth arm [Bas₁].

34. om εν D fuld lat-a b c h Chr(so Fd).

great Hallel, which consisted of Psalms cxv.—cxviii.; the former part (Ps. cxiii. cxiv.) having been sung during the meal. It is unlikely that this took place *after* the solemn prayer in John xvii. ἐξῆλθ.

Luke (ver. 39) adds κατὰ τὸ ἔθος—namely, of every evening since his return to Jerusalem.

31.] πάντες (emphatic) ὑμεῖς seems to be used as distinguishing those present from the one, who had gone out.

σκανδ.] see note on ch. xi. 6.

The word is here used in a pregnant meaning, including what followed,—desertion, and, in one case, denial.

γέγραπται γάρ] This is a very important citation, and has been much misunderstood; *how much*, may appear from Grotius's remark: "Tantum abest ut Zachariæ verbis directe Christum putem respici, ut multo magis credam agi inibi de aliquo non bono pastore," &c. But, on the contrary, if we examine Zech. xi. xiii. xiii., we must I think come to the conclusion that the shepherd spoken of xi. 7—14, who is *rejected* and *sold*, who is said to have been *pierced* (xii. 10), is also spoken of in ch. xiii. 7. Stier (Reden Jesu, vi. 176 ff.) has gone at length into the meaning of the whole prophecy, and especially that of the word מֵרֵעִי, 'my fellow,' and shewn that the reference can be to *no other than the Messiah*. The citation agrees verbatim with the LXX-A, except that πάραξον is changed into πατάξω—God who *commands the striking*, into God who *Himself strikes*.

32.] In this announcement our Lord seems to have in mind the remainder of the verse in Zechariah: "and I will turn (יִפְּחֶה, reducere manum, i. e. impii sublati curam agere, &c. Schröder)

mine hand upon the little ones." As this could not be *cited* in any intelligible connexion with present circumstances, our Lord gives the announcement of its fulfilment, in a promise to *precede* them (προάγ., a pastoral office, see John x. 4) into Galilee, whither they should naturally return after the feast was over: see ch. xxviii. 7, 10, 16. Schleiermacher thinks it "extremely improbable that Jesus, if He foresaw so exactly the days of His resurrection, and therefore could not but know that He should see his disciples again more than once in Jerusalem, should here have said that He would lead them into Galilee" (English Translation, p. 298). I confess that I see no improbability in the case; but the three references to this promise just quoted make it surely in the highest degree improbable that it should have been *subsequently foisted in*. We do not find such elaborate attempts to preserve the appearance of consistency in our Gospels. The reader who sees in it the reference to prophecy, will form a very different opinion.

33.] Nothing can bear a greater impress of exactitude than this reply. Peter had been before warned (see note on Luke, vv. 31—34); and still remaining in the same spirit of self-confident attachment, now that he is included among the πάντες, not specially addressed, —breaks out into this asseveration, which carries completely with it the testimony that it was *not the first*. Men do not bring themselves out so strongly (εἰ πάντες, οὐκ ἐγώ: and not only so, but, οὐδέποτε, as opposed to ἐν τῇ νυκτὶ ταύτῃ) unless their fidelity has been previously attained.

34.] The very words in *their order*

νυκτὶ πρὶν ὁ ἀλέκτορα ῥ φωνῆσαι, τρὶς ἂ ἀπαρνήσῃ με. ^{o here, &c.}
 35 λέγει αὐτῷ ὁ Πέτρος ῥ Κὰν δέῃ με σὺν σοὶ ἀποθανεῖν, ^{only. Prov.}
 οὐ μὴ σε ἂ ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ ^{xxx. 31}
 εἶπον. 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς ἡχορίον ^{only.}
 ἡ Mk. I. ch. xvi. 24 ἡ. Luke xii. 9 (John xiii. 28 v. r.) only. Isa. xxxi. 7 only. ^{r Mark xvi.}
 18. John viii. 14. x. 38 al. see Esth. iv. 16. ^{s Mk. John iv. 5. Acts i. 18, 19. iv. 31. v.}
 3, 8. xxviii. 7 only. 1 Chron. xxvii. 27 bis. 2 Macc. xi. 5. xii. 7 only. ^{ver. 72 &}

απαρνηση με bef τρις A coptt.—απαρνησει B (but -ση below) C Ser's c f i ev-y.—με bef
 απαρν. N¹ (txt N^{3a}) 33 latt Orig-int Hil.

35. om ὁ D. απαρνησωμαι AEGKUVΠ 69 Thl. aft ομοιως ins δε A rel
 syr-ms coptt with Chr Thl: om BCD Ie (appy) LSK 33 latt syr arm Orig-int.

36. ο ιησ. bef μετ αυτ. D latt arm.

are, I doubt not, reported by St. Mark—
 ἀμὴν λ. σοι ὅτι σήμερον ταύτῃ τῇ νυκτὶ
 πρὶν ἢ δις ἀλέκτορα φωνῆσαι τ. με ἀπ.
 The contrast to Peter's boast, and the
 climax, is in these words the strongest;
 and the inference also comes out most
 clearly, that they likewise were not now
 said for the first time. The first cock-
 crowing is at midnight; but inasmuch as
few hear it,—when the word is used *gene-*
rally, we mean the *second* crowing, early
 in the morning, before dawn. If this view
 be taken, the ἀλέκτ. φων. and δις ἀλ. φ.
 amount to the same—only the latter is
 the *more precise* expression. It is most
 likely that Peter understood this expression
 as only a *mark of time*, and therefore re-
 ceived it, as when it was spoken before, as
 merely an expression of distrust on the
 Lord's part; it was this solemn and cir-
 cumstantial repetition of it which after-
 wards struck upon his mind when the sign
 itself was literally fulfilled. A ques-
 tion has been raised whether *cocks were*
usually kept or even allowed in Jeru-
 salem. No such bird is mentioned in the
 O. T., and the Mishna states that the
 inhabitants of Jerusalem, and the priests
 every where, kept no fowls, because they
 scratched up unclean worms. But the
 Talmud is here not consistent with itself:
 and Lightfoot brings forward a story which
 proves it. And there might be many kept
 by the resident Romans, over whom the
 Jews had no power. We must not
 overlook the spiritual parabolic import of
 this warning. Peter stands here as a re-
 presentative of all disciples who deny or
 forget Christ—and the watchful bird that
 cries in the night is that warning voice
 which: 'speaketh once, yea twice,' to call
 them to repentance: see Rom. xiii. 11, 12.

35.] This ἂν δέῃ again appears to
 have the precision of a repeated assevera-
 tion. Mark has the stronger expression
 ἐκ περισσοῦ ἔλεγεν, which even more
 clearly indicates that the συναποθανεῖν
 was not now first said. The rest said it,

but not so earnestly perhaps;—at all
 events, Peter's confidence cast theirs into
 the shade.

36—46.] OUR LORD'S AGONY AT
 GETHSEMANE. Mark xiv. 32—42. Luke
 xxii. 39—46. John xviii. 1. The account
 of the temptation, and of the agony in
 Gethsemane is peculiar to the three first
 Evangelists. But it does not therefore
 follow that there is, in their narratives,
 any inconsistency with St. John's setting
 forth of the Person of Christ. For it
 must be remembered, that, as we find in
their accounts frequent manifestations of
 the *divine nature*, and indications of *fu-*
ture glory, about, and during this con-
 flict,—so in St. John's account, which
 brings out more the divine side of our
 Lord's working and speaking, we find fre-
 quent allusions to his *human weakness*
 and *distress of spirit*. For examples of
 the first, see vv. 13, 24, 29, 32, 53, and
 || in Mark and Luke; and Luke xxii. 30,
 32, 37, 43; of the latter, John xii. 27;
 xiii. 21; xiv. 30; xvi. 32. The right
 understanding of the whole important
 narration must be acquired by bearing in
 mind the *reality of the manhood of our*
Lord, in all its abasement and weakness:
 —by following out in Him the analogy
 which pervades the characteristics of hu-
 man suffering—the strength of the re-
 solved spirit, and calm of the resigned
 will, continually broken in upon by the
 inward giving way of human feebleness,
 and limited power of endurance. But as
 in us, so in the Lord, these seasons of
 dread and conflict stir not the ruling *will*,
 alter not the firm resolve. This is most
 manifest in His *first prayer*—εἰ δυνατόν
 ἔστιν—'if consistent with that work
 which I have covenanted to do.' Here is
 the reserve of the *will* to suffer—it is
never stirred (see below). The conflict
 however of the Lord differs from ours in
 this,—that in *us*, the ruling *will* itself is
 but a phase of our *human will*, and may
 be and is often carried away by the excess

t — ch. xiii. 48. λεγόμενον Γεθσημανεῖ, καὶ λέγει τοῖς μαθηταῖς ἑ Καθίσατε ABCDE
 xxiii. 2. u αὐτοῦ, ἕως οὗ ἀπελθὼν ἐκεῖ προσεύξωμαι. ³⁷ καὶ FGHIJ
 u = Acts xviii. 19. xxi. 4. v παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, KLMSU
 (xv. 34 v. r.) only. 2 Kings xx. 4. ἥρξατο λυπεῖσθαι καὶ ἀδημονεῖν. ³⁸ τότε λέγει αὐτοῖς VTΔΠΝ
 v ch. xvii. 1 al. fr. Num. xxi. 41. 1. 33. 69

w ch. xiv. 9. xvii. 23 al. 2 Kings xix. 2.

x || Mk. Phil. ii. 26 only τ. Job xviii. 20 Aq.

(γεθσημανεῖ, so ABC [D(γεθσαμ.)] FI₂KS 1. 69, -ν ΛΥΓΗΝ.) aft μαθηταις ins
 αυτου (from || Mark) ACDN 1 latt syrr copt with Hil: [αυτοις 69 arm:] om B I₂(αρηγ)
 rel sah Chr. om αυτου C'S. for ου, av DKLMΓ[Γ]Δ 1. 69 Chr-txt: ου av
 Λ: om CM¹N 33 Chr-comm Thl. rec προσευξ. bef εκει (to avoid ambiguity), with
 ΔC₁ rel syr: om εκει (|| Mark) 241 Syr arm Chr-comm: txt BDLN 33. 69 latt coptt
 æth Orig-int Hil. προσευξομαι DFHG Chr-2-6-γ-G-Π-K.

38. aft αυτοις ins ο is C³ rel lat-a f h syr Thl: om ABC¹DI₂LN 1. 33(Treg, expr).
 69 vss Chr.

of depression and suffering; whereas in *Him* it was the *divine Personality* in which the *higher Will of the covenant purpose was eternally fixed*,—struggling with the flesh now overwhelmed with an horrible dread, and striving to escape away (see the whole of Ps. lv.). Besides that, by that uplifting into a superhuman circle of *Knowledge*, with which the indwelling of the Godhead endowed his humanity, his flesh, with all its capacities and apprehensions, was brought *at once* into immediate and simultaneous contact with every circumstance of horror and pain that awaited Him (John xviii. 4), which is never the case with us. Not only are the objects of dread *gradually* unveiled to our minds, but *hope* (ἐλπίς κινδύνῳ παραμύθιον οὖσα, Thuc. v. 103) is ever suggesting that things may not be so bad as our fears represent them.

Then we must not forget, that as the *flesh* gave way under dread of suffering, so the *human ψυχὴ* was troubled with all the attendant circumstances of that suffering—betrayal, desertion, shame (see Ps. lv. again, vv. 12—14, 20, 21; xxxviii. 11, 12; lxxxviii. al.). Nor again must we pass over the last and deepest mystery of the Passion—the consideration, that upon the holy and innocent Lamb of God rested the burden of *all* human sin—that to Him, death, as the punishment of *sin*, bore a dark and dreadful meaning, inconceivable by any of us, whose inner will is tainted by the *love of Sin*. See on this part of the Redeemer's agony, Ps. xl. 12; xxxviii. 1—10 al. See also as a comment on the whole, Heb. v. 7—10, and notes there. The three accounts do not differ in any important particulars.

Luke merely gives a general summary of the Lord's prayers and his sayings to the disciples, but inserts (see below) two details not found in the others. Mark's ac-

count and Matthew's are very nearly related, and have evidently sprung from the same source. 36.] Mark alone,

besides our account, mentions the name of the place—Luke merely calls it *ὁ τόπος*, in allusion to κατὰ τὸ ἔθος before. John informs us that it was a *garden*. The name is *νεραν* or *νεραν*, 'an oil press.' It was at the foot of the Mount of Olives, in the valley of the Kedron, the other side of the brook from the city (John xviii. 1).

καθίσ.] not strictly and literally 'sit,' but = μέλνate ver. 38, stay here.

προσεύξωμαι] Such is the name which our Lord gives to that which was coming upon Him, in speaking to the Eight who were not to witness it. *All conflict of the holy soul is prayer*: all its struggles are continued communion with God. In Gen. xxii. 5, when Abraham's faith was to be put to so sore a trial, he says, 'I and the lad will go yonder and worship.' Our Lord (almost on the same spot) unites in Himself, as the priest and victim, as Stier strikingly remarks, Abraham's Faith and Isaac's Patience.

ἐκεῖ] probably some spot deeper in the garden's shade. At this time the gorge of the Kedron would be partly in the moonlight, partly shaded by the rocks and buildings of the opposite side. It may have been from the moonlight into the shade that our Lord retired to pray.

37.] These three—Peter, the foremost in attachment, and profession of it—the two sons of Zebedee, who were to drink of the cup that He drank of—He takes with Him, not only nor principally as *witnesses* of his trial—this indeed, in the full sense, they were not—but as a *consolation* to Him in that dreadful hour—to 'watch with Him.' In this too they failed—yet from his returning to them between his times of prayer, it is manifest that, in the abasement of his humanity, He regarded

Ἡ Περὶ λυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου μείνιτε : Mk. Matt.
 ὁδὲ καὶ ἡ γρηγορεῖτε μετ' ἐμοῦ. 39 καὶ ἡ προελθὼν μικρὸν vi. 26. Luke
 ἔπεσεν ἐπὶ τὸ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων xvi. 23, 24
 Πάτερ μου, εἰ δυνατόν ἐστιν, ἡ παρελθάτω ἀπ' ἐμοῦ τὸ only. Ps.
 xxii. 51. Jon. iv. 9. a ch. xxiv. 42, 43 reff. b Mk. Mark vi. 33. Luke i. 17. xlii.
 47. Acts xii. 10. xx. 5, 13. 2 Cor. ix. 5 only. Gen. xxxiii. 3 Ed-vat. (B def.). vii. 71, 72
 6 reff. 2 Chron. vii. 3. Num. xvi. 22. d = || Mk. only. z = Mark vi.
 23. Luke
 c ch. xvii.

39. *προελθων (prob error) AC D I N rel syr [Chr-mss]: txt BM¹ vss Orig-int Hil lat-It. omi μου LD 1. 218 am lat-a Just Iren-gr Val Orig, Dial, Eus, Ath Naz Bas Did Chr [Bas-sel₄] Cyr₂, Hil₂ Aug: ins (possibly to conform to ver 42, where no ms omits it: but see also Luke xxii. 42) ABCD₂ rel vss (but fluctuate between xii pater, pater mi; pater meus) Hil₂ Ambr [Aug₁]. (παρελθᾶτω, so ACDEFG LAN 33.)*

them as some comfort to Him. 'In magnis tentationibus juvat solitudo, sed tamen ut in propinquo sint amici.' Bengel.

ἤρξατο—not merely idiomatic here—He began, as He had never done before.

λυπεῖσθαι = ἐκθαμβεῖσθαι Mark. 'Dicit incursum objecti horribilis.' Bengel (see below on ver. 38).

ἀδμονεῖν = λίαν λυπεῖσθαι, ἀπορεῖν, Suidas; τὸ βαρυθυμεῖν νοεῖται, Euthym.; ἀγωνιᾶν, Hesychius; ἀδήμων, ὁ ἐξ ἄδου, ὃ ἐστὶ κόρου τινὸς ἢ λύπης, ἀναπεπτακός. ἀδμονεῖν, τὸ ἀλβεῖν καὶ ἀμχανεῖν, Eustathius.

38.] Our Lord's whole inmost life must have been one of *continued trouble of spirit*—He was a man of sorrows, and acquainted with grief—but there was an *extremity of anguish* now, reaching even to the *utmost limit of endurance*, so that it seemed that *more would be death itself*. The expression is said to be *proverbial* (see ref. Jonah): but we must remember that though with *us men*, who see from below, proverbs are merely bold guesses at truth,—with *Him*, who sees from above, they are *the truth itself*, in its very purest form. So that although when used *by a man*, a proverbial expression is not to be pressed to literal exactitude,—when used *by our Lord*, it is, just *because* it is a proverb, to be searched into and dwelt on all the more. The expression ἡ ψυχὴ μου, in this sense, spoken by our Lord, is only found besides in John xii. 27. It is the *human soul*, the seat of the affections and passions, which is troubled with the anguish of the body; and it is distinguished from the πνεῦμα, the *higher spiritual being*. Our Lord's soul was crushed down even to death by the weight of that anguish which lay upon Him—and that *literally*—so that He (as regards his humanity) *would have died*, had not strength (*bodily* strength, upholding his human frame) been ministered from on high by an angel (see note on Luke xxii. 43).

γρηγορεῖτε μετ' ἐμοῦ] not *προσεύχεσθε μετ' ἐμοῦ*, for in that work the Mediator must be *alone*; but (see above) *watch with Me*—just (if we may compare our weakness with His) as we derive comfort in the midst of a terrible storm, from knowing that some are awake and with us, even though their presence is no real safeguard. 39.] *προελθὼν μικρὸν* (Matt., Mark) = *ἀπεσπᾶσθαι ἀπ' αὐτῶν* ἐσεῖ λίθου βολήν Luke, who in this description is the more precise. ἀπεσπ., I cannot help thinking, implies something more than *mere removal* from them—something of the *reluctance* of parting.

The distance would be very small, not above forty or fifty yards. Hence the disciples might well catch the leading words of our Lord's prayers, before drowsiness overpowered them. Luke has however only θεὸς τὰ γόνατα, which is not so full as our account. *προσευχ.*] Stier finely remarks: 'This was in truth a different prayer from that which went before, which John has recorded.' But still in the same spirit, uttered by the same Son of God and Redeemer of men. The *glorifying* (John xvii. 1) begins with suffering, as the previous words, ἐλήλυθεν ἡ ὥρα, might lead us to expect. The 'power over all flesh' shews itself first as power of the conflicting and victorious spirit over *his own flesh*, by virtue of which He is 'one of us.' Mark expresses the *substance* of the prayer, and interprets ποτήριον by ὥρα. Luke's report differs only in verbal expression from Matthew's. In the address, we have here and in Luke Πάτερ—in Mark ἄββᾶ ὁ πατήρ. In all, and in the prayer itself, there is the deepest feeling and apprehension in the Redeemer's soul of *his Sonship and the unity of the Father*—the most entire and holy submission to His Will. We must not for a moment think of the Father's *wrath* abiding on Him as the cause of his suffering. Here is

e = ll. ch. xx. 22, 23 ff.
 John xviii.
 11. Rev. xiv.
 10. xvi. 19.
 xviii. 6. Isa.
 li. 17. Ezek.
 xlii. 33.
 f = ch. xi. 22.
 xviii. 7 al.
 g = Mark iv.
 40. vii. 18.
 John xviii. 22. 1 Cor. vi. 5. Gal. iii. 3. h ch. viii. 28 reff. i ll. ch. vi. 13. 1 Tim. vi. 9. James i. 2, 12. Deut. iv. 34.

ε ποτήριον τούτο. ἰ πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. ABCDE FGHIJ KLMSU VPQRS 1. 33. 69
 40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ ὁ Οὕτως οὐκ ἠσχύνασατε μίαν ὥραν ἡ γρηγορήσαι μετ' ἐμοῦ; 41 ἡ γρηγορεῖτε καὶ προσεύχεσθε ἵνα μὴ εἰσέλθῃτε εἰς ἰ πειρασμόν. τὸ μὲν

at end add Luke xxii. 43, 44 C³-mg 69 evn-p-r.

40. aft μαθητας ins αυτου D[αυτους was originally written under τους μα] latt(not am g₂) Syr copt æth Orig-int Hil. ισχυσας (corrⁿ, from τω π. above) Δ gat lat:ff² g₂ syr-mg arm-mss Chr-comm Juv.

no fear of wrath,—but, in the depth of his human anguish, the very tenderness of filial love.

The variation in Mark and Luke in the substance of the prayer, though slight, is worthy of remark. εἰ δυνατόν ἐστιν = πάντα δυνατά σοι, = εἰ βούλει. All these three find their union in one and the same inward feeling. That in the text expresses, 'If, within the limits of Thy holy Will, this may be;'—that in Mark, 'All things are (absolutely) possible to Thee—Thou canst therefore—but not what I will, but what Thou wilt;'—that in Luke, 'If it be Thy Will to remove, &c. (Thou canst): but not my will, but Thine be done.' The very words used by our Lord, the Holy Spirit has not seen fit to give us—shewing us, even in this solemn instance, the comparative indifference of the letter, when we have the inner spirit. That our Lord should have uttered all three forms of the prayer, is not for a moment to be thought of; and such a view could only spring out of the most petty and unworthy appreciation of the purpose of Scripture narrative.

παρελθάτω] as we should say of a threatening cloud, 'It has gone over.'

But what is the ποτήριον or ὥρα, of which our Lord here prays that it may pass by? Certainly, not the mere present feebleness and prostration of the bodily frame: not any mere section of his sufferings—but the whole—the betrayal, the trial, the mocking, the scourging, the cross, the grave, and all besides which our thoughts cannot reach. Of this all, his soul, in humble subjection to the higher Will, which was absolutely united and harmonious with the Will of the Father, prays that if possible it may pass over. And this prayer was heard—see Heb. v. 7—ἀπὸ τῆς ἐδλαβέας—on account of His pious resignation to the Father's will, or on the ground of it, so that it prevailed—He was strengthened from Heaven. He did indeed drink the cup to the dregs—

but He was enabled to do it, and this ἐνίσχυσις was the answer to his prayer.

πλὴν οὐχ . . .] The Monothelite heresy, which held but one will in the Lord Jesus, is here plainly convicted of error. The distinction is clear, and marked by our Lord Himself. In His human soul, He willed to be freed from the dreadful things before Him—but this human will was overruled by the inner and divine purpose—the Will at unity with the Father's Will. 40.] Mark agrees, except in relating the beginning of the address in the singular—no doubt accurately—for it was Peter (Simon, der hier kein Petrus war. Stier), who had pledged himself to go with Him to prison and death.

οὕτως] see reff., 'adeo:'—it implies their utter inability, as shewn by their present state of slumber. Are ye so entirely unable, &c. μίαν ὥραν need not imply that our Lord had been absent a whole hour:—if it is to be taken in any close meaning, it would be that the whole trial would last about that time. But most likely it is in allusion to the time of our Lord's trial, so often called by that name.

41.] Luke gives this command at the beginning and end of the whole; but his account is manifestly only a compendium, and not to be pressed chronologically. The command has respect to the immediate trial which was about to try them, and (for γρηγ.) is a word of habit, not merely, as ἐγείρω Eph. v. 15, or ἐκνήφω 1 Cor. xv. 34, one of immediate import) also to the general duty of all disciples in all time. εἰσελθεῖν εἰς π. is not to come into temptation merely, to be tempted: this lies not in our own power to avoid, and its happening is rather joy than sorrow to us—see James i. 2, where the word is περιπέσῃτε—but it implies an entering into temptation with the will, and entertaining of the temptation. Grotius compares ἐμπίπτειν εἰς πειρασμόν 1 Tim. vi. 9. 'Plenius Hebræi dicunt, intrare in manum tenta-

^k πνεῦμα ¹ πρόθυμον, ἡ δὲ ^k σὰρξ ἀσθενής. ⁴² πάλιν ^m ἐκ ^k δευτέρου ἀπελθὼν προσηύξατο λέγων Πάτερ μου, ⁿ εἰ
² οὐ δύναται τοῦτο ^d παρελθεῖν ἔὰν μὴ αὐτὸ πῶ, ^o γεν-
θήτω τὸ ^o θέλημά σου. ⁴³ καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς
καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ ^p βεβαρημένοι.
⁴⁴ καὶ ^q ἀφείς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο τὸν
αὐτὸν λόγον εἰπών. ⁴⁵ τότε ἔρχεται πρὸς τοὺς μαθητὰς
καὶ λέγει αὐτοῖς Καθεύδετε ^r λοιπὸν καὶ ^s ἀναπαύεσθε· ^p

34. 2 Cor. i. 8, v. 1. 1 Tim. v. 16 only+. Isa. i. 4 Aq., &c.
s || Mk. Mark vi. 31. Deut. xxxiii. 20. Dan. xii. 13.

q = ch. iv. 11 reff.

r || Mk. reff.

42. aft προσηξ. ins ο ἰς Li N-corr¹ or 2 (but erased) 1. 69 arm. om λεγων B
lat-g. rec aft τουτο ins το ποτηριον (from ver 39, as the varr shew), with E rel
vulg lat-a c Syr copt arm Hil; pref D 69 lat-l Hil; bef εαν Δ¹: om ABCI L Δ-corr
Π¹ N 1. 33 lat-b ff₂ syr sah aeth Orig₂ Eus₂ Chr Ambr. rec aft παρελθειν ins απ
εμου (from ver 39), with ACI₂ rel lat-f ff₂ syr arm Chr Orig-int Hil₁ Leo: om BDLN
1. 33 (appy). 69 latt Syr copt aeth Orig₂ Eus₂ Hil₂ Ambr.

43. rec ευρισκει (from ver 40), with E rel: txt ABCDI₂ KL ΔΠ N 1. 33. 69.
eur. αυτους bef πάλιν A rel lat-a syr: txt BCDI₂ L Γ N 1. 33 vulg lat-b c &c Syr syr-mg
copt aeth arm.

44. rec απελθων bef πάλιν, with E rel lat-f Syr aeth: aft προσηξ. AK (Γ ?) ΔΠ 238
Ser's e g p w syr (arm): bef αυτους sah: om U-txt 1. 69 forj lat-a: txt BCDI₂ L N 33
ev-y vulg lat-b c &c copt. (παλιν seems to have been omd on account of the ins of εκ
τρικου below, and then variously insd.) rec aft προσηξατο ins εκ τριτου (to cor-
respond with ver 42), with BCI₂ N^{3a} (aft τον αυτον N¹) rel vss; τριτου E¹: om ADK Π
1 lat-a b. at end ins παλιν BLN lat-a copt.

45. rec aft μαθ. ins αυτου, with D rel latt Syr copt aeth Ath Orig-int: om ABCKL
M ΔΠ N 1. 33 (appy). 69 syr sah arm. rec ins το bef λοιπον (so also in || Mark),

tionis, hoc est, in ejus potestatem atque dominium, ita ut ab ea subjugemur atque absorbeamur' (Witsius, Exerc. in Orat. Dom. p. 196, cited by Stier, vi. 237).

τὸ μὲν πν.] I cannot doubt that this is said by our Lord in its most general meaning, and that *He Himself is included* in it. At that moment He was giving as high and pre-eminent an example of its truth, as the disciples were affording a low and ignoble one. He, in the willingness of the spirit—yielding Himself to the Father's Will to suffer and die, but weighed down by the weakness of the flesh: they, having professed, and really *having*, a willing spirit to suffer with Him, but, even in the one hour's watching, overcome by the burden of drowsiness. Observe it is here πνεῦμα, not ψυχῇ; and compare ver. 38 and note. To enter further into the depths of this assertion of our Lord would carry us beyond the limits of annotation: but see Stier's remarks, vi. 237—242. 42.]

Mark merely says of this second prayer, τὸν αὐτὸν λόγον εἰπών. Luke gives it as ἐκτενέστερον προσεύχετο—and relates in addition, that His sweat was like the fall of drops of blood on the ground: see notes on Luke xxii. 44. (At what pre-

cise time the angel appeared to Him is uncertain: I should be inclined to think, *after the first prayer*, before He came to his disciples.)

The words are not exactly the same: "the Lord knew that the Father always heard Him (John xi. 42); and therefore He understands the continuance of His trial as the answer to His last words, as *Thou wilt*." Stier. Here therefore the prayer is, *If it be not possible . . . thy will be done*. It is spoken in the fulness of self-resignation. 'Jam addita bibendi mentione, propius ad bibendum se confert.' Bengel. 43.]

Mark adds, and it is a note of accuracy, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.

44.] τὸν αὐτόν, viz. as the last. This third prayer is merely *indicated* in Mark, by ἔρχεται τὸ τρίτον, on our Lord's return.

45, 46.] The clause καθεύδετε λ. κ. ἀναπ. has been variously understood. To take it interrogatively does not improve the sense, and makes an unnatural break in the sentence, which proceeds indicatively afterwards. It seems to me that there can be but two ways of interpreting it—and both with an imperative construction. (1) Either it was said *bona fide*,—"Since ye are not able to watch with Me, now ye may sleep on—for my hour is come, and I am

= ch. iii. 2
 reff.
 u = John iv.
 23. vii. 25.
 Jer. xxxi.
 (xlviii.) 12.
 v ch. xvii. 22
 reff. Job
 xvi. 12. Ps.
 cv. 41.
 w = Mark i.
 38. John xi.
 7, 15, 16.
 xiv. 13.
 x = ch. xxi. 1
 reff.
 xxix. 9. Job i. 16, 17, 18. y pres. part., ch. iv. 3. xiii. 3. 1 Thess. iii. 5 al.
 a = ch. xiv. 30. Acts xiii. 17. xxi. 12. z Mk. L. Luke xxii. 60. Gen.
 || only. ξύλω παισθέντα, Herodian vii. 7. c ch. xxi. 23 reff. b = here, bis, &
 33. 69.

ἰδοὺ ἡγγικεν ἡ ὥρα, ^u καὶ ὁ υἱὸς τοῦ ἀνθρώπου ^v παρα-
 δίδουται εἰς χεῖρας ἁμαρτωλῶν. ⁴⁶ ἐγείρεσθε ^w ἄγωμεν,
 ἰδοὺ ^x ἡγγικεν ὁ ^y παραδιδούς με. ⁴⁷ καὶ ^z ἔτι αὐτοῦ
^z λαλοῦντος ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθεν, καὶ μετ'
 αὐτοῦ ὄχλος πολὺς ^a μετὰ μαχαιρῶν καὶ ^b ξύλων, ἀπὸ
 τῶν ἀρχιερέων καὶ ^c πρεσβυτέρων τοῦ ^c λαοῦ. ⁴⁸ ὁ δὲ

with ADN rel Ath: om BCL Chr. (33 def.)
arm Ath: aft ηγγ. 1.

46. παραδιδων N' (txt N^{3a}).

aft ἰδου ins γαρ BE 23S Scr's p sah

47. for και επι, επι δε D.

about to be taken from you'—which sense however is precluded by the ἐγείρεσθε ἄγωμεν below: or (2) it was said with an understanding of 'if you can' as Bengel; 'si me excitantem non auditis, brevi aderunt alii qui vos excitent. Interea dormite, si vacat.' (Only let us beware of the so-called "deeper sense," suggested by Wordsw. here, "Now you may hope for sleep and rest (? cf. Mark xiii. 37: 1 Thess. v. 6, 7), for I am about to die."')

ἰδοὺ ἡγγ. = ἀπέχει ἦλθεν Mark. The ἀπέχει implies, 'It is enough'—enough of reproof to them for drowsiness—enough of exhortations to watch and pray—that was now coming which would cut all this short. This first ἰδοὺ is hardly to be taken literally of the appearance of Judas and his band; it merely announces the approach of the hour, of which the Lord had so often spoken: but at the utterance of the second, it seems that they were in sight, and that may be taken literally.

This expression, παραδ. εἰς χεῖρας ἁμαρτωλῶν, should be noticed, as an echo of the Redeemer's anguish—it was the contact with sin,—and death, the wages of sin,—which all through His trial pressed heavily on His soul.

47—56.] BETRAYAL AND APPREHENSION OF JESUS. Mark xiv. 43—52. Luke xxii. 47—53. John xviii. 2—11. Mark's account has evidently been derived from the same source originally as Matthew's, but both had gained some important additions before they were finally committed to writing. Luke's is, as before, an abridged narrative, but abounding with new circumstances not related by the others. John's account is at first sight very dissimilar from either: see text above cited, and notes there. It may suffice now to say, that all which John, vv. 4—9, relates, must have happened on the first approach of the band—and is connected with our ἐγείρεσθε ἄγωμεν. Some particulars also must have

happened, which are omitted by all: viz. the rejoining of the eight Apostles (not alluded to in Luke ver. 46, as Greswell supposes), and the preparing them for what was about to take place. On the other hand, John gives a hint that something had been passing in the garden, by his word ἐξηλθεν, ver. 4. The two first Evangelists were evidently unaware of any such matter as that related by John, for they (Matt. ver. 49: Mark ver. 45) introduce the Kiss by an εὐθέως.

47.] Judas is specified as εἰς τῶν δώδεκα, probably because the appellation, as connected with this part of his history, had become the usual one—thus we have in Luke ὁ λεγόμενος Ἰουδ. εἰς τῶν δώδεκα—fuller still. To the reader, this specification is not without meaning, though that meaning may not have been intended.

ὄχλος πολὺς] consisting of (1) a detachment of the Roman cohort which was quartered in the tower of Antonia during the feast in case of an uproar, called ἡ σπεῖρα, John vv. 3, 12. (2) The ὑπηρέται of the council, the same as the στρατηγοὶ τοῦ ἱεροῦ, Luke ver. 52. (3) Servants and others deputed from the high-priest to assist, see our ver. 51. (4) Possibly, if the words are to be taken exactly (Luke ver. 52), some of the chief priests and elders themselves, forward in zeal and enmity. There is nothing improbable in this (as Meyer, Schleiermacher, &c. maintain), seeing that we have these persons mixing among the multitude and stirring them up to demand the crucifixion of Jesus afterwards.

ξύλων] not clubs—but staves,—or any tumultuary weapons. The intention of the chief priests evidently was to produce an impression to the effect that a seditious plot was to be crushed, and resistance might be expected. John mentions also lanterns and torches—to search perhaps in the dark parts of the garden, most of which would by this time be in the shade. 48.] The

ἡ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς ^d σημεῖον λέγων Ὅν ^d τὸ σημεῖον
 ἐὰν ^e φιλήσω αὐτός ἐστιν, ^f κρατήσατε αὐτόν. ⁴⁹ καὶ
 εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν ^g Χαῖρε ^h ῥαββί, καὶ
ⁱ κατεφίλησεν αὐτόν. ⁵⁰ ὁ δὲ Ἰησοὺς εἶπεν αὐτῷ
^k Ἐταῖρε, ἐφ' ^l ᾧ ^m πάρεαι. . . Τότε προσελθόντες ⁿ ἐπ-
 ἔβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ^f ἐκράτησαν
 αὐτόν. ⁵¹ καὶ ἰδοὺ ^o εἰς τῶν μετὰ Ἰησοῦ ^p ἑκτείνας

23. see Acts xv. 23 al. h ch. xxiii. 7, 8 reff. i f Mk. Luke vii. 38, 45. xv. 20. Acts
 xx. 37 only. Gen. xxxi. 53. Sir. xxix. 5. k ch. xi. 17 reff. l acc., Mark xv.
 24. Luke xxiii. 28. 1 Cor. vii. 36. James v. 14. m John xi. 28. Acts x. 21 al. Num. xxii. 20.
 n f Mk. Luke xx. 19. xii. 12. John vii. 30 (44 v. r.). Gen. xxii. 12. o constr., ver. 47 ll. Luke
 v. 17. viii. 22 al. p ch. viii. 3 reff. Gen. xxii. 10.

48. rec an (from f Mark, where but few read εαν), with BCDLU (S, e sil) Orig,
 [Chr]: txt AN rel Orig, Eus [Chr-γ].

49. aft εἶπεν ins αυτω C copt æth Eus.

50. om ιησ. N ev-z: εἶπεν δε αυτω ο ιησ. D, simly latt æth Lucif. εφ' ο παρει
 bef εταρει D lat-a c f Syr Lucif. rec εφ' φ, with UR 1. 33 Eus Chr: txt ABCDN
 rel Epiph.

51. for μετα ιησ., μετ' αυτου B.

common rendering of ἔδωκεν as a plusq. perf. is unnecessary and unwarranted: the aorist is simply *historical*,—*gave them a sign*;—*when* is not stated. On Mark's addition, καὶ ἀπαγάγετε ἀσφαλῶς, see notes there.

49. εὐθέως] see above on ver. 47. The *purpose* of the kiss, supposing it to have taken place *after* John vv. 4—8, (and it is surely out of the question to suppose it to have taken place before, contrary to the plain meaning of John ver. 4,) has been doubted. Yet I think on a review of what had happened, it is very intelligible—not perhaps as some have supposed, to shew that Jesus could be approached with safety—but at all events as the *sign agreed on* with the Roman soldiers, who probably did not personally know Him, and who besides would have had their orders from the city, to take Him whom Judas should kiss. Thus the kiss would be necessary in the course of their military duty, as their authorization, —notwithstanding the previous declaration by Jesus of Himself.

κατεφ. is hardly as in my earlier editions, another word for ἐφίλ. It may well have its common and proper meaning, 'Kissed him eagerly,' with ostentation, as a studied and pre-arranged sign. See Ellicott, Lectures on the Life of our Lord, p. 331 note: and comp. Xenophon, Mem. ii. 6. 33, cited by Meyer, ὡς τοὺς καλοὺς φιλήσαντός μου, τοὺς δ' ἀγαθοὺς καταφιλήσαντος.

50.] In Luke we have Ἰουδα, φιλήματι τὸν υἱὸν τ. ἀνθ. παραδίδως,—which sense is involved in the text also: that variation shewing perhaps that one of the accounts is not from an eye-witness.

ἔταῖρε] see ch. xxii. 12 and note. ὁ ἐταῖρος οὐ πάντως φίλος. καὶ ἐταῖροι, οἳ ἐν συνηθείᾳ καὶ ἐν συνεργίᾳ πολλὸν χρόνον γεγονότες. Ammonius.

ἐφ' ᾧ πάρεαι can hardly be a question. No such use of the simple relative ὅς has ever been adduced: "pronomem ὅς pro interrogativo τίς usurpari, falsa est Hoogerveeni opinio, ad Viger. v. 14, alienissimo Demosthenis loco (p. 779) abutentis." Lobeck on Phryn. p. 57 note. It therefore must be either an exclamation, as Fritzsche, "ad qualem rem perpetranda ades!" which would be equally alien from the usage of ὅς, exclamations of this sort in Greek being expressed in an interrogative form:—or an aposiopesis, as Euthym., δι' ὃ παραγέγονας, ἤγουν τὸ κατὰ σκοπὸν πράττε, τοῦ προσχήματος ἀφιέμενος. And to this I should incline. "Friend, there needs not this shew of attachment: I know thine errand,—hoc age." But the command itself is suppressed. See Meyer's note, who also takes this view. On any understanding of the words, it is an appeal to the conscience and heart of Judas, in which sense (see above) it agrees with the words spoken in Luke:—see note there. The fact that at this period our Lord was laid hold of and secured (by hand—not yet bound) by the band, is important, as interpreting Luke's account further on.

51.] The εἰς (or εἰς τις of Luke) was *Peter*;—John ver. 10. Why he was not mentioned, is idle to enquire: one supposition only must be avoided—that there is any *purpose* in the omission. It is absurd to suppose that the mention of his name in a book

q = here (Luke xii. 41. Acts xx. 30. xxi. 1) only †. ABCD EFGHKL MSUV Γ ΔΙΗ 1. 33. 69
 τὴν ῥ χεῖρα ᾧ ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ
 ῥ πατάξας τὸν δούλον τοῦ ἀρχιερέως ᾧ ἀφείλεν αὐτοῦ
 τὸ ᾧτίον. 52 τότε λέγει αὐτῷ ὁ Ἰησοῦς ᾧ Ἀπόστρεψον
 τὴν μάχαιράν σου εἰς τὸν ᾧτόπον αὐτῆς· πάντες γὰρ οἱ
 ῥ λαβόντες μάχαιραν ᾧ ἐν μαχαίρῃ ἀπολοῦνται. 53 ᾧ δο-
 κεῖς ὅτι οὐ δύναμαι ἄρτι ᾧ παρακαλέσαι τὸν πατέρα μου,
 καὶ ᾧ παραστήσει μοι ᾧ πλείω δώδεκα ᾧ λεγῶνας ἀγγέλων;
 u = here (ch. xviii. 3 v. r. only. (ch. v. 42 al.) Exod. xxiii. 4. ᾧ = Acts i.
 w Heb. xi. 37. Rev. vi. 8 al. 4 Kings xix. 37. x ch. viii. 5. xviii.
 y Acts xxiii. 24, 33. 2 Cor. iv. 14 al. 2 Marc. vi. 35. z Acts
 a Mark v. 9 ᾧ L., 15 only †.

επαταξεν and ins καὶ bef αφειλεν D lat-α δ c & e syrr Lucif.

52. rec σου bef την μαχαιραν, with AC rel sah: om σου (see || *Joḥn*) KUP 33 Syr
 copt Chr: txt BDLN 1. 69 latt Orig Bas Cyr. rec μαχαιρα (for -ρη), with B²D
 rel Orig; : txt AB¹CLX 33. for απολουνται, αποθανουνται FHKMSUVΓΔ 69 syrr
 ath Orig-ms Bas [Chr-com] Euthym Thl [Aug].

53. for δοκεις, δοκει σοι C³(appy) 1 Scr's p syr-mg Orig. [*δυνμαι* B¹.]
 αρτι aft παραστ. μοι BL[N] 33 vulg lat-ff, g₁ Syr copt arm Cyr Jer.—aft μοι ins αδε
 N¹(N^{3a} disapproving) copt. rec (for πλειω) πλειους, with ACN^{2a} rel Orig Bas Chr:
 txt BDLN. rec ins η bef δωδεκα (for perspicuity), with AC rel Orig Bas [Chr]:
 om BDLN. λεγωνων αγγελων (gramml corr after πλει.: in AC carelessly left
 in after the insn of η) ACL(N¹?) 33 (Tischdf inverts the readings of ACL and KΔ,
 but appy in error): λεγωνων αγγελους (misunderstanding) KΔT¹ N-corr¹: txt B¹N^{3a}
 rel [Orig Bas Chr]. (λεγειωνης D¹, λεγιονας D¹: λεγι- B¹LN¹[-γαι- N^{3a}]: -ωνων A:
 duodecim milia legiones lat-b c f ff₂ g₁ h Hil Leo.)

current only among Christians, many years after the fact, could lead to his apprehension, which did not take place at the time, although he was recognized as the striker in the palace of the High-priest, John ver. 26. The real reason of the non-apprehension was, that the servant was *healed* by the Lord.

This is the first opposition to 'Thy will be done.' Luke expresses it, that they *saw what would happen*—and asked, 'Lord, shall we smite with the sword?' Then, while the other (for there were but two swords in the company) was waiting for the reply, the rash Peter, in the very spirit of ch. xvi. 22, smote with the sword—the weapon of the flesh:—an outbreak of the natural man no less noticeable than that more-noticed one which followed before morning.

All four Evangelists agree in this account. Luke and John are most exact—the latter giving the name of the slave,—Malchus.

The aim was a deadly one, and Peter narrowly escaped being one ὅστις ἐν τῇ στάσει φόνον πεποιήκει. From Luke, ver. 51, we learn that our Lord said ἔατε ἕως τούτου (on the meaning of which see note there), touched the ear and healed it. ὥτιον]

"Plerisque corporis partibus vulgaris dialectus formam deminutivam tribuit, τὰ ῥινία, Aristot. Physiogn. iii. 57, τὸ ὁματίον iii. 46, στηθίδιον, χελόνιον, σαρ-

κίον (corpus)." Lobeck on Phryn. p. 211, note.

52. τὴν μάχ. σου] *'tuum gladium: alienissimum a mea causa.'* Bengel.

τὸν τόπον αὐτῆς = τὴν θήκην John. The sheath is the place for the Christian's sword—'gladius extra vaginam non est in loco suo, nisi ubi subservit ira divina,' Bengel: see note on Luke xxii. 36. Our Lord does not say 'Cast away thy sword,' only in His willing self-sacrifice, and in that kingdom which is to be evolved from his work of redemption, is the sword altogether out of place.

πάντες γὰρ κ.τ.λ.] Peculiar to Matthew. There is no allusion, as Grotius and some of the ancients thought, to the Jews perishing by the Roman sword ('crudeles istos et sanguinarios, etiam te quiescente, gravissimas Deo daturus penas suo sanguine,' Grot., Euthym.): for the very persons who were now taking Him were Romans. The saying is general—and the stress is on λαβόντες—it was this that Peter was doing—'taking up the sword'—of his own will; taking that vengeance which belongs to God, into his own hand.

ἐν μαχαίρῃ ἀπολ. is a command; not merely a future, but an imperative future; a repetition by the Lord in this solemn moment of Gen. ix. 6. This should be thought of by those well-meaning but shallow persons, who seek to abolish the punishment of death in Chris-

54 πῶς οὖν ^b πληρωθῶσιν αἱ ^c γραφαὶ ὅτι οὕτως ^d δεῖ ^b γενέσθαι; 55 ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ ^e ληστὴν ἐξήλθατε ^f μετὰ ^f μαχαίρων καὶ ^f ξύλων ^e συλλαβεῖν με. ^h καθ' ἡμέραν ἐν τῷ ἱερῷ ⁱ ἐκαθεξόμην διδάσκων καὶ οὐκ ^j ἐκρατήσατέ με. 56 τοῦτο δὲ ὅλον γέγονεν ἵνα ^b πληρωθῶσιν αἱ ^c γραφαὶ τῶν προφητῶν. τότε οἱ μαθηταὶ πάντες ^k ἀφέντες αὐτὸν ἔφυγον. 57 οἱ

23. xvi. 19. Acts ii. 46, 47 al. Num. iv. 16.
15. xx. 9 only. Lev. xii. 5. Job xxxix. 27.

i Luke ii. 46.

John iv. 6. xi. 20. xx. 12. Acts vi.
j vv. 48, 50. k = ver. 44.

54. πληρωθησονται D.

εδει C 1 Orig-ed.

55. ο ἰησ. bef ειπεν D lat-a. rec εξηλθετε, with HKMSUVTH Petr Eus [Cyr₂-p]: ηλθατε D: txt ABCN rel. rec aft καθ ημεραν ins προς υμας (from || Mark), with C'D rel latt syr arm Eus Orig-int: aft εκαθεξ. A aeth: om BLN 33 coptt Chr Cyr, [Orig-int-com]. rec εν τω ιερω aft διδασκων, with A rel vulg lat-f. ff₁ g₁ syr: aft εκαθ. C D(εκαθημην) K lat-a b c ff₂ g₂ h (aeth) arm-mss Eus Thl Orig-int: txt BLN (1.) 33 Syr (coptt) arm [Cyr-p] Orig-int₁.—om διδασκ. 1.

56. aft μαθηται ins αυτου B gat(with mm) lat-a h n sah aeth Chr.

[B¹ repeats εφυγον to κρατησαντες next ver.]

tian states. John adds the words τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ, οὐ μὴ πῶ αὐτό; on which see notes there.

53, 54 are peculiar to Matthew.

53.]

The Majesty of our Lord, and His Patience are both shewn here.

πλείω δῶδ.

is a strictly Attic idiom, the neuter πλείον or πλείω, and the unchanged construction omitting the ἦ. So Plato, Legg. vi. p. 759, ἔτη μὴ ἔλαττον ἐξήκοντα γεγονώς: Paus. x. 57. 295, οἱ ἄνθρωποι πλείον ἡμίσεις ἄλιεις εἰσι. See the matter discussed, and more examples given, in Phryn. Lobeck, p. 410. δῶδεκα—not perhaps so much from the number of the Apostles, who were now οἱ ἑνδεκα, but from that of the *then* company, viz. the Lord and the eleven.

λεγεῶνας—

because they were Roman soldiers who were taking Him. The complement of the legion was about 6000 men. The power, implied in δοκεῖς ὅτι οὐ δύναμαι, shews the entire and continued free self-resignation of the Lord throughout—and carries on the same truth as He expressed John x. 18.

54. οὖν] not, 'but;'—How then—considering that this is so, that I voluntarily abstain from invoking such heavenly aid,—shall the Scriptures be fulfilled, that thus it must be, if thou in thy rashness used the help of fleshly weapons?

55.] Mark begins this with an ἀποκριθεὶς—it was an answer to their *actions*, not to their words. Luke, here minutely accurate, informs us that it was to the chief priests and στρατηγὸς τοῦ ἱεροῦ and elders, that our Lord said this. It is strange that the exact agreement of this classification with μεθ' ὑμῶν

ἐν τῷ ἱερῷ did not prevent Schleiermacher from casting a doubt on the truth of the circumstance (English Translation, p. 302).

In his submission to be reckoned among the transgressors, our Lord yet protests against any suspicion that He could *act* as such.

There seems to be no necessity for putting an interrogation after συλλαβεῖν με. καθ' ἡμέραν—during the week past, and perhaps at other similar times.

ἐκαθεξόμην (Matt. only) to indicate complete quiet and freedom from attack. ἐκαθεξόμην διδάσκων is the greatest possible contrast to λησστής.

56.] It is doubted whether these words are a continuation of our Lord's speech, or a remark inserted by Matthew. The use of τοῦτο δὲ ὅλον γέγονεν in this Gospel would lead us to the latter conclusion: but when we reflect that thus our Lord's speech would lose all its completeness, and that Mark gives in different words the speech going on to this same purport, we must I think decide for the other view. Besides, if the remark were Matthew's, we should expect some particular citation, as is elsewhere his practice: see ch. i. 22; xxi. 4. Mark gives it elliptically, ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. The Passion and Death of Christ were especially ἡ τῶν γραφῶν πληρώσις. In this they all found their central point. Compare his dying word on the Cross,—τετέλεσται,—with this his assertion. On the addition in Luke, see note there.

There is an admirable sermon of Schleiermacher (vol. ii. of the Berlin ed. of 1843, p. 104) on vv. 55, 56. τότε οἱ μαθ.] Some of them did

1 = ch. xiii. 2
 reif. Ps. ii. 2.
 m = || Mk. ch.
 xxvii. 55 ||
 Mark v. 6.
 (viii. 3. xi.
 14. Luke
 xvi. 23.
 Rev. xviii.
 10, 15, 17
 only. Ps.
 cxxxvii. 6.
 n as above (m).
 Luke xxi. 1.
 13. xxii. 54
 only. Gen.
 xxi. 16.
 Prov. xxv. 25.
 o ch. xi. 23
 reif. 1 Macc.
 xiv. 10 b.
 19 only †. (-ρεῖν, ch. xix. 18.)
 vi. 9 al.
 p ver. 3.
 q ch. v. 22. John xi. 47 al.
 s ch. x. 21. Luke xxi. 16.
 r ch. xv.
 2 Cor. 1. 33. 69
 58. om απο CFLΔΠ'N 1. 33 arm.
 59. rec aft αρχιερεῖς (ο δ. αρχιερεὺς coptt Orig.; *princeps vero* lat-a) ins και οι πρεσ-
 βυτεροι (from || Luke), with ACNΘ₁ rel lat-f syrr æth Orig-int: om BDLN 69 latt
 coptt arm Orig₂ Eus Cyr Aug. ολον bef το συνεδριον (from || Mark) N 243-53
 latt Orig-int. θανατωσ. bef αυτον (from || Mark) A rel arm Orig₂ Eus: txt BC
 D-gr LN[Θ₁] 1. 33. 69 latt [Cyr₁] Orig-int. *rec θανατώσωσι (gramml
 corr'n), with B (C₁ perhaps) KMSUVΠ'N: txt AC₁ or 2N rel Orig.
 60. om 2nd και (see next page) BC₁LN₁N 1 vulg lat-a b ff₁ g_{1,2} l n coptt arm Orig₂
 Cyr: ins AC²Θ₁ rel lat-f ff₂ h syrr æth Orig-int: το εξης και D.—rec πολλ. ψευδ.
 προσελθ., with CN rel latt arm (ελθοντων K 69): προσελθ. πολλ. ψευδ. 1 coptt: πολλοι
 προσηλθον ψευδομαρτυρες D: txt ABLΘ₁N 33 Orig₂ [Cyr₁].—rec ins ουχ ευρον bef

57. απηγον [for -γαγον] C.

58. om απο CFLΔΠ'N 1. 33 arm.
 59. rec aft αρχιερεῖς (ο δ. αρχιερεὺς coptt Orig.; *princeps vero* lat-a) ins και οι πρεσ-
 βυτεροι (from || Luke), with ACNΘ₁ rel lat-f syrr æth Orig-int: om BDLN 69 latt
 coptt arm Orig₂ Eus Cyr Aug. ολον bef το συνεδριον (from || Mark) N 243-53
 latt Orig-int. θανατωσ. bef αυτον (from || Mark) A rel arm Orig₂ Eus: txt BC
 D-gr LN[Θ₁] 1. 33. 69 latt [Cyr₁] Orig-int. *rec θανατώσωσι (gramml
 corr'n), with B (C₁ perhaps) KMSUVΠ'N: txt AC₁ or 2N rel Orig.
 60. om 2nd και (see next page) BC₁LN₁N 1 vulg lat-a b ff₁ g_{1,2} l n coptt arm Orig₂
 Cyr: ins AC²Θ₁ rel lat-f ff₂ h syrr æth Orig-int: το εξης και D.—rec πολλ. ψευδ.
 προσελθ., with CN rel latt arm (ελθοντων K 69): προσελθ. πολλ. ψευδ. 1 coptt: πολλοι
 προσηλθον ψευδομαρτυρες D: txt ABLΘ₁N 33 Orig₂ [Cyr₁].—rec ins ουχ ευρον bef

not flee far. Peter and John went after Him to the palace of the High-priest: John, ver. 15. On the additional circumstance in Mark, ver. 51, see note there. Chrys.'s remark is worth noting: ὅτε μὲν γὰρ κατεσχέθη, ἔμενον ὅτε δὲ ἐφθέγατο ταῦτα πρὸς τοὺς ὄχλους, ἔφυγον· εἶδον γὰρ λοιπόν, ὅτι οὐκ ἔτι διαφυγεῖν ἐνι, ἐκόντος ἐαυτὸν παραδόντος αὐτοῖς καὶ λέγοντος κατὰ τὰς γραφὰς τοῦτο γίνεσθαι.

57—68.] HEARING BEFORE CAIAPHAS. Mark xiv. 53—65. (Luke xxii. 54, 63—65.) John xviii. 24. Previous to this took place a hearing before Annas, the real High-priest (see note on Luke iii. 2), to whom the Jews took Jesus first;—who enquired of Him about his disciples and his teaching (John, vv. 19—23), and then (ver. 24) sent Him bound to Caiaphas. Only John, who followed, relates this first hearing. See notes on John, vv. 12—24, where this view is maintained. It may be sufficient here just to indicate the essential differences between that hearing and this. On that occasion no witnesses were required, for it was merely a private unofficial audience. Then the High-priest questioned and our Lord replied: whereas now, under false witness and reproach, He (as before Herod) is silent.

57. Κατάφαν τὸν ἀρχ.] He was ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου, Annas having been deposed, and since then the High-priests

having been frequently changed by the Roman governors.

ὅπου οἱ γρ.] Probably they had assembled by a preconcerted design, expecting their prisoner. This was a meeting of the Sanhedrim, but not the regular assembly, which condemned him and handed Him over to Pilate. That took place in the morning, Luke xxii. 66—71 (where see note).

58.] “ἀπὸ μακρόθεν is a well-known pleonasm. μακρόθεν itself is a late Greek word. See Lob. on Phryn. p. 93.” Meyer.

We have not here the more complete detail of John xviii. 15—19. The αὐλή is one and the same great building, in which both Annas and Caiaphas lived. This is evident from a comparison of the narratives of Peter's denial: see below. The circumstance of a fire being lighted and the servants sitting round it, mentioned by the other three Evangelists, is here omitted.

59. ψευδομ.] ὥς μὲν ἐκείνοις ἐδόκει, μαρτυρίαν, ὥς δὲ τῇ ἀληθείᾳ, ψευδομαρτυρίαν. Euthym. But is this quite implied? Is it not the intention of the Evangelist to represent that they sought false witness, not that they would not take true if they could get it, but that they knew it was not to be had?

This hearing is altogether omitted in Luke, and only the indignities following related, vv. 63—65. 60.] οὐχ εὖρον, i. e. sufficient for the purpose, or perhaps, consistent with itself. See note

ἡ ψευδομαρτύρων. ὅστερον δὲ προσελθόντες δύο ⁶¹ εἶπον ὁ ὕψος ἔφη Δύναμαι ὡ καταλύσαι τὸν ναὸν τοῦ θεοῦ καὶ
 ὡ διὰ τριῶν ἡμερῶν οἰκοδομήσαι. ⁶² καὶ ἀναστὰς ὁ ἀρχι-
 ιερεὺς εἶπεν αὐτῷ Οὐδὲν ἀποκρίνη τί οὗτοί σου ὡ κατα-
 μαρτυροῦσιν; ⁶³ ὁ δὲ Ἰησοῦς ὡ ἐσιώπα. καὶ ὡ ἀποκριθεὶς
 ὁ ἀρχιερεὺς εἶπεν αὐτῷ ὡ Ἐξορκίζω σε ὡ κατὰ τοῦ ὡ θεοῦ
 τοῦ ὡ ζῶντος ἵνα ἡμῖν εἴπῃς ὡ εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς
 τοῦ θεοῦ. ⁶⁴ λέγει αὐτῷ ὁ Ἰησοῦς ὡ Σὺ εἶπας. ὡ πλὴν

z || Mk. ch. xxvii. 13 (|| Mk. v. r.) only. Job xv. 6. a Matt., ch. xx. 31 (reff.) only. b = ch. xi.
 23 reff. c here only. Gen. xxiv. 3. Judg. xvii. 2 A only. (ὁρκ., Mark v. 7 reff.) d 2 Chron.
 xxvii. 13. Judith i. 12. e ch. xvi. 16 reff. f ch. xii. 10 reff. g ver. 25 only.
 h ver. 39 al. Sir. xlv. 22.

ὡστερον, with AC² N² (but om και ουχ ευρον above) Θ_f rel syr Orig-int; και ουχ ευρον το
 εξης et non invenerunt rei sequentia D, quicquam in eo lat-ff₂, in eum quicquam lat-h,
 exitum rei lat-a, culpam lat-f: om BC¹ L¹ N¹ 1 vulg lat-b ff₁ g_{1,2} l Syr syr-jer coptt arm
 Orig Cyr. (The account, I believe, with Mey and Rinck, to be this: txt was the
 original, and the 2nd και was not understood: thence the 2nd ουχ ευρον was supplied.
 The readg. of D ὡ is very curious. A note was made in the marg, that το εξης, i. e.
 “the order of the words,” was, πολ. προσηλθ. ψ. κ. ουχ ευρον. Hence το εξης was taken
 into the text, repeated with the second ουχ ευρον, and interpreted as above in the old
 latin vss.) for προσελθοντες, ηλθον D latt. rec aft δυο ins ψευδομαρτυρες,
 with A² (DΘ_f rel latt syr arm Orig₁ and int₁); times ψ. N Scr’s j: μαρτυρες A¹ (app):
 om BL¹ 1 Syr syr-jer coptt æth Orig.

61. ins και bef εἶπον D latt Syr æth. εἶπαν N. for ουτ. εφ., τουτον ηκου-
 σαμεν λεγοντα (see || Mark) D (τουτου ηκ. λεγοντος D⁴) lat-h: ηκ. τ. λ. lat-b c f ff₂.
 rec at end adds αυτον (from John ii. 19), with ADN rel vulg lat-a f ff_{1,2} g_{1,2}
 syrr Orig-int; bef ουκ., CLΘ₁ N 33 lat-b h Orig₁: om B 1. 69 æth arm Orig₂.

62. om αυτω το αυτω next ver (homæotel) N¹ (ins N-corr¹ or ² (but erased)³) ev-x₁.
 σοι A¹ Scr’s d ev-z₁.

63. om αποκριθεις (to suit the former clause) BGLZN³ 1. 33. 69 vulg lat-ff₁ g_{1,2} l
 coptt æth Orig [Cyr₁]: ins AC(D)NΘ_f rel lat-a b c f ff₂ h syrr sah arm.—for και αποκρ.,
 αποκρ. ουν D. for εξορκ., ορκίζω DL 69 Cyr. [txt₁]. om 2nd ει Θ_f
 126 (Tischdf) [Orig₁]. at end ins του ζωντος C¹ NA [Θ_f] Scr’s j ev-y₁ lat-ff₂ syr
 coptt Chr.

on ἴσαι, Mark, ver. 56. 61.] See ch.
 xxvii. 40: the false witness consisted in
 giving that sense to His words, which it
 appears by ch. xxvii. 63 they knew they
 did not bear. There is perhaps a trace,
 in the different reports of Matt. and
 Mark, of the discrepancy between the wit-
 nesses. There is considerable difference
 between τὸν ναὸν τοῦ θ. . . οἰκοδομήσαι,
 and τὸν ν. τοῦτον τὴν χειροποίητον . . .
 ἄλλον ἀχειροποίητον. The instance like-
 wise of his zeal for the honour of the
 temple which had so lately occurred,
 might tend to perplex the evidence pro-
 duced to the contrary. 62.] Dost
 thou not answer what it is which these
 testify against thee? i. e. wilt Thou give
 no explanation of the words alleged to
 have been used by Thee? Our Lord was
 silent; for in answering He must have
 opened to them the meaning of these his
 words, which was not the work of this
 His hour, nor fitting for that audience.
 It is not easy to say whether this sentence

ought to be taken as one question or two.
 Meyer, in his former editions, maintained
 the latter, on the ground that ἀποκρίνη
 would require πρὸς after it. But he has
 now discovered in his fourth edition that
 ἀποκρίνεσθαι may be constructed with an
 accusative simply, and that τί may be
 equivalent to ὅτι. So that there is no
 serious objection remaining to the usual
 way of construction. 63.] See Levit.
 v. 1. ἐξορκίζω σε, ‘I put thee under an
 oath,’ the form of which follows. The
 junction of ὁ υἱὸς τ. θ. with χριστός must
 not be pressed beyond the meaning which
 Caiaphas probably assigned to it—viz. the
 title given to the Messiah from the pur-
 port of the prophecies respecting Him.
 It is however a very different thing when
 our Lord by his answer affirms this, and
 invests the words with their fullest mean-
 ing and dignity. 64.] By σὺ εἶπας,
 more may perhaps be implied than by
 Mark’s ἐγὼ εἶμι: that is a simple asser-
 tion: this may refer to the convictions

i ch. xxiii. 39
 j ch. xxii. 44 ||
 Acts ii. 34
 and Heb. i.
 13, from
 Ps. cix. 1.
 k = || only.
 so δόξης.
 2 Pet. i. 17.
 l ch. xxiv. 30
 ref.
 m || Mk. Luke
 v. 6, viii. 29.
 Acts xiv. 14
 only. Lev.
 xxi. 10.
 Josh. vii. 6.
 n abs., ch. ix.
 3. John x.
 36. 4 Kings
 xix. 6.
 o ch. vi. 8 ref.
 Wisd. xiii.
 16.
 p = ch. xii. 31.
 Ezek. xxxv. 12.
 21, 22, 30c) only. Gen. xxvi. 11 A. 2 Macc. xiii. 6.
 34 || L. Num. xii. 14. Deut. xxv. 9 only. (-νσμα, Isa. i. 6.)
 11. 2 Cor. xii. 7 only +. t ch. v. 39 only. Hos. xi. 4. Esdr. iv. 30 only. (-ισμα, John xviii. 22.)
 u = || Mk. L. only ‡. see 4 Kings vi. 12. v || L. Mark xiv. 47 || J. Rev. ix. 5 only. Num. xxii. 28.
 w ver. 8 ref. x ch. viii. 19. Mark xii. 42. [John vi. 9.] Gen. xxii. 13. Dan. viii. 3. y || Luke
 xii. 45 al. Gen. xx. 17 al.

64. aft υμιν ins οτι D Syr.

65. om δ N¹(ins N²) Scr's n. for λεγων, και λεγει N¹(txt N^{3a}) Syr. rec
 aft λεγων ins uti, with AC¹ rel: ide N¹ Syr aeth: om BC²DLZΘ³N^{3a} 33 latt syr arm
 Orig Chr Cyr. μαρτυριων N. rec aft βλασφημιαν ins αυτου (as some also in
 || Mark), with AC² rel gat(with mm) lat-b f f₂ g₂ syr goth aeth arm Orig: om
 BDLZ³ vulg lat-a c ff₁ g₁ h l copt Chr.—της βλασφημιας Θ³ Chr.

66. for αποκριθεντες, απεκριθησαν παντες και D gat lat-a b c h. ειπαν N¹
 (txt N^{3a}) 33.

67. for οι δε, αλλοι δε D sah goth. (rec ερραπ., with E rel: txt ABCDLZΓΔΘ³N.)
 add αυτον DG 1 lat-a b c f ff₁ g₁ syr [Orig-int.].

69. rec εξω bef εκαθητο, with AC rel syr goth: aft αυλη Chr: [εκαθητο aft αυλη
 Δ¹:] txt BDLZΘ³N 1. 33 latt Syr syr-jer copt aeth arm Orig-int.

and admissions of Caiaphas (see John xi. 49). But this is somewhat doubtful. The expression is only used here and in ver. 25: and there does not appear to be any reference in it as said to Judas, to any previous admission of his. πλ[ην] but—i. e. 'there shall be a sign of the truth of what I say, over and above this confession of Mine.' ἀπ' ἄρτι] The glorification of Christ is by Himself said to begin with his betrayal, see John xiii. 31: from this time—from the accomplishment of this trial now proceeding. In what follows, the whole process of the triumph of the Lord Jesus even till its end is contained. The ὄψεσθε is to the council, the representatives of the chosen people, so soon to be judged by Him to whom all judgment is committed—the τῆς δυνάμεως in contrast to his present weakness—καθήμενον—even as they now sat to judge Him; and the ἐρχ. ἐπὶ τ. v. τ. οὐρ. (see Dan. vii. 13) looks onward to the awful time of the end, when every eye shall see Him. 65.] In Levit. xxi. 10 (see also Levit. x. 6) the High-priest is ordered not to rend his clothes; but that appears to apply only to mourning for the

dead. In 1 Macc. xi. 71, and in Josephus, B. J. ii. 15. 4, we have instances of High-priests rending their clothes. On rending the clothes at hearing blasphemy, see 2 Kings xviii. 37.

66.] This was not a formal condemnation, but only a previous vote or expression of opinion. That took place in the morning, see ch. xxvii. 1, and especially Luke xxii. 66—71.

67.] Luke gives these indignities, and in the same place as here, adding, what indeed might have been suspected, that it was not the members of the Sanhedrim, but the men who held Jesus in custody, who inflicted them on Him.

κολαφίζω is to strike with the fist; ῥαπίζω, generally, to strike a flat blow with the back of the hand—but also, and probably here, since another set of persons are described as doing it, to strike with a staff.

69—75.] OUR LORD IS THRICE DENIED BY PETER. Mark xiv. 66—72. Luke xxii. 56—62. John xviii. 17, 18, 25—27. This narrative furnishes one of the clearest instances of the entire independency of the four Gospels of one another. In it, they all differ, and, supposing the denial to have taken place

ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70 ὁ δὲ ἠρνήσατο ^{τῇ Mk. only.}

a = ||. Luke viii. 45. John i. 20 al. fr. Gen. xli. 13 al. Gen. xviii. 15.

for γαλιλαίου, ναζωραίου C 238-521 Syr.

thrice, and *only thrice*, cannot be literally harmonized. The following table may serve to shew what the agreements are, and what the differences:—

	MATTHEW.	MARK.	LUKE.	JOHN.
1st denial.	Sitting in the hall without, is charged by a maid-servant with having been with Jesus the Galilæan. 'I know not what thou sayest.'	Warming himself in the hall below,—&c. as Matt.—goes out into the vestibule—the cock crows. 'I know not, neither understand what thou sayest.'	Sitting πρὸς τὸ φῶς is recognized by the maid and charged—replies, 'Woman, I know Him not.'	Is recognized by the portress on being introduced by the other disciple. 'Art not thou also one of this man's disciples?' He saith, 'I am not.'
2nd denial.	He has gone out into the porch—another maid sees him. 'This man also was with Jesus of Naz.' He denies with an oath, 'I do not know the man.'	The same maid (possibly: but see note, p. 284, col. 1, line 34) sees him again, and says, 'This man is of them.' He denies again.	Another (but a male servant) says: 'Thou also art of them.' Peter said, 'Man, I am not.'	Is standing and warming himself. They said to him, 'Art not thou also of His disciples?' He denied, and said, 'I am not.'
3rd denial.	After a little while, the standers-by say, 'Surely thou art of them; for thy dialect betrayeth thee.' He began to curse and to swear: 'I know not the man.'	As Matt. 'Surely thou art of them: for thou art also a Galilæan.'	After about an hour, another persisted saying, 'Truly this man was with Him, for he is a Galilæan.' Peter said, 'Man, I know not what thou sayest.'	One of the slaves of the High-priest, his kinsman whose ear Peter cut off, says, 'Did I not see thee in the garden with Him?' Peter then denied again.
	Immediately the cock crew, and Peter remembered, &c.—and going out he wept bitterly.	A second time the cock crew, and Peter remembered, &c.—and ἐπιβαλὼν he wept.	Immediately while he was yet speaking the cock crew, and the Lord turned and looked on Peter, and Peter remembered, &c.—and going out he wept bitterly.	Immediately the cock crew.

On this table I would make the following remarks:—that *generally*,—(1) supposing the four accounts to be *entirely independent of one another*,—we are *not bound to require accordance*, nor would there in all probability be any such accordance, in the *recognitions of Peter by different persons*. These may have been many on each occasion of denial, and independent narrators may have fixed on different ones among them. (2) *No reader*,

who is not slavishly bound to the inspiration of the *letter*, will require that the *actual words spoken by Peter should in each case be identically reported*. See the admirable remarks of Aug. cited on ch. viii. 25: and remember, that the *substantive fact of a denial remains the same*, whether οὐκ οἶδα τί λέγεις, οὐκ οἶδα αὐτόν, or οὐκ εἰμί are reported to have been Peter's answer. (3) I do not see that we are obliged to limit the narrative to *three*

b = ch. v. 16. ^b ἔμπροσθεν πάντων λέγων Οὐκ ^c οἶδα τί λέγεις. ⁷¹ ἔξελ- ...xvī.
 xi. i al. fr. 70 (appy)
 1st. xlv. i. Θ,
 c = || Mk. Mark x. 38. Luke ix. 33 al. ABCDE
 FG HKL
 MSUVX
 Z Δ Π Σ
 1. 33. 69

70. ins αυτων bef παντων (appy an explanatory addn, as it is om'd by so many and weighty MSS. Otherwise the omn might seem to be from homeotel) AC¹ rel goth(appy) Chr: om BC² DEGLZΘN latt [syrr copt] sah [Orig-int₂].—αυτων for παντ. K [Π] 243-8 Scr's e g w ev-y₁ Thl. aft λεγεις ins ουδε πισταμαι (see || Mark) D Δ-gr[ουτε] Θ₁ I. 209 mm lat-a b n syr-jer Cyp.

sentences from Peter's mouth, each expressing a denial, and no more. On three occasions during the night he was recognized,—on three occasions he was a denier of his Lord: such a statement may well embrace reiterated expressions of recognition, and reiterated and unfortunate denials, on each occasion. And these remarks being taken into account, I premise that all difficulty is removed from the synopsis above given: the only resulting inferences being, (a) that the narratives are genuine truthful accounts of facts underlying them all: and (b) that they are, and must be, absolutely and entirely independent of one another. For

(1) the four accounts of the FIRST denial are remarkably coincident. In all four, Peter was in the outer hall, where the fire was made (see on ver. 69): a maid servant (Matt., Mark, Luke),—the maid servant who kept the door (John) taxed him (in differing words in each, the comparison of which is very instructive) with being a disciple of Jesus: in all four he denies, again in differing words. I should be disposed to think this first recognition to have been *but one*, and the variations to be owing to the independence of the reports. (2) In the narratives of the SECOND denial, our first preliminary remark is well exemplified. The same maid (Mark possibly: but not necessarily—perhaps, only the παιδίσκη in the προαύλιον)—another maid (Matt.), another (male) servant (Luke), the standers-by generally (John), charged him: again, in differing words. It seems he had retreated from the fire as if going to depart altogether (see note, ver. 69), and so attracted the attention both of the group at the fire and of the portress. It would appear to me that for some reason, John was not so precisely informed of the details of this as of the other denials. The “going out” (Matt., Mark) is a superadded detail, of which the “standing and warming himself” (John) does not seem to be possessed. (3) On the THIRD occasion, the standers-by recognize him as a Galilean (simply, Mark (txt.), Luke: by his dialect, Matt., an interesting additional particular),—and a kinsman of Malchus crowns the charge by identifying

him in a way which might have proved most perilous, had not Peter immediately withdrawn. This third time again, his denials are differently reported:—but here, which is most interesting, we have in Matt. and Mark’s “he began to curse and to swear” a very plain intimation, that he spoke *not one sentence only*, but a *succession of vehement denials*. It will be seen, that the main fallacy which pervaded the note in my first edition, was that of requiring the recognitions, and the recognizers, in each case, to have been identical in the four. Had they been thus identical, in a case of this kind, the four accounts must have sprung from a common source, or have been corrected to one another: whereas their present varieties and coincidences are most valuable as indications of truthful independence. What I wish to impress on the minds of my readers is, that in narratives which have sprung from such truthful independent accounts, they must be prepared sometimes (as e.g. in the details of the day of the Resurrection) for discrepancies which, at our distance, we cannot satisfactorily arrange: now and then we may, as in *this* instance, be able to do so with something like verisimilitude:—in some cases, *not at all*. But whether we can thus arrange them or not, being thoroughly persuaded of the holy truthfulness of the Evangelists, and of the divine guidance under which they wrote, our faith is in no way shaken by such discrepancies. We value them rather, as testimonies to independence: and are sure, that if for one moment we could be put in *complete possession of all the details as they happened*, each account would find its justification, and the reasons of all the variations would appear. And this I firmly believe will one day be the case. (See the narrative of Peter’s denials ably treated in an article on my former note, in the “Christian Observer” for Feb. 1853.) 69.] “An oriental house is usually built round a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a small wicket for single persons, kept by a porter. In the text, the interior court, often paved

θόντα δὲ αὐτὸν εἰς τὸν ^a πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει αὐτοῖς ἐκεῖ Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. ⁷² καὶ πάλιν ^a ἠρνήσατο ^c μετὰ ^e ὅρκου ^f ὅτι οὐκ οἶδα τὸν ἄνθρωπον. ⁷³ μετὰ ^g μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ ^h Ἀληθῶς καὶ σὺ ⁱ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ ^k λαλιά σου ^l δηλόν σε ποιεῖ. ⁷⁴ τότε ἤρξατο ^m καταθεματίζειν καὶ ὁμνύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ⁿ ἀλέκτωρ ⁿ ἐφώνησεν. ⁷⁵ καὶ ^o ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν ⁿ ἀλέκτορα ^p φωνῆσαι τρίς ⁿ ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ^q ἔκλαυσεν ^q πικρῶς. XXVII. ¹ ^s Πρωίας δὲ γενομένης ^t συμβούλιον ^t ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ ^u πρεσβύτεροι τοῦ ^u λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε ^v θανατῶσαι αὐτόν, ² καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ ^w παρέδωκαν Ποντίῳ Πιλάτῳ τῷ ^x ἡγεμόνι.

m here only τ. Iren. Har. i. 13. 4; 16. 3.
42. xxiv. 8. Acts xi. 16 al. Gen. ix. 15.
21. 25 al. Gen. i. 1. q || L. Isa. xxii. 4. xxxiii. 7.
(1.) 21. 2 Macc. vii. 30 only. s || J. ch. xxi. 18. John xxi. 4 only. 2 Kings xxi. 4. Lam.
iii. 23. t ch. xii. 14 reff. u ch. xxi. 23 reff. v ch. xxvi. 59 al. 2 Kings vii. 2.
w see Luke xx. 20. x vv. 11. Ac. Luke xx. 20. Acts xxi. 24, &c. xxiv. 1, 10. xxvi.
30. Πιλ. ὁ τῆς Ἰουδαίας ἡγεμών, Jos. Antt. xviii. 3. 1.

n ver. 34 reff. o w. gen., Luke i. 54, 72. xxiii.
p Matt., ch. ii. 18 only. Mark v. 38, 39. Luke vi.
r || L. only. Jer. xxvii. 1. 2 Kings xxi. 4. Lam.
s || J. ch. xxi. 18. John xxi. 4 only. 2 Kings xxi. 4. Lam.
u ch. xxi. 23 reff. v ch. xxvi. 59 al. 2 Kings vii. 2.
w see Luke xx. 20. x vv. 11. Ac. Luke xx. 20. Acts xxi. 24, &c. xxiv. 1, 10. xxvi.
30. Πιλ. ὁ τῆς Ἰουδαίας ἡγεμών, Jos. Antt. xviii. 3. 1.

71. ἐξεληντος δὲ αὐτοῦ (corrn of the Hellenistic idiom, as also is the omn of αὐτον)
D ev-17 vulg coptt: om αὐτον BLZN 33 lat-a: txt AC rel lat-b arm. aft αλλη
ins παιδισκη D latt [arm Orig-int]. rec (for αυτοις) τοις (for perspicuity), with
BDE²GKSN¹N vss Thl: txt ACZ rel. om [last] και (as unnecessary) BD² sah.
72. (μετα, so ABCKLAD¹N 33.) for οτι, λεγων D lat-b c ff²: om N.
73. om και συ D 1: om και lat-b c h l [Orig-int]. aft chap ins γαλιλαιος ει και
(from || Mark) C¹ syr-w-ast. for δηλ. σ. ποι., μοιαζει (see on || Mark) D lat-a b
c ff² h. [om last clause L.]

74. rec καταθεματίζειν: txt ABCD² rel 2(Delitzsch) Ser's mss Chr Thl.
ευθς Bl.

75. rec ins του bef ιησ., with C²KLMSUVΠ¹ 1. 33. 69 Chr [Bas, Damasc,]: om rel
ABC¹D² rel Chr-L. rec aft ειρηκotos ins αυτω (see also || Mark), with AC rel
lat-b f syr copt aeth [Bas, Damasc,]: Orig-int: om BDLN 33 [vulg] lat-c ff^{1,2} g^{1,2} h l
sah arm Chr. om οτι D latt aeth. aft πριν ins η A 238 Bas.

CHAP. XXVII. 1. for ελαβον, ποιησαν D gat lat-a c f arm. ινα θανατωσου-
σιν D.

2. rec aft παρεδωκαν ins αυτον, with AC³ rel Syr syr-w-ob [coptt goth]: om BC¹KL²
33 ev-y latt arm Orig. om ποντιω (see || Mark Luke) BLN 33 Syr coptt Orig Petr.

or flagged, and open to the sky, is the αὐλή where the attendants made a fire; and the passage beneath the front of the house from the street to this court, is the προαύλιον or πυλῶν. The place where Jesus stood before the High-priest may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court; such rooms, open in front, being customary." Robinson, Notes to Harmony, p. 225. 70.] οὐκ οἶδα τί λέγεις is an indirect form of denial, conveying in it absolute ignorance of the circumstances alluded to. 73. ἡ λαλιά] Wetstein (ad loc.) gives many examples of various

provincial dialects of Hebrew. The Galilæans could not pronounce properly the gutturals, confounding *א*, *י*, and *פ*; and they used *ח* for *פ*. 74.] καταθεματ.

is a corrupted form, belonging probably to the class of vulgarisms. κατάθεμα occurs Rev. xxii. 3. 'Nunc gubernaculum animæ plane amisit,' says Bengel. 75.] ἔξω—viz. from the πυλῶν where the second and third denial had taken place: the motive being, ἵνα μὴ κατηγορηθῇ διὰ τῶν δακρῶν, as Chrys.

CHAP. XXVII. 1, 2.] JESUS IS LED AWAY TO PILATE. Mark xv. 1. Luke xxii. 66 (who probably combines with this

y ch. xxvi. 46,

z ch. xx. 18

a ch. xxi. 29, 32

b = here only.

c ch. xxvi. 15

d = ver. 24, 25

e here only.

f ver. 24 only.

g John xxi. 22,

h = ver. 24.

i Acts xviii. 15.

j 3 Kings xii.

k Heb.

l = ch. xxvi. 12.

m = ver. 9.

n = ver. 9.

o ch. xii. 14

p Luke xvi. 9.

q here bis.

s here only.

3 Τότε ἰδὼν Ἰούδας ὁ ὡ παραδιδούς αὐτὸν ὅτι ^zκατ-
 ἐκρίθη, ^aμεταμεληθεὶς ^bἔστρεψεν τὰ τριάκοντα ^cἀργύρια
 τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις ⁴λέγων Ἡμαρτον
 παραδούς ^{de}αἷμα ^{ef}ἀθῶον. οἱ δὲ εἶπον ^gΤί ^hπρὸς ἡμᾶς;
 σὺ ^hὤψη. ⁵καὶ ῥίψας τὰ ^cἀργύρια ἐν τῷ ναῷ ⁱἀνεχώ-
 ρησεν καὶ ἀπελθὼν ^kἀπήγγατο. ⁶οἱ δὲ ἀρχιερεῖς λαβόν-
 τες τὰ ^cἀργύρια εἶπον Οὐκ ἔξεστιν ¹βαλεῖν αὐτὰ εἰς τὸν
^mκορβανᾶν, ἐπεὶ ⁿτιμὴ αἱμάτων ἐστίν. ⁷ο συμβούλιον δὲ
^oλαβόντες ἡγόρασαν ^pἕξ αὐτῶν τὸν ἀγρὸν τοῦ ^qκερα-
 μέως, ^rεἰς ^sταφὴν τοῖς ^tξένοις. ⁸διὸ ^uἐκλήθη ὁ ἀγρὸς

ABCEP
GHKL
MSUVX
ΓΑΠΣ 1.
33. 69

i ch. ii. 12, 13, 14 reff.

k here only. 2 Kings xvii. 23. Tobit iii. 10 only.

l = ch. xxvi. 12. Mark xii. 41.

m here only +. τὸν ἱερὸν θησαυρὸν κολεῖται δὲ κορβανᾶς, Jos. Bell.

n = ver. 9. Acts iv. 34. v. 2, 3. xix. 19. 1 Cor. vi. 20. vii.

o ch. xii. 14 reff.

p Luke xvi. 9. Acts i. 18. Ep. Jer. 25.

q here bis. Rom. ix. 21 only. Isa. xxix. 16.

s here only. Deut. xxxiv. 6 B. Isa. liii. 9.

t ch. xxv. 35, &c. reff.

u Judg. ii. 5 A. xv. 19 al.

3. παραδούς (*corru*, the betrayal having passed) BL 33 latt syr coptt Orig-int.
 for μεταμελ., μετεμεληθη και Ν¹(txt Ν^{3a}). rec απεστρεψε (*corru* for precision),
 with AC rel Eus Chr: rettulit latt Lucif: txt BLN ev-y D-lat(*misit*) Orig₂. rec
 ius τοις bef πρεσβυτέροις, with A rel Chr: om BCLN 33 Orig₂ Eus₂.

4. for αθων, δικαιον (*explanu* from ch. xxiii. 35) B-marg L latt(and D-lat) syr-jer
 coptt arm Orig₂ Cyr₂ Lucif Ambr Leo Promiss: txt ABCN rel syr syr-mg-gr
 goth Orig₂ Eus [Cyr-jer] Chr. rec οψει (*more usual form*), with EUR 1. 69¹(app)
 Orig₂ Eus Chr(so Fd): txt ABCN rel syr-mg-gr Orig₂ Cyr-jer Chr-wlf-ms.

5. ins τριακοντα bef arg. N(λ) 122 Chr-wlf-ms. eis τον ναον BLN 33. 69 goth
 æth Orig₂(txt₂) Eus Chr. απεχωρ. C.

6. (ειπαν BL 33 Eus.) κορβαν B¹ lat-f g q æth, corbam a d h.

morning meeting of the Sanhedrim some things that took place at their earlier assembly), xxiii. 1. John xviii. 28. The object of this taking counsel, was ὥστε θ. αὐ.—to condemn Him formally to death, and devise the best means for the accomplishment of the sentence. 2. Ποντ. Πιλ. τ. ἡγ.] See note on Luke iii. 1;—and on the reason of their taking Him to Pilate, on John xviii. 31. Pilate ordinarily resided at Cæsarea, but during the feast, in Jerusalem.

3—10.] REMORSE AND SUICIDE OF JUDAS. Peculiar to Matthew. This incident does not throw much light on the motives of Judas. One thing we learn for certain—that our Lord's being condemned, which he inferred from His being handed over to the Roman governor, worked in him remorse, and that suicide was the consequence. Whether this condemnation was expected by him or not, does not here appear; nor have we any means of ascertaining, except from the former sayings of our Lord respecting him. I cannot (see note on ch. xxvi. 14) believe that his intent was other than sordid gain to be achieved by the darkest treachery. To suppose that the condemnation took him by surprise, seems to me to be incon-

sistent with the spirit of his own confession, ver. 4. There παραδούς αἷμα ἀθῶον expresses his act—his accomplished purpose. The bitter feeling in him now is expressed by ἡμαρτον, of which he is vividly and dreadfully conscious, now that the result has been attained. 3.] Ob-

serve it was τὰ τρ. ἀργ. which he brought back—clearly the price of the Lord's betrayal,—not earnest-money merely;—for by this time, nay when he delivered his Prisoner at the house of Annas, he would have in that case received the rest.

Observe also ὁ παραδιδούς αὐτόν, His betrayer, the part. pres. being used as a designation, as in ὁ πειράζων, "the Tempter," ch. iv. 3. 5. ἐν τῷ ναῷ]

in the holy place, where the priests only might enter. We must conceive him as speaking to them without, and throwing the money into the ναός.

ἀπήγγατο.] hanged, or strangled himself. On the account given Acts i. 18, see note there. Another account of the end of Judas was current, which I have cited there.

6.] They said this probably by analogy from Deut. xxiii. 18. τιμ. αἷμ., the price given for shedding of blood, the wages of a murderer. 7. τὸν ἀγρ.

τ. κερ.] the field of some well-known pot-

ἐκείνος ἀγρὸς αἵματος ὥς τῆς σήμερον. ⁹ τότε
 ἔπληρώθη τὸ ῥήθην διὰ Ἱερεμίου τοῦ προφήτου λέγον-
 τος ^z Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν ^a τιμὴν τοῦ
^b τετιμημένου ὃν ^b ἐτιμήσαντο ^c ἀπὸ υἱῶν Ἰσραὴλ, ¹⁰ καὶ
^d ἔδωκαν αὐτὰ ^r εἰς τὸν ἀγρὸν τοῦ ^a κεραμέως, ^e καθὰ
^f συνέταξεν μοι κύριος.

¹¹ Ὁ δὲ Ἰησοῦς ἐστάθη ^s ἔμπροσθεν τοῦ ^h ἡγεμόνος
 καὶ ἐπρωώτησεν αὐτὸν ὁ ^h ἡγεμὼν λέγων Σὺ εἶ ὁ ⁱ βασι-
 λεὺς τῶν ^{hi} Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ ^k Σὺ λέγεις.
¹² καὶ ^l ἐν τῷ ^m κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων
 καὶ [τῶν] πρεσβυτέρων οὐδὲν ἀπεκρίνατο. ¹³ τότε λέγει
 αὐτῷ ὁ Πιλάτος Οὐκ ἀκούεις πόσα σοῦ ⁿ καταμαρτυροῦ-
 σιν; ¹⁴ καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς ^o οὐδὲ ^{op} ἐν ^p ῥήμα,

9. Exod. xii. 35.

f ch. xxvi. 19 reff.

g ch. xxvi. 70 reff.

i here, &c. and l. ch. ii. 2.

k = || only. Luke xxii. 70. see ch. xxvi. 25, 64.

xiii. 4, 25 al. fr.

m pass., Acts xxii. 30. xxv. 16 only r. 2 Macc. x. 13.

10 al. fr. r. 1 Macc. vii. 6, 25 al.

n (|| Mk. v. r.) ch. xxvi. 62 || Mk. only. Job xv. 5.

3. Acts iv. 32. Rom. iii. 10 (1 Cor. vi. 5 v. r.).

2 Kings xiii. 30.

p Acts xxviii. 25. see ch. xxi. 24.

3. Acts iv. 32. Rom. iii. 10 (1 Cor. vi. 5 v. r.).

2 Kings xiii. 30.

p Acts xxviii. 25. see ch. xxi. 24.

9. for τότε, καὶ N¹(txt N^{3a}); et tunc am. om iereimion 33. 157 lat-a b Syr mss-
 mentd-by-Aug: ζαχαριου 22 syr-mg: esaiam lat-l (but Orig Eus Aug Jer testify to
 the word, and found it in old MSS. Orig and Eus suspect ζαχ. to be the right read-
 ing, but only as a conjecture. ier. is in all MSS vss and fathers not above mentd).—
 (ιηρ. AC¹Π².)

10. ἔδωκεν Δ¹(appy): ἔδωκα N ev-η(?) syrr [syr-jer].
 11. rec (for ἐσταθῆ) ἐστῆ, with A rel latt Orig Chr: txt BCLN 1. 33 Orig-ms.
 o (bef ηγεμων) is written above the line in N. om αυτω LN 33 Scr's s D-lat-a syr-
 jer coptt arm [Chr-2-6-9-γ-η-ρ-wlf-ms].

12. om των (bef πρεσβυτερων) B¹LXΓN 1. 69 Orig² Chr. (33 def.) απεκρινετο
 D lat-b ff² h syr-jer Orig¹[and int¹].

13. for ποσα, ποσα D¹[ποσα B¹]. καταμ. bef σου D¹(txt D⁶).
 14. om προς ουδε D gat(with tol) lat-a b c &c sah (arm).

ter—purchased at so small a price probably from having been rendered useless for til-
 lage by excavations for clay: see note on Acts i. 19. τοῖς ξ.] not for Gentiles,
 but for *stranger Jews* who came up to the feasts.

8.] ἀγρ. αἴμ.—αγρ. ῥη. See Acts i. 19. ἔως τῆς σήμερ.] This expression shews that a considerable time
 had elapsed since the event, before Mat-
 thew's Gospel was published.

9.] The citation is not from Jeremiah (see ref.), and is probably quoted from memory and unprecisely; we have similar instances in two places in the apology of Stephen, Acts vii. 4, 16,—and in Mark ii. 26. Various means of evading this have been resorted to, which are not worth recounting. Jer. xviii. 1, 2, or perhaps Jer. xxxii. 6—12, may have given rise to it: or it may have arisen from a Jewish idea (see Wordsw. h. l.), “Zechariam habuisse spiritum Jeremiae.” The quotation here is very different from the LXX, which see,—and not much more like the Hebrew. I put it to any faithful Christian to say,

whether of the two presents the greater obstacle to his faith, the solution given above, or that in Wordsw.'s note, that the name of one prophet is here substituted for that of another, to teach us not to regard the prophets as the *authors* of their prophecies, but to trace them to divine inspiration.

11—14.] HE IS EXAMINED BY PILATE. Mark xv. 2—5. Luke xxiii. 2—5. John xviii. 29—38. Our narrative of the hearing before Pilate is the least circumstantial of the four—having however two remarkable additional particulars, vv. 19 and 24. John is the fullest in giving the words of our Lord. Compare the notes there.

11.] Before this Pilate had come out and demanded the cause of his being delivered up; the Jews not entering the Prætorium.

The primary accusation against Him seems to have been that He ἔλεγεν ἐαυτὸν χριστὸν βασιλέα εἶναι. This is presupposed in the enquiry of this verse.

σὺ λέγεις is not to be rendered as a doubtful answer—much less with Theophylact,

...των
δατων C.

D ουδεν
απεκρι-
νετο...
...ουδεν
α X
ABDEF
GHKL
MSUV
TΔIIN
1. 33. 69

q¹ Mk. [L.]
 Luke ii. 41.
 Mark x. 1.
 Luke iv. 16.
 Acts xvii. 2
 only. Num.
 xxiv. 1.
 Sir. xxxvii.
 14 only.
 s ch. xviii. 27
 reff. Acts
 in. 13.
 t Mk. only in
 Gosp. Acts
 xvi. 25, 27.

ὥστε θανατίζειν τὸν ἡγεμόνα λίαν. ¹⁵ κατὰ δὲ ἑορτὴν
 εἰσθθίει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον ὃν
 ἤθελον. ¹⁶ εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον
 Βαραββάν. ¹⁷ συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ
 Πιλάτος τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββάν, ἢ
 Ἰησοῦν τὸν λεγόμενον χριστόν; ¹⁸ ᾗδει γὰρ ὅτι διὰ

ABDEF
 GHKL
 M¹UV
 ΓΔΙΝ
 1. 33. 69

Eph. iii. 1. 2 Tim. i. 8 al. Eccl. iv. 14.

ἡ φιλαργυρία, Polyb. xviii. 33. 1. οἱ διὰ πλῆθος ἀδικημάτων ἐ., Jos. Antt. v. 7. 1.

2 reff. w ch. ii. 17.

u Rom. xvi. 7 only. Esth. v. 4. 3 Macc. vi. 1.

ἐπίσημος ἦν

v = ch. xiii.

15. ins την bef εορτην D. δεσμιον bef τω οχλω D ev-36 syr copt: τω οχλω bef
 ενα δεσμιον M 69. 237-43-7 Scr's a c d e m p evn-Π₂-P₂-x-z₂ latt syr-jer Orig-int: τω
 οχ. δ. bef ενα 33 arm. for ηθελον, παρητουντο (|| Mark) N¹(txt N^{3a}).

16. ins τον bef λεγομενον D. ins ιησουν bef βαραββαν (here and in ver 17) ¹
 syr-jer arm; 'de hoc nomine in hoc loco tacent Orig ipse et Orig-int' (Treg on ver 16):
 Orig quotes ver 17 without the addn, but the interpreter of a lost passage makes him
 say 'In multis exemplaribus non continetur quod Barabbas etiam Jesus dicebatur, et
 forsitan recte, ut ne nomen Jesu conveniat alicui iniquorum;' a marginal schol in S
 and 20 others, ascribed to Anastasius or Chr, states παλαιοῖς πάνν ἀντιγράφοις ἐντυ-
 χῶν εἶρον καὶ αὐτὸν τὸν Βαραββάν Ἰησοῦν λεγόμενον· οὕτως γοῦν εἶχεν ἡ τοῦ Πιλάτου
 πεῦξις ἐκεῖ, "τίνα θέλετε τῶν δύο ἀπολύσω ὑμῖν, Ἰησοῦν τὸν Βαραββάν ἢ Ἰησοῦν τὸν
 λεγόμενον χριστόν;" (But if so, how could ver 20 have been expressed as it is—'ἕνα
 ἀπὸ τῶν τῶν Βαραββάν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν (see Lachm pref p. xxxvii) ?
 Mey and Fritzsche defend the insn, thinking ιησουν to have been erased from reve-
 rence. Tischdf, who insd it in former edns, now [edd 7, 8] rejects it, and thinks it
 arose from Jer's account of the || reading in the gosp accdg to the Hebrews, or as
 Treg (see below). I believe the true account to be, that some ignorant scribe, unwilling
 to concede to Barabbas the epithet ἐπίσημον, wrote in the marg ιησουν, and it thence
 found its way into the text in ver 16: and, when once supposed to be a prefix to
 Barabbas, in ver 17 also.' On ver 17 Treg remarks 'Hæc lectio orta fuisse videtur e
 litteris posterioribus vocis ὑμῖν casu bis scriptis.')

17. for ουν, δε D 69 Scr's c lat-a b c f. ff₂ g₁ h (Syr) goth (æth) om arm.

υμιν bef απολυσω D lat-c.

ins τον bef βαραββαν B Orig: ins ιησουν τον, ¹ syr-
 jer arm Orig-int.

as meaning, 'Thou sayest it, not I:' but as
 a strong affirmative. See above on ch. xxvi.

64. 12-14.] This part of the nar-
 rative occurs only in Mark besides, but is
 explained by Luke, ver. 5. The charges
 were, of exciting the people from Galilee
 to Jerusalem. On the mention of Galilee,
 Pilate sent Him to Herod, Luke, vv.
 6-12.

15-26.] BARABBAS REFERRED TO
 HIM. HE IS DELIVERED TO BE CRUCI-
 FIED. Mark xv. 6-15. Luke xxiii. 17-25.
 John xviii. 39, 40. In the substance of
 this account the Four are in remarkable
 agreement. John gives merely a compen-
 dium, uniting in one these three attempts
 of Pilate to liberate Jesus, and omitting
 the statement of the fact of Barabbas
 being liberated, and Jesus delivered to
 them.

15. κατὰ ἑορτήν] feast by
 feast; i. e. at every feast. This distributive
 force of κατὰ is found both in local
 and temporal connexions: e.g. κατ' οἶκον,
 house by house, κατ' ἄνδρα, man by man,
 καθ' ἡμέραν, day by day. See Bernhardt,

Syntax, p. 240 f. We have no other
 historic mention of this practice. Livy
 (v. 13) says of the feast of the Lectisterni-
 um, 'vinetis quoque dempta in eos dies
 vincula.'

16.] The subject of εἶχον,
 as of ἤθελον above, is the ὄχλος. He
 was one of them, so they had him. The
 name Barabbas, בָּרַבְבָּא, 'son of his father,'
 was not an uncommon one. The plays
 on this name Barabbas (e.g. τὸν υἱὸν τοῦ
 πατρὸς αὐτῶν, τοῦ διαβόλου, ἐξητήσαντό
 . . . Theophylact, see also Olshausen in
 loc. vol. ii. p. 507) are utterly unworthy
 of serious exegesis. It does not appear
 why this man was ἐπίσημος. The mur-
 derers in the insurrection in which he was
 involved were many (Mark, ver. 7).

17.] In John's narrative, the suggestion
 of liberating Barabbas seems to come from
 the Jews themselves; but not necessarily
 so: he may only be giving, as before, a
 general report of what passed. The συν-
 ἡγμ. οὖν αὐτ. seems to imply that a great
 crowd had collected outside the Prætorium
 while the trial was going on. It is pos-

^x φθόνον παρέδωκαν αὐτόν. ¹⁹ καθήμενου δὲ αὐτοῦ ἐπὶ τοῦ ^y βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα Μηδὲν ^z σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον ^a κατ' ^a ὄναρ δι' αὐτόν. ²⁰ οἱ δὲ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα ^b αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ^c ἀπολέσωσιν. ²¹ ἀποκριθεὶς δὲ ὁ ^d ἡγεμὼν εἶπεν αὐτοῖς ^e Τίνα θέλετε ^f ἀπὸ τῶν δύο ^g ἀπολύσω ὑμῖν; οἱ δὲ εἶπον Βαραββᾶν. ²² λέγει αὐτοῖς ὁ Πιλάτος Τί οὖν ^h ποιήσω ^w Ἰησοῦν τὸν ^w λεγόμενον ^w χριστόν; λέγουσιν πάντες ^h Σταυρωθήτω. ²³ ὁ δὲ ἔφη Τί γὰρ ⁱ κακὸν ἐποίησεν; οἱ δὲ ^k περισσῶς ἔκραζον λέγοντες ^h Σταυρωθήτω. ²⁴ ἰδὼν δὲ ὁ Πιλάτος ^c ὅτι οὐδὲν ^l ὠφέλει, ἀλλὰ μᾶλλον ^m θόρυβος γίνεται,

xxiii. 9. Rom. iii. 8 al. Gen. xxvi. 29.

23. Isa. lvi. 12 F(not ABN). 2 Macc. viii. 27.

xxxii. (xxxiv.) 23. m ch. xxvi. 5 reff.

k || Mk. Mark x. 26. Acts xxvii. 11 only. Ps. xxx.

l John vi. 63. xii. 19. Heb. xiii. 9 al. Sir.

21. ins τον bef Βαραββαν BLN 1. 33.

22. ποιῶμεν D-gr lat-a b c ff₂ h Orig-int.

rec aft λεγουσιν ins αυτω, with L

rel lat-f æth: om ABDKΔΠ¹ 1. 33. 69 latt syr syrr-jer coptt arm Orig-int Aug.

23. rec aft ο δε ins ηγεμων (from ver 21), with A rel syr: txt BN 33. 69 syr-jer sah arm Chr.—λεγει αυτοις ο ηγεμων DL 1 latt copt æth. εκραζαν D-gr Syr.

sible that the addition τὸν λεγόμενον χριστόν, which Pilate could hardly have heard from the Jews, may have been familiar to him by his wife's mention of Jesus. See below. 18.] The whole

narrative presupposes what this verse and the next distinctly assert, that *Pilate was before acquainted with the acts and character of Jesus.* 19.] Τὸ βῆμα was

in a place called in Hebrew Gabbatha, the Pavement—John xix. 13—where however Pilate is not related to have gone thither, till *after* the scourging and mocking of the soldiers. But he may have sat there when he came out in some of his previous interviews with the Jews. ἡ γυνὴ αὐτ.

It had become the custom in Augustus's time for the governors of provinces to take their wives with them abroad; Cæcina attempted to pass a law forbidding it (Tacit. Ann. iii. 23 ff.), but was vehemently opposed (by Drusus among others) and put down. We know nothing more of this woman than is here related. Tradition gives her the name of Procla or Claudia Procula. In the Gospel of Nicodemus, c. 2, we read that Pilate called the Jews and said to them, οἴδατε ὅτι ἡ γυνή μου θεοσεβής ἐστιν, καὶ μᾶλλον ἰουδαίζει σὺν ὑμῖν. λέγουσιν αὐτῷ Ναί, οἴδαμεν. On the question raised by the words καθήμενου δὲ αὐτοῦ ἐπὶ τοῦ βήματος as to the place which this incident holds in the trial, see Tischendorf, Pilati

circa Christum judicio, &c., pp. 13 ff.

ὁ δίκαιος ἐκεῖνος is a term which shews that she knew the character for purity and sanctity which Jesus had. In the Gospel of Nicodemus, the Jews are made to reply, μὴ οὐκ εἵπαμέν σοι ὅτι γόνης ἐστίν; ἰδοὺ ὄνειροπόλημα ἔπειψε πρὸς τὴν γυναῖκά σου. 20.] So Mark also. Luke and John merely give, that they all cried out, &c. The exciting of the crowd seems to have taken place while Pilate was receiving the message from his wife. ἵνα conveys a mixture of the purport with the purpose of the ἐπεισαν.

See note on 1 Cor. xiv. 13. 21. ἀποκρ.] not necessarily to the incitements of the Sanhedrists which he overheard (Meyer), but rather to the state of confusion and indecision which prevailed. 22.] They chose crucifixion as the ordinary Roman punishment for sedition, and because of their hate to Jesus. The double accusative after verbs of doing and saying of or to any one is the common construction. See Kühner, Gr. ii. p. 225. Cf. Xen. Cyr. iii. 2. 15, οὐδὲ πώποτε ἐπαύοντο πολλὰ κακὰ ἡμᾶς ποιοῦντες.

23.] γάρ implies a sort of concession—a placing one's self in the situation of the person addressed, and then requiring a reason for his decision: and is generally found in this connexion, τί γάρ, in the utterance of impassioned feeling. See Hartung, Partikellchre, i. 479. 24.]

n here only.
 1 rov. xxx.
 12, 20.
 3 Kings xxii.
 26 only.
 c. ch. xxi. 2
 reff. Deut.
 xxvi. 10 Ed-
 nat. (Bonmits).
 p ver. 4 only.
 2 Kings iii.
 28, there also
 w. ἀπό.
 q = Acts xx.
 26. Gen.
 xxiv. 8.
 r = ver. 4 reff.
 s Acts v. 28.
 3 Kings ii.
 (iii.) 37. Jer.
 xxxiii.
 t (xxvi.) 15.
 (-λαον).
 u ch. xvii. 1 reff.
 v Mk. John xviii. 28 bis, 33. xix. 9. Acts xxiii. 35. Phil. i. 13 only +
 x. 1. xxi. 31. xxvii. 1 only +. Judith xiv. 11. 2 Macc. viii. 23. xii. 20. 22 only. τούτο δὲ καλεῖται τὸ
 σιντάγμα τῶν πεζῶν παρὰ Ῥωμαίοις κοῤῥις, Polyb. xi. 23. 1.
 y ver. 31 only +. 2 Macc. xii. 33 only.
 z Heb. ix.
 19. Rev. xvii. 3, 4. Exod. xv. 4 al.
 23 only. Ruth iii. 3.
 c ch. vii. 16 reff. Ps. cxvii. 12.

λαβὼν ὕδωρ ⁿ ἀπενίψατο τὰς χεῖρας ^o * ἀπέναντι τοῦ ὕχλου
 λέγων ^p Ἀθῶός εἰμι ^q ἀπὸ τοῦ αἵματος τούτου ὑμεῖς
^r ὄψεσθε. ²⁵ καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν Τὸ αἷμα
 αὐτοῦ ^s ἐφ' ἡμᾶς καὶ ^s ἐπὶ τὰ τέκνα ἡμῶν. ²⁶ τότε ἀπ-
 ἔλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ^t φραγελλώ-
 σας παρέδωκεν ἵνα σταυρωθῇ.

²⁷ Τότε οἱ στρατιῶται τοῦ ἡγεμόνος ^u παραλαβόντες
 τὸν Ἰησοῦν εἰς τὸ ^v πραιτώριον συνήγαγον ἐπ' αὐτὸν
 ὅλην τὴν ^w σπεῖραν ²⁸ καὶ ^x ἐκδύσαντες αὐτὸν ^y χλαμύδα
^z κοκκίνην ^a περιέθηκαν αὐτῷ, ²⁹ καὶ ^b πλέξαντες στέφανον
^c ἐξ ^c ἱκανθῶν ^d ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ

N τον δε
 ηρσαν...
 ΑΒΒΕΓ
 ΓΗΚΛ
 ΜΝΣΥ
 ΥΓΑΒΣ

1. 33. 69

²⁴ * κατέναντι BD: απεναντι AN rel [Chr]. aft εἰμι ins εγω D, simply.
 lat-a b c. rec ins του δικαιου bef τούτου (see ch xxiii. 35, and ver 4 var read), with
 LN rel vulg lat-c ff₁ syr [Constt₁ Cyr-jer, Cyr₁]; aft τούτου ΑΔ lat-f h Syr syr-jer
 coptt aeth arm: om BD mm lat-a b Chr Orig-int₃. aft υμεις ins δε N¹ (om N^{3a}).
 26. φλαγελλ. D¹ (txt D-corr¹). aft παρεδωκεν ins αυτοις DFLN N^{3a} (but erased)
 1 vulg lat-a c &c syr-jer aeth [Aug₁]. for σταυρωθη, σταυρωσωσιν αυτον D gat
 lat-a b c ff₂ h syr-jer aeth.
 27. συνηγαγεν D-gr.
 28. ενδυσαντες (from || Mark, cf the varns below) BDN^{2a} (txt N^{1-3b}) lat-a b c ff₂
 Orig-int. aft αυτον ins ιματιον πορφυρουν και (|| Mark) D lat-a (b) c f ff₂ h Juv
 Hil: τ ιματια αυτου 33. 238 ev-r₁ syr-mg: om ABNN rel vulg lat-ff₁ g₂ vss Eus.
 rec περιεθ. αυτ. bef χλ. κοκκ. (to avoid confusion in εκδ. αυτ. χλ. κοκκ.), with AN rel
 syrr aeth arm: txt BDLN 69 latt syr-jer coptt Eus Chr-wlf-ms Orig-int.
 29. περιεθηκαν B Chr-6 (and ed Fd): εθηκαν KNΔΠ 1. 69 lat-a b c: txt ADN rel
 Eus Chr. rec την κεφαλην, with ADN rel Chr: τη κεφαλη H 33: txt BLN 69

Peculiar to Matt. οὐδὲν ὠφέλει]
 rightly rendered in E. V. that he pre-
 vailed nothing—not 'that it prevailed
 nothing.' The washing of the hands, to
 betoken innocence from blood-guiltiness,
 is prescribed Deut. xxi. 6—9, and Pilate uses
 it here as intelligible to the Jews.
 The Greeks would have used the gen. after
 ἀθῶος without ἀπό: so ἀθῶος πληγῶν,
 Aristoph. Nub. 1413. See Kühnert, Gram.
 ii. p. 164. 25.] αἷμα λέγουσι τὴν
 τοῦ αἵματος καταδίκην, Euthym.: but
 more probably with a much wider refer-
 ence—as the adherence of blood to the
 hands of a murderer is an idea not bear-
 ing any necessary reference to punish-
 ment, only to guilt. 26.] φραγελ.
 is a late word, adopted from the Latin.
 The custom of scourging before execution
 was general among the Romans. After
 the scourging, John xix. 1—16, Pilate
 made a last attempt to liberate Jesus—
 which answers to παιδεύσας ἀπολύσω,
 Luke, ver. 16. παρέδωκεν] to the

Roman soldiers, whose office the execution
 would be.

27—30.] JESUS MOCKED BY THE SOL-
 DIERS. Mark xv. 16—19. (Omitted in
 Luke.) John xix. 1—3. The assertion
 παρέδωκεν ἵνα σταυρωθῇ in ver. 26 is not
 strictly correct there. Before that, the
 contents of this passage come in, and the
 last attempt of Pilate to liberate Him.

27. εἰς τὸ πραιτ.] The residence
 of the Roman governor was the former
 palace of Herod, in the upper city (see
 Winer, Realwörterbuch, 'Riehthaus').

ἄλ. τ. σπ.] The σπείρα is the
 cohort—the tenth part of a legion. The
 word ἄλ. is not to be pressed. ἐπ'
 αὐτόν] to Him—to make sport with Him.
 This happened in the guard-room of the
 cohort: and the narrative of it we may
 well believe may have come from the cen-
 turion or others (see ver. 54), who were
 afterwards deeply impressed at the cruci-
 fixation. 28.] Possibly the mantle in
 which he had been sent back from Herod

ε κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ ἰ γονυπετήσαντες
 ἔμπροσθεν αὐτοῦ ἔνέπαιζον αὐτῷ λέγοντες Χαῖρε ἡ * ὁ
 βασιλεὺς τῶν ἰουδαίων. 30 καὶ ἔμπτύσαντες εἰς αὐτὸν
 ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν
 αὐτοῦ. 31 καὶ ὅτε ἔνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν
 χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ
 ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. 32 ἐξερχόμενοι δὲ
 εἶρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον
 ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. 33 Καὶ
 ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν κρανίου

m ver. 28 (reff.). n ch. vi. 25 reff. o = ver. 2, ch. xxvi. 57. Ep. Jer. 18. abs., Acts xii. 19.
 p || Mk. ch. v. 41 only +. q ch. ix. 6 reff. Num. xi. 12. Lam. iii. 27. k ch. xxvi. 67
 s || only. Judg. ix. 53. 4 Kings ix. 35 only. 1 w. eis, here [and Luke xviii. 13] only. Prov. xxvi. 22. w. ἐπ' αὐτόν, Luke vi. 29.

Eus Chr-wlf-ms. rec **ἐπὶ τὴν δεξιαν** (*mechanical repetition of ἐπὶ τὴν κεφαλὴν*),
 with E rel lat-b f ff, h syr-txt: txt ABD L(επη δεξ.) NN 1. 33. 69 vulg lat-a c ff₁ g₁ 2
 Syr syr-mg syr-jer coptt æth arm Chr-2-γ-G-M (and wlf-ms) Orig-int [Aug.].
 ενεπαιξαν (*corr'n to historical tense*) BDLΓN 33. for λεγοντες, δεροντες A.

* βασιλεῦ BD Δ(sic) Π 1: ο βασιλεὺς ΔN rel.

31. εκδυσαντες IΛ 33. om 2nd και N 33 coptt-dz sah. om και (bef απηγ.)
 D¹ (and lat¹: ins D²) sah.

32. aft κυρη. ins eis απαντησιν αυτου D gat (with harl ing lux mm) lat-a b c ff₂ g₂ h;
 ερχομενον απ αγρου 33.

33. τον τοπον τον B. om λεγομενον N¹ (ins N^{3a}). rec os (*corr'n to agree*
 with τοπος), with Δ(sic) E²SVΔΠ: txt BDN rel latt coptt [Ps.] Ath.

—see note on Luke, ver. 11: or perhaps one of the ordinary soldiers' cloaks.

29.] It does not appear whether the purpose of the crown was *to wound*, or simply *for mockery*—and equally uncertain is it, of what kind of thorns it was composed. The *acanthus* itself, with its large succulent leaves, is singularly unfit for such a purpose: as is the plant with very long sharp thorns commonly known as *spina Christi*, being a brittle acacia (robinia),—and the very length of the thorns, which would meet in the middle if it were bent into a wreath, precluding it. Some *flexile* shrub or plant must be understood—possibly some variety of the cactus or prickly pear. 'Hasselquist, a Swedish naturalist, supposes a very common plant, *naba* or *nubka* of the Arabs, with many small and sharp spines; soft, round, and pliant branches; leaves much resembling ivy, of a very deep green, as if in designed mockery of a victor's wreath,' *Travels*, 288. 1766 (cited by F. M). κάλ., for a sceptre. ὁ βασ., nominative with art. for vocative, a Hebraism, see reff. 30.] Observe the nor. ἔλαβον of the one act of taking the reed, but the imperfects ἐνέπαιζον and ἔτυπτον of the continued and repeated acts of mocking and striking. Here follows the *exhibition of Jesus* by Pilate, and his last attempt to release him, John xix. 4—16.

31—34.] HE IS LED TO CRUCIFIXION.

Mark xv. 20—23. Luke xxiii. 26—33. John xix. 16, 17. The four accounts are still essentially and remarkably distinct. Matthew's and Mark's are *from the same source*, but varied in expression, and in detail; Luke's and John's stand *each alone*; Luke's being the fullest, and giving us the deeply interesting address to the daughters of Jerusalem. 31.] Peculiar to Matt. and Mark.

ἀπήγ. = ἐξάγουσιν Mark. Executions usually took place *without* the camp, see Num. xv. 35, or city, 1 Kings xxi. 13: Acts vii. 58: Heb. xiii. 11—13. Grotius brings examples to shew that the same was the custom of the Romans.

32.] Previously, Jesus had borne his own cross: John, ver. 17. So Plutarch, de sera nuntinis vindicta, ἕκαστος τῶν κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν, c. ix.

We have no data to ascertain any further particulars about this Simon of Cyrene. The only assumption which we are perhaps justified in making, is that he was afterwards known in the Church as a convert: see note on Mark, ver. 21. He was *coming from the country*, Mark, *ibid.*; Luke, ver. 26. Meyer suggests, to account for the selection of one out of the multitude present, that possibly he was a slave; the indignity of the service to be rendered preventing their taking any other person. On ἀγγαρεύω see note at ch. v. 41. 33.]

t John iv. 7, 10. Rev. xvi. 6. u ver. 18. v (John 3ee) only. Psa. lxxviii. 21. Num. vi. 3. bis. Ruth ii. 14. Prov. xxv. 20 only. v = here (Acts viii. 23) only. Jer. viii. 14. ix. 15. w w. μετά, Luke xiii. 1 (Rev. viii. 7. xv. 2) only. Prov. xx. 22 compl. (not in ABN) (4 Kings xviii. 23 al.) x John ii. 9 al. Job xii. 11. y [J. from Ps. xxi. 18]. Luke xi. 17, 18. xii. 52, 53. xiii. 17. Acts ii. 3, 45 only. z [only. Joel iii. 3. Obad. 11. Jon. i. 7. a ver. 54. Acts xii. 5, 6 al. Prov. xxiii. 26. w w. μετά, Luke xiii. 1. Job xii. 11. z [only. Joel iii. 3. 69]

rec λεγομ. bef κρ. τοπος (for perspicuity), with AN¹ rel syr: om λεγ. D N^{3a}(appy. but marks of erasure removed) latt coptt arm [Aug.] Promiss: μεθερμηνευομενος κρ. τοπ. ([Mark] M Syr æth: κρ. τοπ. ερμην. N²: txt BL[N¹] 1. 33 lat-ff¹ [Ps.]Ath.

34. ins και bef εδωκαν D latt(not f) Syr Orig-int. πειν (twice) DR¹(txt N^{3a}) [om 1st L coptt arm-uss]. for οξος, οινον (from [Mark] BDKLP¹N 1. 33. 69 vulg lat-a b ff^{1,2} g^{1,2} l syr-mg syr-je²(twice) coptt æth arm [Ps.]Ath Damasc Hil Juv: txt AN rel lat-c f h syr syr-je²(once) Chr Orig-int Tert. rec ηθελε (more usual), with A N^{3a}(but txt restored) rel [Ps-Ath Chr-2-mss Damasc]: txt BDE²LN¹ 1. 33. 69 latt syrr Chr Sev Orig-int.

35. rec βαλλοντες (from [Mark]), with B rel [Ps-Ath]: txt ADP¹N 1 Eus [Ps-Ath-2-mss]. rec aft κληρον ins ινα πληρωθη το ρηθεν υπο του προφητου, Διεμερισαντο τα ιματια μου εαυτοις, και επι τον ιματισμον μου εβαλον κληρον (see note), with Δ(but δια τ. προφ. και αυτοις) 1. 69(but δια τ. π. και κληρους) latt syr-txt arm Eus [Ps-Ath: om ABDN rel vulg-sixt(with em forj fuld ing tol) lat-f ff^{1,2} g¹ l Syr syr-mg(“hæc periodia prophetæ non inventa est in duobus (tribus) exemplaribus Græcis neque in illo (ipso) antiquo syriaco”) coptt æth Tit-bostr Chr Thl Euthym Orig-int Juv Hil Aug.

Γολγοθᾶ, in Chaldee ܩܠܓܘܬܐ, in Hebrew ܩܠܓܘܬܐ, a skull: the name is by Jerome, and generally, explained from its being the usual place of executions and *abounding with skulls*—not however *unburied*, which was not allowed. This last consideration raises an objection to the explanation,—and as the name does not import *κρανίον* (τόπος, but *κρανίου* τ. or simply *κρανίον* (Luke), many, among whom are Reland, Paulus, Lücke, De Wette, Meyer, &c., understand it as applying to the *shape* of the hill or rock. But neither does this seem satisfactory, as we have no analogy to guide us (Meyer's justification of the name from *κρανίον*, or *κρανείον*, a wood near Corinth, does not apply: for that is so called from *κράνον*, the *cornel tree*—De Wette), and no such hill or rock is known to have existed.

As regards the *situation*, we await some evidence which may decide between the conflicting claims of the commonly-received site of Calvary and the Holy Sepulchre, and that upheld by Mr. Ferguson, who holds that the Dome of the Rock, usually known as the Mosque of Omar, is in reality the spot of our Lord's entombment. See his Article “Jerusalem” in Dr. Smith's Biblical Dictionary: and on the other side, Williams's Holy City, and Stanley's Sinai and Palestine, edn. 3, p. 459 ff. 34.] It was customary to give a stupefying drink to criminals on their way to execution:

of which our Lord would not partake, having shewn by tasting it, that he was aware of its purpose.

In Mark's account it is *ἐσμυρnisμένος οἶνος*—and though *οἶνος* and *ὄξος* might mean the same, *ἐσμυρnisμένος* and *μετὰ χολ. μεμιγ.* cannot. We may observe here (and if the remark be applied with caution and reverence, it is a most useful one), how Matt. often adopts in his narrative the *very words of prophecy*, where one or more of the other Evangelists give the matter of fact detail: see above on ch. xxvi. 15, and compare with this verse, Ps. lxi. 21.

35—38.] HE IS CRUCIFIED. Mark xv. 24—28. Luke xxiii. 32—34, 38. John xix. 18—24. The four accounts are distinct from one another, and independent of any one source in common. 35. *σταυρώσαντες*] The cross was an upright pale or beam, intersected by a transverse one at right angles, generally in the shape of a T. In this case, from the ‘title’ being placed *over the Head*, the upright beam probably projected above the horizontal one, as usually represented †. To this cross the criminal, being stripped of his clothes, was fixed by nails driven through the hands and (not always, nor perhaps generally, though certainly not seldom—see note at Luke xxiv. 39) through the feet, separate or united. The body was not *supported* by the nails, but by a piece of wood which passed between the legs—ἐφ’ ᾧ ἐποχούνται

ἐκεῖ. ³⁷ καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν ^b αἰτίαν αὐτοῦ γεγραμμένην Οὗτός ἐστιν Ἰησοῦς ὁ ἰβασι-
 λεὺς τῶν Ἰουδαίων. ³⁸ Τότε σταυροῦνται σὺν αὐτῷ δύο ^d λησταί, ^d εἰς ἐκ ^d δεξιῶν καὶ ^d εἰς ἐξ ^d εὐωνύμων. ³⁹ οἱ
 δὲ ^e παραπορευόμενοι ^f ἐβλασφήμουν αὐτὸν ^g κινούμεντες
 τὰς ^h κεφαλὰς αὐτῶν ¹⁰ καὶ λέγοντες Ὁ ⁱ καταλύων τὸν
 ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν, εἰ
^k υἱὸς εἶ τοῦ ^k θεοῦ, κατὰβηθι ἀπὸ τοῦ σταυροῦ.
 41 ^l ὁμοίως [¹ δὲ] ¹ καὶ οἱ ἄρχιερεῖς ^m ἐμπαίζοντες μετὰ τῶν

8. see Ps. xlii. 14.
 6 and note.

i ch. xxvi. 61. Acts vi. 14 al. Ezra v. 12.

1 (|| Mk. v. r.) Luke v. 10. x. 32. 1 Cor. vii. 3, 4. James ii. 25 only.

k see ch. iv. 3,
 m vv. 29, 31.

39. τὴν κεφαλὴν D copt-ms.

40. aft λεγ. ins οὐα D^{MA} latt(not am lat-f ff₁ g₁) syr syr-mg-gr syr-jer arm Eus.
 Orig-int₂ Ambr Jer Cassiod. υἱος θεου ei B latt Orig-int₂. ins και bef καταβ.
 (taking ei &c with σωσον σεαυτ.) ADN¹(N^{3a} disapproving) lat-a b c h Syr syr-jer Chr-
 wlf-ms Cyr.

41. om δε και ALP¹N Ser's g forj lat-b [copt-wlk-dz]: om δε BK 1. 33. 69 vulg lat-a
 c f ff₂ h D-lat Syr copt[-schw] arm Eus Orig-int. for πρεσβ., φαρισαίων D (64)
 ev-Zi gat lat-a b c ff₂ g_{1,2} (Treg) h Eus Cassiod: πρεσβ. και φαρισαίων Δ rel lat-f syrr
 Thl Orig-int: πρεσβ. κ. γραμ. N 238 Eus: om και πρ. Γ evn-P¹₁-x₁: txt ABL 1. 33. 69
 vulg lat-ff₁ [syr-ms] copt aeth.

οἱ σταυρούμενοι, Justin Mart. dial. c. Tryph. § 91, p. 188. On the rest of the verse, see notes on John.

The words omitted in the text are clearly interpolated from John, ver. 24, with just the phrase τὸ βῆθὲν ὑπὸ (or διὰ) τοῦ προφήτου assimilated to Matthew's usual form of citation.

36. ἐτήρουν] This was usual, to prevent the friends taking crucified persons down. There were *four* soldiers, John, ver. 23; a centurion and three others.

37.] ἐπέθ. is not to be taken as a plusq. perf. — Matthew finishes relating what the soldiers did, and then goes back to the course of the narrative. 'The soldiers' need not even be the nominative case to ἐπέθ. The 'title' appears to have been *written by Pilate* (see John, ver. 19) and sent to be affixed on the cross. It is not known whether the affixing of this title was customary. In Dio Cassius (cited by Meyer, but incorrectly), we read of such a title being hung round the neck of a criminal on his way to execution. So also Suet. Domit. 10,—"canibus object, cum hoc titulo, 'Impie locutus parnularius:.'" and Caligula 32,—"præcedente titulo, qui caussam pœnæ indicaret."

On the difference in the four Gospels as to the words of the inscription itself it is hardly worth while to comment, except to remark, that the advocates for the verbal and literal exactness of each Gospel may here find an *undoubted* example of the absurdity of their view, which may serve

to guide them in less plain and obvious cases. (See this further noticed in the Prolegg. ch. i. § vi. 18.) *A title was written, containing certain words; not four titles, all different, but one, differing probably from all of these four, but certainly from three of them.* Let us bear this in mind when the narratives of words spoken, or events, differ in a similar manner. Respecting the title, see further on John, vv. 20—22. 38.] τότε, after the crucifixion of Jesus was accomplished.

These thieves were led out with Jesus, and crucified, perhaps by the same soldiers, or perhaps as Meyer says, inferring this from the καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ, ver. 36, by another band.

39—44.] HE IS MOCKED ON THE CROSS. Mark xv. 29—32. Luke xxiii. 35—37; 39—43. Our narrative and that of Mark are from a common source. Luke's is wholly distinct. The whole of these indignities are omitted by John.

39. οἱ παραπ.] These words say nothing as to its being a *working-day*, or as to the situation of the spot. A matter of so much public interest would be sure to attract a crowd, among whom we find, ver. 41, the chief priests, scribes, and elders. These passers-by were the multitude going in and out of the city, some coming to see, others returning. κιν.

τ. κεφ.] see Ps. xxii. 7. The first reproach refers to ch. xxvi. 61; the second to *ibid.*, ver. 64. 40. ὁ καταλύων] Notice the characterizing present partici-

n w. *ἐπί* and acc., = here (2 Cor. ii. 3. 2 Thess. iii. 1. *εἰς*, Gal. v. 10) only. Ps. cxiv. 1. dat., Heb. ii. 13, from Isa. viii. 17. c 2 Pet. ii. 7. Rom. xi. 26. Ps. cxxxix. 1. Ps. xxi. 8. p ch. ix. 13 & xii. 7, from Hos. vi. 7. Heb. x. 5, 8, from Ps. xxxix. 6. with acc. of person, Ps. xvii. 10. xl. 11. q = Phil. ii. 18. r Mk. John xix. 44 (appy) ... ABDEF GHIK L MSUA T ΔΘ, ΠΣ 1. 33. 69

γραμματέων καὶ πρεσβυτέρων ἔλεγον ⁴² Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. βασιλεὺς Ἰσραὴλ ἐστὶν καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ. ⁴³ ⁿπέποιθεν ἐπὶ τὸν θεόν· ὁ ῥυσάσθω νῦν αὐτὸν εἰ ^pθέλει αὐτόν. εἶπεν γὰρ ὅτι ^kθεοῦ εἰμι ^kυῖός. ⁴⁴ ^qτὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ ^rσυνσταυρωθέντες σὺν αὐτῷ ^sὠνείδιζον αὐτόν. ⁴⁵ ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ^tἕως ^tὥρας ἐνάτης. ⁴⁶ ^uπερὶ δὲ τὴν ἐνάτην

u ch. x. 3, 5, (6.) 9. Acts x. 3, 9.

for ἔλεγον, λεγοντες D-gr am lat-g_{1,2} syr coptt æth.

⁴² rec ins ei bef βασιλεὺς (from ver 40, as also in D &c bef πεποιθεν below), with A rel latt syrr copt æth arm Eus [Ps-Ath.] Orig-int: om BDLN 33 sah. πιστευομεν A 214-58 [Scr's c] latt Orig-int: πιστευσωμεν EFHLMΓΔΝ 33. 69. for αυτα, επ' αυτον BLN 33 Cyr: επ' αυτα Δ rel syrr Thl (corrns to express 'believe on him'): txt AD 1. 69 latt goth arm Eus [Ps-Ath.] Orig-int.

⁴³ om to 2nd αυτον Γ. ins ei bef πεποιθεν D 1. 118. 209 lat-a b h l coptt (æth) arm Eus, [om]. for τον θεον, τω θεω B Eus, [txt]. om νυν ΔΗΠ¹ 69 lat-ff; copt Eus, [ins]. om 1st αυτον BLN 33 vulg Orig-int [Aug].

⁴⁴ [δε D.] for αυτο, αυτοι D¹. σταυρωθεντες [for συνσ.] DL. rec om συν, with A rel: ins BDLX, μετ' αυτον Θρ. rec (for αυτον) αυτα (emendn of constr), with Scr's c (o sil): txt ABDX rel Scr's mss goth Antch Thl. (Θρ?)

⁴⁵ for επι πασαν, εφ' ολην N-corr¹ 245 [Chr-wlf-ms]: om επι πασαν την γην N¹ 218 lat-l [Lact]. ενατης bef ωρ. D.

ple, as δ πειράζων, ch. iv. 3: thou puller down of . . . ⁴²] Luke gives, more exactly, the second reproach in this verse as proceeding from the soldiers.

⁴³] See Ps. xxii. 7, 8. This is not according to the LXX, which has ἡλπισεν ἐπὶ κύριον ῥυσάσθω αὐτόν, ὅτι θέλει αὐτόν. This is omitted by Mark and Luke. θέλειν τινά for amare aliquem, occurs in reff. Ps. We have θέλειν with an accus. of the thing in reff. and Ezek. xviii. 23, 32 al.: and followed by ἐν with a person, 1 Kings xviii. 22: 1 Chron. xxviii. 4 (not Col. ii. 18; see note there), al.

⁴⁴] Neither Matt. nor Mark is in possession of the more particular account given by Luke, vv. 39—43, where see notes. For the other incident which happened at this time, see John, vv. 25—27, and notes.

⁴⁵—⁵⁰] SUPERNATURAL DARKNESS. LAST WORDS, AND DEATH OF JESUS. Mark xv. 33—37. Luke xxiii. 44—46. John xix. 28—30. The three accounts are here and there very closely allied; Matthew and Mark almost verbally. Luke only, however, contains the words which the Lord uttered before he expired,—omits the incident which takes up our vv. 46—49, and inserts here the rending of the veil. John is entirely distinct.

⁴⁵] According to Mark, ver. 25, it was the third hour when they crucified Him. If so, He had been on the cross

three hours, which in April would answer to about the same space of time in our day—i. e. from 9—12 A.M. On the difficulty presented by John's declaration ch. xix. 14, see notes there and on Mark.

σκότος] This was no eclipse of the sun, for it was full moon at the time—nor any partial obscuration of the sun such as sometimes takes place before an earthquake—for it is clear that no earthquake in the ordinary sense of the word is here intended. Those whose belief leads them to reflect WHO was then suffering, will have no difficulty in accounting for these signs of sympathy in Nature, nor in seeing their applicability. The consent, in the same words, of all three Evangelists, must silence all question as to the universal belief of this darkness as a fact; and the early Fathers (Julius Africanus, in Routh, Reliq. Sacr. ii. p. 297 f.: Tertull. Apol. c. 21, vol. i. p. 401: Origen c. Cels. ii. 33, vol. i. p. 414: Euseb. in Chronicon. Cf. Wordsw. h. l.) appeal to profane testimony for its truth. The omission of it in John's Gospel is of no more weight than the numerous other instances of such omission. See Amos viii. 9, 10.

ἐπὶ πᾶσαν τὴν γῆν] Whether these words are to be taken in all their strictness is doubtful. Of course, the whole globe cannot be meant—as it would be night naturally over half of it. The question is, are we to understand that part of

ἴδραν ἠνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων Ἰλι
 ἡλι λεμὰ σαβαχθανί; τοῦτ' ἔστιν Ἑθέ μου θεέ μου,
 ἵνα τί με ἔγκατέλιπες; ἡ τινὲς δὲ τῶν ἐκεῖ ἐστώτων
 ἀκούσαντες ἔλεγον ὅτι Ἡλίαν φωνεῖ οὗτος. καὶ
 εὐθὺς δραμὼν εἰς ἑξ αὐτῶν καὶ λαβὼν σπόγγον πλή-
 σας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν.
 οἱ δὲ λοιποὶ ἔλεγον Ἄφες ἰδωμεν εἰ ἔρχεται Ἡλίας

z = ch. xx. 32 reff.

a ch. x. 29. xx. 32 reff.

Mk.) ch. xxii. 10. (xxiii. 6 v. r.) xxviii. 12 only in Matt.

28 reff. Lev. viii. 13 al.

f ch. xi. 7 reff.

h = and constr. j Mk. ch. vii. 4.

b j Mk. j. only τ.

d ver. 34 reff.

g ch. x. 42. xxv. 35, &c. Gen. xxi. 19.

46. εβωησεν (|| Mark) BL 33. 69 Eus. om ὁ D. ελωι B(-ei) N 33 harl
 corpt: αηλι L. rec λαμα, with D 1 gat mm lat-a b h æth arm Eus₂ [Orig-int.] :
 lamma vulg lat-c g₂: λημα AKUFΔΘΠ 69 lat-f syr goth Eus Chr-wlf-ms: λημα
 EFGHMSV Scr's b f i o evn-h-p₁-x: txt BLN 33 ann(with forj harl) lat-ff₁ g₁ Eus.
 ζαφθανει D lat-h: σαβακτ. B. εγκατελειπες AEFΓΗΚΜΔΘΠ¹ 33.
 47. εστηκοτων (see || Mark) BCLN 33. om οτι DLN 33 latt(not f) Syr æth arm.
 48. om εξ αυτων N. om τε D. οξου [for -ous] D 69.
 49. for ελεγ., ειπαν B; ειπον D 69; simply lat-a b c ff₂ g₂.

it over which there was day? I believe we are; but see no strong objection to any limitation, provided the fact itself, as happening at Jerusalem, is distinctly recognized. This last is matter of testimony, and the three Evangelists are pledged to its truth: the present words cannot stand on the same ground, not being matter of testimony properly so called.

46.] See Ps. xxii. 1. The words λεμὰ σαβαχθανί are Chaldee, and not Hebrew. Our Lord spoke them in the ordinary dialect, not in that of the sacred text itself. The weightiest question is, *In what sense did He use them?* His inner consciousness of union with God must have been complete and indestructible—but, like His higher and holy Will, liable to be obscured by human weakness and pain, which at this time was at its very highest. We must however take care not to ascribe all his suffering to bodily pain, however cruel: his soul was in immediate contact with and prospect of death—the wages of sin, which He had taken on Him, but never committed—and the conflict at Gethsemane was renewed. ‘He himself,’ as the Berleberg Bible remarks (Stier, vi. 442), ‘becomes the expositor of the darkness, and shews what it imports.’ In the words however, ‘My God’—there speaks the same union with the Divine Will, and abiding in the everlasting covenant purpose, as in those, ‘Not my will, but thine.’ These are the only words on the Cross related by Matt. and Mark—and they are related by none besides.

The form θεέ is very seldom used,—only in Judg. xvi. 28 B, Ezra ix. 6. The LXX here has the usual

vocative ὁ θεός: as also Mark.

This was not said by the Roman soldiers, who could know nothing of Elias; nor was it a misunderstanding of the Jewish spectators, who must have well understood the import of ἡλί: nor again was it said in any apprehension, from the supernatural darkness, that Elias might really come (Olsh.); but it was replied in intended mockery, as οὗτος,—‘this one among the three,’—clearly indicates.

This is one of the cases where those who advocate an original Hebrew Gospel of Matthew are obliged to suppose that the Greek translator has retained the original words, in order to make the reason of the reply clear.

48.] This was on account of the words ‘I thirst,’ uttered by our Lord: see John, ver. 28. Mark’s account is somewhat different; there the same person gives the vinegar and utters the scoff which follows. This is quite intelligible—contempt mingled with pity would doubtless find a type among the bystanders. There is no need for assuming that the soldiers offering vinegar in Luke, ver. 36, is the same incident as this. Since then, the bodily state of the Redeemer had greatly changed; and what was then offered in mockery, might well be now asked for in the agony of death, and received when presented. I would not however absolutely deny that Luke may be giving a less precise detail; and may represent this incident by his ver. 36. The ὄξος is the *posca*, sour wine, or vinegar and water, the ordinary drink of the Roman soldiers. On the other particulars, see notes on John. 49.] If we take our account as the strictly precise

σώσω αὐτόν. ⁵⁰ ὁ δὲ Ἰησοῦς πάλιν ⁱ κράξας φωνῇ ABCDE
FGHKL
MSUVΓ
ΔΘϚΠΣ
1. 33. 69
μεγάλῃ ^k ἀφήκεν τὸ πνεῦμα. ⁵¹ καὶ ἰδοὺ τὸ ¹ κατα-
πέτασμα τοῦ ναοῦ ^m ἐσχίσθη ⁿ ἀπὸ ⁿ ἄνωθεν ^o ἕως ^o κάτω
Gen. xxxv.
18. see || Mk.
m || Mk. L. Mark I. 10 al. Isa. xlviii. 21. Zech. xiv. 4.
1 || Mk. L. Heb. vi. 19. ix. 3. x. 20 only. Exod. xxvi. 31, &c.
n || Mk. o || Mk. Ezek. i. 27.

σώσει **N¹**(txt **N^{3a}**) 47. 56-8. 69. 70 ev-γ lat-^f g₂ syrr goth: καὶ σώσει **D** 1 lat-a b c ff₂ & **l** Orig-int. at end ins αλλος δε λαβων λογχην ευξεν αυτου την πλευραν, και εηλθεν υδωρ κ. αιμα (from John xix. 34: see note) **BC¹L** **U**(κ. ευθεως and αιμ. κ. υδ.) **ΓN** gat(with mm) aeth mss-mtd-by-Sev schol(thus given by Tischdf, ὅτι εἰς τὸ καθ' ἱστορίαν εὐαγγέλιον Διοδώρου(?) καὶ Τατιανοῦ(?) καὶ ἄλλων διαφόρων ἀγ. πατέρων τοῦτο πρόκειται, τοῦτο λέγει καὶ ὁ Χρυσόστομος. ὅταν οὖν ὁ Ματθ. πρὸ τελευτῆς αὐτοῦ σφαζόμενον ὑπὸ τοῦ στρατιώτου τῇ λόγχῃ εἰς τὴν πλευρὰν ἐδήλωσεν, εἶθ' οὕτως νυχθέντα τελευτῆσαι, ὁ δὲ γε Ἰω. τοῦτον ἔφη λόγχῃ νυχθῆναι μετὰ τὸ τελεωθῆναι, οὐ μάχης τὸ εἰρημνῆναι ἀμφότεροι γὰρ τὸ ἀληθές ἐμήνυσαν κ. τ. λ.) **Chr**(Int adds τί γένουσι' ἂν τούτων παρανομώτερον, τί δὲ ὀφιωδέστερον' οἱ μέχρι τοσούτου τὴν ἑαυτῶν μαρίαν ἐξέτειναν καὶ εἰς νεκρὸν σῶμα λοιπὸν ὑβρίζοντες): syr-^{jer} has this portion of Matt twice among the lections of which it consists, one time omg, and the other insg, the doubtful words: Orig favours the omu when he says ἥδη δ' αὐτοῦ ἀποθανόντος εἰς τῶν στρατιωτῶν λόγχῃ κ.τ.λ.

51. rec eis duo hef απ. av. εως κατω (see || Mark), with **A(D)ΘN** rel latt syrr [goth arm Cyr.] Orig-int Promiss: txt **BC¹L** 33 cop! [aeth].—om eis duo (C²?) Orig., Eus.—alt eis duo ins μερη **D** latt Orig-int. απ' **BCΘ_F**: επ' 69: om απο **LX** Orig [Cyr₁(txt.)].

one, the rest—in mockery—call upon this person to desist, and wait for Elias to come to save Him: if that of Mark, the giver of the drink calls upon the rest (also in mockery) to let this suffice or to let him (the giver) alone, and wait, &c. The former seems more probable. It is remarkable that the words undeniably interpolated from John should have found their place here before the death of Jesus, and can only be attributed to carelessness, there being no other place here for the insertion of the indignity but this, and the interpolator not observing that in John it is related as inflicted after death.

50.] It has been doubted whether the τετέλεσται of John (ver. 30) and πάτερ, εἰς χ. σου παρατίθεμαι τ. πν. μου of Luke (ver. 46) are to be identified with this crying out, or to be taken as distinct from it. But a nearer examination of the case will set the doubt at rest. The παρέδωκεν of John (ib.) implies the speech in Luke; which accordingly was that uttered in this φωνῇ μεγάλῃ. The τετέλεσται was said before: see notes on John.

51—56.] SIGNS FOLLOWING HIS DEATH. Mark xv. 38—41. Luke xxiii. 47—49. The three narratives are essentially distinct. That of Luke is more general—giving only the sense of the centurion's words—twice using the indefinite πάντες—and not specifying the women. The whole is omitted by John. 51.] The ἰδοὺ gives solemnity. This was the inner veil, screening off the holy of holies from the holy place, Exod. xxvi. 33: Heb. ix. 2, 3. This circumstance has given rise to much

incredulous comment, and that even from men like Schleiermacher. A right deep view of the O. T. symbolism is required to furnish the key to it; and for this we look in vain among those who set aside that symbolism entirely. That was now accomplished, which was the one and great antitype of all those sacrifices offered in the holy place, in order to gain, as on the great day of atonement (for that day may be taken as the representation of their intent), entrance into the holiest place,—the typical presence of God. What those sacrifices (ceremonially) procured for the Jews (the type of God's universal Church) through their High-priest, was now (really) procured for all men by the sacrifice of Him, who was at once the victim and the High-priest. When Schleiermacher and De Wette assert that no use is made of this event in the Epistle to the Hebrews, they surely cannot have remembered, or not have deeply considered, Heb. x. 19—21. Besides, suppose it had been referred to plainly and by name—what would then have been said? Clearly, that this mention was a later insertion, to justify that reference. And almost this latter, Strauss, recognizing the allusion in Heb., actually does. Schleiermacher also asks, how could the event be known, seeing none but priests could have witnessed it, and they would not be likely to betray it? To say nothing of the almost certain spread of the rumour, has he forgotten that (Acts vi. 7) “a great company of the priests were obedient unto the faith?” Neander, who

^p εἰς δύο, καὶ ἡ γῆ ^q ἐσεισθη, καὶ αἱ πέτραι ^m ἐσχίσθησαν, ^r καὶ τὰ ^r μνημεῖα ἀνεώχθησαν, καὶ πολλὰ σώματα τῶν ^r κεκοιμημένων ^t ἀγίων ἡγέρθησαν ⁵³ καὶ ἐξελθόντες ἐκ τῶν

26, from Hag. ii. 7. Rev. vi. 13 only. Joel iii. 16.
vii. 60, xiii. 36. 1 Cor. vii. 39, xi. 30, xv. 6, &c. al. Isa. xiv. 8, 16.
only. Acts ix. 13, 32, 41. xxvi. 10 only. Epp. passim.

Mk. Eph.
n. 15. Rev.
xvi. 19.
Judg. ix. 43.
1 = (ch. xxi.
10. xxviii.
4.) Heb. xii.
8 Acts
t = Gosp., here

52. om 1st clause (*homœotel*) N¹ 238.

AP¹ Scr's a g p w: ηνεωχθη C¹ Orig₁ (gramml corrns): ηνεωχθησαν C³ L^o 1. 33.
[Cyr₁]: txt BDN^{3a} rel Orig₁, [Eus, Cyr₁]. rec ηγερθη (gramml corrns; not as
Meyer, the origl, and altered to suit the context: see above), with AC^o rel [Cyr₁]:
txt BDGLN 1. 33. 69 Orig₂ Eus.

for μνημεῖα, μνηματα A. ανεωχθη

gives this last consideration its weight (but only as a possibility, that *some* priests may have become converts, and apparently without reference to the above fact), has an unworthy and shuffling note (L. J. p. 757), ending by quoting two testimonies, one apocryphal, the other Rabbinical, from which he concludes that '*some* matter of fact lies at the foundation' of this (according to him) *mythical adjunct*.

ἡ γῆ ἐσεισθη] Not an ordinary earthquake, but connected with the two next clauses, and finding in them its explanation and justification. αἱ πέτραι ἐσχίσθησαν] It would not be right altogether to reject the testimonies of travellers to the fact of extraordinary rents and fissures in the rocks near the spot. Of course those who know no other proof of the historical truth of the event, will not be likely to take this as one; but to us, who are firmly convinced of it, every such trace, provided it be soberly and honestly ascertained, is full of interest. 52.

καὶ τὰ μν. . . . to end of ver. 53.] The first clause, as following on an earthquake which splits the rocks, is by the modern Commentators received as genuine, and thrown into the same probability as the earthquake itself: but the following ones meet with no mercy at their hands. (Sin mythisd apokryphischer Ansat is Meyer's description of them—and as he cannot find any *critical* ground for this, the *Greek Editor of Matthew* has the blame of *having added them*. I believe on the contrary that these latter clauses contain the *occasion of the former ones*. The whole transaction was *supernatural* and *symbolic*: no other interpretation of it will satisfy even ordinary common sense. Was the earthquake a *mere coincidence*? This not even those assert, who deny all symbolism in the matter. Was it a *mere sign of divine wrath* at what was done—a *mere prodigy*, like those at the death of Cæsar? Surely no Christian believer can think this. Then *what was it*? What but the *opening of the tombs*—the symbolic declaration '*mors janua vitæ*,'—that the death

which had happened had broken the bands of death for ever? These following clauses (which have no mythical nor apocryphal character—ἐνεφανίσθησαν πολλοῖς, and no more, is not the way of any but authentic history: see the Gospel of Nicodemus, ch. xvii. ff. in Jones's Canon of the N. T. vol. ii. p. 255) require only this explanation to be fully understood. The graves were opened *at the moment of the death of the Lord*; but inasmuch as He is the first-fruits from the dead—the Resurrection and the Life—the bodies of the saints in them *did not arise till He rose*, and having appeared to many after his resurrection,—possibly during the forty days,—went up with Him into his glory. (Cf. on this Corn.-a-Lap., h. l.: who maintains that this was so, for five reasons: 1) "quia hoc decebat Christum, ut fructum mortis et resurrectionis sue statim ostenderet in beata hac Sanctorum resurrectione: 2) quia animæ horum jam erant beatæ, ac proinde par erat eas non uniri corporibus nisi gloriosis et immortalibus: 3) quia exigua fuisset earum felicitas, ac longe major miseria, quod mox rursum deberent mori: 4) quia congruebat, ut hi Sancti Christum resurgentem et scendentem in cælum, ejusque triumphum sua resurrectione decorarent: 5) quia convenit ut Christus in cælo habeat Beatos quorum aspectu et collocutione externa se pascat humanitas, ne aliqui solitaria sit, expersque humanæ consolationis." On this side, he claims Orig. (in Matt. Comm. series, vol. iii. p. 928; but wrongly, for Origen gives the whole a spiritual sense, more suo), Jerome, Bede, Thos. Aquinas, Anselm, Clem. Alex. (Strom. vi. 47. p. 764 P.), Euseb. (Dem. Evang. iv. 12, vol. iv. p. 284), Epiph. (Har. lxxv. p. 911), al. On the other side are Thl., Euthym., Aug. (Ep. 164 (99) ad Evod. 3 (2) vol. ii.), al. Augustine is moved chiefly by the fact that David's body appears from Acts ii. 29, 34, to have been still in his tomb after the Ascension.) Moses and Elias, who were before in glory, were not *from the dead*, properly speaking: see note on ch. xvii. 1.

u here only. Judg. vii. 19
A. Ps. cxxxviii. 2.
Esdr. v. 62
(59) only.
v ch. iv. 5 reff.
w pass., Heb. ix. 24 only t.
Wisd. i. 2.
xvii. 4 only.
act., John xiv. 21, 22
reff.
x ver. 36.
y ch. xxiv. 7
al.
z ch. xvii. 6.
Num. xxii. 3.
a ch. xxvi. 73
reff.
b ch. xiv. 33.
c vv. 40, 43.
d ch. xxvi. 58
reff.
e = ch. vii. 15. xxv. 1 al. fr.
f ch. xx. 28 reff.

¹ μνημείων μετὰ τὴν ^u ἔγερσιν αὐτοῦ εἰς ἡλθον εἰς τὴν
^v ἁγίαν ^v πόλιν καὶ ^w ἐνεφανίσθησαν πολλοῖς. ⁵⁴ ὁ δὲ
ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ ^x τηροῦντες τὸν Ἰησοῦν,
ιδόντες τὸν ^y σεισμὸν καὶ τὰ γινόμενα, ^z ἐφοβήθησαν
z σφόδρα λέγοντες ^{ab} Ἀληθῶς ^{bc} υἱὸς ^c θεοῦ ἦν οὗτος.
⁵⁵ ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ^d ἀπὸ ^d μακρόθεν θεω-
ροῦσαι, ^e αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλι-
λαίας ^f διακονοῦσαι αὐτῷ. ⁵⁶ ἐν αἷς ἦν Μαρία ἡ Μαγδα-
ληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ, καὶ ἡ
μήτηρ τῶν υἱῶν Ζεβεδαίου.

53. ηλθον D latt(not f).—om εἰς ἡλθ. and 2nd καὶ N.
φανείσαν D³.

54. εκατονταρχης DN [Orig.]. rec γενομενα (corr'n to sense, and || Luke), with
ACD³ rel Orig₁: txt BD 33 latt Orig₁ Orig-int₂. rec θεου bef υιος (see ch xiv. 33),
with AC³ N^{3a} rel am(with forj fuld gat ing) lat-a c f. ff_{1,2} g_{1,2} D-lat goth Orig₂: υιος
ην του θεου (see || Mark) N¹: txt B D-gr vulg lat-d h l Syr Orig-int Hil, Aug [Jer.].
for ην, εστιν C lat-f g₁ goth Aug₁ [txt₁] Vigil.

55. for εκει, και (|| Mark) D 56 Chr-wlf-ms: κακει N: εκει και FKLPI syr-mg.
om απο AKAP Ser's c e v-w Chr. αγγελιαλας D-gr.

56. om μαρια η μαγδ. και N¹ (ins N^{3a}). om η (bef μαγδ.) D¹ (ins D²): μαριαμ η
μαγδ. C [C¹ pref και] LΔ 1 syr. και μαριαμ CΔ Syr. ιωσηφ D¹ LN 69² ev-x
latt(a def) syr-mg copt aeth Eus₁ [txt₁] Orig-int: ιωσηπος D³.—και η μαρ. η ιωσ. και η
μαρια η των ιων N¹: κ. η ιωσ. μηρ κ. η μητηρ των υ. N^{3a}.

The explanation (Fritzsche) of μετὰ τὴν ἔγερσιν αὐτοῦ as 'after He had raised them,' is simply ridiculous. The words belong to the whole sentence, not merely to εἰς ἡλθον. ἠγέρθησαν is the result—not the immediate accompaniment, of the opening of the tombs. It is to prevent this being supposed, that the qualification μετ. τ. ἔ. αὐ. is added. ^{54.} τὸν σεισμὸν καὶ τὰ γιν. = ὅτι οὕτως ἐξέπνευσεν Mark. Does the latter of these look as if compiled from the former? The circumstances of our vv. 51—53, except the rending of the veil, are not in the possession of Mark, of the minute accuracy of whose account I have no doubt. His report is that of one man—and that man, more than probably, a convert. Matthew's is of many, and represents their general impression. Luke's is also general. τὰ γινόμενα points to the crying out, as indeed does the οὕτως in Mark:—but see notes there. υἱὸς θεοῦ ἦν—which the Centurion had heard that He gave Himself out for, John xix. 7, and our ver. 43. It cannot be doubtful, I think, that he used these words in the Jewish sense—and with some idea of that which they implied. When Meyer says that he must have used them in a heathen sense, meaning a hero or demi-god, we must first be shewn that υἱὸς

θεοῦ was ever so used. I believe Luke's to be a different report: see notes there.

55, 56.] ἠκολ., the historic aorist in a relative clause, see Acts i. 2: John xi. 30 al. fr.: and Winer, § 40. 5, end: where the true account of the idiom is given; viz. that in such clauses, the Greek merely states the event as a past one, where we commonly use the pluperfect.

ἡ Μαγδ., from Magdala: see note on ch. xv. 39. She is not to be confounded with Mary who anointed our Lord, John xii. 1, nor with the woman who did the same, Luke vii. 36: see Luke viii. 2. Μαρ. ἡ τ. Ἰακ.] The wife of Alphaeus or Clopas, John xix. 25: see note on ch. xiii. 55.

Ἰακ.] Mark adds τοῦ μικροῦ, to distinguish him from the brother of our Lord (probably not from the son of Zebedee, see Prolegg. to Epistle of James, § i. 8). μῆτρ. τ. υἱ. Ζ. = Σαλώμη Mark.

Both omit Mary the mother of Jesus:—but we must remember, that if we are to take the group as described at this moment, she was not present, having been, as I believe (see note on John, ver. 27), led away by the beloved Apostle immediately on the speaking of the words, 'Behold thy mother.' And if this view be objected to, yet she could not be named here, nor in Mark, except separately from these three—for she could

...xxvii.
56(appy)
Θ,
ABCDE
FGHKL
MSUVT
ΔΠΣ 1.
33. 69

57 ἡ Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας ἡ τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἱεραθίτευσεν τῷ Ἰησοῦ 58 οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἂποδοθῆναι τὸ σῶμα. 59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρῇ 60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ ἡ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ ἡ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου

o || Mk. bis. L. Mark xiv. 51, 52 only. Judg. xiv. 12, 13 A. Prov. xxii. 24 only.
q || Mk. only. Isa. xxii. 16. li. 1. r || Mk. only +. s || Mk. Mark xvi. 3 only.

57. om δὲ A¹. το νομα D. εμαθητευθη (*gramm. corr.*) CDN 1 (33 syrr, arsy).

58. προσηλθεν . . . καὶ D latt [Orig.-int₁]. at end om το σωμα (*for elegance, as it is thrice repeated*) BLN 1. 33 syr-jer: αὐτο (*for same reason*) copt.

59. παραλαβὼν D. ἰωσ. bef το σωμα D lat-a (addg *jesu*) Syr. om o DL.
rec om εν (|| *Mark Luke*), with ACN rel lat-g₁ Hil: ins BD ev-x latt copt [Orig.-int Aug]. (33 def.)

60. om αὐτο LN 69 arm. ins επι bef τη θυρα A 212-3, *ad osteum* lat-a b c &c. (*osteo* D-lat.)

not well have been one of the διακονοῦσαι αὐτῷ. There must have been also another group, of His disciples, within sight;—e. g. Thomas, who said, 'Except I see in his hands the print of the nails,' &c., and generally those to whom He afterwards shewed his hands and feet as a proof of his identity.

57—61.] JOSEPH OF ARIMATHAEA BEGS, AND BURIES THE BODY OF JESUS. Mark xv. 42—47. Luke xxiii. 50—56. John xix. 38—42. The four accounts, agreeing in substance, are remarkably distinct and independent, as will appear by a close comparison of them. 57.] *Before sunset*, at which time the Sabbath, and that an high day, began: see Deut. xxi. 23. The Roman custom was for the bodies to remain on the crosses till devoured by birds of prey:—'non pascas in cruce corvos.' Hor. Epist. i. 16. 48. On the other hand, Josephus, B. J. iv. 5. 2, says, 'Ἰουδαῖων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων ὥστε καὶ τοὺς ἐκ καταδίκης . . . ἀνασταυρωμένους πρὸ δύντος ἡλίου καθελεῖν καὶ θάπτειν. ἦλθεν] probably to the *Prætorium*. Meyer supposes, to the place of execution; which is also possible, and seems supported by the ἦλθεν οὖν καὶ ἦρεν John ver. 38, and ἦλθεν δὲ καὶ . . . ib. ver. 39, which certainly was to *Golgotha*. πλούσιος.] He was also a counsellor, i. e. one of the Sanhedrim: see Mark, ver. 43: Luke, ver. 51.

Ἀριμαθαίας] Opinions are divided as to whether this was Rama in Benjamin (see ch. ii. 18.), or Rama (Ramathaim) in Ephraim, the birth-place of Samuel. The form of the name is more like the latter.

58.] The repetition of τὸ σῶμα is remarkable, and indicates a common origin, in this verse, with Mark, who after ἐδώρησατο expresses τὸ πτώμα on account of the expression of Pilate's surprise, and the change of subject between.

59.] John (ver. 39) mentions the arrival of Nicodemus with an hundred pound weight of myrrh and aloes, in which also the Body was wrapped. The Three are not in possession of this—nor Matthew and John of the subsequent design of the women to embalm It. What wonder if, at such a time, one party of disciples should not have been aware of the doings of another? It is possible that the women, who certainly knew what had been done with the Body (see ver. 61), may have intended to bestow on it more elaborate care, as whatever was done this night was hurried,—see John, vv. 41, 42.

60.] Matt. alone relates that it was Joseph's own tomb. John, that it was in a garden, and in the place where He was crucified. All, except Mark, notice the newness of the tomb. John does not mention that it belonged to Joseph—but the expression ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη looks as if he knew more than he has thought it necessary to state. His reason for the Body being laid there is, that it was near, and the Preparation rendered haste necessary. But then we may well ask, How should the body of an executed person be laid in a new tomb, without the consent of the owner being first obtained? And who so likely to provide a tomb, as he whose pious care for the Body was so eminent? All

t = ch. xxi. 2 (reff.) only.
u ch. xxiii. 27, 29 reff.
v Mark xi. 12.
John i. 29 al.
Acts x. 9 al.
only. Gen.
xix. 24.
w Luke ii. 4, 10 al.
x (=) Mark xv. 42.
Luke xxiii. 54.
John xix. 14.
31, 42 only f.
(Exod. xxxv. 24 Ed-vat.
[κατασκ.
AB]. xxix.
23 (43) A (apocok. B). 2 Macc. xv. 21 only.)
iv. 1. 2 John 7 bis only. Job xix. 4. Jer. xxiii. 32 only.
3. xxi. 23. Gal. iii. 8. 2 Pet. iii. 11.
c ver. 45. d ch. v. 25. vii. 6 al. Sir. xlii. 9, 10, 11.
y ch. xxii. 34. xxvi. 3 al. fr.
z 2 Cor. vi. 8. 1 Tim. a pres., ch. xvii. 11. xxvi. 2. John xiv. b here (3ce) and Acts xvi. 24 only. Isa. xli. 10. Wisd. xiii. 15. e ch. xxviii. 13. Tobit i. 18.

61. **μαριαμ η μαγδ.** BCLΔN 1.—om η D¹(ins D²). om 2nd η AD. **κατεναντι D.**
63. ο **πλανος** bef εκεινος B²C² E¹(perhaps) G 33. 69 latt(a def) copt arm Chrj Did [Aug₁(txt₁)] Promiss. aft ζων ins οτι D Scr's k syrr arm Chr Orig-int.
64. om 1st της DL 251-3 ev-z Chr-6-p. ημερας bef τρ. D latt [Orig-int₁].
om αυτου BN. rec aft αυτου ins νυκτος, with C³FGLMUR 69 arm: aft κλ. αυτου
S 3 Scr's h i Syr ath: om ABC'DN rel latt syr copt goth Chr Damase Orig-int (Thl
Enthym appy). κλεψουσιν N.

that we can determine respecting the sepulchre from the data here furnished is, (1) That it was not a *natural* cave, but an *artificial excavation* in the rock. (2) That it was not cut *downwards*, after the manner of a grave with us, but *horizontally, or nearly so*, into the face of the rock—this I conceive to be implied in *προσκυλίσας λίθ. μέγ. τῇ θύρᾳ τοῦ μν.*, as also by the use of *παράκνυπτω* John xx. 5, 11, and *εἰσῆλθεν*, ib. 5, 6. (3) That it was *in the spot* where the crucifixion took place. Cyr-jer. speaks of τὸ μῆμα τὸ πλησίον, ὅπου ἐτέθη, κ. ὁ ἐπιτεθεὶς τῇ θύρᾳ λίθος, ὁ μέχρι σήμερον παρὰ τῷ μνημείῳ κείμενος. Cateches. xiii. 39, p. 202. Οὐ ἐλατόμηνεν, the aor. in a relative clause, see above, ver. 55 note.

61.] Luke mentions more generally *the women who came with Him from Galilee*; and specifies that they *prepared spices and ointments*, and rested the sabbath-day according to the commandment.

62—66.] THE JEWISH AUTHORITIES OBTAIN FROM PILATE A GUARD FOR THE SEPULCHRE. *Peculiar to Matthew.*

62. τῇ ἐπ.] not on that night, but on the next day. A difficulty has been found in its being called the day *μετὰ τὴν παρασκευήν*, considering that it was *itself the sabbath*, and the *greatest sabbath in the year*. But I believe the expression to be carefully and purposely used. The chief priests, &c. did not go to Pilate on the sabbath,—but *in the evening, after the termination of the sabbath*. Had the Evangelist said *ἦτις ἐστὶ τὸ σάββατον*, the incongruity would at

once appear of such an application being made on the sabbath—and he therefore designates the day as the first after that, which, as the day of the Lord's death, the *παρασκευή*, was uppermost in his mind.

The narrative following has been much impugned, and its historical accuracy very generally given up by even the best of the German Commentators (Olshausen, Meyer; also De Wette, Hase, and others). The chief difficulties found in it seem to be: (1) How should the chief priests, &c. *know of His having said*, 'in three days I will rise again,' when the saying was hid even from His own disciples? The answer to this is easy. The *meaning* of the saying may have been, and was, hid from the disciples; but the *fact of its having been said* could be no secret. Not to lay any stress on John ii. 19, we have the direct prophecy of Matt. xii. 40—and besides this, there would be a rumour current, through the intercourse of the Apostles with others, that He had been in the habit of so saying. As to the *understanding* of the words, we must remember that *hatred is keener sighted than love*;—that the *raising of Lazarus* would shew, *what sort of a thing rising from the dead was to be*;—and that the fulfilment of the Lord's announcement of his *crucifixion* would naturally lead them to look further, to *what more* he had announced. (2) How should the women, who were solicitous about the removal of the stone, not have been still more so about its being sealed, and a guard set? The answer to this has been given above—they were not aware of the

ABCDE
FGHKL
MSUVT
ΔΙΗΣ I.
33. 69

καὶ εἶπωσιν τῷ λαῷ ἡ Ἰγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη ἡ πλάνη ἡ χείρων τῆς πρώτης. ⁶⁵ ἔφη αὐτοῖς ὁ Πιλάτος Ἔχετε ^κκουστωδιάν ὑπάγετε ἡ ἀσφαλίσασθε ὡς οἴδατε. ⁶⁶ οἱ δὲ πορευθέντες ἡ ἡσφαλίσαντο τὸν ^ιτίφον ^{ιι}σφραγίσαντες τὸν λίθον ^{ιι}μετὰ τῆς ^κκουστωδίας.

XXVIII. ¹ ὁ Ὅψε δὲ ^ρσαββάτων, τῇ ^ιἐπιφωσκούσῃ

¹¹ only +. ¹ ch. xxiii. 27 reff. ^ρ Rev. xx. 3. ² Cor. i. 22. ⁴ Kings xxii. 4.
ⁿ = Luke xvii. 15. Acts v. 26. xiii. 17. ^ο Mark xi. 19. xiii. 35 only. ^{Exod.} xxx. 8.
^p plur., ch. xii. 1. Luke iv. 16. Acts xiii. 14. xvi. 13 al. ^{Exod.} xxxi. 15 al. ^q Luke xxiii.
⁵⁴ only. Job xii. 9 (10) A (ἐπιφωσκ. B⁸) only. ἄμ' ἡμέρῃ διαφωσκ., Herod. iii. 86.

for εἰπ., ερουσιν dicent D.

χειρον N 69: χειρω DL.

65. rec aft εφη ins δε, with ACDM¹UΔΠΞ (SV, e sil) syr-w-ast Orig-int: om B rel 33. 69 latt Syr copt goth arm.

for κουστωδιαν, φυλακας custodes D¹ lat-a b c f ff₂ g₁ arm-usc. for ως, εως I.

66. ἡσφαλίσαν D¹(txt D³). for της κουστωδίας, τ(.)ν φυλακ(.)ν D¹, custodibus latt arm. [goth def.]

circumstance, because the guard was not set till the evening before. There would be no need of the application before the approach of the third day—it is only made for a watch *ὡς τῆς τρίτης ἡμέρας*, ver. 64—and it is not probable that the circumstance would transpire that night—certainly it seems not to have done so. (3) That Gamaliel was of the council, and if such a thing as this, and its sequel ch. xxviii. 11—15, had really happened, he need not have expressed himself doubtfully, Acts v. 39, but would have been certain that this was from God. But, first, it does not necessarily follow that every member of the Sanhedrim was present and applied to Pilate, or even had they done so, that all bore a part in the act of ch. xxviii. 12. One who, like Joseph, had not consented to their deed before—and we may safely say that there were others such—would naturally withdraw himself from further proceedings against the person of Jesus. On Gamaliel and his character, see note on Acts, l. c. (4) Had this been so, the three other Evangelists would not have passed over so important a testimony to the Resurrection. But surely we cannot argue in this way—for thus every important fact narrated by one Evangelist alone must be rejected—e. g. (which stands in much the same relation) the satisfaction of Thomas, —and other such narrations. *Till we know much more about the circumstances under which, and the scope with which, each Gospel was compiled, all à priori arguments of this kind are good for nothing.*

65.] ἔχετε—either 1), indicative, Ye have!—but then the question arises, What guard had they? and if they had one, why go to Pilate? Perhaps we must

understand some detachment placed at their disposal during the feast—but there does not seem to be any record of such a practice. That the guards were under the Sanhedrim is plain from ch. xxviii. 11, where they make their report ('ut mos militum, factum esse quod imperasset,' Tacitus, Ann. i. 6), *not to Pilate, but to the chief priests*:—or 2), as De Wette and Meyer take it, imperative; which doubtless it may be, see 2 Tim. i. 13 and note: and the sense here on that hypothesis would be, *Take a body of men for a guard.* And to this latter I now rather incline, on account of the order of the words, in which ἔχετε seems to have an emphasis hardly satisfied on the other view.

ὡς οἴδατε] as you know how:—in the best manner you can. There is no irony in the words, as has been supposed. 66.] μετὰ belongs to ἡσφαλ., and implies the means whereby, as in reff. So Thucyd. viii. 73.—'ὑπέρ-βολον . . . ἀποκτείνουσι μετὰ Χαρμίνου ἐνδὲ τῶν στρατηγῶν,—iii. 66, οὐ μετὰ τοῦ πλῆθους ὅμως εἰσελθόντες,—v. 82, ἡ κατὰ θάλασσαν μετὰ τῶν Ἀθηναίων ἐπαγωγῇ τῶν ἐπιτηδείων. Duker, on the first of these, remarks, 'μετὰ τιнос fieri dicuntur, quæ alienius voluntate, auxilio, et consilio fiunt.' The sealing was by means of a cord or string passing across the stone at the mouth of the sepulchre, and fastened at either end to the rock by sealing-clay.

CHAP. XXVIII. 1—10.] JESUS HAVING RISEN FROM THE DEAD, APPEARS TO THE WOMEN. Mark xvi. 1—8. Luke xxiv. 1—12. John xx. 1—10. The independence and distinctness of the four narratives in this part have never been questioned, and indeed herein lie its principal

r. John xx.
19. Acts xx.
7. 1 Cor.
xvi. 2.
s. as above
(r). Gen. i.
5. Ezech. iii.
6. Ezech.
xxiii. 1.
t ch. xxvii. 55
al. Ps. lxxiii.
u ch. xxvii. 54
al. Ezech.
xxxviii. 19.
v || Mk. (bis v. r.) L. only. Gen. xxix. 3, 8, 10. Judith xiii. 9 only.
only. Gen. v. 3. Dan. i. 13 Theod. y ch. xxiv. 27 reff. Dan. x. 6.
a Dan. vii. 9 Theod. b ch. xiii. 44. xviii. 7 al. Ps. lxxv. 6. w ch. xxi. 7 al. z ch. xxii. 11, 12 reff. x here

εἰς ^{rs} μίαν ^τ σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἈΒCDE
ἄλλη Μαρία ^τ θεωρῆσαι τὸν τάφον. ² καὶ ἰδοὺ ^u σεισμός FGHKL
ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ MSUVT
προσελθὼν ^v ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ^w ἐπάνω ΔΠΘΣΤ.
αὐτοῦ. ³ ἦν δὲ ἡ ^x ἰδέα αὐτοῦ ὡς ^y ἄστραπὴ καὶ τὸ ^{za} ἔν- 33. 69
δυμα αὐτοῦ ^a λευκὸν ὡς ^a χιών. ⁴ ^{bc} ἀπὸ δὲ τοῦ φόβου

CHAP. XXVIII. 1. **μαριαμ** (1st) **CLAN**. om 1st η D¹ (ins D²). om 2nd η A.
2. for εἰς, ἀπ' D. ins kas bef προσελθων BCLN 33 latt Syr copt æth Orig Dion
Chr. rec aft λιθον add απο της θυρας, with AC rel lat-f h Syr arm : απ. τ. θ. του
ανημειου E²(appy) FLM²U¹ 1. 33 syr copt Eus₁ Chr : om BDN latt Dion (Hil).
3. om ην δε η ιδ. αυτου (homototel) N¹. (ειδεα A B[ειδε B¹(Tischdf N. T. Vat.)]
CDEHM N-corr¹. rec ωσει χ., with A rel Dion [Chr] : ως η (? = ωσει) N^{3a} 69 :
txt BDKN¹N¹ 1.

difficulties. With regard to them, I refer to what I have said in the Prolegomena, that *supposing us to be acquainted with every thing said and done, in its order and exactness, we should doubtless be able to reconcile, or account for, the present forms of the narratives*; but not having this key to the harmonizing of them, all attempts to do so in minute particulars must be full of arbitrary assumptions, and carry no certainty with them. And I may remark, that of all harmonies, those of the incidents of these chapters are to me the most unsatisfactory. Giving their compilers all credit for the best intentions, I confess they seem to me to weaken instead of strengthening the evidence, which now rests (speaking merely objectively) on the unexceptionable testimony of three independent narrators, and of one, who besides was an eye-witness of much that happened. If we are to compare the four, and ask which is to be taken as most nearly reporting the exact words and incidents, on this there can I think be no doubt. On internal as well as external ground, that of John takes the highest place: but not, of course, to the exclusion of those parts of the narrative which he does not touch. The improbability that the Evangelists had seen one another's accounts, becomes, in this part of their Gospels, an impossibility. Here and there we discern traces of a common narration as the ground of their reports, as e. g. Matt. vv. 5—8: Mark vv. 5—8, but even these are very few. As I have abandoned all idea of harmonizing throughout, I will beg the student to compare carefully the notes on the other Gospels. 1. ὁψὲ δὲ σαβ.] not, 'at the end of the week.' The words σαββάτων and μίαν σαββ. are opposed,

both being *days*. At the end of the Sabbath. There is some little difficulty here, because the end of the sabbath (and of the week) was at sunset the night before. It is hardly to be supposed that St. Matthew means the evening of the sabbath, though ἐπέφωσκε is used of the day beginning at sunset (Luke xxiii. 54, and note). It is best to interpret a doubtful expression in unison with the other testimonies, and to suppose that here both the day and the breaking of the day are taken in their natural, not their Jewish sense. μίαν σαβ. is a Hebraism; the Rabbinical writings use יום ראשון, יום שני, יום שלישי, &c., affixing שבת to each, for Sunday, Monday, Tuesday, &c. **Μαρ. ἡ Μ. κ. ἡ ἄλ. Μ.**] In Mark, *Salome also*. John speaks of *Mary Magdalene alone*. See notes there. **θεωρ. τ. τ.**] It was to anoint the Body, for which purposes they had bought, since the end of the Sabbath, ointments and spices, Mark. In Mark it is *after the rising of the sun*; in John, *while yet dark*; in Luke, *at dim dawn*: the two last agree with our text. 2.] This must not be taken as pluperfect, which would be altogether inconsistent with the text. καὶ ἰδοὺ . . ἐγένετο must mean that the women were witnesses of the earthquake, and that which happened. **σεισμός** was not properly an earthquake, but was the sudden opening of the tomb by the descending Angel, as the γάρ shews. The rolling away was not done naturally, but by a shock, which = σεισμός. It must not be supposed that the Resurrection of our Lord took place at this time, as sometimes imagined, and represented in paintings. It had taken place before;—ἡγήρθη κ.τ.λ. are the words of the Angel. It was not for Him, to whom (see John xx. 19, 26) the

αὐτοῦ ^α ἐσείσθησαν οἱ ^δ τηροῦντες καὶ ἐγενήθησαν ^ε ὥς ^δ ch. xviii. 20.
^ε νεκροί. ^ε ἄποκριθὲς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν ^ε Ps. cxlii. 3.
 Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρω- ^ε ch. xi. 25
 μένου ζητεῖτε. ^ε οὐκ ἔστιν ὧδε· ἡγέρθη γὰρ ^ε καθὼς ^ε ref.
 εἶπεν. ^ε δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο [ὁ ^ι κύριος]. ^ε ch. xviii. 24.
^ε καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ^ε h ch. xxi. 38
^ε ἡγέρθη ἀπὸ τῶν ^ε νεκρῶν, καὶ ἰδοὺ ^ε προάγει ὑμᾶς εἰς ^ε ref.
 τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ εἶπον ὑμῖν. ^ε i = Matt., here
^ε καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ ^ε μνημείου ^ε μετὰ φόβου ^ε only.
 καὶ χαρᾶς μεγάλης ἔδραμον ^ε ἀπαγγεῖλαι τοῖς μαθηταῖς ^ε j w. από, ch.
^ε ch. xiv. 2. xxvii.
^ε ch. xiv. 61.
^ε ch. xiv. 22.
^ε ch. xxvii. 52.
^ε ch. 53. 69 al. fr.
^ε m Mark iii. 5 al.
^ε fr. 1 Chron.
^ε xxix. 22.
^ε n ch. ii. 8 al. fr.

4. rec **εγενοντο** (*more usual*), with Δ (C²?) rel Dion Eus: txt BCDLN 33. rec
 ωσει, with C rel [Dion] Eus: txt ABDLN 1.

5. om δε C(appy). om ταις γυναῖξιν N¹(ins N-corr¹⁻³). φοβηθητε N¹(txt N^{3a}).
 6. om ο κυριος BN 33 lat-e copt aeth arm Chr Orig-int: ins ACD rel latt syrr Chr-
 Π-L-M-wlf.

7. om απο των νεκρων D vulg lat-a b e ff₁ g, h l arm Cyr-jer Orig-int Ambr Aug.
 om 1st ιδου D lat-a b e ff₂ h Cyr-jer Chrysol₁ Orig-int. εἶπα N¹(txt N^{3a}).
 8. rec **εξελθοῦσαι** (*from || Mark*), with AD rel: txt BCLN 33. 69 lat-e Syr copt.

stone was no hindrance, but for the women and His disciples, that it was rolled away.

3. ἡ ἰδέα] not his *form*, but his appearance; not in *shape* (as some would explain it away), but in brightness.

4.] αὐτοῦ, objective, of him, the angel; as John vii. 13: Heb. ii. 15.

5.] In Mark, a young man in a white robe was sitting in the tomb on the right hand: in Luke two men in shining raiment (see Acts i. 10) appeared (ἐπέστησαν) to them. John relates, that Mary Magdalene looked into the tomb and saw (but this must have been afterwards) two angels in white sitting one at the head, the other at the feet where the Body had lain. All attempts to deny the angelic appearances, or ascribe them to later tradition, are dishonest and absurd. That related in John is as definite as either of the others, and he certainly had it from Mary Magdalene herself. ὑμεῖς is emphatic, addressed to the women.

6.] καθὼς εἶπεν is further expanded in Luke, vv. 6, 7. See ch. xvi. 21; xvii. 23.

ὁ κύριος (see ref.) is emphatic;—‘gloriosa appellatio,’ Bengel.

7.] This appearance in Galilee had been foretold before his death, see ch. xxvi. 32. It is to be observed that Matthew records *only this one* appearance to the Apostles, and in Galilee. It appears strange that this should be the entire testimony of Matthew: for it seems hardly likely that he would omit those important appearances in Jerusalem when the Apostles were assembled, John xx. 19, 26, or that one which was closed by the Ascension. But perhaps it may be in

accord with his evident design of giving the general form and summary of each series of events, rather than their characteristic details. See below on ver. 20.

ὅτι is recitative. The προάγει here is not to be understood as implying the *journeying* on the part of our Lord himself. It is cited from His own words, ch. xxvi. 32, and there, as here, merely implies that *He would be there when they arrived*. It has a reference to the collecting of the flock which had been scattered by the smiting of the Shepherd: see John x. 4.

ἐκεῖ αὐτὸν ὄψεσθε is determined, by κακεῖ με ὄψονται below, to be *part of the message to the disciples*: not spoken to the women directly, but certainly indirectly including them. The idea of their being *merely* messengers to the Apostles, without bearing any share in the promise, is against the spirit of the context: see further in note on ver. 17.

ἰδοὺ εἶπον ὑμῖν is to give solemnity to the command. These words are peculiar to Matthew, and are a mark of accuracy.

8.] μετὰ φόβου, ἐφ’ οἷς ἰδὼν παραδόξοις· μετὰ χαρᾶς δέ, ἐφ’ οἷς ἤκουσαν εὐαγγελίοις. Euthym. 9.] Neither Mark nor Luke recounts, or seems to have been aware of, this appearance. Mark even says οὐδενὶ οὐδεν εἶπον ἐφοβούντο γάρ. But (see above) it does not therefore follow that the narratives are inconsistent. Mark’s account (see note there) is evidently broken off suddenly; and Luke’s (see also note there) appears to have been derived from one of those who went to Emmaus,

α 126. in Matt.: αὐτοῦ. ⁹ ο καὶ ^ο ἰδοὺ Ἰησοῦς ^p* ἀπήντησεν αὐταῖς λέγων ABCDE
usually at FGHLK
begin. of sent. MSUVT
freq. aft. cen. ΔΠΝ 1.
absol.: aft. 33. 69
ὡς, never in
Matt. (see
Luke xxiv.
4. Acts ii.
10.) x. 17.)
Gen. xxiv.
15.
p Matt., here
only. Mark
v. 2. xiv. 13.
Luke (xiv.
31 v. r.) xvii.
12. (John iv.
51. Acts xvi.
16 v. r.) only.
3 Kings ii.
34. ὅπ., ch.
viii. 28 reff.
q = ch. xxvi.
49. xxvii. 29. Luke i. 28 al. r ch. xii. 11. s dat., ch. ii. 2 reff. t = ch. xxv.
40 reff. u ch. xxvii. 65, 66 only τ. v = ch. xxii. 34 al. w ch. xii. 14 reff.
x ch. xxvii. 48 reff. y ch. xxvi. 15 al.

9. rec at beg ins ως δε επορευοντο απαγγειλαι τοις μαθηταις αυτου, with AC rel lat-
syd ath; ως δε επορευοντο, omg kai, 14 lect-53; ως δε επορευοντο απαγγειλαι 235: om
BDN 33. 69 ev-y latt Syr syr-jer copt arm Orig [Eus.] Cyr-jer and Cyr(Tischdt) Jer
Aug. (At first sight, it would appear as if the clause had been omd from homœotel.
But on more examination, I am disposed to question this. (1) The testimonies for its
omn are not (perhaps with the exception of N) those MSS &c which most frequently fall
into this error. (2) The idiom, ως επορ., is foreign to the usage of Matt, who always
uses a gen abs in this case. (3) The two minor varns are just what we should expect
as shorter and neater glosses, but not as corrn of a genuine clause: esp the striking
out of the kai bef ἰδου to substitute the other introductory clause. After all, it is
difficult to decide, the homœotel being so very obvious; but on more careful thought
I determine, with Mill, Bengel, Gersdorff, Schulz, Rinck, Lachm, Tischdf, Treg,
Mey, and De Wette, against the clause. It is defended by Griesb, Fritzsche, Scholz,
and Bornemann.) rec ins ο bef ἡσ., with DLT (S, c sil) 1. 33. 69 Orig Eus [Cyr-
jer, Chr-ed]: om ABCN rel Chr-wlf-ms [Cyr.] Thl. * ὑπήντησεν BCN¹ Orig
Chr-wlf-ms Cyr.; απηντησεν ADN^{3a} rel Eus [Cyr-jer.] Chr. τους ποδας bef αυτου
D latt [Chr-wlf-ms].

10. om μου N¹(ins N^{3a}). for απελθ., ελθωσιν N¹(txt N^{3a}) latt. om την
D¹(ins D³). οψεσθαι videbitis D lat-e h.

11. ανηγγειλαν DN Orig [Chr]. παντα A Orig.

12. om τε D ev-y latt. for λαβοντες, εποησαν N¹, εποησαν και λαβοντες N-
corr^{1-3b}: txt N^{3a}. αργυριον ικανον D latt Syr arm.

who had evidently but an imperfect know-
ledge of what happened before they left the
city. This being taken into account, we
may fairly require that the judgments should
be suspended in lack of further means of
solving the difficulty. ἐκρ. τ. π.] partly
in fear and as suppliants, for the Lord says
μή φοβείσθε, —but shewing also the χαρά
with which that fear was mixed (ver. 8), —
joy at having recovered Him whom they
loved. προσηκ. αὐτ.] ‘Jesum ante pas-
sionem alii potius alieniores adorant
quam discipuli.’ Bengel. 10. τοῖς
ἀδελφ.] so also to Mary Magdalene, John
xx. 17. The repetition of this injunction
by the Lord has been thought to indicate
that this is a portion of another narrative
inwoven here, and may possibly belong to
the same incident as that in ver. 7. But all
probability is against this: the passages are
distinctly consecutive, and moreover both

are in the well-known style of Matthew
(e. g. καὶ ἰδοὺ in both). *There is perhaps
more probability that this may be the same
appearance as that in John xx. 11—18,
on account of μή μου ἄπτον there and τοὺς
ἀδελφ. μου, —but in our present imperfect
state of information, this must remain a
mere probability.

11—15.] THE JEWISH AUTHORITIES
BRIBE THE GUARDS TO GIVE A FALSE
ACCOUNT OF THE RESURRECTION. Pe-
culiar to Matthew. 11. πορ. 8. αὐ] While they were going.

12.] συν-
αχθέντες, i. e. οἱ ἀρχιερεῖς, a change of
the subject of the sentence as in Luke
xix. 4 al. This was a meeting of the San-
hedrim, but surely hardly an official and
open one; does not the form of the nar-
rative rather imply that it was a secret
compact between those (the majority) who
were bitterly hostile to Jesus? The cir-

^z ἰκανὰ ἔδωκαν τοῖς στρατιώταις ¹³ λέγοντες Εἶπατε ὅτι ^z οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ^a ἔκλεψαν αὐτὸν ἡμῶν ^b κοιμωμένων. ¹⁴ καὶ ἐὰν ^c ἀκουσθῇ τοῦτο ^d ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς ^e ἀμερίμους ποιήσομεν. ¹⁵ οἱ δὲ λαβόντες τὰ ^y ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ ^f διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς ^g σήμερον ἡμέρας.

¹⁶ Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. ¹⁷ καὶ ἰδόντες αὐτὸν ^h προσεκύνησαν, οἱ δὲ ⁱ ἐδίστασαν. ¹⁸ καὶ προσ-
^{19.} ^{45 only t.} ^{e 1 Cor. vii. 32 only t.} ^{Wisd. vi. 15. vii. 23 only.} ^{g ch. xi. 23. with ἡμ., Matt., here only.} ^{Acts xx. 26. Rom. xi. 8. 2 Cor. iii. 14. 1 Kings xxix. 6 al. fr.} ^{h ver. 9.} ^{i ch. xiv. 31 only t.} ^{discussing the question of the}

13. *oti* bef *ειπατε* **Σ**: *om* *oti* 33.

14. *αν* D¹(txt D-corr¹) L. for *επι, υπο* (*corr'n as more simple*) BD latt. *om*
αυτον B^N 33 lat-*e* ath Orig¹. *ποιησωμεν* E¹FGHIM^N 33. 69: of these E¹GH 69
have *πεισωμεν* also [and *UT*].

15. *om* *τα* B(see table [Tischdf N. T. Vat. gives *τα* *αργ.* B³; but the note in Dean Alford's collation is "no *τα* at all"]) **Σ**¹(ins **Σ**³). *καθως* **Σ**^{3a}. for *διεφ.*,
εφημίσθη Δ^N 33. 69 Orig². aft *para* ins *tois* D. for *μεχρι, εως* D^N¹(txt **Σ**^{3a})
Orig¹(txt.) Chr[txt wlf-ms]. rec *om* *hmeras* (*as unusual with Matt*: see *ch* xi. 23;
xxvii. 8), with Δ^N rel lat-*e* Orig²: ins BDL latt Syr Chr.

16. *om* *ο* D.

17. rec aft *προσεκ.* ins *αυτω*, with Δ rel syrr [copt]; *αυτον* Γ 3. 237-45-58-9 Scr^s c
env-P-x-y: *om* BDN 33 latt Eus Chr Aug.

cumstance that Joseph had taken no part in their counsel before, leads us to think that others may have withdrawn themselves from the meeting, e.g. Gamaliel, who could hardly have consented to such a measure as this.

14.] Not only 'come to the ears of the governor,' but be borne witness of before the governor, come before him officially: i.e. 'if a stir be made, and you be in trouble about it:' see *reff.* [*πεισομεν*, viz. by a bribe of money, see Trench on the A. V. p. 72.]

15.] Justin Martyr, Dial. c. Tryph. § 108, p. 202, says, *καὶ οὐ μόνον οὐ μετενοήσατε μαθόντες αὐτὸν ἀναστάντα ἐκ νεκρῶν, ἀλλὰ ἄνδρας χειροτονήσαντες ἐκλεκτούς, εἰς πᾶσαν τὴν οἰκουμένην ἐπέμψατε κηρύσσοντες ὅτι ἀρεαίς τις ἄθεος καὶ ἄνομος ἐγήγερται ἀπὸ Ἰησοῦ τινος Γαλιλαίου πλάνου* (see *ch*. xxvii. 63) *ὃν σταυρωσάντων ὑμῶν οἱ μαθηταὶ αὐτοῦ κλέψαντες κ.τ.λ.* **ὁ λόγος οὗτος**—this account of the matter. Eisenmenger (Entdecktes Judenthum, cited by Meyer and De Wette) gives an expansion of this lie of the Jews from the book called Toldoth Jeschu.

16—20.] APPEARANCE OF THE LORD ON A MOUNTAIN IN GALILEE. This journey into Galilee was after the termination of the feast, allowing two first days of

the week, on which the Lord appeared to the assembled Apostles (John xx. 19, 26), to elapse. It illustrates the imperfect and fragmentary nature of the materials out of which our narrative is built, that the appointment of this mountain as a place of assembly for the eleven has not been mentioned, although τὸ ὄρος οὗ seems to imply that it has. Stier well remarks (Reden Jesu, vii. 209) that in this verse Matthew gives a hint of some interviews having taken place previously to this in Galilee. And it is important to bear this in mind, as suggesting, if not the solution, at least the ground of solution, of the difficulties of this passage. Ver. 17 seems to present an instance of this imperfect and fragmentary narrative. The impression given by it is that the majority of the eleven worshipped Him, but some doubted (not, whether they should worship Him; which is absurd and not implied in the word. On οἱ δέ, cf. *ch*. xxvi. 67. *ῥχοντο εἰς Δεκέλειαν, οἱ δ' ἐς Μέγαρα*, Xen. Hell. i. 2. 14: see also Anab. i. 5. 13). This however would hardly be possible, after the two appearances at Jerusalem in John xx. We are therefore obliged to conclude that others were present. Whether these others were the '500 brethren at once' of whom Paul speaks 1 Cor. xv. 6, or some other disciples, does not ap-

ελθὼν ὁ Ἰησοῦς κ' ἐλάλησεν αὐτοῖς κ' λέγων ἰ' Ἐδόθη μοι ..ελλα-
 1 rel. Gen. σεν αυ-
 xvii. 3. τοις G.
 1 ch. ix. 8. x. 1. πᾶσα ἰ' ἐξουσία ἢ ἐν οὐρανῷ καὶ ἢ ἐπὶ τῆς γῆς. 19 πορευ- ABDEF
 xxi. 23 ff. θέντες ἢ μαθητεύσατε πάντα ὁ τὰ ἔθνη, ἢ βαπτίζοντες αὐτοὺς HKMS
 John i. 12 et. UYTAΠ
 Dan. vii. 14. m ch. vi. 10. N 1. 33.
 xvi. 19. xviii. 18. u ch. xiii. 52. Acts xiv. 21 (intr., ch. xxvii. 57) only. o Gal. iii. 8. 1 Tim. 69
 iv. 17. Num. xiv. 15. p Acts viii. 16. xix. 5. Rom. vi. 3. 1 Cor. i. 13. x. 2. Gal. iii. 27.

18. om αὐτοῖς N¹ (ins N^{3a}). οὐρανοῖς D [Bas₁]. rec om τῆς (to conform with εν ουρ.), with AN rel Orig₂ [Ps-Ath₁ Bas₃] Chr Cyr₂; ins BD copt Eus Chr-wlfms [Cyr₁].

19. πορευεσθε D(-ai) lat-e Orig₁ Tert Cyr₁. rec aft πορ. ins ουν, with BΠ 1. 33 ev-γ vulg lat-e f. ff_{1,2} σ₁ syrr copt aeth arm Cyr₄ Zeno: νυν D lat-a b h n Hil₃ Victorin: om AN rel Orig [Hipp₁ Const₂] Eus_{off} Ath_{ott} Bas Amphil [Nyss₂ Epiph₂] Chr Cyr₃-p Thl Iren-int Tert Lucif Ambr Aug. βαπτισαντες (corrū for ecclesiastical propriety?) BD: txt AN rel Hipp [Const₂] Eus Ath Amphil [Bas] Chr Cyr₂.

pear. Olshausen and Stier suppose, from the previous announcement of this meeting, and the repetition of that announcement by the angel, and by our Lord, that it probably included *all the disciples* of Jesus; at least, all who would from the nature of the case be brought together.

18. προσελθ.] They appear to have first seen Him at a distance, probably on the top of the mountain. This whole introduction, προσελθ. ἐλάλ. αὐτ. λέγ., forbids us to suppose that the following words are a mere compendium of what was said on various occasions. Like the opening of ch. v., it carries with it a direct assertion that what follows was spoken *then, and there*.

ἔδόθη μοι κ.τ.λ.] The words are a reference to ref. Dan. (LXX), which compare. *Given*,—by the Father, in the fulfilment of the Eternal Covenant, in the Unity of the Holy Spirit. *Now first* is this covenant, in its fulness, proclaimed upon earth. The Resurrection was its last seal—the Ascension was the *taking possession* of the Inheritance. But the Inheritance is already won; and the Heir is only remaining on earth for a temporary purpose—the assuring His joint-heirs of the verity of his possession. 'All power in heaven and earth;' see Eph. i. 20—23: Col. ii. 10: Heb. i. 6: Rom. xiv. 9: Phil. ii. 9—11: 1 Pet. iii. 22.

19.] οὖν (in rec.) is probably a gloss, but an excellent one. It is the glorification of the Son by the Father through the Spirit, which is the foundation of the Church of Christ in all the world. And when we baptize into the Name (i. e. into the fulness of the consequence of the objective covenant, and the subjective confession) of Father, Son, and Holy Ghost, it is *this* which forms the ground and cause of our power to do so—that this flesh of man, of which God hath made πάντα τὰ ἔθνη, is glorified in the Person of our Redeemer, through whom we all have access by one Spirit to the Father.

πορ. μαθ.] Demonstrably, this was not understood as

spoken to the Apostles *only*, but to all the brethren. Thus we read, πάντες διεσπάρηνσαν . . . πλὴν τῶν ἀποστόλων (Acts viii. 2): οἱ μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι τὸν λόγον (ibid. ver. 4).

There is peculiar meaning in μαθητεύσατε. All *power* is given me—go therefore and . . . subdue? Not so: the purpose of the Lord is to bring men to the *knowledge of the truth*—to work on and in their hearts, and lift them up to be partakers of the divine Nature. And therefore it is not 'subdue,' but *make disciples* of (see below). πάντα τὰ ἔθνη again is closely connected with πᾶσα ἐξουσία ἐπὶ τῆς γῆς.

πάντα τὰ ἔθνη] all nations, including the Jews. It is absurd to imagine that in these words of the Lord there is implied a *rejection of the Jews*, in direct variance with his commands elsewhere, and also with the world-wide signification of ἐπὶ τῆς γῆς above. Besides, the (temporary) rejection of the Jews consists in this, that they are *numbered among πάντα τὰ ἔθνη*, and not a peculiar people any longer: and are become, in the providence of God, the subjects of that preaching, of which by original title they ought to have been the promulgators. We find the first preachers of the gospel, so far from excepting the Jews, uniformly bearing their testimony to them *first*. With regard to the difficulty which has been raised on these words,—that if they had been thus spoken by the Lord, the Apostles would never have had any doubt about the admission of the Gentiles into the Church,—I would answer, with Ebrard, Stier, De Wette, Meyer, and others, 'that the Apostles *never had any doubt whatever* about admitting Gentiles,—only whether they should not be *circumcised first*.' In this command, the prohibition of ch. x. 5 is for ever removed.

βαπτίζοντες] Both these present participles are the conditioning components of the imperative aor. preceding. The μαθητεύειν consists

^p εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου q ch. xix. 17
reff.
πνεύματος, ²⁰ διδάσκοντες αὐτοὺς r ch. xxiii. 9.
xix. 7 al.
Gen. ii. 16.
s ch. i. 25.
John iii. 2.
Deut. i. 42 al.
t GEN. viii. 22.
u ch. xxvi. 29.
xxvii. 45.
64 al.
v ch. xliii. 39,
40 reff. ^q τηρεῖν πάντα ὅσα
^r ἐνετειλάμην ὑμῖν καὶ ἰδοὺ ἐγὼ ^s μεθ' ὑμῶν εἰμι ^t πάσας
τὰς ἡμέρας ^u ἕως τῆς ^v συντελείας τοῦ αἰῶνος.

ΚΑΤΑ ΜΑΘΘΑΙΟΝ.

om του (bef υιου) D.

20. εἰμι bef μεθ υμ. D^N Orig₂(txt₂). rec at end adds αμην, with A² rel am(with
forj gat) lat-a b c f syrr copt-ms æth: om A¹(appy) BD^N 1. 33 vulg lat-e ff_{1,2} J_{1,2} h n
copt arm [Orig Eus Ath] Chr Cyr Thl.

SUBSCRIPTION. κατα μαθθαιον B: ευαγγελιον κατα μαθθαιον ΑΕΗ(Κ)ΥΥΔΠ: ευ.
κατα μαθθαιον ετελεσθη αρχεται ευ. κατα ιωαννην D, simply lat-b e f; and so, but
pareum for ιωαν., forj &c: FMN lat-a have no subscr: K(aft enumerating the
number of στίχοι &c) Scr's e g k p s v ev-w το κατα μαθ. (ins αγιον al) ευ. εξεδοθη
(εγγραφη al) υπ αυτου εν ιεροσολυμοις(εν παλαιστινη al syrr, εν ανατολη al, and add
εβραιστι or τη εβραϊδι διαλεκτω: om εν ιεροσ. ev-w) μετα χρονους η της του χριστου
(add του θεου ημων al) αναληψεως (add ηρμηνευθη δε υπο ιακωβου αδελφου του κυριου,
or υπο ιωαννου al).

of two parts—the *initiatory*, admissory
rite, and the *subsequent teaching*. It is
much to be regretted that the rendering
of μαθ. 'teach,' has in our Bibles clouded
the meaning of these important words.
It will be observed that in our Lord's
words, as in the Church, the process of
ordinary discipleship is *from baptism to
instruction*—i. e. is, *admission in infancy
to the covenant, and growing up into
τηρεῖν πάντα κ.τ.λ.*—the *exception* being,
what circumstances rendered so frequent
in the early Church, *instruction before
baptism*, in the case of *adults*. On this
we may also remark, that baptism as
known to the Jews included, just as it does
in the Acts (ch. xvi. 15, 33) *whole house-
holds—wives and children*.

As re-
gards the command itself, no unprejudiced
reader can doubt that it regards the *out-
ward rite* of BAPTISM, so well known in
this Gospel as having been practised by
John, and received by the Lord Himself.
And thus it was immediately, and has been
ever since, understood by the Church. As
regards all attempts to explain away this
sense, we may say—even setting aside the
testimony furnished by the Acts of the
Apostles,—that it is in the highest degree
improbable that our Lord should have
given, at a time when He was summing
up the duties of his Church in such weighty
words, a command couched in figurative
or ambiguous language—one which He
must have known would be interpreted by
his disciples, now long accustomed to the
rite and its name, otherwise than He in-
tended it. εἰς τὸ ὄν. . .] Reference
is apparently made to the Baptism of the

Lord Himself, where the whole Three Per-
sons of the Godhead were in manifestation.

Not τὰ ὀνόματα—but τὸ ὄνομα—
setting forth the Unity of the Godhead.

It is unfortunate again here that
our English Bibles do not give us the force
of this εἰς. It should have been *into*, (as
in Gal. iii. 27 al.,) both here and in 1 Cor.
x. 2, and wherever the expression with εἰς
is used. It imports, not only a *subjective
recognition* hereafter by the child of the
truth implied in τὸ ὄνομα κ.τ.λ., but an
objective admission into the covenant of
Redemption—a *putting on* of Christ.
Baptism is the *contract of espousal* (Eph.
v. 26) between Christ and his Church.
Our word 'in' being retained both here
and in our formula of Baptism, it should
always be remembered that *the Sacra-
mental declaration is contained in this
word*; that it answers (as Stier has well
observed, vii. 268) to the τοῦτό ἐστιν in the
other Sacrament. On the difference be-
tween the *baptism of John*, and *Christian
baptism*, see notes on ch. iii. 11: Acts
xviii. 25; xix. 1—5. 20.] Even in

the case of the adult, this teaching must,
in greater part, follow his baptism;
though as we have seen (on ver. 19), in
*his exceptional case, some of it must go
before*. For this teaching is nothing less
than the building up of the whole man
into the obedience of Christ. In these
words, inasmuch as the then living dis-
ciples *could not teach all nations*, does
the Lord *found the office of Preachers* in
his Church, with all that belongs to it,—
the duties of the *minister, the school-
teacher, the scripture reader*. This 'teach-

ing' is not merely the κήρυγμα of the gospel—not mere proclamation of the good news—but the whole catechetical office of the Church upon and in the baptized.

καὶ ἰδοὺ . . .] These words imply and set forth the *Ascension*, the manner of which is not related by our Evangelist.

ἐγώ, I, in the fullest sense: not the *Divine Presence*, as distinguished from the *Humanity* of Christ. His Humanity is with us likewise. The vine lives in the branches. Stier remarks (vii. 277) the contrast between this 'I am with you,' and the view of Nicodemus (John iii. 2) 'no man can do these miracles—except God be with him.'

μεθ' ὑμ.] mainly, by the promise of the Father (Luke xxiv. 49) which he has poured out on His Church. But the presence of the Spirit is the effect of the presence of Christ—and the presence of Christ is part of the ἐδόθη above—the effect of the well-pleasing of the Father. So that the mystery of His name Ἐμμανουήλ (with which, as Stier remarks, this Gospel begins and ends) is fulfilled—God is with us. And πάσας τὰς ἡμέρας—all the (appointed) days—for they are numbered by the Father, though by none but Him. ἕως τῆς συντ. τ. αἰ.] that time of which they had heard in so many parables, and about which they had asked, ch. xxiv. 3—the completion of the *state of time*. After that, He will be no more properly speaking with us, but we with Him (John xvii. 24) where He is.

To understand μεθ' ὑμῶν only

of the Apostles and their (?) successors, is to destroy the whole force of these most weighty words. Descending even into literal exactness, we may see that διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετείλαμην ὑμῖν, makes αὐτοὺς into ὑμεῖς, as soon as they are μαθητευμένοι. The command is to the UNIVERSAL CHURCH—to be performed, in the nature of things, by her ministers and teachers, the manner of appointing which is not here prescribed, but to be learnt in the unfoldings of Providence recorded in the Acts of the Apostles, who by His special ordinance were the founders and first builders of that Church—but whose office, on that very account, precluded the idea of succession or renewal.

That Matthew does not record the fact or manner of the *Ascension*, is not to be used as a ground for any presumptions regarding the authenticity of the records of it which we possess. The narrative here is suddenly brought to a termination; that in John ends with an express declaration of its incompleteness. What reasons there may have been for the omission, either subjective, in the mind of the author of the Gospel, or objective, in the fragmentary character of the apostolic reports which are here put together, it is wholly out of our power, in this age of the world, to determine. As before remarked, the fact itself is here and elsewhere in this Gospel (see ch. xxii. 44; xxiv. 30; xxv. 14, 31; xxvi. 64) clearly implied.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΜΑΡΚΟΝ.

I. ^{1 a} Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ ^b υἱοῦ ^b θεοῦ. ^a Phil. iv. 1
² Ὡς ^c γέγραπται ^d ἐν τῷ Ἡσαΐα τῷ προφήτῃ ^e Ἰδοὺ ^b see Matt. iv.
³ and note.
^c N. T. pas-
^e MAL. iii. 1.

Ὡς
 γεγραπ-
 ται...
 ABDEF
 HKLM
 PSUVT
 ΔΠΞ I.
 33. 69

sim. 2 Chron. xxxii. 32.

d = Rom. ix. 25. (xi. 2.) Heb. iv. 7.

TITLE. rec το κατα μαρκον αγιον ευαγγελιον, with Scr's i l m n p s v : εκ του κατα μαρκον ευαγγελιου 69 [-λιον Scr] : κατα μαρκον B(so Vere Tischdfr Treg) FN: txt AD rel.

CHAP. I. 1. om υιου θεου N¹ 28. 255 Iren-gr-int (but om ιησ. χρ. also) Orig₃ Bas Jer₃ Victorin. (insd by N-corr¹ Iren₂ expr¹ Ambr Jer₁.)—rec ius του bef θεου, with A rel [Cyr₁] : om BDL N-corr¹ Sevrn.

2. καθως BKLΔΠ¹ N 1. 33 Orig₃ Bas Tit [Serap] Sevrn : txt ADP rel Iren-gr Orig₁ [Epiph₁]. rec (for τω ησαια τω προφητη) τοις προφηταις (corr_n, the cit being from Mal and Isa), with AP rel syr-txt ath arm-zoh Chr[?] Phot [Thl] Iren-int₂ : txt BDLΔN 1. 33 latt Syr syr-mg syr-jer copt goth arm-mss Iren-gr-int, Orig (ὁ Μάρκος δύο προφητείας ἐν διαφόροις εἰρημέναις τόποις ὑπὸ δύο προφητῶν εἰς ἓν συνάγων πεποίηκε καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφῆτῃ κ.τ.λ.) Serap Porph Eus Epiph Bas Tit-bostr Vict Sevrn Jer ('nomen Isaiae putamus additum Scriptorum vitio') Aug.—om 1st τω D

N.B. Throughout Mark, the parallel places in Matthew are to be consulted. Where the agreement is verbal, or nearly so, no notes are here appended, except grammatical and philological ones.

CHAP. I. 1—8.] THE PREACHING AND BAPTISM OF JOHN. Matt. iii. 1—12. Luke iii. 1—17. The object of Mark being to relate the official life and ministry of our Lord, he begins with His baptism; and as a necessary introduction to it, with the preaching of John the Baptist. His account of John's baptism has many phrases in common with both Matt. and Luke; but from the additional prophecy quoted in ver. 2, is certainly independent and distinct (see Prolegomena to the Gosp. ch. i. §. ii.). 1. ἀρχὴ κ.τ.λ.] This is probably a title to what follows, as Matt. i. 1, and not connected with ver. 4, as Fritzsche and Lachm., nor with ver. 2,

as Meyer. It is simpler and gives more majesty to the exordium, to put a period at the end of ver. 1, and make the citation from the Prophet a new and confirmatory title.

Ἰησ. χρ.] of, as its author, or its subject, as the context may determine. "If the genit. after εὐαγγ. is not a person, it is always that of the object, as εὐαγγ. τῆς βασιλείας, τῆς σωτηρίας, κ.τ.λ. (Matt. iv. 23: Eph. i. 13; vi. 15 al.). If θεοῦ follows, the genit. is one of the subject (ch. i. 15: Rom. i. 1, 15, 16, al.), as also when μου follows (Rom. ii. 16; xvi. 25: 1 Thess. i. 5, al.). But if χριστοῦ follows (Rom. i. 9; xv. 19: 1 Cor. ix. 12, al.), it may be either genit. of the subject (auctoris) or of the object: and only the context can determine. Here it decides for the latter (vv. 2—8). Render therefore, the glad tidings concerning Jesus Christ." Meyer. 2, 3.] This again

r Matt. xi. 10
 || L. Luke 1.
 17. Heb. iii.
 3, 4 bis. ix.
 2, 6. xi. 7.
 1 Pet. iii. 20
 only. Wisd.
 vii. 27.
 g Isa. xl. 3.
 h || L. refl.
 i only. Ps.
 xxvi. 11.
 j constr. ch.
 ix. 3, 7.
 2 Cor. vi. 14.
 Col. i. 18.
 Heb. v. 12.
 Rev. iii. 2.
 xvi. 10.
 Mic. ii. 1.
 see ver. 30.
 Luke i. 10,
 20.
 k Matt. iv. 23
 refl.
 l || L. Acts xiii.
 24. xix. 4
 only.
 m Matt. iii. 8,
 11 al. (not
 John.) Prov. xiv. 15. Wisd. xi. 23. xii. 10, 19. Sir. xlv. 16 only.
 o || Mt. L. al. fr. p = || Mt. Acts xix. 18. James v. 16 f. n Matt. xxvi. 28 refl. Deut. xv. 3.
 q Luke i. 10, 20 al. fr. Jer. xxxiii. (xxvi.)
 20. see ver. 4. r Matt. vi. 25 refl. s || Mt. refl. 4 Kings i. 8. t -θω, Luke xxii.
 30 refl. Lev. xvii. 10 al. u || Mt. refl. v = Matt. iii. 1. iv. 17. vv. 33, 39, 45 al. fr. Exod.
 xxxii. 5. w || Mt. refl.

ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς
 κατασκευάσει τὴν ὁδὸν σου.³ Ὡς Φωνὴ βοᾶντος ἐν τῇ
 ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου, ἡ εὐθείας ποιεῖτε τὰς
 τρίβους αὐτοῦ.⁴ Ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ
 ἐρήμῳ^k κηρύσσων^l βάπτισμα^{lm} μετανοίας εἰς ἄφεσιν
 ἁμαρτιῶν.⁵ καὶ ὁ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ
 Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες, καὶ ἐβαπ-
 τίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ^p ἔξομολογού-
 μενοι τὰς ἁμαρτίας αὐτῶν.⁶ καὶ ἦν ὁ Ἰωάννης
 ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην^s δερματίνην
 περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἔσθων^u ἄκριδας καὶ μέλι
 ἄγριον.⁷ καὶ ἐκήρυσεν λέγων Ἐρχεται ὁ ἰσχυρό-

1. 63 (255) Iren-gr Orig.¹ [Tit, Bas, Serap, Epiph³]. rec ins εγω bef αποστελλω
 (perhaps from Matt xi. 10, where Z only omits it. It is insd in l. c. of LXX by A al),
 with APN rel vulg syr goth aeth arm Orig.² Eus Phot Jer₂: om BD am (with em fuld gat
 ing mm mt taur tol) lat-a b c i Orig[?] Sevrn Iren-int Ambr Jer₁ Aug Vigil-taps Bede.
 αποστελω N [Orig¹]. rec at end adds εμπροσθεν σου (from Matt xi. 10: Luke
 vii. 27), with A rel vulg lat f. ff_{1,2} syr copt-wilk goth arm Orig₂ Eus Sevrn Phot Tert
 Jer₁: om BDKLPN¹ am (with em fuld ing mt taur tol) lat-a b c l Syr syr-jer copt-
 schw aeth Orig₃ exp₁ Iren-int Viet Jer₂ Aug.

3. for αυτου, του θεου υμων (from LXX) D 34-marg, dei nostri mt lat-a b c f. ff₂ g₂
 goth syr-ms-mg (Iren-int).

4. at beg ins και N¹ (N^{3a} disapproving). rec om o, with A(D)P rel: ins BLΔN
 33 copt.—εν τ. ep. bef βαπτ. D 28 latt(not f) Syr. rec ins και bef κηρυσσων, with
 ΔN rel vss: om B 33. (P def.) (The account of the vorns seems to be the
 ignorance of the transcribers that ω. ο βαπτίζων is, with Mark, John the Baptist,—
 see ch vi. 14, where D al have corrd to βαπτιστης: thence βαπτίζων became joined with
 εγενετο, and και insd.)

5. εξεπορευοντο (corr'n to suit ιεροσολυμιται &c) EFHLSV Γ(Tischdf) harl¹ (with
 taur) lat-b ff₁ g₁ copt-2-mss goth Thl. om oi D Scr's c. rec και βαπτιζοντο
 bef παντες, with AP rel syr goth (aeth): om και N¹ 69 lat-a, om παντες 69 lat-f: txt
 BDLΔN^{3a} 33 vulg lat-b l copt arm Orig₂ Eus. (παντες was omd, as not in || Matt,
 and seeming to assert too much: then re-insd from marg with εβαπτ.) rec εν τω
 ιορδ. ποταμω bef υπ' αυτου (from || Matt), with ADP rel syr goth: txt BLN 33 vulg
 lat-b c f. ff_{1,2} g_{1,2} l arm Orig₂ Eus.—om τω D¹ (ins D³).—om ποταμω D mt lat-a b c f. ff_{1,2}
 g₁ Orig₁.

6. rec (for και ην) ην δε (from Matt iii. 4), with A D[-gr] P rel mt lat-a c f. ff₂ syrr
 copt-schw goth aeth arm Thl: txt BLN 33 vulg lat-b ff₁ g_{1,2} D-lat copt-wilk.
 rec om o, with ADHSΔN 33: ins BLN rel Thl. for τριχας, δερρην D-gr lat-a.
 om και ζ. to αυτου D lat-a b ff₂. rec εσθιων, with ADP N^{3a} (appy) rel:
 txt BL¹ΔN¹ 33.

7, 8. και ελεγεν αυτοις εγω μεν υμας βαπτίζω εν υδατι ερχεται δε οπισω μου ο

stands independently, not ἐγέν. Ἰωάν. (ὁ)
 βαπτ. . . . ὡς γέγραπ.

The citation here
 is from two Prophets, Isa. and Mal.: see
 refl. The fact will not fail to be observed
 by the careful and honest student of the
 Gospels. Had the citation from Isaiah
 stood first, it would have been of no note,
 as Meyer observes. Consult notes on Matt.

xi. 10; iii. 3. 4.] See on Matt. iii. 1.
 βάπτ. μετ., the baptism symbolic of ("gen.
 of the characteristic quality," Meyer) re-
 pentance and forgiveness—of the death
 unto sin, and new birth unto righteous-
 ness. The former of these only comes
 properly into the notion of John's baptism,
 which did not confer the Holy Spirit, ver.

τέρος μου ὀπίσω μου ^x οὐ οὐκ εἰμι ^y ἱκανὸς ^z κύψας λῦσαι ^{constr., Matt. iii. 12 reff.}
 τὸν ^a ἱμάντα τῶν ὑποδημάτων ^x αὐτοῦ. ⁸ ἐγὼ ἐβάπτισα ^{= & constr., l. (Matt. viii. 8 [L.]) 1 Cor. xv. 9. 2 Cor. (ii. 16.) iii. 5. 2 Tim. ii. 2. (Exod. iv. 10. Joel ii. 11.) here and John viii. 6 [S v. r.] only. Exod. iv. 31 al.}
 ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς πνεύματι ἁγίῳ.
⁹ καὶ ἐγένετο ἐν ^b ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ^c εἰς τὸν Ἰορδάνην ^{here and John viii. 6 [S v. r.] only. Exod. iv. 31 al.}
 ὑπὸ Ἰωάννου. ¹⁰ καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν ^d σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὡς ^e περιστερὰν ^f καταβαίνων εἰς αὐτόν ¹¹ καὶ ^g φωνὴ ἐγένετο ^h ἐκ τῶν οὐρανῶν ^{Σὺ εἶ ὁ υἱὸς μου ὁ ἡγαπητός· ἐν σοὶ}
 ..αγαπη-
 τος ἐν P.

b ch. viii. 1. xiii. 17 || Mt., 24. Luke v. 35. ix. 36 al. Judg. xvii. 6. c = John ix. 7. d = here only. see ch. xv. 38 || e || Mt. reff. f || Matt. vii. 25. John i. 32 al. fr. Isa. lxiii. 14. g Luke ix. 35 reff. h || Matt. xii. 18. xvii. 5 ||. 2 Pet. i. 17. Gen. xxii. 2. = μονογενής, Aq.

ισχυροτερος μου οὐ ουκ εἰμι ικανος λυσαι τον ιμαντα των υποδηματων αυτου και αυτος υμας βαπτισει εν πνευματι αγιω D lat-(a) ff₂ &c (see Luke iii. 16).

ισχυρος Δ εν-χ. om 2nd μου B (al? 102 = B?) Orig₁: om οπισω μου Δ εν-P lat.-ff₂.

8. rec aft εγω ins μεν (from || Matt Luke), with Λ(D)P rel mt lat-a f ff₂ syr goth æth: om BΛN 33. 69 vulg lat-b c ff₁ g_{1,2} Syr copt arm Orig [Aug₁]. rec ins εν bef υδατι (from || Matt, where none omit it), with ADP rel gat (with mm mt) lat-a c &c [copt]: om BΛN 33 vulg Orig (addg μόνος Ματθαῖος τούτω προσέθηκε τὸ εἰς μετάνοιαν) Aug. om 2nd υμας N¹ (ins N^{3a}) lat-b: υμας bef βαπτισει D 69 lat-a ff₂. rec ins εν bef πν. αγ. (from || Matt), with ADPN rel gat (with mm mt) copt Orig: om BL vulg lat-b Aug[-txt]. at end add και πυρι (from || Matt Luke) P 47. 54-6-8. 259 Scr's v syr-w-ast.

9. om 1st και B Scr's c. ταῖς ημεραις bef ἐκείναις ΔΑ Scr's e lat-b f ff_{1,2} g₁. ins o bef ιησ. DMΓΔ 69 Scr's c d e i l m n r s w² evn-H-P-x-y-z. rec υπο ιω. bef εις τ. ιορδ., with AP rel vulg lat-c f syr goth æth arm: txt BDLN (1) 33. 69 am (with fuld ing tol) lat-a b ff_{1,2} g_{1,2} Syr copt Orig. εις την ιορδ. D¹ (txt D-corr¹).

10. rec ευθως, with AP rel: om D lat-a b æth: txt BDLN 33. rec (for εκ) απο (from || Matt), with AP rel: txt BDLN 33. 69 latt goth æth (appy) arm.

for σχιζ., ηνυγμένους (= ηνωγ.) D, apertos lat-b, aperiri lat-c, adaperiri lat-a. rec ασελ (from || Matt), with MP (1. 33. 69. e sil): txt ABDN rel (syr-mg-gr).

καταβαινω D¹. add και μενον (from John i. 33) N (10) 33. 86. 106 Scr's g vulg lat-b ff_{1,2} g_{1,2} l copt-wilk æth Ambr. (Δ has a space left.) rec (for εις) επ' (from ||), with APN rel lat-f g₁: txt BD 13. 69. 124 lat-a (b) l.

11. om εγενετο D N¹ (ins N^{3a}) mt lat.-ff₂. rec (for σοι) ω (from || Matt), with A rel lat-b f g₁ D-lat syr-mg copt-wilk arm-mss: txt B D[-gr] LΔN 1. 33. 69 vulg lat-a c ff₂ g₂ l Syr syr-txt copt-schw goth æth arm-zoh. (P def.)

8. 7. κύψας λῦσαι . . .] The expression is common to Mark, Luke, and John (i. 27). It amounts to the same as *bearing the shoes*—for he who did the last would necessarily be also employed in loosing and taking off the sandal. But the variety is itself indicative of the independence of Matt. and Mark of one another. John used the two expressions at different times, and our witnesses have reported both. κύψας is added by Mark, who, as we shall find, is more minute in circumstantial detail than the other Evangelists. 8.] Matt. and Luke add και πυρι.

9—11.] JESUS IS BAPTIZED BY HIM. Matt. iii. 13—17. Luke iii. 21, 22.

ἀπὸ Ναζ. is contained here only. The words with which this account is intro-

duced, express indefiniteness as to time. It was (Luke iii. 21) *after all the people were baptized*: see note there.

The commencement of this Gospel has no marks of an eye-witness: it is the *compendium of generally current accounts*.

10.] εὐθὺς, or -θέως, is a favourite connecting word with Mark. St. Mark has here taken the oral account verbatim, and applied it to Jesus, 'He saw,' &c.—and αὐτόν must mean *Himself*: otherwise we must understand δ' Ἰωάν. before εἶδεν, and take ἀναβ. as *pendent*, which is very improbable. The construction of the sentence is a remarkable testimony of the independence of Mark and Matt. even when parts of the narrative agree verbatim. See note on Matt. iii. 16.

σχιζ., peculiar to Mark; and more de-

i || Matt. xvii. 1 εὐδόκησα. 12 καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ^k ἐκβάλλει εἰς τὴν ἔρημον. 13 καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα καὶ οἱ ἄγγελοι ^m διηκόνουν αὐτῷ.
 k = Matt. ix. 38. John x. 1. 1 Maec. xii. 27. l || and N. T. passim. m ch. xv. 41 al. fr. n = Acts viii. 3. xvi. 4. 2 Pet. ii. 4. Ps. lxxvii. 8. constr., Ezek. xlv. 26 al. fr. o Rom. i. 1. xv. 16. 2 Cor. xi. 7. 1 Thess. ii. 2, 8, 9. 1 Pet. iv. 17 (Acts xx. 24. 1 Tim. i. 11) only. p Luke xxi. 24. see Lam. iv. 18. q = || Mt. al. fr. Ezek. vii. 7, 12. r Matt. [vi. 33] xii. 28 al. 2. ch. iv. 11, 26, 30 and freq. in Mk., Luke, Acts & Paul. s Matt. iii. 2 reff. t w. ἐν, John iii. 15 only. Ps. lxxvii. 22. Jer. xii. 6.

G και οι
 αγγ....
 ABDEF
 GHKL
 MSUVΓ
 ΔΠΘ 1.
 33. 69

12. ευθεως ADE¹K M-marg Π¹ 1 : txt B^N rel. aft πνευμα ins το αγιον D.
 εκβαλλει bef αυτον DA 33. 69 latt.

13. rec ins εκει bef εν τη ερημω (marg corrⁿ for εν τ. ερ. (as appears by εν τ. ερ. being omd by ΚΠ¹ &c) aftds admd with it into the txt), with Δ rel syrr (arm) : om ABDLN 33 latt copt goth aeth Orig [Eus] : om εν τη ε. [also] ΚΠ¹ 1. 69. 124. 209-53 Ser's e w¹ lat-a arm. τεσσαρακοντα bef ημερας BLN 33 vulg lat-(e) ff₁ g₁ l copt [aeth] Orig Eus. add κ. τεσσερακ. νικτας L(M) 13. 33 Ser's e v ev-w² vulg lat-(e) ff₁ g₁ l (syr-mg) copt aeth Orig Eus. ins και bef πειραζομενος D latt. om oi AM 33. 238 Ser's e d evn-H-y-z.

14. rec (for και μετα) μετα δε (|| Matt), with ALN rel vulg lat-f ff₁ g₂ syrr [copt-dz] goth aeth arm Orig Eus : sed postquam lat-b g₁ D-lat : txt B [B¹ oms τα of μετα] D-gr lat-a (c) copt. om tot AEEFG¹HSUVΓ Eus-ed. om o AEFHKM(S?)U V²[om o ιησ. V¹] ΓΠ Eus. rec aft ευαγγελιον ins της βασιλειας (from Matt iv. 23), with AD rel vulg lat-a f ff_{1,2} g_{1,2} Syr syr-ms aeth : om BLN 1. 33. 69 mt lat-b c ff₂ syr-ed copt goth(Treg) arm Orig₂.

15. rec ins και bef λεγων, with BKLMΔΠ 1. 33. 69 vulg lat-a b &c syrr copt : om AD rel lat-f ff₂ g₁ goth.—om και λεγων N¹(ins N-corr¹, appy) mt lat-c Orig. πεπληρωνται οι καιροι D mt lat-a b c ff₂ g₁.

scriptive than ἀνέχθησαν, Matt. Luke.

11.] σὺ εἶ, Mark, Luke; οὗτός ἐσ., Matt.—ἐν ᾧ εὐδ., Matt.; ἐν σοὶ εὐδ., Mark and Luke. I mention these things to shew how extremely improbable it is that Mark had either Matt. or Luke before him. Such arbitrary alteration of documents could never have been the practice of any one seriously intent on an important work.

12, 13.] TEMPTATION OF JESUS. Matt. iv. 1—11. Luke iv. 1—13. 12, 13.] ἐκβάλλω = ἀνάγω Matt., = ἄγω Luke. It is a more forcible word than either of these to express the mighty and cogent impulse of the Spirit. σατανᾶ = διαβ. Matt., Luke; see note, Matt. iv. 1.

It seems to have been permitted to the evil one to tempt our Lord during the whole of the 40 days, and of this we have here, as in Luke, an implied assertion. The additional intensity of temptation at the end of that period, is expressed in Matt. by the tempter coming to Him—becoming visible and audible. Perhaps the being with the beasts may point to one form of temptation, viz. that of terror,

which was practised on Him :—but of the inward trials who may speak?

οἱ ἄγγ., as τῶν θρη. generic. There is nothing here to contradict the fast spoken of in Matt. and Luke, as De W. maintains. Our Evangelist perhaps implies it in the last words of ver. 13. It is remarkable that those Commentators who are fondest of maintaining that Mark constructed his narrative out of those of Matt. and Luke (De W., Meyer) are also most keen in pointing out what they call irreconcilable differences between him and them. No apportionment of these details to the various successive parts of the temptation is given by our Evangelist. They are simply stated to have happened, compendiously.

14, 15.] JESUS BEGINS HIS MINISTRY. Matt. iv. 12—17. Luke iv. 14, 15.

14.] See note on Matt. iv. 12. παραδ. seems to have been the usual and well-known term for the imprisonment of John. τὸ εὐαγ. τ. θ.] See reff. and note on ver. 1. 15. πεπλ. ὁ καιρ.] See Gal. iv. 4. "The end of the old covenant is at hand; . . . the Son is born, grown

εὐαγγελίᾳ. ¹⁶ καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ^u ἀμφιβάλλοντας ἐν τῇ θαλάσῃ, ἦσαν γὰρ ^v ἄλεις. ^u here only. Habb. i. 17 only. ^v || Mt. bis. Luke v. 2 only. Jer. xvi. 16. (-εύειν, John xxi. 3.) ¹⁷ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς ^w Δεῦτε ^t ὀπίσω μου καὶ ποιήσω ὑμᾶς γενέσθαι ^w ἄλεις ἀνθρώπων. ¹⁸ καὶ εὐθέως ^w || Mt. only. 4 Kings vi. 17. ^x ἀφέντες τὰ ^y δίκτυα [αὐτῶν] ἠκολούθησαν αὐτῷ. ¹⁹ καὶ ^x - Matt. iv. 11 al. fr. ^y || Mt. bis. Luke v. 2, 1, 5, 6. John xxi. 6, 8, 11 bis only. ^z = || Mt. (Luke i. 7, 15, ii. 36) only. ^a || Mt. Gal. vi. 1 al. Ezra iv. 12, 13, 16. ^b John x. 12, 13 bis ^c John xii. 19. ^z προβάς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ ^a καταρτίζοντας τὰ ^y δίκτυα. ²⁰ καὶ εὐθὺς ἐκάλεσεν αὐτούς· καὶ ^x ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν ^b μισθωτῶν ^c ἀπῆλθον ^c ὀπίσω αὐτοῦ.

only. Exod. xii. 45. = μίσθιος, Luke xv. 17, 19.

16. rec (for καὶ παραγων) περιπατων δε (from || Matt), with A rel (Syr) syr-txt: txt BDLN 33. 69 latt (syr-mg) copt goth arm. ins τον bef σιμωνα D 28. 69. 124. 346.

rec (for σιμωνος) αυτου (from || Matt), with DGR 33 latt Syr aeth: αυτου του σιμωνος (combination of readings) E¹FHKSUVΠ syr goth: txt BLMN lat-a copt arm, του σ. AE²Δ 1. 69. rec (for ἀμφιβαλλ.) βαλλοντας (from || Matt), with E²MPH² 1 arm: txt A(-τες) BDN rel. rec adds ἀμφιβληστρον (from || Matt), with A rel lat-b ff₂ syr copt goth: -τρα vss, -τρα bef βαλλοντας 1. 237-59 Scr's a; τα δικτυα D 13. 28. 69. 124 vulg lat-a c f ff₁ g_{1,2} l Syr arm: om BLN 33 aeth (appy). rec αλεις, with N rel: αλειεις D (L doubtful): txt AB¹Δ (so in ver 17, where CN have -εις also).

18. ευθως LN 33. om αυτων BCLN 13. 33. 69 vulg lat-ff₁ g₂ copt arm: ins A rel lat-f g₁ syrr goth aeth.—for τα δικτυα, παντα D lat-a b c ff₂. ηκολουθουν B.

19. προςbas D¹. rec aft προςbas ins εκειθεν (from || Matt), with ACN rel vulg lat-c f ff₁ g_{1,2} syr goth aeth arm: aft ολιγον 33: om BDL 1 lat-a b ff₂ g₁ Syr copt. om ολιγον N¹(ins bef εκειθεν N^{3a}) 56-7-8 Thl. aft δικτυα ins αυτων (from || Matt) C²KMH¹ 1 Syr syr-w-aest copt[?] aeth.

20. rec ευθως, with ACD rel: txt BLN 13. 33: om 124. 433 lat-b aeth: ins bef αφεντες Δ (69) lat-c ff₂ Syr arm. for απ. σπ. αυτ., ηκολουθησαν αυτω (|| Matt) D latt copt-wilk aeth.

up, anointed (in his baptism), tempted, gone forth, the testimony of his witness is given, and now He witnesses Himself; now begins that last speaking of God, *by His Son* (Heb. i. 1), which henceforth shall be proclaimed in all the world till the end comes." Stier, R. J. i. 57.

καὶ πιστ.] These words are in Mark only. They furnish us an interesting characteristic of the difference between the preaching of John, which was that of repentance—and of our Lord, which was repentance and faith. It is not in Himself as the Saviour that this faith is yet preached: this He did not proclaim till much later in his ministry: but in the fulfilment of the time and approach of the kingdom of God. ἐν is not instrumental (as Fritzsche), 'by means of the Gospel:' but in the Gospel, which, in its completion, sets forth Jesus Christ as the object of faith. "The object of the faith is conceived as that on which the faith lays hold." Meyer.

16—20.] CALLING OF PETER, ANDREW, JAMES, AND JOHN. Matt. iv. 18—22. Almost verbatim as Matt. The variations are curious: after Σίμωνα, Mark omits τὸν λεγ. Πέτρ. :—although the name was prophetically given by our Lord before this, in John i. 43, it perhaps was not actually given, till the twelve became a distinct body, see ch. iii. 16. Matt. has εἰς τὴν θ., for our ἐν τ. θ., an inconceivable variation if one copied the other, as is also ἀμφιβάλλ. for βάλλ. ἀμφιβληστρον. The παράγων παρά, and the ἀμφιβ. ἐν τ. θαλ. are noticed by Meyer as belonging to the graphic delineation which this Evangelist loves. 17.] γενέσθαι is here inserted before ἄλεις for minute accuracy. 19.] μετὰ Ζ. τ. πατρ. αὐτ. (Matt.) is omitted here, and Ζ. inserted below, where Matt. has simply τ. πατ.

καὶ αὐτούς, these also, as well as the former pair of brothers. It belongs only to ἐν τῷ πλοίῳ, not to the following clause. 20.] μετὰ τῶν μισθ. is in-

d plur., Matt.
xii. 1, &c.
ch. ii. 24.
iii. 2, 4 al. fr.
e constr., ver.
39 al.
f constr., Matt.
vii. 28. xxii.
23. ch. xi. 18.
Luke iv. 32.
ix. 43. Acts
xiii. 12.
g ch. iii. 5.
x. 22. 24 al.
Exod. xviii.
9.
h Matt. vii. 29
reft.
i ch. v. 2, ef.
Luke i. 17 bis. Isa. liii. 3, 4.
k || L. Matt. viii. 29. 2 Kings xvi. 10 al.
m Matt. xvi. 22. Jude 9. Zech. iii. 3.

21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ. καὶ εὐθὺς ^a τοῖς ^{ABCDE}
σάββασιν * ἐδίδασκεν ^e εἰς τὴν συναγωγὴν. ²² καὶ ^f ἐξ- ^{FGHKL}
επλήρσοντο ^g ἐπὶ τῇ διδαχῇ αὐτοῦ, ἣν γὰρ διδάσκων ^{MSUVT}
αὐτοὺς ὡς ^h ἔξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς. ^{ΔΠΣ 1.}
²³ καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ⁱ ἐν ^{33. 69,}
ⁱ πνεύματι ^j ἱκαθάρτω, καὶ ^j ἠνέκραξεν ²⁴ λέγων ^k Τί ἡμῖν
καὶ * σοὶ Ἰησοῦ Ναζαρηνέ; ἦλθες ὑπολέσαι ἡμᾶς; οἰδία
σε τίς εἶ, ὁ ^l ἄγιος τοῦ ^l θεοῦ. ²⁵ καὶ ^m ἐπετίμησεν αὐτῷ

ABCDE
FGHKL
MSUVT
ΔΠΣ 1.
33. 69,

j || L. ch. vi. 49. Luke viii. 28. xiii. 18 only. Judg. vii. 20.
l ||. John vi. 69 only. see Acts iii. 14. 1 John ii. 20.

21. εἰσπορευοντο D-gr 33.

ευθὺς LN 1. 33 Orig¹.

ins εν bef τοις σαββα-

σιν CG.

* rec εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν, with ABD rel
latt syr goth æth arm: εἰδθ. εἰσελθ. εἰς τ. συν. al: ελθων ε. τ. σ. εδ. al: εἰς τ. συν.
αυτων εδιδασκ. Δ εν-Η: εδιδασκ. (εν) τοις σαββ. εἰς τ. συν. C Syr copt: ἐδιδασκεν εἰς
την συναγωγην (C) LN Orig². (The varns seem to shew that the construction gave
offence and was supplied by εἰσελθ. or ελθ.)—ἐδίδαξεν N¹(txt N^{3a}). add αυτους D
latt syr-w-ast goth æth arm.

22. om 2nd καὶ D¹(ins D²) lat-b c e.

aft γραμματεῖς ins αυτων (from Matt vii.

29) CMA 33 lat-c f g₂ syrr æth.

23. rec om ευθὺς (as inappropriate), with ACD rel latt syrr goth æth arm: ins
BLN 1. 33. 131. 209 copt Orig.
DL 72 lat-b c e ff₂ g₁ copt-wilk. εν τη συν. αυ. bef ην C Orig. om αυτων
ενεκραξεν D.

24. rec ins εα bef τι (from || Luke. It was not correctly stated by Tischd^f (ed 7)
that nearly the same MSS omit it in Luke as here: e.g., B has it there), with ACN^{2a}
rel syr goth arm Orig Eus₂ [Cyr.]: om BDN¹ latt Syr copt æth Aug. * σὺ

(confusion of vowels?) ABΓΔ Scr's e ev-z: σοι CDN rel.

ημας bef απολεσαι C

Vict. οἰδαμεν L Δ-gr N copt æth arm Orig Eus Cyr-er Bas Chr Thdor-mops Cyr
Iren-int Tert [Hil₂] Aug Paulin: txt ABCD rel latt syrr goth.

sorted for particularity, and perhaps to
soften the leaving their father alone. It
gives us a view of the station of life of
Zebedee and his sons; they were not *poor*
fishermen, but had *hired servants*.

Matt. has ἡκολούθησ. αὐτ. Now may
we not venture to say that both these
accounts came from *Peter* originally?
Matthew's an earlier one, taught (or given
in writing perhaps) without any definite
idea of making it part of a larger work;
but this carefully corrected and rendered
accurate, even to the omitting the name
Peter, which though generally known,
and therefore mentioned in the *oral* ac-
count, was perhaps not yet formally given,
and was therefore omitted in the *historical*.

21—28.] HEALING OF A DÆMONIAC IN
THE SYNAGOGUE AT CAPERNAUM. Luke
iv. 31—37.

21.] Not immediately
after the preceding. The calling of the
Apostles, the *Sermon on the Mount*, the
healing of the leper, and of the *centurion's*
servant, precede the following miracle.

22.] A formula occurring entire at
the end of the Sermon on the Mount, Matt.
vii. 28, and the first clause of it,—and, in
substance, the second also,—in the cor-

responding place to this in Luke iv. 32.

23—28.] This account occurs in
Luke iv. 33—37, nearly verbatim: for the
variations, see there. It is very important
for our Lord's official life, as shewing that
He rejected and forbade all testimony to
his Person, *except that which He came on*
earth to give. The dæmons *knew Him*, but
were silenced. (See Matt. viii. 29: ch. v.
7.) It is of course utterly impossible to
understand such a testimony as that of
the *sick person*, still less of the *fever* or
disease.

23. αὐθ. ἐν πν.] The use of
the prep. in this connexion is unusual:
see reff. I think the best account of it is,
that it falls under a large class of usages
of ἐν, expressing the *element in which*
the man lived and moved, as possessed
and interpenetrated by the evil spirit,—
as in the common expressions ἐν κυρίῳ, ἐν
χριστῷ, cf. 2 Cor. xii. 2, and Acts xvii.
28.

24. Ναζ.] We may observe that
this epithet often occurs under strong con-
trast to His Majesty and glory; as here,
and ch. xvi. 6, and Acts ii. 22—24; xxii.
8; and, we may add, John xix. 19.
ἡμᾶς, generic: “communem inter se
causam habent dæmonia,” Bengel.

ὁ Ἰησοῦς λέγων ⁿ Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ: ²⁶ καὶ ⁿ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν ⁿ φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. ²⁷ καὶ ^p ἔθαμβήθησαν ἅπαντες, ὥστε ^q συνζητεῖν πρὸς ^r ἑαυτοὺς λέγοντας Τί ἐστὶν τοῦτο; διδαχὴ καινὴ ^s κατ' ἐξουσίαν· καὶ τοῖς πνεύμασιν τοῖς ἀκαθάρτοις ^t ἐπιτίσσει, καὶ ὑπακούουσιν αὐτῷ. ²⁸ καὶ ἐξῆλθεν ἡ ^u ἀκοὴ αὐτοῦ εὐθὺς ^v πανταχοῦ εἰς ὅλην τὴν ^w περίχωρον τῆς Γαλιλαίας. ²⁹ Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. ³⁰ ἡ δὲ ^x πενθερὰ Σίμωνος ^y κατέκειτο ^z πυρέσσουσα, καὶ εὐθὺς λέγουσιν

u = Matt. iv. 24 reff. 3 Kings ii. 28.

22. 1 Cor. iv. 17 only. Isa. xlii. 23.

x || Matt. x. 35. Luke xii. 53 bis only. Ruth i. 14.

8. Prov. vi. 9.

z || Mt. only γ.

v ch. xvi. 20. Luke ix. 6. Acts xvii. 30.

w Matt. iii. 5 || L. xiv. 35 al. Deut. iii. 13, 14.

y ch. ii. 4. John v. 3, 6. Acts xxviii.

q w. πρόσ,

ch. ix. f14

v. c. 16.

Luke xxii.

23. Acts ix.

29. dat., ch.

viii. 11. 4.†

r ch. x. 26

reff.

s = Acts xix.

ii. 11om.

iii. 13. Eph.

iv. 16.

t L. ch. ix. 25.

Luke viii. 25.

Gen. xlix. 33.

xxiv. 3. xxviii.

Deut. iii. 13, 14.

Acts xxviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

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Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

Acts xviii.

25. om o ιησ. D 1421 lat-b g₁. om λεγων A¹(possibly) N¹. (λεγων φιμωθητι is written (*prima manu*?) over an erasure in A: λεγων is inserted in N by corr¹.) for ἐξ, απ¹ HL 33. 237-8-48 Ser's c s v 8-pe lat-f ff₂ g_{1,2} l Damasc Orig-int. for αυτου, του ανθρωπου D 8-pe latt(not f.). at end add πνευμα ακαθαρτον D (8-pe) gat mm lat-b c e ff₂ g_{1,2} goth æth.

26. κ. ἐξηλθ. το πν. το ακ. σπαρξας αυτον κ. κρξας φ. μ. ἐξηλθ. απ αυτου D, simply lat-e ff₂. om το πνευμα B (al? 102 = B?). rec (for φωνησαν) κρξαν (*more usual word*), with AC(D) rel: txt BLN 33 Orig [Damasc-ms]. for ἐξ, απ¹ (*from* || Luke) CDMA 33 latt Damasc: txt ABN rel goth arm Orig.

27. εθαμβησαν D Orig. rec (for απαντες) παντες (|| Luke), with ACD rel: txt BLUN 157. 433 Orig. om προς BN (al? 102 = B?). rec (for εαντ.) αυτους, with BGLSN: txt ACD rel. λεγοντες (*from* || Luke) ACEMA² 33: txt BDN rel. (Π?) rec (for διδαχη καινη κατ' εξουσιαν) τις η διδαχη η καινη αυτη οτι κατ' εξουσιαν, with C rel (latt) syrr goth: τις η καινη αυτη διδ. οτι A: alii aliter: τις η διδαχη εκεινη η καινη αυτη η εξουσια οτι D, omg τι εστιν τουτο, as also do gat (and mm mt) lat-b c e ff₂ g₂: txt BLN 1 [aft καινη ins αυτη] 33. 131. 209. (*It seems to have been orig. and to have been variously conformed to* || Luke.) for πνευμασιν D¹ wrote πνευα with a mark of abbreviation; the α was afterwards erased.

28. rec (for και ἐξηλθ.) ἐξηλθ. δε, with A rel lat-f syr goth arm: txt BCDLMAΔN 33 env-π-y-z latt Syr copt æth. om ευθvs N¹ 1. 28. 31-3. 59¹. 131 Ser's e v lat-b c e ff₂ g₁ copt-wilk[and -dz] æth arm: ins A B (see table) CDN^{3a} rel vulg lat-f ff₂ g₂ syrr copt-schw goth. rec om πανταχου (see || Luke), with ADN¹ rel vulg lat-c f ff₂ g_{1,2} syrr goth arm: ins BC (LN^{3a}, -χη) 69 lat-b e copt. for της γαλιλαιας, της ιουδαιας N¹(txt N^{3a}): του ιορδανου 28: εκεινην Ser's s¹.

29. rec ευθεως, with AC rel: om D lat-c e ff₂ g₁ Syr æth: txt BLAN 1. 33. [69.] ἐξελθων δε εκ τ. σ. ηλθεν D lat-(b c) e. ἐξελθων ηλθεν (*from* || Matt Luke) B(D) 1. 69 gat(with mm) (lat-b c e f ff₂ g₁) syr-ms-mg æth arm Thl Euthym: egrediens ... venerunt mt(with tol) lat ff₁ l Syr-ms: txt ACN rel vulg Syr syrr-copt goth.

30. κατεκ. δε η π. σιμ. D latt(exc f). rec ευθεως, with AC rel: om 1 lat-b c ff₂ g₁ Sy æth: txt BDLN 33. 69.

26. σπαράξ.] having convulsed him, see reff. Luke adds, that he did not injure him at all. 27.] πρὸς ἑαυτούς is not, each man within himself, but amounts to πρὸς ἀλλήλους, see reff. Meyer well remarks, that the reason of the reflexive pronoun being used, is probably to be found in the narrative representing what was said among themselves, not to Jesus and his disciples. We may either take καινή with κατ' ἐξουσίαν, 'new in respect of power,' as Meyer: or regard καινή and κατ'

ἐξουσίαν as two separate predicates of διδαχή. The latter view is preferable as more borne out by the adverbial use of κατά with nouns signifying power in the reff. Render then a teaching new and powerful. 28.] This miracle, which St. Mark and St. Luke relate first of all, is not stated by them to have been the first. Cf. John ii. 11.

29—34.] HEALING OF SIMON'S MOTHER-IN-LAW. Matt. viii. 14—17. Luke iv. 38—41. The three accounts, perhaps

a gen., ch. v. 41 || (ix. 27.)
 Heb. iv. 14.
 vi. 18 only.
 Gen. xix. 16.
 b - j (L. bis).
 John iv. 52.
 Acts xviii. 8
 only, Deut.
 xxviii. 22
 only.
 c Matt. iv. 11
 refl.
 d Mt. al. fr.
 Mt. Mk. only.
 e John vi.
 16 (xx. 19).
 Judith xiii. 1.
 e = ch. xv. 33
 al. Exod. x.
 13.
 f L. only.
 Gn. xxviii.
 11 al. ἔδυσεν,
 (but not =) 1
 Exod. xv.
 10 only.
 g L. refl.
 h ch. xiii. 27 || Mt. Matt. xxiii. 37. Luke xii. 1. xiii. 34. xvii. 37 only. 2 Chron. xx. 26.
 i = Matt. iv. 21. 2 Tim. iii. 6 al. †
 k here only †. 3 Macc. v. 5.
 j ἡφ., ch. xi. 16 only. = Matt. iii. 15. xxiii. 14 al. Ps. civ. 14.
 m here only. Josh. ii. 16, 22. Ps. xxiii. 6.
 ...δηκο-
 νει αυ-
 τοις H.
 ABCDE
 FGKL
 MSUVΓ
 ΔΠΝ 1.
 33. 69
 Θ, i. 34
 (app.)...

31. εκτεινας την χειρα κρατησας ηγ. αυτην D lat-(b) f. rec aft χειρα ins αυτης
 (from || Matt), with AC rel latt [syrr copt &c]: om B(D)LN lat-b. om ευθεως
 (|| Matt Luke) BCLN 1. 33. 131. 209 lat-e copt arm: ins bef αφηκ. D vulg lat-c f ff₂ g_{1,2}
 Syr: bef δικη. 253: bef ο πυρ. lat-b: txt A rel syr goth aeth.

32. for οψ. γεν. οψ, cum autem (perhaps the origl txt, and οψ. γεν. insd from
 || Matt) lat-b. * rec ἔδυν, with ACN rel: ἔδυσεν BD. εφεροσαν D. aft
 εχοντας ins νοσοις ποικιλαις (from || Luke) D lat-b c e ff₂ g₁.

33. om from και ver 32 as far as 2nd και ver 34 N¹. rec η πολ. ολ. επισ. ην,
 with A rel lat-c f (ff₂ g_{1,2}) syrr copt-wilk goth aeth arm: txt BCDLN^{3a} 33 (ev-y)
 vulg lat-b e l copt-schw. (om ην UΓ.) aft θυραν ins αυτου D lat-c (ff₂ g₁, appy).

34. for ver, κ. εθεραπευσεν αυτους κ. τους δαιμονια εχοντας εξεβ. αυτα απ αυτων
 κ. ουκ ηφην αυτα λαλ. οτι ηιδεισαν αυτον. κ. εθεραπευσεν πολ. κακ. εχ. ποικ. νοσοις
 κ. δαιμ. πολλα εξεβαλεν D, simly κ. εθερ. το απ' αυτων lat-ff₂ g₁. om ποικιλαις
 νοσοις L (and appy the prototype of N: see above). εξεβαλλεν N Ser's b c v vulg
 lat-a f ff_{1,2} g_{1,2} τα δαιμονια bef λαλειν B (al? 102 = B?): αυτα λαλειν D latt
 (not f). aft αυτον ins χριστον ειναι (from || Luke) BL 1. 124-31. 209 Ser's l m
 n q¹ envn-H-w²-y; τον χρ. ειν. GMN^{3a} 33(appy) 69 Ser's c r; ηδ. τον χρ. αυτ. ειν. C
 lat-ff₁ g₁ l: txt ADΘ₁N¹ rel latt Syr goth Vict.

35. rec εννυχον, with A rel Orig: txt BCDLΘ₁N 1. 33. 131. 209 envn-π-y. om
 αναστας D-gr 226 lat-a c. om και απηλθεν B 28. 56. 2-pe lat-b c e ff₂ g₁ Syr copt-
 wilk[and -dz]. aft eis ins τον D. προσευξετο orabat D.

36. * κατεδιώξεν BMUN 28. 237-52-9 ev-y vulg lat-ff₁ g₂ [copt]: κατεδιωξαν
 ACDΘ₁ rel [syrr]. rec ins o bef σιμων, with ACΘ₁ rel: ο τε ΚΠ 1. 50. 68-9. 124.
 209 Ser's d e p w; τοτε D¹(and lat, but at first τε only): om BLN 33. om οι B¹.

from a common source (but see notes on Luke), are all identical in substance, but very diverse in detail and words.

31.] ἀφῆκεν αὐτήν, of the fever, is common to all, and διηκόνει αὐτοῖς, but *no more*. The same may be said of vv. 32—34:—the words καὶ ἦν ὁλ. ἡ πόλ. ἐπ. . . . θύραν are added in our text, shewing the accurate detail of an eye-witness, as also does the minute specification of the house, and of the two accompanying, in ver. 29. Observe the distinction between the *sick* and the *dæmoniacs*: cf. ch. iii. 15. Observe also πολλοὺς, πολλὰ, in connexion with the statement that the sun had set. There was not time for *all*. Meyer, who notices this, says also that in some

the conditions of healing may have been wanting. But we do not find this obstacle existing on other occasions: cf. Matt. iv. 24; xii. 15; xiv. 14; Acts v. 16. On the not permitting the dæmons to speak, see note above, vv. 23—28. I should be disposed to ascribe the account to Peter. Simon, Andrew, James, and John occur together again, ch. xiii. 3.

35—38.] JESUS, BEING SOUGHT OUT IN HIS RETIREMENT, PREACHES AND HEALS THROUGHOUT GALILEE. Luke iv. 42, 43, where see note. Our Lord's present purpose was, not to remain in any one place, but to make the circuit of Galilee; not to work miracles, but to preach. 35.] ἐννυχα, acc. plur. neut.

- a Matt. ix. 30. ch. xiv. 5.
John xi. 23.
28 only v.
Isa. xvii. 13
Synm.
b see ver. 12
reff.
c || Mt. Matt.
xviii. 10.
Heb. vii. 5.
from Exod.
xxv. 10.
Rev. xix. 10.
xxii. 9.
d || L. Luke ii.
22. John ii.
6. iii. 25.
Heb. i. 3.
2 Pet. i. 9.
only. Lev.
xv. 13.
e Matt. i. 21
reff. LEVIT.
xiv. 2, 30.
f = ch. v.
20 || L.
g Matt. ix. 14 reff.
xviii. 19.
1 Luke xix. 43. Heb. ix. 4 only. Jer. xx. 9. Sir. li. 7. Sus. 22 only.
17. Gal. ii. 1. Deut. ix. 11.
xxvi. 15. o ch. i. 39.
h Matt. ix. 31. xxviii. 15 only +.
j John vii. 10. Acts x. 3 only +.
k = ch. xiii. 29 ||. John v. 2.
m ch. xiv. 68 || Mt. Acts xiv.
John ix. 32. Acts xii. 22. 1 Cor. v. 1. 2 Chron.
q Matt. xxii. 34 al.
- ἀπῆλθεν ἀπ' αὐτοῦ ἡ ὕλεπρα, καὶ ὕεκαθερίσθη. ⁴³ καὶ
ἔμβριμῆσάμενος αὐτῷ εὐθύς ^b ἐξέβαλεν αὐτὸν ⁴⁴ καὶ
λέγει αὐτῷ ^c "Ορα μηδενὶ μηδὲν εἶπης, ἀλλὰ ὕπαγε σεαυτὸν
δείξον τῷ ἱερεῖ, καὶ ὕπροσένεγκε περὶ τοῦ ^d καθαρισμοῦ
σου ἃ ^e προσέταξεν Μωυσῆς, ὕεἰς ὕμαρτύριον αὐτοῖς.
15 ὁ δὲ ἐξεληθὼν ἤρξατο ^f κηρύσσειν ^g πολλὰ καὶ ^h διαφημί-
ζειν τὸν ⁱ λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι ^j φανερώς
εἰς πόλιν εἰσελθεῖν ἀλλὰ ἔξω ^k ἐπ' ἐρήμοις τόποις ἦν, καὶ
ἤρχοντο πρὸς αὐτὸν ^l πάντοθεν.
- II. ¹ Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ ^m δι' ἡμερῶν
ⁿ ἠκούσθη ὅτι ^o εἰς οἶκόν ^p ἔστιν, ² καὶ εὐθέως ^q συνήχθη-

η λεπρα bef απ' αυτου ΑΚΘΠ Scr's a d e w syr: η λεπρα bef απηλθεν απ' αυτου
(|| Matt) C copt goth: απηλθεν η λεπρα αυτου Δ 235: txt BDLN rel latt Syr copt-ms
arm. (εκαθερισθη, so A B¹(sic: see table) CGLΔΘΠ¹, but καθαρ. in ver 41.)

43. ενβρισαμενος D 69. rec ευθεως, with ΑCΘ₁ rel: txt BDLN 33.—εξεβ. αυτον
bef ευθ. ΑΚΠ Scr's e w arm: om ευθ. Syr aeth.

44. om μηδεν (see || Matt Luke) ΑΔΛΔΝ 33. 69 latt Syr copt aeth Vict Thl: ins
BCΘ₁ rel syr goth arm. rec αλλ', with ΜΓ (SV 1. 33, e sil): txt ABCDΘ₁ rel.

δειξον bef σεαυτον D latt. σαυτον N. προσενεγκαι (itacism?) CLO₁.
for α, καθως (|| Luke) C¹ aeth: καθ' α 33.

45. om πολλα D latt. om 1st αυτον D Scr's k: δυνασθαι bef αυτον N 75. 245-
92. eis polin bef φανερωσ CΛN 28. 33. 124 copt: εισελθειν bef eis polin D vulg-

ed Syr: txt ABΘ₁ rel am(with fuld) syr goth arm. (αλλα, so ACDMA.)
rec (for επ') εν (from || Luke), with ACDΘ₁ rel: txt BLΔN 28. 124. om ην
B (al?): om ην και lat-b e. rec πανταχοθεν, with EGUVT: txt ABCDΘ₁ rel.

CHAP. II. 1. rec παλιν εισηλθεν, with vulg lat-b f ff_{1,2} g_{1,2} D-lat: εισηλθε(ν) παλιν
ΑCΘ₁ rel (most mss, arsy) lat-e syr goth Thl: εισηλθεν ο ιησ. παλιν FGR 236 Scr's f i s
Syr: εισηλθε (only) S lat-c: txt B D[-gr] LN 33 lat-a copt aeth arm.—rec ins και
bef ηκ. (to suit the corrⁿ above), with ACDΘ₁ rel vulg lat-b e g₁ syrr goth: om
BLN 33 lat-a c f copt [aeth] arm. (The difficulty of a nom for ηκουσθη has
occasioned the corrⁿ to εισελθ. και.) εν οικω (corrⁿ) BDLN 33 latt copt: txt
ΑCΘ₁ rel lat-g₁.

2. om ευθεως BLN 33 vulg lat-b g₂ l Syr copt aeth arin Aug Bede.

43.] ἐξέβαλεν need not necessarily imply
that the healing was in a house (Meyer);
it might have been in a city, as in Luke.

44.] σεαυτόν, being prefixed to
the verb, has an emphasis: trouble not
thyself with talking to others, but go
complete thine own case by getting thy-
self formally declared pure.

45.] ἤρξατο, he lost no time in doing it.
τὸν λόγον] not, 'what Jesus had said to
him,' but the account, of his healing.

ἤρχοντο tells us more than ἦλθον would
have done. Our Lord did not wish
to put a stop to the multitudes seeking
Him, but only to avoid that kind of con-
course which would have beset Him in
the towns: the seeking to Him for teach-
ing and healing still went on, and that

from all parts.

CHAP. II. 1—12.] HEALING OF A PA-
RALYTIC AT CAPERNAUM. Matt. ix. 2—8,
where see notes. Luke v. 17—26. The
three are evidently independent accounts;
Mark's, as usual, the most precise in de-
tails; e.g. "borne of four;" Luke's also
bearing marks of an eye-witness (see ver.
19, end); Matthew's apparently at second
hand. 1.] δι' ἡμερῶν, after an interval
of some days: see reff. εἰς οἶκον,
in doors; as εἰς ἀγρόν, to the country, ch.
xvi. 12: = εἰς τὸν οἶκον, εἰς τὸν ἀγρόν,—
the practice of omitting the art. after a
preposition being universal, and apparently
regulated by no assignable rule. See ex-
amples in Middleton, ch. vi. § 1, which
however in later Greek are by no means

σαν πολλοί, ὥστε μηκέτι ¹ χωρεῖν μηδὲ τὰ ² πρὸς τὴν ³ θύραν καὶ ⁴ ἐλάλει αὐτοῖς τὸν ⁵ λόγον. ⁶ καὶ ἔρχονται φέροντες πρὸς αὐτὸν ⁷ παραλυτικὸν ⁸ αἰρόμενον ὑπὸ τεσσάρων. ⁹ καὶ μὴ δυνάμενοι ¹⁰ προσεγγίσει αὐτῷ διὰ τὸν ὄχλον ¹¹ ἀπεστέγασαν τὴν ¹² στέγην ὅπου ἦν, καὶ ¹³ ἐξορύξαντες ¹⁴ χαλῶσιν τὸν ¹⁵ κράβαττον ὅπου ὁ ¹⁶ παραλυτικὸς ¹⁷ κατέκειτο. ¹⁸ ἰδὼν δὲ ὁ ¹⁹ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ ²⁰ παραλυτικῷ Τέκνον, ²¹ ἀφέωνταί σου αἱ ²² ἁμαρτίαι. ²³ ἦσαν δέ ²⁴ τινες τῶν γραμματέων ἐκεῖ καθημένοι καὶ ²⁵ διαλογιζόμενοι ²⁶ ἐν ταῖς καρδίαις αὐτῶν ²⁷ Τί οὗτος οὕτως λαλεῖ; ²⁸ βλασφημεῖ τίς δύναται ²⁹ ἀφίεναι ³⁰ ἁμαρτίας εἰ μὴ ³¹ εἰς ὁ θεός; ³² καὶ εὐθὺς ³³ ἐπιγυνούς ὁ ³⁴ Ἰησοῦς τῷ

John ii. 6. xxi. 25. Gen. xiii. 6. ch. xi. 1. Acts ii. 2. ch. iv. 31. Acts ii. 31. viii. 25 al. (see ch. viii. 32.) u = Luke i. 2. ref. v Matt. iv. 21 ref. w = Matt. iv. 6. Num. xi. 12. x here only. Gen. xxiii. 6, 7 al. y here only + z Matt. viii. 8. l. only. Gen. viii. 13. xix. 8 A (not Γ) Abd. Esdr. vi. 4 only. a Gal. iv. 15 only. Judg. 17, 30. 2 Cor. v. 15. ix. 1. || Mt. ref. i = || Mt. ref.

xvi. 21 A. 1 Kings xi. 2. Prov. xxix. 23 only. xi. 13 only. Jer. xlv. (xxxviii.) 6 al. 33 only +. d ch. i. 30 ref. g Matt. xvi. 7, 8 ref. k ch. x. 18. h Matt. xxiv. 48 al. 1 Matt. xiv. 35 ref.

b Luke v. 4, 5. Acts ix. 25. xxvii. e vv. 9, 11, 12. ch. vi. 55. John v. 8, &c. e Matt. vi. 12 al. Ps. xxiv. 18. Deut. viii. 17. Ps. iv. 4. || Mt. ref. i = || Mt. ref.

for αυτοις, προς αυτους D lat-b c ff₂. om τον D.

3. rec pr. av. παραλυτικον bef φεροντες, with AC³Θ₁ rel goth æth: pr. αυτ. φερ. παρ. C'DG 1. 69. 124-31. 209 latt syrr arm: txt BLN 33 am [with fuld ing mt tol] lat-g₁ l.

4. for προσεγγισαι, προσεγγικαι BLN (33) vulg lat: f l Δ-lat syr copt æth: txt ACΘ₁ rel lat-a (b) c e ff₂ g_{1,2} Syr goth arm. αυτω bef προσεγγ. K²Π Scr's w: om αυτω DK¹ [copt-wilk-dz] arm-mss. for δια τον οχλον, απο του οχλου D vulg lat-b c &c.

aft ην ins o ιησους DA mt lat-a c &c Syr goth æth arm. om εξορυξαντες D latt Syr æth. rec (for 2nd σπου) εφ ω (see var read || Luke ver 25), with ACΘ₁ rel lat-b c &c syrr copt goth æth arm (εφ o Γ Scr's c ev-y): εφ ου 13. 33. 69: txt BDLN lat-a g₁.

for o π. κατεκειτο, ην o π. κατακειμενος D lat-g₂.

5. for ιδων δε, και ιδων (from || Matt Luke) BCLN 33. 69 lat-e copt æth: txt ADΘ₁ rel latt syr goth arm. ins θαρει bef τεκνον C. aft τεκνον ins μου N¹ [copt].

αφιενται B 33 vulg lat-a c e g₁ syrr goth: αφιονται Δ: αφεονται G 69: txt ACDO₁N rel lat-b f.

rec (for σου αι αμαρτια) σοι αι αμ. σου (from || Luke), with AC³ rel vulg lat-a c f D-lat syr æth arm Orig-int: σοι αι αμ. C'Θ₁ am (with em fuld ing mt) lat-b e ff_{1,2}: σου αι αμ. σου M¹ 245: txt B D[-gr] GLAN 1. 33. 69.

6. at end ins λεγοντες D lat-a b &c (copt-mss) æth.

7. for τι, οτι B Scr's p. rec (for λαλει; βλασφημει) λαλει βλασφημιας (from || Luke), with AC rel lat-e syr copt goth æth arm: txt BDLN latt copt-ms. (Θ₁?)

ins τας bef αμαρτιας D¹. om εις D-gr.

8. rec ευθως, with ACΘ₁ rel: txt BLN 33: om D 28. 64. 2-pe lat-a b c ff₂ g₁ Syr æth arm. o ιησ. bef επιγυν. N: om o ιησ. K¹ ev-y.

limited to the class of nouns there mentioned, but are found with nouns of all classes of meaning. The εἰς combines motion with the construction,—‘that he had gone home, and was there.’ 2.] In this verse we have again the peculiar minute depicting of Mark. Wordsw. believes “these minute notices . . . to be recorded by the Evangelist with a studied design, lest it should be supposed that, because he incorporates so much which is in St. Matthew’s Gospel, he was only a copyist: and in order to shew that he did so because he knew from ocular testimony that St. Matthew’s narrative was adequate and accurate.” I mention this, to shew to what shifts the advocates of the theory of

the “interdependence” of the Evangelists are now reduced. μηκέτι . . . μηδέ] so that not even the parts towards the door (much less the house) would any longer hold them (they once sufficed to hold them). ἐλάλει, in the strict imperfect sense: He was speaking to them the word, when that which is about to be related happened. 3, 4.] It would appear that Jesus was speaking to the crowd from the upper story of the house, they being assembled in the court, or perhaps (but less probably) in the street. Those who bore the paralytic ascended the stairs which led direct from the street to the flat roof of the house, and let him down through the tiles (διὰ τῶν κεραμῶν, Luke).

m -- ch. viii. 12. Luke i. 80. John xi. 33. Acts xix. 21. Isa. xxix. 24. n Matt. ix. 3 reff. o ch. x. 25 reff. p ver. 4 reff. q Matt. vii. 29 reff. r Matt. viii. 20 reff. s -- Luke xx. 26. Acts vii. 20. viii. 32. from Isa. liii. 7. Gen. vii. 1 al. t Matt. xii. 23 reff. u Mark, here only. || Mt. al. fr. Exod. xv. 2. Ps. xc. 15. v Matt. ix. 33. 11 πνεύματι αὐτοῦ ὅτι οὕτως [αὐτοὶ] ἔ διαλογίζονται ἔν ἑαυτοῖς, λέγει αὐτοῖς Τί ταῦτα ἔ διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ὃ τί ἐστίν ὁ εὐκοπώτερον, εἰπεῖν τῷ ἑγείρου ἄρον τὸν κράβαττόν σου καὶ περιπάτει; 10 ἵνα δὲ εἰδῇτε ὅτι ἡ ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἐπὶ τῆς γῆς ἡ ἀμαρτίας, λέγει τῷ παραλυτικῷ Σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. 12 καὶ ἡγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἑναντίον πάντων ὥστε ἐξίστασθαι πάντας καὶ ὁδοξάζειν τὸν θεὸν ὅτι οὕτως οὐδέποτε εἶδαμεν.

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ

om αυτου D 258 lat-a b c e ff₂ copt-wilk. om ουτως B [102 = B?] lat-a b c e ff₂ g₁. rec om αυτοι (as superfluous), with BDGLN 1 latt Syr copt aeth arm: ins ACΘ_f rel syr goth Thl. rec (for λεγει) ειπεν (from || Matt Luke), with ACDΘ_f rel lat-a b c ff₂ g₁: txt BLN 33 vulg lat-e f g₂. om αυτοις B [102 = B?] lat-ff₂.

9. παραλυτω [for -τικω] D. αφιενται BN 28. 2-pe vulg lat-a c e f g₁ syr goth: txt ACDΘ_f rel lat-b. the 2 sayings are transposed in D lat-a. rec (for σου αι αι.) σοι αι αι., with ACDΓΔΘ_f (S, e sil) vulg lat-e Eus: σοι αι αι. σου vss: txt BN rel. rec εγειραι, with UΔΘ_f [Frag-sang], εγειρε ACDN rel: txt BL. (Mey contends that εγειρε is every where to be written, the active form not being understood, and altered to -pai or -pou. But -pai is hardly to be clearly reasoned about, on account of the itacism: and -pou is read neither in ver 11 nor in ||.) rec ins και bef apou (from || Matt Luke), with ABΘ₂N Frag-sang rel am lat-a g₁ D-lat syr [copt-ms] goth aeth: om C D[-gr] L 1. 33 vulg-ed(with fuld) lat-f l Syr copt arm. rec σου bef τ. κρ. (Matt, ver 6), with Δ Frag-sang 33 rel: txt ABCDKLMΠN 1. 69 vulg lat-a f g₁ l Eus. for περιπατει, υπαγε (D) LΔN Frag-sang lat-a ff₂ g₂ goth(appy). add eis τ. οικον σου D 33 lat-a ff₂ arm.

10. ιδητε (itacism?) ACL. επι της γης bef αφιεναι (from || Matt Luke) CDHL MΔΘ₂N Frag-sang 33 latt Syr copt goth arm: αμαρτίας bef επι της γης B 142-57 aeth: txt A rel syr.

11. εγειρε bef σοι λεγω N: om σοι λεγω ev-y. rec εγειραι, with LUD Frag-sang: εγειρον K: txt ABCDΘ₂N rel. rec ins και bef apou (|| Luke), with AΘ_f Frag-sang rel lat-c g₂ D-lat syr (goth) aeth: om BC D[-gr] LΓN 33 vulg lat-a b e f. ff_{1,2} g₁ l Syr copt arm Ephr Ath Ambr Aug.

12. rec ευθ. bef και, with AC³Θ_f Frag-sang rel syrr goth aeth: ευθ. bef ηγερθη D env-47-60 (vulg) lat-(a f) g₁ l copt-schw: txt BC¹LN 33 copt-ms arm.—ευθεως ACDΘ_f Frag-sang rel: txt BLN. [aft kpaβ.] ins αυτου HL 33 lat-c Syr copt aeth. for εναντιον, εμπροσθεν BLN, ενωπιον Θ_f 33 Scr's c. for παντας, παντες A. rec aft θεον ins λεγοντας (supplemy: cf var in D), with ACDΘ₂N Frag-sang rel: και λεγειν D: om B lat-b. rec ουδεποτε bef ουτως (for perspicuity?), with ACDΘ_f Frag-sang rel vulg lat-a c f¹ ff₂ syr: txt BDLN lat-(b) e arm. rec ειδομεν, with ABΘ₂N^{3a} Frag-sang rel: εφανη εν τω ισραηλ N¹: txt CD.

13. εξηλθον, N¹(txt N^{3a}). om παλιν D-gr copt-ms Aug. for παρα, eis N¹(txt N^{3a}), επι 69. om ο D¹(ins D-corr¹).

See the extract from Dr. Robinson, describing the Jewish house, in note on Matt. xxvi. 69. 7. οὗτος οὕτως] The first word depreciates: the second exaggerates. 8.] The knowledge was immediate and supernatural, as is most carefully and precisely here signified.

11. σοὶ λ.] The stress is on σοί. The

words are precisely those used, as so often in Mark,—and denote the turning to the paralytic and addressing him. There may have been something in his state, which required the emphatic address.

13—22.] THE CALLING OF LEVI. FEAST AT HIS HOUSE: QUESTION CONCERNING FASTING. Matt. ix. 9—17. Luke

ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. ¹⁴ καὶ
^wπαράγων εἶδεν Λευεὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ ^{w¹ Mt. 14 ff.}
τὸ ^xτελώνιον, καὶ λέγει αὐτῷ Ἀκολουθεῖ μοι. καὶ ^xonly +.
^yἀναστὰς ἠκολούθησεν αὐτῷ. ¹⁵ ^zκαὶ γίνεται ἐν τῷ ^y|| Num. xii.
^aκατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ ^zκαὶ πολλοὶ ^z|| Mt. reff.
^bτελῶναι καὶ ἁμαρτωλοὶ ^cσυνανέκειντο τῷ Ἰησοῦ καὶ τοῖς ^a|| Luke. ch.
μαθηταῖς αὐτοῦ ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ. ^{xiv. 3. 1 Cor.}
¹⁶ καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες αὐτὸν ^bMark. i. 46
ἐσθίοντα μετὰ τῶν ἁμαρτωλῶν καὶ ^bτελωνῶν ἔλεγον τοῖς ^cSee only.
μαθηταῖς αὐτοῦ ὅτι μετὰ τῶν ^bτελωνῶν καὶ ἁμαρτωλῶν ^{Matt. v. 46}
ἐσθίει καὶ πίνει. ¹⁷ καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς Οὐ ^{reff.}
^c|| Mt. reff.

for αὐτον, αὐτους N¹(txt N^{3a}).

14. for Λευεῖν [so BE¹LMN^{3a}] (Λευεῖ N¹), ιακωβον D 13. 69. 124 lat-a b c e ff_{1,2} J₁
mss-mtd-by-Orig. ηκολουθει C¹ 1.

15. rec (for γινεται) εγενετο (from || Matt), with ACD rel : txt BLN 33. om
εν τω BLN 33. 69 : ins AC Frag-sang rel vulg lat-f ff₁ J_{1,2}—κατακειμενων αυτων
(|| Matt) D lat-a b c e ff₂. om 2nd και D 1. 28. 238-58 Scr's s lat Syr. ins
ελθοντες bef συνανεικντο (from || Matt) AC¹ : om BC³DN rel vss. aft 2nd
πολλοι ins οι D latt. rec ηκολουθησαν, with ACD rel lat-a b c e f [q] syrre : txt BLN
Frag-sang vulg lat-f ff₁ J_{1,2}.

16. om 1st οι L(Δ)N 33. for και οι φαρισαιοι, των φαρισαιων (possibly from
thus understanding || Luke) BLN [Frag-sang(appy)] 33 lat-b copt-ms. ins και
bef ιδοντες LΔN 33 copt æth : κ. ειδαν D lat-b (and κ. ελεγον below D). for αυτον
εσθιοντα, οτι εσθιε (see note) B 33. 2-pe lat-b d ff₂ Syr : οτι ησθιεν DLN vulg lat-c
(ff₁ J₁) syr æth : txt AC Frag-sang rel lat-a f [q] goth.—μετα των αμαρτ. κ. τελ. (1st) bef
εσθιοντα Δ. rec transp 1st αμαρτ. and τελ. (|| Matt), with ACL²N Frag-sang rel
vulg lat-f ff₂ syrre copt goth arm : txt BD L¹ 33 am lat-a b c ff₁ J₁ [q] copt-ms æth.—aft
3rd και ins των B¹(above the line) D 33.—om αμ. κ. (|| Luke) 69 syr-jer. ins και
bef ελεγον D. rec ins τι bef οτι (to make it interrogative, as in || Matt Luke : see
var in D. The τι cannot be omd from homotel, as that would apply to the οτι only;
nor is τι omd in any mss in Luke ii. 49 : Acts v. 4, 9, where τι οτι occurs), with AC
rel : δια τι (|| Matt Luke) DN lat : txt BL 33. transp 2nd τελ. and αμαρτ. D
lat-a æth : txt A B(see table) CN rel vss.—aft 4th και ins των BD.—om κ. αμ. U.
om και πινει (not expressed above, nor in || Matt) BDN lat-a b e ff₂ : ins ACLΔ rel
vulg lat-c f [ff₁ J₁ q] syrre (copt) goth (æth) arm-mss. (G syr-jer arm-zoh have plur,
as || Luke). add ο διδασκαλος υμων (|| Matt) LΔN 69 vulg lat-f ff₁ J₁ l copt-ed
Aug : ins bef εσθιε C (lat-c) æth.

17. om αυτοις D 1. 209 lat-a b c ff₂ J₁ [q].

ins οτι bef ου BΔ.

v. 27—39. I have discussed the question of the identity of Matthew and Levi in the notes on Matt.

The three accounts are in matter nearly identical, and in diction so minutely and unaccountably varied, as to declare here, as elsewhere, their independence of one another, except in having had some common source from which they have more or less deflected. (These remarks do not apply to the diversity of the names Matthew and Levi, which must be accounted for on other grounds. See, as throughout the passage, the notes on Matt.)

13. πάλιν] See ch. i. 16. On τὸν τοῦ Ἀλφαίου see notes, Matt. xiii. 55; and x. 1 ff. 15.] The entertainment was certainly in Levi's house, not as Meyer, al., in that of our Lord, which

last is a pure fiction, and is not anywhere designated in the Gospel accounts. Certainly the καλέσαι, ver. 17, gives no countenance to the view. Our Lord, and those following Him as disciples, were ordinarily entertained where He was invited, which will account for ἠκολούθουν αὐτῷ:—and the change of subject in the two, αὐτόν and αὐτοῦ, is no uncommon thing: see a similar change in Luke xix. 3, where to be consistent Meyer ought to understand ὅτι τῇ ἡλ. μικ. ἦν of our Lord. To help out his interpretation he strangely enough makes καλέσαι, ver. 17, mean 'to invite.' ἦσαν γὰρ . . . αὐτῷ, peculiar to Mark. 16.] ἰδόντες αὐτ. ἐσθ., having observed Him eating; but not to be literally pressed. The question was after

d Matt. vi. 8
al. fr. Sir.
xv. 12.
e abs., Mt.
Joshi. xiv. 11
a.
f Luke iv. 23
reff.
g Matt. viii. 16
reff.
h || Matt. ii. 2.
v. 17 al.
Neh. vii. 10.
i constr., see
note.
k here 6 times.
Matt. iv. 2
reff.
l Matt. vii. 3,
22 (3ce).
xiii. 27.
John iv. 42
al. Ps.
lxxviii. 11.
m Matt. viii. 12.
Luke xx. 34,
36 reff.
n || only t.
Tobit vi. 13,
16 only.
o (= ἐφ' ὅσον
Matt.) || L. John v. 7.
23 only. Jer. vii. 34. xl. (xxxiii.) 11.
iv. 1. (see ch. ix. 21.) Josh. iv. 14.
t || (L. bis) only. Isa. iii. 21 only.
w here only t. *ῥαπ. ἐπί*, Job xvi. 16.

ἰσχύοντες ἰατροῦ, ἀλλ' οἱ ἐκ κακῶς
ἔχοντες. οὐκ ἤλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτω-
λοὺς. 18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι
καὶ ἱεροσολύτιμοι, καὶ ἔρχονται καὶ λέγουσιν αὐτῷ Διὰ τί οἱ
μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων καὶ ἱερο-
σολύτιμοι, οἱ δὲ σοὶ μαθηταὶ οὐ κηρύττετε; 19 καὶ εἶπεν
αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ ἀνθρώπου
ἐν τῷ ὅλῳ κόσμῳ κηρύττειν; 20 ὅσον
χρόνον ἔχουσιν τὸν κόσμον μετ' αὐτῶν, οὐ δύνανται
κηρύττειν. 21 ἔλεूसονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ'
αὐτῶν ὁ κόσμος, καὶ τότε κηρύττεουσιν ἐν ἐκείνῃ τῇ
ἡμέρᾳ. 22 οὐδεὶς ἐπιβλημα ῥάκου ἁγνάφου ἐπι-
ράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει ἀπ' αὐτοῦ τὸ
παλαιόν, καὶ ῥάψει ἐπὶ ἱμάτιον· καὶ τὸ παλαιόν καὶ τὸ
νέον οὐ δύναται ἔχειν ἅμα.

ABCDE
FGHIK
LMSUV
PQHRS 1.
33. 69

p here 3ce. || Matt. xxv. 1, &c. (4 times). John ii. 9. iii. 29 (3ce). Rev. xviii
q here only. = ἐφ' ὅσον. χρ. Paul. Rom. vii. 1. 1 Cor. vii. 39. Gal.
r || Mt. reff. s || only t. Gen. xii. 9. Exod. xii. 37.
u || Mt. only. Isa. lxiv. 6. Jer. xlv. (xxxviii.) 11 only. v || Mt. only t.

αλλα B(Tischd [N. T. Vat.]). for ουκ, ου γαρ CL ev-y vulg lat-c f ff₂ g₂ copt-ed.
rec at end adds εις μετανοιαν (from || Luke, whence it has also been insd in
|| Matt), with C rel lat-a c ff₁ g₁: om ABDKLPN 1¹ vulg lat-b e f ff₂ g₁ i l syrr copt
goth aeth arm Aug.

18. rec (for οι φαρισαιοι) οι των φαρισαιων (to suit what follows), with L rel lat-a
ff₁ g₁ l Syr (syrr-mg) aeth: txt ABCDKMNP 69 vulg lat-b c e f ff₂ g₂ i [q] syrr-txt copt
goth arm Aug. rec om 3rd μαθηται (|| Luke), with C²D rel vulg lat-(b) c ff₁ g₁
Syr syrr-txt copt-schw [om οι also Δ]: txt BC¹LN 33 lat-e syrr-mg aeth.—om κ. οι μ.
τ. φ. Α. om last μαθηται B 127: for σοι μαθ., μαθηται σου E¹N, σου μαθηται Δ.

19. om ο ιησ. D 28 lat-b i [q]. om οσον το νηστεειν (homoeotel) DU 1. 33 lat-a b
e ff₂ g₁ i Syr aeth. rec μεθ' εαυτων bef εχουσι τον νυμφιον, with A rel lat-f. ff₁ g₂
syr copt-schw goth arm: alii aliter: txt BC(L)N lat-c copt-wilk.—rec μεθ' εαυτων,
with AL rel: txt BCN 124. 2-pe.

20. for απαρθη, αρθη C 13. 28. 69. 124. 346. νηστεουσιν (for -σουσιν) D¹-gr
FUP goth. rec εκειναις ταις ημεραις (|| Luke), with E rel latt copt: txt ABC
DKLPN 1. 33. 69 am lat-ff₂ i l [q] syrr goth aeth arm.

21. rec ins και bef ουδεις, with E rel aeth: ουδεις δε (|| Matt) DGM lat-a c (g₂) syr-
mg: txt ABCKLSΔN 1. 33. 69 vulg lat-b e f i [q] syrr copt goth arm. αγνα-
φους EFGLΔ: txt ABCDN rel. rec επιραπτει, with B²KMSUT 33: επισυναπ-
τει D: txt AB¹CN rel. rec ματιω παλαιω (from || Matt?), with A rel: txt
BCDLN 33. rec (for απ' αυτου το πληρωμα) το πληρωμα αυτου, with C rel Syr

the feast, at which, being in the house of
a Publican, they were not present.

18. καὶ ἦσαν κ.τ.λ.] Mark here gives a
notice for the information of his readers,
as in ch. vii. 3, which places shew that his
Gospel was not written for the use of Jews.
It appears from this account, which is here
the more circumstantial, that the Pharisees
and disciples of John asked the question in
the third person, as of others. In Matt.
it is the disciples of John, and they join
ἡμεῖς καὶ οἱ Φαρ. In Luke, it is the Pha-
risees and Scribes, and they ask as here.
Mey. understands it, that the disciples of
John and the Pharisees were at that par-
ticular time keeping a fast, and that this
gave occasion to the question. The verb

subst. with the part. *may* mean this, and
Mark himself apparently uses it so, ch. x.
32, and xiv. 4: but much more frequently
it describes a practice or state, e. g. ἦν
γὰρ ἔχων κτήματα πολλά, Matt. xix. 22,—
οἱ ἀστ. ἔσονται ἐκ τ. οὐρ. πίπτοντες, ch.
xiii. 25. See also ch. i. 6, 22, 39. I can-
not think that the fact of their being at
that time keeping a fast would be thus
expressed: it certainly would be further
specified.

19. ὅσον . . . νηστεύειν]
This repetition, contained neither in Matt.
nor Luke, is inconsistent with the design
of an abridger; and sufficiently shews the
primary authority of this report, as also
the ἐν ἐκείνῃ τῇ ἡμ. ver. 20. St. Mark
especially loves these solemn repetitions:

^x πλῆρωμα τὸ καινὸν ^y τοῦ παλαιοῦ, καὶ χεῖρον ^z σχίσμα ^{x = † Mt. only †.}
 γίνεται. ²² καὶ οὐδεὶς ^a βάλλει οἶνον νέον εἰς ^b ἄσκους ^{y constr., here only.}
 παλαιούς· εἰ δὲ μή, ^c ῥήξει ὁ οἶνος τοὺς ^b ἄσκους, καὶ ὁ ^{z † Mt. John vii. 43. ix. 16. x. 19. 1 Cor. i. 10. xi. 18. xii. 25 only †.}
 οἶνος ἀπόλλυται καὶ οἱ ^b ἄσκοί. ^(μῆ, Isa. ii. 21.)

...εγε-
νετο F.

²³ Καὶ ^d ἐγένετο αὐτὸν ἐν ^e τοῖς ^e σάββασιν ^f παραπορευ-
 εσθαι διὰ τῶν ^g σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ^h ἤρξαντο ^{a = ch. vii. 33. John xviii. 11. Ps. cxxv. 6 Ed-vat.(B def.) N³⁴.}
ⁱ ὁδὸν ⁱ ποιεῖν ^k τίλλοντες τοὺς ^l στάχνας. ²⁴ καὶ οἱ

b here (3ce) & ||. (4 times) only. Josh. ix. 4, 13.

c † Mt. reff.

d constr., Matt. xviii. 13. Luke.

iii. 21. principally Luke and Acts.

e † Mt. reff.

f ch. ix. 30 (w. διὰ, as also Deut. ii.

4). xi. 20. xv. 29. Mark only, exc. Matt. xxvii. 39. Exod. ii. 5.

g † only. Gen. i. 29 bis. Lev.

xi. 37 only.

h ch. vi. 7 reff.

i here only. see note.

k † only. Ezra ix.

3. Isa. xviii. 7 only.

l ch. iv. 28 bis only. Deut. xxiv. i (xxiii. 25).

æth (arm): το πλ. αφ εαυτου B: το πληρ. απ αυτου L N(omg το) 1. 131. 209. 435
 goth: το πληρωμα, insg απο bef του παλαιου, D 13. 28. 69. 124 vulg lat-a b e f [ff₂ g₂ i q] :
 txt AKΔΠ¹ 33 lat-l syr. (I adopt the reading of txt, with Mey, and Tischd² 2, as the
 least conformed to || Matt, from which come the απο του παλαιου of D 5c, the αιρει το
 πληρ. of B and C, and the το πλ. αυτου of C.) χεῖρον D.

22. for μῆ, μηγε (|| Matt Luke) CLM². rec ρησσει (see || Matt, from which
 rec goes on to borrow), with A rel em(with fuld ing) lat-c e ff₂ syr copt goth æth
 arm: txt BCDL¹ 33 vulg lat-b ff₁ g₁ [i q]. rec aft οινος ins o νεος (from || Matt),
 with AC² rel gat lat-e f syr goth æth: om BC¹DLN 69 vulg lat-c ff_{1,2} g₁ i l [q] Syr copt
 arm. rec (for απολλυται) εκχειται (from || Matt), with ACLN rel vulg lat-c f
 ff₁ g₁ [q] syr goth æth arm: om D lat-a b e ff₂ i: txt B copt. rec aft οι ασκοι ins
 απολυνται (from || Luke), with ACDN rel latt syr goth æth arm: om BL copt.

rec further adds αλλα οινον νεον εις ασκους καινους βλητεον (from || Luke), with AC
 N-corr¹ rel vulg lat-c e f g₁ [q] vss, also (omg βλητεον) BN¹: om D lat-a b ff₂ i.

23. aft εγενετο ins παλιν D (13 ?) vulg lat-a ff_{1,2} g_{1,2} i l [q]: pref (13 ?) 69. 124.
 om εν (|| Matt) CLΔ 1. 13. 131. 244-59 Scr's a e i v evv-H-P-x. rec παρα-

πορευεσθαι bef αυτον εν τοις σαββασιν, with A rel (Syr) syr copt goth (æth): τοις σαβ.
 παρα(οr δια-)πορευεσθαι αυτον CL 33: αυτον παραπ. εν τοις σαβ. U 69. 124: παρα.
 αυτον δια των σπορ. εν τοις σαβ. KΠ 265 Scr's w: txt (BΔΔ)N (latt). διαπορευεσ-
 θαι (from || Luke) BCD latt arm: πορευεσθαι (from || Matt) 13. 69. 124: txt AN rel.

rec ηρξαντο bef οι μαθηται αυτου, with A rel syr goth: txt BCDL¹ 33. 69 latt
 copt æth arm.—om αυτου D-gr 435 lat-ff₂ arm. for οδον ποιειν, οδοποιειν BGH:
 om (|| Matt) D lat-b c e ff₂ g₁ i: οδοιπορουντες 13. 69. 124. 346: txt ACN rel.
 for τιλλοντες, τιλλειν D 346.

24. for και οι, οι δε (|| Matt) D latt.

cf. ch. ix. 42 ff. It is strange to see such a Commentator as De Wette calling the ἐν ἐκείνῃ τῇ ἡμ. a proof of carelessness. It is a touching way, as Meyer well observes, of expressing 'in that *atra dies*.'

21.] Render, the filling-up takes away from it, the new from the old, and a worse rent takes place. See note on || Matt. The addition here of τὸ καινόν confirms the view taken of the parable there.

23—28.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. Matt. xii. 1—8. Luke vi. 1—5. The same may be said of the three accounts as in the last case, with continually fresh evidence of their entire independence of one another.

23. παραπ. διά.] He passed by or journeyed (so our Evangelist uses the word, see reff.) through, &c. ὁδὸν ποιεῖν τίλλ. is matter of detail and minute depiction. The interpretation of

this narrative given by Meyer, which I still believe to be an entirely mistaken one, I cannot pass over so slightly as I did in my first edition. He urges the strict classical sense of ὁδὸν ποιεῖν, 'to make a way,' *viam munire, or sternere*, and insists on the sense conveyed by our narrative being, as distinguished from those in || Matt., Luke, that the disciples made a way for themselves through the wheat field by plucking the ears of corn, further maintaining, that there is no allusion here to their having eaten the grains of wheat, as in || Matt. Luke. But (1) the foundation on which all this is built is insecure. For ὁδὸν ποιεῖν in the LXX does undoubtedly mean 'to make one's journey,' representing the Heb. הָיָה נַפְשׁוֹ, in Judg. xvii. 8 (examples are also quoted in the lex. from Xenophon (the roman-cery's Ephesiaca and from Polyænus). And (2) as to no allusion being made to

Φαρισαῖοι ἔλεγον αὐτῷ Ἰδε τί ποιοῦσιν τοῖς σάββασιν
 ὁ οὐκ ἔξεστιν. ²⁵ καὶ αὐτὸς ἔλεγεν αὐτοῖς Οὐδέποτε
 ἀνέγνωτε τί ἐποίησεν Δαυεὶδ ὅτε ²⁶ χρεῖαν ἔσχεν καὶ
 ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; [πῶς] εἰσῆλθεν εἰς
 τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως, καὶ τοὺς
 ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν
 εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;

om αυτω D lat-e i. aft ποιουσιν ins οι μαθηται σου (see || Matt) DM 1. 13. 28. 69.
 124-31. 346 Scr's c gat lat-a b (c) f ff_{1,2} (g_{1,2}) i l syr-jer goth æth: om ABCN rel
 vulg lat-e syrr copt arm. rec ins εν βετ τοις σαββασι, with L rel: om ABCDKM
 ΔΠΝ 1. 69 latt. ο ουκ εξ. bef τοις σαβ. Α. aft ἔξεστιν add αυτοις D lat-a
 b c ff₂ g₁.

²⁵. for αυτος, αποκριθεις (|| Luke) D lat-a; om αυτος (|| Matt) BCIN 33. 69 vulg
 lat-b f ff₂ g₁ i l [q] copt: txt A rel lat-c e syr. for ελεγεν, λεγει CLN 33. 69 vulg
 lat-b f g₁ [q] D-lat] copt: ειπεν D[-gr] lat-a c e ff₂ Syr: txt AB rel syr copt-ms.
 aft αυτου ins οντες (|| Luke) D; ησαν Δ latt.

²⁶. om πως (possibly insd from || Matt, where there is no varn) BD: ins ACN rel.
 (B has not ηλθεν as Btly: see table.) om του (bef θεου) C¹. om επι
 αβιαθαρ αρχιερωσ (perhaps to conform to || Matt Luke, perhaps owing to the diffi-
 culty) D 271 lat-a b e ff₂ i: transposed in Scr's c. rec ins του bef αρχιερωσ
 (vain attempt to escape the difficulty: see note), with AC(Δ)Π 1. 33. 69 copt: om ΠΝ
 rel goth. ιερωσ Δ lat-f goth. προσθεσεωσ D. εδωκεν τοις μετ' αυτου
 ουσιν ουσ ουκ εξεστιν φαγειν ει μη τοις ιερουσιν D lat-a b (c) e g₁ i arm. [for ουσ,
 os B¹(Tischdf).] for τοις ιερουσιν, τους ιερεισ (|| Luke) BN: τοις ιερεισ L: txt
 ACD rel. aft ιερ. ins μονοις (|| Matt) Δ 33 lat-b c e f ff₁ g_{1,2} l copt-wilk goth æth
 arm: pref 13. 69. 124.

their having eaten the corn, how otherwise could the *χρεῖαν ἔχειν* have been common to the disciples and to David? Could it be said that any necessity compelled them to clear the path by pulling up the overhanging stalks of corn? How otherwise could the remarkable addition in our narrative, ver. 27, at all bear upon the case? Fritzsche's rendering, 'caperunt viam exprimere spicas evellendo,' which he explains, 'to mark the way by plucking ears, and strewing them in it,' is still worse. The classical sense of ὁδὸν ποιεῖν must evidently not be pressed: it here = ὁδὸν ποιεῖσθαι.

²⁵. αὐτός] Himself, taking up the cause of his disciples and not leaving their defence to themselves. ²⁶. ἐπὶ Ἀβ. ἀρχ.] during the high-priesthood of Abiathar. But in 1 Sam. xxi., from which this account is taken, *Ahimelech*, not *Abiathar*, is the high-priest. There is however considerable confusion in the names about this part of the history: *Ahimelech himself is called Ahiah*, 1 Sam. xiv. 3; and whereas (1 Sam. xxii. 20) *Ahimelech has a son Abiathar*, in 2 Sam. viii. 17, *Ahimelech is the son of Abiathar*, and in 1 Chron. xviii. 16, *Ahimelech*. Amidst this variation, we can hardly undertake to explain the difficulty in the text. The insertion of the art. before ἀρχ. has been apparently done to give the

words the sense 'In the time of Abiathar the High-priest,' so that the difficulty might be avoided by understanding the event to have happened in the time of (but not necessarily during the high-priesthood of) Abiathar (who was afterwards) the High-priest. But supposing the reading to be so, what author would in an ordinary narrative think of designating an event thus? Who for instance would speak of the defeat of the Philistines at Ephesdammin, where Goliath fell, as happening ἐπὶ Δαυεὶδ τοῦ βασιλέως? Who would ever understand ἐπὶ Ἐλισσαίου τοῦ προφήτου, 'in the time of Elisha the prophet,' as importing, in matter of fact, any other period than that of the prophetic course of Elisha? (The ἐγέννησεν Δαυεὶδ τὸν βασιλέα of Matt. i. 6 is not a case in point.) Yet this is the way in which the difficulties of the Gospels have been attempted to be healed over. (See Middleton on the article, in loc.) With the restoration of the true reading, even this resource fails. (I am sorry to see that Bp. Wordsw. writes, "ἐπὶ Ἀβιάθαρ ἀρχιερέως intimates indeed that it was in the days of Abiathar, but it rather suggests that he was not the High-priest then:" comparing ἐπὶ ἀρχιερέως Ἄννα, Luke iii. 2. But surely Bp. W. must know, that such a rendering is ungrammatical: that ἀρχ-

27 καὶ ἔλεγεν αὐτοῖς Τὸ σάββατον διὰ τὸν ἄνθρωπον ^q Matt. xii. 12 al. fr. ἐγένετο, καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. 28 ^q ὥστε ^r = ch. ix. 18 only. (Matt. xiii. 6 al., 3 Kings xiii. 4.) κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

III. ¹ Καὶ εἰσῆλθεν πάλιν εἰς συναγωγὴν καὶ ἦν ἐκεῖ ^s I. Luke xiv. 1. xx. 20. ἄνθρωπος ^t ἐξηραμμένην ἔχων τὴν χεῖρα. ² καὶ ^s παρ- Acts ix. 21 (Gal. iv. 10) ετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα only. Ps. xxxvi. 12. κατηγορήσωσιν αὐτοῦ. ³ καὶ λέγει τῷ ἀνθρώπῳ τῷ Dan. vi. 11 Θεοδ. (= τηρ., LXX.) τὴν χεῖρα ἔχοντι ^t ξηρὰν Ἐγγεῖρε εἰς τὸ ^u μέσον. ⁴ καὶ ^t = John v. 3 reff. λέγει αὐτοῖς Ἐξεστὶν τοῖς σάββασιν ^v ἀγαθοποιῆσαι ἢ ^u absol., = Matt. xiv. 6 reff. ^w κακοποιῆσαι, ^x ψυχὴν ^y σῶσαι ἢ ἀποκτείνει· οἱ δὲ ^z ἐσιώ- v Luke vi. 9, 33, 35 (Acts xiv. 17 v. r.), 1 Pet. ii. 15, 20. iii. 6. πων. ⁵ καὶ ^a περιβλεψάμενος αὐτοὺς ^b μετ' ὀργῆς ^c συν-

17. 3 John 11 only. Num. x. 32. Judg. xvii. 13 A.

11) only. Gen. xxxi. 29. (-ποιός, 1 Pet. ii. 12.)

Matt. xvi. 25 reff. z Matt. xx. 31 reff.

8. x. 23. xi. 11. Exod. ii. 12.

only. Ps. lxxviii. 20. Isa. li. 19 only (?).

w = I. Luke (1 Pet. iii. 17. 3 John

x = Matt. ii. 20. vi. 25 al. fr.

a I. L. elsw. Mark only, ver. 24. ch. v. 32. ix.

1 Tim. ii. 9. 1 Pet. iii. 15 al.

c here

27. for καὶ ἐλεγεν αυτοῖς, λεγὼ δε ὑμῖν D lat-a b c e ff₂ g₁ i. om το σαββ. δια το ὡστε ver. 28 D lat-a c e ff₂ i. rec om 2nd καὶ, with AC³ rel lat-b f goth arm: ins BC¹ LΔN 33 vulg lat-β₁ g₁ i. 2 Syr syr-w-ob copt aeth.

CHAP. III. 1. rec aft eis ins την (|| Matt Luke, where there is no varn), with ACD rel: om BN 7-pe. ἐκεῖ bef ην A: txt BCDN rel. for ἐξηραμμένην, ξηραν (|| Matt) D.

2. παρτηρουντο (from || Luke, where it is more strongly attested) AC¹ DA 1: txt BC³ LN rel. ins εν bef τοις σαββασιν CDHMN ev-y copt: om AB rel latt goth. for θεραπευσει, θεραπευει ΔN 271. om 2nd αυτον D latt goth aeth: ius bef θερ. KΠ Scr's d. κατηγορησουσιν (confusion of vowels?) CD. for αυτου, αυτον D¹ (txt D²).

3. rec (for την χεῖρα εχοντι ξηραν) τ. ἐξηραμμένην εχοντι την χεῖρα (see above), with A rel Syr goth (arm): εχ. τ. χ. ἐξηραμ. D 28 latt: τ. ξηρ. χ. εχ. C¹ ΔN: ξηρ. εχ. τ. χ. 33. 435: txt BL. rec εχειραι, with UΓ: txt ABCD N rel. for eis το μεσον, καὶ στήθε εν μεσω D (lat-c f aeth).

4. for λεγει αυτοις, ειπεν προς αυτους (see || Luke) D lat-a b c f g₁ [g]. ins εν bef τοις σαββασιν ADE 69 copt goth: om BCN rel latt. ins τη bef αθα. D lat-b e g₁. αγαθον ποιησαι ΔN. aft σῶσαι ins μαλλον D 28. 124. for αποκτειναι, απολεισαι LΔ¹ 1. 124-31. 209-37-51-22-9 latt Syr goth arm Viet.

ιερέως without the article must be simply predicated, whether it precedes or follows the proper name; "when Abiathar was High-priest,"—and cannot be titular. The expression in 1 Macc. xiii. 42, which he quotes as similar, is not a case in point, as any reader may judge: ἐπὶ Σίμωνος ἄρχιερέως μεγάλου κ. στρατηγού καὶ ἡγουμένου τῶν Ἰουδαίων: the epithet μεγάλου makes all the difference.) 27.] τὸ σάβ. . . διὰ τὸ σ. is peculiar to Mark, and highly important. The Sabbath was an ordinance for man; for man's rest, both actually and typically, as setting forth the rest which remains for God's people (Heb. iv. 9). But He who is now speaking has taken on Himself Manhood, the whole nature of Man; and is rightful lord over creation as granted to man, and of all that is made for man, and therefore of the Sabbath. The whole dispensation of time is created for man, for Christ as He is

man, and is in his absolute power. There is a remarkable parallel, in more than the mere mode of expression, in 2 Macc. v. 19: οὐ διὰ τὸν τόπον τὸ ἔθνος, ἀλλὰ διὰ τὸ ἔθνος τὸν τόπον ὁ κύριος ἐξελέξατο.

28. καί] as well as of His other domains or elements of lordship and power.

CHAP. III. 1—6.] HEALING OF THE WITHERED HAND. Matt. xii. 9—14. Luke vi. 6—11. On Matthew's narrative, see notes on Luke. The two other accounts are cognate, though each has some particulars of its own. 1. πάλιν] See ch. i. 21, = ἐν ἐτέρῳ σαβ., Luke. The synagogue was at Capernaum. 2.] Luke only adds that it was the Scribes and Pharisees who watched Him. 4. αὐτοῖς] Luke adds ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν: as his account is the most detailed, I refer to the notes there. ἀποκτ. does not belong to ψυχὴν: to save life or to kill?

5.] συνλ. . . αὐτῶν, peculiar to Mark.

d Eph. iv. 18.
e as above (dj).
Rom. xi. 25
only 7.
(σύνη, ch.
vi. 52, Job
xvii. 7 B.)
f Matt. viii. 3
reff.
g || Mt. reff.
h here only.
(= σ. ποιῶν,
ch. xv. 1.—
σ. λαμβά-
νειν, Matt.
xii. 14 reff.)
i Matt. ii. 13, 14
reff.
k Mark. here
bis only.
= Luke i. 10.
ii. 13. John
v. 3 al. Deut.
xxvi. 5.
2 Chron. xiii.
8.

l pres., John i. 40 reff.
m w. ἵνα, Matt. iv. 3 reff.

λυπούμενος ἐπὶ τῇ ^{de} παρώσει τῆς ^d καρδίας αὐτῶν, λέγει ^P ἐπὶ τῇ
τῷ ἀνθρώπῳ ^f Ἐκτεινον τὴν ^f χεῖρα. καὶ ^f ἐξέτεινεν, καὶ ^f καὶ
^g ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. ^h καὶ ἐξεληθόντες οἱ Φαρι-
σαῖοι εὐθὺς μετὰ τῶν Ἑρωδιανῶν ^h συμβούλιον ^h ἐδίδουν
κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ⁱ ἀνεχώρησεν
πρὸς τὴν θάλασσαν, καὶ πολὺ ^k πλῆθος ἀπὸ τῆς Γαλιλαίας
ἠκολούθησεν, καὶ ἀπὸ τῆς Ἰουδαίας ⁸ καὶ ἀπὸ Ἱεροσολύ-
μων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ
[οἱ] περὶ Τύρον καὶ Σιδῶνα, ^k πλῆθος πολὺ, ἀκούοντες
ὅσα ^l * ποιεῖ, ἦλθον πρὸς αὐτόν. ⁹ καὶ ^m εἶπεν τοῖς μαθη-

ABCDE
FGHKL
MPSUV
TAIΣ 1.
33. 69

5. for παρώσει, νεκρώσει D lat-c ff₂ i. rec aft χεῖρα ins σου (from || Luke),
with ACDP¹ 1(sic) rel: om BEMSUVΓ. (33 def.) rce αποκατεσταθη, with
DP¹ 1: . π. κατεστη C: txt ABP¹ rel. aft αυτου ins ευθως D lat-ff₂ (g_{1,2}) i.
rec at end adds υγιης ως η αλλη (from || Matt), with C³ L rel: ως η αλλη 131
lat-a b c g₂ syr-jer copt-ms: om ABC¹ DKPΔPN 1. 33 vulg lat-e f. ff₂ g₁ i syrr copt
goth aeth arm Chrysol Bede.

6. for καὶ ἐξ., ἐξεληθόντες δε D vulg lat-b c ff₂ g_{1,2}. rec ευθως, with AP rel: txt
BCΔN 33.—om DL mt lat-b c ff₂ g_{1,2} i aeth. rec (for ἐδίδουν) ετοιμου, with AP
rel vulg lat-b c &c copt-wilk[and -dz(or -ησαν)] goth arm: εποιησαν CΔN Thl:
ποιουντες D-gr exierunt facientes lat-a (the varns tend to shew that ετοιμου, see ch xv.
1, was substd for the unusual ἐδίδουν): txt BL 69 (syrr?) copt-schw.

7. for καὶ ο, ο δε D latt(not am g₂). rec ανεχωρησε bef μετα των μαθητων
αυτου, with AP rel lat-b c e f syr goth: txt BCDLΔN 1. 33. 69 vulg lat-a ff₂ g_{1,2} i
Syr copt arm. for προς, eis DHP 53. 131. 209-38-45-53-8-9 Ser's s evv-y-z Thl:
παρα 13. 69. 124: txt ABC rel. for πολυ πλθος, πολυς οχλος D vulg lat-a.
rec ηκολουθησαν, with CN rel lat-ff₁ copt-schw goth (aeth arm, appy): om D 28. 124
lat-a b c e ff₂ i [copt-dz]: txt A¹ BGK² LMPSTP 1. 131. 209 vulg lat-f g_{1,2} [copt-wilk]
Vict. rec aft ηκολουθ. adds αυτω, with AP rel vulg lat-f ff₁ g₂ syrr goth aeth
arm: αυτον Δ: om BCDLN 124 lat-a b c e ff₂ i copt. καὶ απο τ. ιουδαίας bef
ηκολουθ. CΔN 238 vulg lat-f g_{1,2} i copt-ms. om 2nd απο D 124 latt copt-wilk.

8. om 2nd απο D-gr 237-52-9. 433 Ser's a copt-wilk.—om καὶ απο της ιδουμ. N¹(ins
N^{3a}) 118. 258 Ser's c lat-e ff₂ arm. ins oi bef περαν D-gr lat-f. om 4th καὶ
N¹(ins N^{3a}). om oi (to conform to the other clauses?) BCLΔN lat-b c e f ff₂ g₂ i
D-lat Syr aeth: ins A D[-gr] P rel vulg lat-a g₁ syr copt goth arm. ins oi περι bef
σιδωνα D-gr. rec ακουσαντες, with AC D-gr P rel syrr arm: txt BΔN 1. 69
vulg lat-b c e f D-lat copt goth aeth. for οσα, a CD 28. 6-pe vulg lat-a g₁ i copt:
txt ABP¹ rel lat-b c e f syrr goth aeth arm. * rec ἐποίει, with ACDP¹ rel:
ποιει BL. ηλθαν D: ηλθεν U.

συνη. probably implies sympathy with their (spiritually) miserable state of hard-heartedness: but see note on Rom. vii. 22. On πῶρωσις, see note, Eph. iv. 18, and Fritzsche on Rom. xi. 7. 6. Ἑρωδιανῶν] See notes on Matt. xvi. 6, and xxii. 16. Why the Pharisees and Herodians should now combine, is not apparent. There must have been some reason of which we are not aware, which united these opposite sects in enmity against our Lord. συμβ. ἐδίδουν, as also ἐποιουν, ch. xv. 1, is an expression peculiar to Mark.

7—12.] A GENERAL SUMMARY OF

OUR LORD'S HEALING AND CASTING OUT DEVILS BY THE SEA OF GALILEE. Peculiar in this shape to Mark; but probably answering to Matt. xii. 15—21. Luke vi. 17—19.

The description of the multitudes, and places whence they came, sets before us, more graphically than any where else in the Gospels, the composition of the audiences to which the Lord spoke, and whom He healed. The repetition of πλῆθος πολὺ (ver. 8) is the report of one who saw the numbers from Tyre and Sidon coming and going. 9.] Meyer explains the construction εἶπεν ἵνα, by that which was said being regarded as the purpose of its

ταῖς αὐτοῦ ἵνα ⁿ πλοίαριον ^o προσκαρτερῇ αὐτῷ διὰ τὸν ⁿ ὄχλον, ἵνα μὴ ^p θλίβωσιν αὐτόν. ¹⁰ πολλοὺς γὰρ ἔθε-
 ράπευσεν, ὥστε ^q ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄλφονται ὅσοι ^o
 εἶχον ^r μάστιγας· ¹¹ καὶ τὰ ^s πνεύματα τὰ ^s ἀκάθαρτα,
 ὅταν αὐτὸν ^u ἐθεώρουν, ^v προσέπιπτον αὐτῷ καὶ ἔκραζον
 λέγοντα ὅτι σὺ εἶ ὁ ^w υἱὸς τοῦ ^w θεοῦ, ¹² καὶ ^x πολλὰ ^p
^y ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν ^{za} φανερόν ^{a*} ποιῶσιν.
¹³ καὶ ^b ἀναβαίνει εἰς ^b τὸ ὄρος, καὶ προσκαλεῖται οὓς
 ἠθέλεν αὐτός, καὶ ^c ἀπῆλθον πρὸς αὐτόν. ¹⁴ καὶ ^d ἐποίη-
 σεν δώδεκα ἵνα ὧσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ
 αὐτοὺς κηρύσσειν ¹⁵ καὶ ^e ἔχειν ^e ἐξουσίαν ἐκβάλλειν τὰ

10. 2 Mace. ix. 11.
 a plur., Matt. vi. 28 reff.
 29 only. Ps. xciv. 6.
 z = ch. vi. 14 al. fr.
 d = Acts ii. 36. Rev. i. 6. see Heb. iii. 2 and note.

s Matt. x. 1 reff.
 y Matt. vii. 25. ch. v. 33. vii. 28. Luke v. 8. viii. 28, 47.
 w see Matt. iv. 3 note.
 a || Mt. only.
 b Matt. v. 1 reff.
 1 Kings xii. 6.

t w ind., see note.
 x Matt. ix. 14 reff.
 c = Matt. xiv. 25 reff.
 e ch. ii. 10. Matt. vii. 29 reff.
 (ch. iv. 36
 v. r.) Luke v.
 2. John vi.
 22, 23, 21.
 xxi. 8 only t.
 Acts viii.
 13. x. 7 f.
 Susan. 6.
 (Acts i. 14.
 Col. iv. 2 al.
 Num. xiii. 21
 only.)
 here only f.
 (Matt. vii. 14.
 2 Cor. i. 6 al.
 Ps. cxviii.
 157.)
 q = here only.
 see Luke xv.
 20. Gen. xiv.
 14.
 r = ch. v. 29.
 34. Luke vii.
 21 (Acts xxii.
 21. Heb. xi.
 36) only.
 Ps. xxxi.
 Exod. xvii. 11.
 Acts xvi.
 47. y || Mt. reff.
 c = Matt. xiv. 25 reff.
 e ch. ii. 10. Matt. vii. 29 reff.

9. πλοιαρια B. at end add πολλοι D lat-a i; οι οχλοι 13. 28. 69. 124 (lat. ff₂).
 10. εθεραπευεν (for -σεν) KΠ Scr's e w latt Syr [copt]. ins εν bef αυτω D latt.
 ins και bef σοι A 28 lat-f Syr copt goth.
 11. om τα (twice) D 13. 69. 124. aft οταν ins ουν D-gr. rec εθεωρει
 (gramm. corr.), with AP rel (-ρη FH): txt BCDGLΔN 33. 69. rec προσ-
 επιπτεν, with EHSUV: txt A B(-πταν) CDN rel Thl. (P def.) rec εκραζε, with
 EHMSUV: txt ABCDN rel Thl. (P def.) λεγοντες DKN 69: txt ABC rel
 om οτι D latt(exc f) Syr copt æth. ins ο χριστος bef ο υιος CMP syr-w-
 ast; ο θεος (omg follg ο but retaining υιος τ. θεου) 69: om ABDN rel vss.
 12. φανερον bef αυτον AP rel Thl: txt BCDΔN 1. 33. 69. * rec ποιήσωσιν
 (from Matt xii. 16? D² reads ποιωσιν there as here), with AB¹CPN rel: ποιωσιν B²DK
 L¹ 13. 69. 124. at end add οτι ηδειςαν τον χριστον αυτον ειναι (from Luke iv.
 41) C Scr's w² lat-a; quoniam sciebant eum lat-b (ff₂) g_{1,2} [q].
 13. for αναβαινει, ανεβη P 1. for 3rd και, οι δε ΔΔN. απηλθεν A¹ L: ηλθον D Scr's s, venerunt latt Syr æth Aug.
 14. aft δωδεκα ins ους και αποστολους ωνομασεν (from || Luke) B C¹(appy) ΔN 69
 syr-mg copt æth: om AC²DP rel latt syrr goth arm. ins ωσιν bef δωδεκα D
 vulg lat-a c i l Aug: ινα ωσ. μ. av. bef δωδ. Δ. om 2nd ινα B ev-48. aft
 κηρυσσειν ins το ευαγγελιον D am(with mt) lat-a b e f ff₂ g₁ i [q].
 15. for εχειν, εδωκεν αυτοις D vulg lat-b e f ff₂ g₁ l æth. rec aft εξουσιαν ins
 θεραπευειν τας νοσους και (see Matt x. 1: Luke ix. 1; and cf ch vi. 7), with AC²D
 P(appy) rel latt syrr goth (æth) arm: om B C¹(appy) LΔN copt.

being said.

10.] Luke vi. 19.
 11. ὅταν . . . ἐθεώρουν] See ref. The indic. is sometimes found with ὅταν in the N. T., see Rev. iv. 9, but generally amidst variety of readings: Matt. x. 19: Mark xi. 25: Luke xiii. 28: Rom. ii. 14. Meyer thus accounts for it—that in later Greek the ἄν became completely attached to the ὅτε, and the whenever was treated as merely an expression of time—so that in German it would not be wenn sie Jhn irgend sahen, but wenn irgend sie Jhn sahen. The unclean spirits are here spoken of in the person of those possessed by them, and the two fused together: for as it was impossible that any but the spirits could have known that He was the Son of God, so it was the material body of the possessed which fell

down before Him, and their voice which uttered the cry: see note on Matt. viii. 32. The notion of the semi-rationalists, that the sick identified themselves with the dæmons (Meyer), is at once refuted by the universal agreement of the testimony given on such occasions, that Jesus was the Son of God.

13—19.] THE APPOINTMENT OF THE TWELVE, AND ITS PURPOSES. Matt. x. 1—4. Luke vi. 12—16. See Luke, where we learn that He went up overnight to pray, and called His disciples to Him when it was day,—and notes on Matt. On τὸ ὄρος see Matt. v. 1. 14. ἐποίησεν] nominated,—set apart: see reff. We have here the most distinct intimation of any, of the reason of this appointment.

f = here his
only. 4 Kings
xxiv. 17.

g see ch. ii. 19
al.

h Mt. reff.
i ch. ii. 2.
Eph. v. 3.

k = here only
(see ch. v. 26.
John xvii. 7).
1 Macc. ii. 15,
17. xiii. 52.
1 Matt. xxi. 46
reff.

δαίμονια* 16 * καὶ ἑπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον.
17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν
ἀδελφὸν τοῦ Ἰακώβου, καὶ ἑπέθηκεν αὐτοῖς ὀνόματα
Βοανηργές, ὃ ἐστὶν υἱοὶ βροντῆς. 18 καὶ Ἀνδρέαν, καὶ
Φίλιππον, καὶ Βαρθολομαῖον, καὶ Μαθθαῖον, καὶ Θωμᾶν,
καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σί-
μωνα τὸν καναναῖον, 19 καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ
ἡ παρέδωκεν αὐτόν.

...του
ιακω. P.
ABCDE
FGHKL
MSUV
ΓΑΠΣ 1.
33. 69

Καὶ ἔρχονται εἰς οἶκον, 20 καὶ συνέρχεται πάλιν ὁ
ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς ἰμῆδὲ ἄρτον φαγεῖν.
21 καὶ ἀκούσαντες κ οἱ παρ' αὐτοῦ ἐξῆλθον ἰκρατήσαι

16. * at beg ins καὶ ἐποίησεν τοὺς δώδεκα B C¹(app) ΔΝ aeth-ms; πρῶτον
σιμωνα (from Matt x. 2) 13. 69. 124. 346: om AC²DP rel latt syrr copt goth aeth-ed
armn. rec τω σιμωνι bef ονομα, with A D(omg τω) P rel vulg lat-a b &c syrr goth:
om ονομα 33. 157: txt BCLΔΝ env-y-36-49 lat-c e copt [arm] Vict.

17. τον bef ιακωβον D. ins τον bef ιωαννην D. for του ιακ., αυτου G 28.
69. 244 lat-g_{1,2}: αυτου ιακ. AF Ser's e e: om του CKSΔ 1. 13. 131. 237-8-57-8 Ser's
d f g o v: txt BDPN rel. εαυτοis D. for ονοματα, ονομα B D-gr 225 Syr.

18. for θαδδαιον, λεββαιον D lat-a b ff₂ i [q]: mss-mtd-by-Orig had λεββης τελωνης here
or ch. ii. 14. (τελωνης is added aft μαθθαιον (from || Matt) in 13. 61-9. 124 syr-mg armn.)
rec κανανιτην, with A rel syr goth arm: txt BCDLΔΝ 33 latt Syr copt aeth.

19. ιουδας D lat-b c. rec ισκαριωτην, with A rel vulg syr copt goth: σκαριωθ
D lat-b ff_{1,2} g_{1,2} l [q], scariotha lat-c Syr: txt BCLΔΝ 33 tol. ερχεται BΓN¹ lat-b
copt-wilk-dz [Vict]: εισηρχονται D [-gr copt-schw]; introivit lat-e ff₂ i: txt CLN^{3a} rel
vulg lat-f ff₁ g₁ [q] D-lat [syrr goth].

20. rec om ο (bef οχλος), with CL¹N¹ rel: ins ABD L(as corrd by origl scribe)
ΔΝ^{3a}. om αυτους D goth. rec μητε, with CDN rel: txt ABKLUDΠ¹ 33.
αρτους D-gr.

21. και οτε ηκουσαν περι αυτου οι γραμματεis κ. οι λοιποι εξηλθον D lat-a b c &c

16. καὶ ἐπ. . . .] for Σίμωνα, ᾧ ἐπ. . . .

On the list of the Apostles, see note at Matt. x. 2. The name, according to Mark, seems to be *now first given*. This, at all events, does not look like the *testimony of Peter*: but perhaps the words are not to be so accurately pressed. 17.] Βοανηργές = שֵׁבַי שֵׁבַי, —Sheva being expressed by *oa* in Aramaic (Meyer, from Lightf.),—perhaps on account of their *vehement and zealous disposition*, of which we see marks Luke ix. 54: Mark ix. 38; x. 37: see also 2 John 10; but this is uncertain. ὀνόματα, since *both* bore the name, and the Hebrew word is plural.

There is an interesting notice of the catalogues of the Apostles, and the questions arising out of them, in the Lectures of Bleek on the three Gospels, published since his death by Holzmann, Leipzig, 1862.

20—35.] CHARGES AGAINST JESUS,—OF MADNESS BY HIS RELATIONS,—OF DEMONIAL POSSESSION BY THE SCRIBES. HIS REPLIES. Matt. xii. 22—37, 46—50. Luke xi. 14—26; viii. 19—21.

Our Lord had just cast out a deaf and dumb spirit (see notes on Matt.) in the open air (Matt., ver. 23), and now they retire into the house. The omission of this, wholly inexplicable if Mark had had either Matt. or Luke before him, belongs to the fragmentary character of his Gospel. The common accounts of the compilation of this Gospel are most capricious and absurd. In one place, Mark omits a discourse—'because it was not his purpose to relate discourses';—in another he gives a discourse, omitting the occasion which led to it, as here. The *real fact being*, that the sources of Mark's Gospel are generally of the *highest order*, and *most direct*, but the *amount of things contained* very scanty and discontinuous: see Prolegg. ch. iii. § viii. 20. πάλιν resumed from ch. ii. 2. ὥστε μὴ δ.] shewing that one of the αὐτοί is the narrator. 21.] Peculiar to Mark.

οἱ παρ' αὐτοῦ = his relations, beyond a doubt—for the sense is resumed in ver. 31: see reff. ἐξῆλθ. (perhaps from Nazareth,—or, answering to John

αὐτόν, ἔλεγον γὰρ ὅτι ^m ἐξέστη. ²² καὶ οἱ γραμματεῖς οἱ ^m 2 Cor. v. 13 only. Job xii. 17 (?). (Matt. xii. 23 reff.) ἔξ-
 ἔχει, καὶ ὅτι ^o ἐν τῷ ἄρχοντι τῶν δαιμονίων ^p ἐκβύλλει
 τὰ ^p δαιμόνια. ²³ καὶ προσκαλεσάμενος αὐτοὺς ^q ἐν ^q παρα-
 βολαῖς ἔλεγεν αὐτοῖς Πῶς δύναται ^r σατανᾶς ^r σατανᾶν ⁿ 2 Cor. 30, Matt. xi. 18 al.
 ἐκβάλλειν; ²⁴ καὶ ἐὰν βασιλεία ^s ἐφ' ^s ἐαυτὴν ^t μερισθῇ,
 οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη. ²⁵ καὶ ἐὰν οἰκία ^p Matt. vii. 22 reff.
^s ἐφ' ^s ἐαυτὴν ^t μερισθῇ, οὐ δυνήσεται ἢ οἰκία ἐκείνη στῆναι.
²⁶ καὶ εἰ ὁ ^r σατανᾶς ^u ἀνέστη ἐφ' ^s ἐαυτὸν καὶ ^t μεμέρισται,
 οὐ δύναται στήναι, ἀλλὰ τέλος ἔχει. ²⁷ ἀλλ' οὐ δύνα-
 ται οὐδεὶς * τὰ ^v σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν
 αὐτοῦ ^w διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ, καὶ
 τότε τὴν οἰκίαν αὐτοῦ ^w διαρπάσει. ²⁸ ^x ἀμὴν λέγω ὑμῖν

Xen. Cyr. i. 1. 2.
i. 41.

t || Mt. reff.

u = Acts v. 36, 37 al. Gen. iv. 8.

w here (bis) and || Mt. only. Gen. xxxiv. 27, 29.

v = || Mt. reff. Deut.

x Matt. v. 18 reff.

(not *l*) goth.

D¹, lat-a b ff² i.

[εξεσταται 13. 69:] εξεσταται(εξεσταί D-corr) αντους exsentiāt eos

23. om αυτοις D 33 lat-b.—aft ελεγεν ins o κυριος ιησους D lat-a ff² g_{1,2} i (æth) : aft αυτοις ins o is U lat-b c (Syr). εκβαλειν D 69.

25. rec (for δυνησεται) δυναται (from ver 21), with AD rel vulg lat-b c e f ff² [q] : txt BCLΔN em(with fult ing tol) lat-a g₁ i. rec σταθηναι (from ver 21), with ACN rel : εσταναι D : txt BKLΠ.—rec στ. bef η οικια εκεινη (cf ver 21), with A rel lat-a (b) syr copt goth (æth arm) : txt BCDLΔN vulg lat-c f ff² g₁ [i q] Syr.

26. for ει, εαν D. for ανεστ. εφ ε. κ. μεμ., σαταναν εκβαλλει μεμερισται(-θαι D¹) εφ εαυτον (see || Matt) D lat-a b (c) g₁ i [q]. for και μεμερισται, μεμερισθη και C¹ (appy) ΔN¹ (latt), και μεμ. και N^{2a} : και μεμερισθη BL. (See var readd, 1 Cor vii. 33, 3-4, which may have exercised some influence in producing confusion here.) rec σταθηναι, with AD rel : txt BCLN.—add η βασιλεια αυτου D lat-a b g₁ i [q]. ins το bef τελος D.

27. rec om αλλ' (as superfl), with AD rel latt syrr goth : for αλλ', και C²(appy) G æth : txt B C¹(appy) LΔN 1. 33. 69 syr-mg copt arm. ουδεις bef δυναται and om ou (simplification) AD rel latt syrr goth arm : txt BCLΔN copt. * εις τ. οικ.

τ. ισχ. εισελθ. τα σκ. αυτου διαρπ. (perhaps transposn for perspicuity) BCLΔ 33 (Syr goth) æth : so, but εισελθ. bef εις τ. οικ. N : om εισελ. ε. τ. οικ. αυτ. G : τα σκ. τ. ισχ. εισελθ. ε. τ. οικ. αυ. διαρπ. A(D) rel (latt) syr goth arm.—om αυτου D latt. for διαρποσει, διαρπαση (confusion of vowels or conformation to δηση) ΔΕFGKUVΓ[Π] 33 : διαρπαζει D : txt BCN rel.

ii. 12, from Capernaum), set out: see ch. v. 14. They heard of his being so beset

by crowds: see vv. 7—11. ἔλεγον]

i. e. His relations—not τινές. ἐξέστη]

He is mad: thus E. V.; and the sense requires it. They had doubtless heard of the accusation of his having a demon: which we must suppose not to have first begun after this, but to have been going on throughout this course of miracles.

The understanding this that his disciples went out to repress the crowd, for they said, 'It is mad,' is as contrary to Greek as to sense. It would require at least αὐτοὺς and ἐξέστησαν, or τὸν ὄχλον for αὐτόν, and would even then give no intelligible meaning. 22.] οἱ

γρ. οἱ ἀπὸ 'Ιερ. . . ., peculiar to Mark: see note on Matt. ver. 24. Here Matt. has οἱ Φαρισ.—Luke τινὲς ἐξ αὐτῶν, i. e. τῶν ὄχλ. ὅτι B. ἔχει.] This addition is most important. If He was possessed by Beelzebub, the prince of the demons, He would thus have authority over the inferior evil spirits. 23.] προσκαλ.

αὐτοῦς is not inconsistent (De Wette) with His being in an house—He called them to Him, they having been far off. We must remember the large courts in the oriental houses. ἐν παρ.] namely, a kingdom, &c., a house, &c., the strong man, &c. σατανᾶς σατ.] The external unity of Satan and his kingdom is strikingly declared by this simple way

^y Matt. vi. 12
^z (ch. iv. 12
 v. r.) Rom.
 iii. 25. 1 Cor.
 xii. 25. 1 Cor.
 xii. 25. 1 Cor.
^a || Matt. Matt.
 xxi. 65.
 Ezek. xxxv.
 12. Dim. iii.
 29 Theod.
^b w. eis, Luke
 xii. 10 only.
 Dan. iii. 29
 LXX.
 Bel and Dr. 9.
^c = T¹ b. ix. 22.
 x. 18.
^d w. gen. i. Matt.
 xxi. 66 reff.
^e Matt. x. 1
 14 ff.
^f ver. 22.
^g ch. xi. 25.
 otherwise,
 Paul only, Rom. xiv. 4. 1 Cor. xvi. 13. Gal. v. 1 al⁴. Exod. xiv. 13 A. h = Matt. xxvi. 26 reff.

ὅτι πάντα ^y ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ^{ABCDE}
^z ἁμαρτήματα, καὶ αἱ ^a βλασφημίαι ὅσα ἐὰν βλασφημήσω- ^{FGHKL}
 σιν. ²⁹ ὃς δ' ἂν ^b βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, ^{MSUV}
 οὐκ ἔχει ^c ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ^d ἔνοχος ἐστὶν ^{ΓΑΠΝ 1.}
 αἰωνίου ^z ἁμαρτήματος· ³⁰ ὅτι ἔλεγον ^e Πνεῦμα ^c ἀκάθαρ- ^{33. 69}
 τον ^f ἔχει. ³¹ καὶ ἔρχονται * οἱ ἀδελφοὶ αὐτοῦ καὶ ἡ
 μήτηρ αὐτοῦ, καὶ ἔξω ^g στήκοντες ἀπέστειλαν πρὸς αὐτὸν
 καλοῦντες αὐτόν. ³² καὶ ἐκάθητο περὶ αὐτὸν ὄχλος. καὶ
 λέγουσιν αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου [καὶ
 αἱ ἀδελφαί σου] ἔξω ζητοῦσίν σε. ³³ καὶ ὑποκριθεὶς αὐ-
 τοῖς λέγει Τίς ^h ἐστὶν ἡ μήτηρ μου ἢ οἱ ἀδελφοί; ³⁴ καὶ

28. rec τα αμ. τ. υιοις τ. ανθρωπων (*simplification*), with M¹ rel (lat-^f Syr) syr goth; so, omg τ. αμ., F; τοις ανθρ. τα αμ. Δ: txt ABCDLM²N 1. 33 ev-y vulg lat-a b g₁ l [i q] copt arm. rec om αι (*error, owing to kai preceding*), with D rel: txt ABCEFGHILAN 1. 33. 69 copt. rec οσας (*gramm. corr.*), with AC rel: txt BDEIGHADPN 89. rec (for εαν) αν, with ADN rel: txt BCF¹LA 33 ev-y.

29. for os δ' αν, os αν δε τις D. om 1st eis D-gr vulg lat-a b goth arm. om εις τον αιωνα D 1. 22-8. 209. 2-pe lat-a b e ff₂ g₁ [q] Athl, Cyr₂. (αλλα, so ADLΔN) for ενοχος, ενος D¹ (but corr^d). εσται DLΔN 33 vulg lat-a c e ff₂ g₁ aeth arm Cyr₁. rec (for αμαρτηματος) κρισεως, with A rel tol lat-^f syrr aeth: γολασσεως 61. 184 (*both corrs for the unusual expr in lat*): αμαρτίας C¹ (appy) D 69 Ath Ps-Ath: txt BLΔN 33 latt copt goth arm Cyr₂ Aug.

30. εχειν D 77. 235 lat-a b c e ff₂ g₁: αυτον εχει C aeth.

31. rec (for και ερχ.) ερχ. ουν, with A rel syr: txt BCDGLAN 1. 69 latt Syr copt goth aeth. ερχεται DGN lat-a b e ff₂ g₁: txt ABC rel vss [Aug¹].

rec οι αδ. κ. η μ. αν., with E rel: * ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ (*as* ||) BCDGLAN (1) 33 (latt) Syr copt goth aeth: οι αδ. αν. κ. η μ. αν. AKMΠ.— rec om 1st αυτον, with EFHSUV¹ (1) 69 (vulg) syr: ins ABCN rel Syr copt goth (aeth). rec (for στηκοντες) εστωτες, with AD rel: εστηκotes C² or ³ GL 1: σταντες N: txt BC¹Δ. rec (for καλουντες), φωνουντες, with D rel: ζητουντες Δ: om Δ (but a space is left) lat-a: txt BCL[N] 1. 69.

32. rec οχλος bef περι αυτον (*simplification*?), with E rel aeth: txt ABCKLMΔ[Π] N¹ 1³ 1. 33. 69 vulg lat-b c e (f) ff_{1,2} g_{1,2} [q] D-lat] syrr goth.—for περι, προς N¹: for περι αυτον οχλος, προς τον οχλον D[-gr]. rec (for και λεγουσιν) ειπον δε (*from* || Matt), with A rel syr goth (arm): txt BCDLΔN 69 vulg lat-b f ff_{1,2} g_{1,2} l [q] Syr syr-ms-mg copt aeth. rec om και αι αδελφαι σου (*neglect, or as not mentd in* || nor in vv 31, 34²), with BCGKLΔPN 1. 33 [69] vulg lat-e ff₁ g_{1,2} Syr copt aeth arm: ins AD rel lat-a b c f ff₂ l [q] syr-mg goth.

33. rec απεκριθη αυτ. λεγων, with AD rel lat-(a) b f goth arm: [απεκ. α. κ. λεγει 1. 69:] txt B(C)LAN vulg (lat-c e) syr copt.—λεγει bef αυτοις C. for η, και (*see* || Matt and ver 31) BCGLUVΔN 1 vulg lat-a b g₁ l syrr copt: txt AD rel lat-c e f ff₂ goth aeth arm. om οι (bef αδελφοι) D. rec aft αδελφοι ins μου (*from* ver 34 and || Matt), with ACN rel (vss): txt B D-gr arm.

34. om και B.

of putting the question: see note on Matt. The expression must not be taken as meaning, Can one devil cast out another? The σατανᾶς and σατανᾶν are the same person: cf. ver. 26. 26.] ἀλλὰ τέλ.

ἔχει, peculiar to Mark. 28.] The putting of πάντα first, and separating it from its noun by the intervening words, gives it a prominent emphasis.

29. αἰωνίου ἁμαρτήματος] Beza explains αἰωνίου by 'nunquam defendi.' It is to

the critical treatment of the sacred text that we owe the restoration of such important and deep-reaching expressions as this. It finds its parallel in ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν, John viii. 24. Kuinoel's idea, quoted and adopted by Wordsw., that ἁμαρτήμα means in the LXX the punishment of sin, seems to be entirely unfounded. And as to its being "a Novatian error to assert that sin is αἰώνιον" (Wordsw.), it is at all events a

...κυκλω
Γ.

ⁱ περιβλεψάμενος ^k κύκλω τοὺς περὶ αὐτὸν καθημένους λέγει Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. ³⁵ ὃς ἂν ^l ποιήσῃ τὰ ^{lm} θελήματα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή καὶ μήτηρ ἐστίν.

IV. ¹ Καὶ πάλιν ἤρξατο διδάσκειν ⁿ παρὰ τὴν θάλασσαν· καὶ ^o συνάγεται πρὸς αὐτὸν ὄχλος πλείστος, ^p ὥστε αὐτὸν ^q ἐμβάντα εἰς ^r τὸ πλοῖον καθήσθαι ^s ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος ^t πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. ² καὶ ἐδίδασκεν αὐτοὺς ^u ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ ³ Ἀκούετε. ἰδοὺ ἐξ-ἦλθεν ὁ ^v σπεῖρων σπεῖραι. ⁴ καὶ ἐγένετο ἐν τῷ σπείρειν,

²³ reff.
u ch. iii. 23 reff.

r Matt. xiv. 22. ch. vi. 32 al.
v part., = II. Matt. iv. 3.

s = Rev. xviii. 19.
Eph. iv. 28 al.

i ver. 5 reff.
k ch. vi. 6 || L., 36. Rom. xv. 19. Rev. iv. 6. v. 11. vii. 11 only.
l Kings xxvi. 5. Isa. xlix. 18.
m plur., Acts xii. 22.
n Matt. vii. 21 reff.
o Matt. xxii. 34 al. fr. Neh. viii. 1.
p = ch. iii. 10 al.
q Matt. viii. t = Luke xxii. 56.

τοὺς περὶ αὐτὸν bef κυκλω (being first omd, it was aft insd in the most likely place: see below) BCLΔN copt: τοὺς κυκλω, omg περὶ αὐτὸν, D lat-b: τ. κυκ. π. av. 1. 13. 69. 124. 209: om altogether 61 lat-a e (Syr aeth?): txt A rel syr goth arm. for λέγει, ειπεν DG 69 lat-a e ff². ἰδοὺ (from || Matt) ADGKMΔΠ 1. 33. 69: txt BCN rel. 35. rec aft os ins γαρ (from || Matt), with ACDN rel vulg lat: ff¹ g₁ [q] vss: om B lat-a b c e copt Aug. rec (for τα θελήματα) το θελημα (from || Matt), with ACDN rel: txt B. μου bef ἀδελφος D lat-b e g₁ [q] Aug. rec aft ἀδελφῃ ins μου, with C rel vulg lat-a ff¹ g₂ syrr copt aeth: om ABDLΔN 1. 33. 69 lat-b e cf. ff² g₁ [q] goth arm Ambr [Aug].

CHAP. IV. 1. ἤρξατο bef παλιν D (209) lat-a b c e g₁ [q] aeth Orig-int. for παρα, προς D. rec (for συναγεται) συνηχθη, with D rel latt syr-ms [Orig-int]: συνηχ-θησαν (from || Matt) A 235 Scr's h syrr (goth aeth arm with nomin pl): συνερχεται 1. 209: txt BCLΔN 69. for οχλος, ο λαος D. rec (for πλείστος) πολυς (from || Matt), with AD rel: txt BCLΔN. eis το πλοιον bef ἐμβαντα (from || Matt) BCDLUΔN 33 latt arm Thl: txt A rel syr copt goth aeth Orig-int. om το (see on || Matt) CKLMΠN 1. 33. 131. 209 [goth]: ins A B (above the line) D rel copt. for ἐν τη θ., περαν της θ. circa mare D (lat-a). for προς τ. θ., eis την θ. Δ: παρα την θ. 1. 118. 209: περαν της θαλασσης circa mare D lat-a l [q]: in litore lat-b c e f. ff² g₁. om ἐπὶ της γ. D lat-a b c e f. ff² g₁. rec (for ἦσαν) ην (gramm corr), with A D[-gr] rel vulg lat-a b ff¹ g₂ [q] syr Orig-int: txt BCLΔN 33 env-π-y D-lat.

2. πολλας D.—πολλα bef εν παραβ. N.

3. ακουσατε C 15. 269. 417. 2-pe. rec ins του bef σπειραι (from || Matt), with ACN^{3a} rel Eus: om BN¹.—om σπειραι also D [copt-ms].

4. om ἐγενετο DF vulg lat-b c &c Syr aeth. σπειραι D.

legitimate inference from οὐκ ἔχει ἔφεσιν εἰς τὸν αἰῶνα. If a sin remains unre-mitted for ever, what is it but eternal?

Ver. 30 explains the ground and mean-ing of this awful denunciation of the Lord.

31.] ἔξω στ. ἀπ. . . ., one of Mark's precise details.

32.] καὶ ἐκ. . . ., another such. 34.] Matt. here has some remarkable and graphic details also: ἐκτείνας τὴν χεῖρα αὐτ. ἐπὶ τ. μαθητὰς αὐτ. Both accounts were from eye-witnesses, the one noticing the out-stretched hand; the other, the look cast round. Deeply interesting are such par-ticulars, the more so, as shewing the way in which the records arose, and their united strength, derived from their inde-pendence and variety.

CHAP. IV. 1—9.] PARABLE OF THE SOWER. No fixed mark of date. Matt. xiii. 1—9. Luke viii. 4—8. There is the same intermixture of absolute verbal iden-tity and considerable divergence, as we have so often noticed: which is wholly inexplicable on the ordinary suppositions. In this case the vehicles of the parable in Matt. and Mark (see Matt. vv. 1—3: Mark, vv. 1, 2) bear a strong, almost verbal, resemblance. Such a parable would be carefully treasured in all the Churches as a subject of catechetical instruction: and, in general, in proportion to the popular nature of the discourse, is the resemblance stronger in the reports of it. 1. πάλιν] See ch. iii. 7. The ἤρξατο is coincident with the gathering together of the crowd.

w Mt. reff.
x Matt. vi.
26. Iheut.
xv. 19, 20 al.
y Mt. reff.
z ver. 16 || Mt.
only t.
a Mt. only.
(LXX.,
trans. only.)
Gn. ii. 9.
Ps. xlii. 8.
b Matt. xxiv.
12. ch. v. 4.
Luke ii. 4.
Acts xviii. 2.
3 al. Judg.
iii. 12.
c intr., Matt.
iv. 16 reff.
d Mt. Rev.
xvi. 8, 9
only t.
e = Matt. xxi.
19, 20 reff.
f Matt. vii. 16
reff. Jer. iv.
3.
g = || Mt. ver.
32. Isa. xxxii. 13.
11. Rev. xxii. 2.)
m ver. 20. ch. ix. 5 ||
c Luke ix. 18 only. Ps. iv. 6.

ἡ δὲ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ ^x πετεινὰ καὶ
ἡ κατέφαγεν αὐτό. ⁵ καὶ ἡ ἄλλο ἔπεσεν ἐπὶ τὸ ^z πετρώδες
καὶ ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ^a ἐξανέτειλεν
ἡ διὰ τὸ μὴ ἔχειν βάθος γῆς. ^b καὶ ὅτε ^c ἀνέτειλεν ὁ
ἥλιος, ^d ἐκαυματίσθη καὶ ^b διὰ τὸ μὴ ἔχειν ῥίζαν ^e ἐξηράνθη.
7 καὶ ἡ ἄλλο ἔπεσεν εἰς τὰς ^f ἀκάνθας, καὶ ἡ ἀνέβησαν αἱ
ἡ ἀκανθαὶ καὶ ^h συνέπνιξαν αὐτό, καὶ ⁱ καρπὸν οὐκ ⁱ ἔδωκεν.
8 καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν ^k καλήν, καὶ ⁱ ἐδίδου
ⁱ καρπὸν ^ε ἀναβαίνοντα καὶ ^l αὐξανόμενον, καὶ ἔφερεν ^m εἰς
τριάκοντα καὶ ^m εἰς ἐξήκοντα καὶ ^m εἰς ἑκατόν. ⁹ καὶ
ἔλεγεν Ὁς ἔχει ⁿ ὅτα ⁿ ἀκούειν, ἀκούετω. ¹⁰ καὶ ὅτε
ἐγένετο ^o καταισνάς, ἡρώτων αὐτὸν ^p οἱ ^p περὶ αὐτὸν σὺν

ABCDE
FGHKL
MSUV
ΔΠΘ 1.
33. 69

h ver. 19 ||. Luke viii. 42 only t.
k || Mt. Num. xiii. 20.
n || L. ver. 23. Luke xiv. 35. Deut. xxix. 4. (Isa. i. 4.)
p Luke xxii. 49. (John xi. 19 v. r.) Acts xiii. 13 al. Ezek. xxxviii. 6.

ἦλθαν D: ἦλθον HKΔ 33 Ser's p ev-y. rec aft πετεινα ins του ουρανου (from
|| Luke), with DGM vulg-ed[with gat] lat-a ff₁ g₂ [q]: om ABCN rel am(with em fuld
ing tol) lat-b c e f ff₂ g₁ l syrr copt goth æth arm Bede. κατεφαγαν D.

5. rec (for kai al.) al. δε (from || Matt), with A rel vulg lat-c f [ff_{1,2} g_{1,2} i q] syrr
goth arm: al. (alone) M¹ lat-b: txt BCDLM²Δ 33 lat-a copt æth.—αλλα D-gr 13. 33. 69
lat-e.—επεσαν D. τα πετρωδη (from || Matt) D N¹(txt N^{3a}) 1. 33 vulg lat-b
c e f l [g₁ q]. rec om kai (|| Matt), with AC[N] rel vss: ins BD lat-a (appy) b c
e ff₂ i [q]. for οπου, οτι D lat-b c e ff₂ g₂ i. rec ευθεως, with A rel: txt BCDL²N.
(33 def.) εξαναστειλεν D¹. ins της βεφ γης B (so also in || Matt): την
γην D.

6. rec (for kai ote ανετειλεν ο ηλιος) ηλιου δε ανατειλαντος (from || Matt), with A
rel lat-a f syrr goth æth arm: txt BCDL²ΔN vulg lat-ff₂ i l [q] copt. εκαυματισθησαν
B D-gr lat-a e. (See D, ver 5: so also in || Matt.) εξηρανθησαν D-gr lat-e.

7. αλλος N¹(txt N^{3a}): αλλα 33. for eis, επι CDM² 33 Ser's a c ev-z lat-b (supra)
copt-mss.

8. rec αλλο (appy conformation to the preceding. This is more prob, as αλλο
επεσεν occurs twice before, than that (Mey) it should have been corrd to the plur to
accord with εις—εις—εις below, or to suit || Matt), with AD N^{3a}(but txt restored) rel
latt syrr goth æth arm: txt BCLN¹ 33 lat-e copt. for eis, επι (|| Matt) C 1 syrr.

[εδιδουσαν C.] rec αυξανοντα (corr, the intrans form being (see reff) more
common in N. T.), with C(Treg expr) rel: txt ADLΔ, αυξανόμενα BN. εφερον
CN: φερει D 124: adferet lat-b D-lat. rec εν (thrice), with S(e sil) 69 latt(with
Δ-lat) Syr(appy): εν AC²D: εν E rel syrr æth: eis 1st time, εν twice BL: txt C¹ΔN.

9. rec aft ελεγεν ins αυτοις, with M²-marg S(e sil) 3-pe: om ABCDN rel latt-syrr
copt goth æth arm Thl. rec ο εχων (from || Matt Luke), with AC²N^{3a} rel: txt
BC¹DΔN¹. add κ. ο συνων συνιεται D lat-a b ff₂ g_{1,2} i syr-mg.

10. rec [for kai οτε] οτε δε, with A rel syrr æth arm: txt BCDLΔN latt copt goth.
rec ηρωτησαν (more usual historic sense), with E rel vulg lat-c f ff₂ syrr:
επηρωτησαν 13. 69. 121. 346: επηρωτων (|| Luke) D: txt ABCLΔN 33 lat-a b Orig-int.
(-τουν CN.) for οι περι αυτ. συν τ. δ., οι μαθηται αυτου (|| Luke) D 28. 69. 124
lat-a b c ff₂ g₁ i [q] Orig-int₁: om οι περι αυ. L 359.

2.] Out from among the πολλά,
the great mass of His teaching, one pa-
rable is selected, which He spoke during
it—ἐν τῇ διδ. αὐτοῦ. 3. ἀκούετε]

This solemn preface word is peculiar to
Mark. 4—8.] Matt. and Mark agree
nearly verbally. In ver. 7 Mark adds καὶ
καρπὸν οὐκ ἔδωκεν, and in ver. 8, ἀνα-
βαίνοντα κ. αὐξανόμενον. On this latter,

Meyer remarks, that the two present
part. are predicates of καρπὸν, which
therefore must not be understood here of
the fruit properly so called, the corns of
wheat in the ears, but of the haulm, the
first fruit of the successful seed. The
corns first come in after ἔφερεν.

10—12.] REASON FOR SPEAKING IN
PARABLES. Matt. xiii. 10—17. Luke viii.

τοῖς δώδεκα τὰς ^α παραβολάς. ¹¹ καὶ ἔλεγεν αὐτοῖς ^γ ὅτι ἡ βασιλεία τοῦ θεοῦ ἐκείνοις δὲ ^τ τοῖς ^ι ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, ¹² ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ^υ ἐπιστρέψωσιν, καὶ ^ν ἀφεθῇ αὐτοῖς. ¹³ καὶ λέγει αὐτοῖς Οὐκ ^ω οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς ^α παραβολὰς ^χ γινώσσετε; ¹⁴ ὁ ^υ σπείρων τὸν λόγον σπείρει. ¹⁵ οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ ^z αἶρει τὸν λόγον τὸν ἐσπαρμένον ^a εἰς αὐτούς. ¹⁶ καὶ οὗτοι εἰσιν

y pres. part., ver. 3 reff.

z = ver. 25 ||. ch. ii. 21 §.

a = ch. i. 39 reff.

γ Matt. xiii. 53
τ only in
Gosp.
Rom. xi.
25. 1 Cor.
xiii. 2. xv.
51. Wisd. ii.
22. vi. 22(24).
|| Mt. reff.
t 1 Cor. v. 12.
17. Col. i. v.
3. 1 Thess.
iv. 12. see
Acts xxv. 11.
(τοῖς ἐκτός,
Sir. prol.)
|| Mt., from
Isa. vi. 10.
Luke xvii. 4
al. Ps. l. 13
(15).
v ch. iii. 28 al.
v = here only.
x = Luke xviii.
34. John iii.
10. Job ix. 11.
Rom. viii. 18.

rec την παραβολην (|| Luke), with A rel vulg-ed(with fuld) Syr copt-ms goth aeth arm :
tis η παρ. αυτη (from || Luke) D 13. 28. 69. 124 lat-a b c f ff₂ g₁ i l [q] Orig-int₁: txt
BCLΔN am(with gat ing mm mt) lat-g₂ copt.

11. λεγει D lat-a b f [g₁ i q]. rec aft δεδ. ins γνῶναι (from || Matt Luke), with
C²D rel lat-a c &c: om ABC¹KLPN lat-ff₁ copt. rec δεδ. (γν.) bef το μυστ., with
AD rel syrr copt-ms goth aeth (arm): txt B C¹(appy) LN lat-ff₁. εξῶθεν B.
om τα ΔΚΠΝ. for γιν., λεγεται D 64. 124 lat-a b c f ff₂ g₁ i [q].

12. ins ην bef βλεπωσιν (|| Luke) E¹FGHΔ Orig₂. ακουσωσιν CM 69: ακου-
ουσιν D¹. for συνιωσιν, συνωσιν D¹L 1. αφεθησεται (see fut, Matt xiii. 15
and Isa vi. 10) AK[Π] Orig; αφεθησομαι D¹(and lat) lat-ff₂ g₁ i [q] aeth(Treg): αφησω
D². rec at end adds τα αμαρτηματα, with AD rel syrr goth aeth: τα αμ. αυτων Δ
syr-w-ast aeth(peccatum illorum): τα παραπτωματα 53. 237-59 Thl (all supplemy
glosses): om BCLN 1. 209 lat-b i copt arm Orig₂.

14. for σπειρει, σπειρει N.

15. for οπου, οis D 69² lat-ff₂ g₁ (Syr). for και, οι B. [ακουωσιν (for
-σωσιν) D¹G.] rec ευθεως, with AD rel: om 1. 118 arm: txt BCLΔN 33. 69
en-y. for αρει, αφerei D: αρπαζει (|| Matt) CΔN: auferet lat-c D-lat. rec
(for εις αυτ.) εν ταις καρδιαις αυτων (from || Matt), with D rel latt Syr syrr-txt copt-ms-
corr goth [arm]: απο τ. καρδιας αυτων (from || Luke) A lat-l aeth: εν αυτοις (corr of
txt) CLΔN lat-c copt syr-mg: txt B 1. 13. 28. 69. 118. 209.

9, 10. 10.] οἱ π. αὐτ. σὺν τ. δῶδ. =
οἱ μαθ. αὐτοῦ Luke. 11.] τὸ μυστήριον
= τὰ μυστήρια Matt. and Luke. τοῖς
ἔξω added here (= τοῖς λοιποῖς, Luke)
means the multitudes—those out of the
circle of his followers. In the Epistles,
all who are not Christians,—the cor-
responding meaning for those days,—are
designated by it. τὰ πάντα γίνεται]
the whole matter is transacted. Herod.
ix. 46, ἡμῖν οἱ λόγοι γεγόνασι. 12.]
We must keep the ἵνα strictly to its
telic meaning—in order that. When God
transacts a matter, it is idle to say that
the result is not the purpose. He doeth
all things after the counsel of His own
will. Matt., as usual, quotes a prophecy;
Mark hardly ever—except at the beginning
of his Gospel; Luke, very seldom.
ἀφ. αὐτ. = ἰδομαι αὐτοῦς Matt., it should
be forgiven them; i. e. ‘forgiveness should
be extended to them:’ no need to supply
any thing, as the gloss of the rec. does:
the expression is impersonal.

13—20.] EXPLANATION OF THE PA-
RABLE OF THE SOWER. In τὴν παρ.
ταύτην, the general question which
had been asked ver. 10 (τὰς παραβολάς),
is tacitly assumed to have had spe-
cial reference to the one which has been
given at length. Or we may under-
stand, that the question of ver. 10 took
the form which is given in || Matt.:
διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; in
which case the τὰς must be generic:
asked Him concerning parables; or His
parables. The three explanations (see
Matt. xiii. 18—23; Luke viii. 9—15)
are very nearly related to one another, with
however differences enough to make the
common hypotheses quite untenable. Matt.
and Mark agree nearly verbatim, Matt.
however writing throughout in the sin-
gular (ὁ σαρπείρων κ.τ.λ.). Mark has some
additions, e. g. ὁ σπείρων τὸν λόγον σπ.,
ver. 14,—after ἡ ἀπ. τοῦ πλ., ver. 19,
καὶ αἱ π. τὰ λ. ἐπιθ.:—and some varia-
tions, e. g. σατανᾶς for Matt.’s ὁ πονηρός,

b ver. 5.
c || Mt. reff.
d || Job xix.
28.
e || Mt. 2 Cor.
iv. 18. Heb.
xi. 25 only τ.
f || Mt. reff.
g = Matt. xi. 6
reff.
h ver. 7.
i || Mt. reff.
k = ch. vii. 15,
18 || Mt., 19.
l || ver. 7. Luke
viii. 42 only τ.
m || Mt. reff.
n Matt. vii. 15
reff.
o Acts xv. 4.
xvi. 21. xxii.
18. 1 Tim. v.
19. Heb. xii.
6 (from Prov.
iii. 12) only.
Exod. xxiii.
1.
p || Mt. reff.
q ver. 8.
r Matt. vii. 16
reff. xxvi.
22.
s Matt. v. 15 reff.

ὁμοίως οἱ ἐπὶ τὰ ^h πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσω-
σιν τὸν λόγον, εὐθὺς ^c μετὰ χαρᾶς λαμβάνουσιν αὐτόν,
17 καὶ οὐκ ἔχουσιν ^d ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ ^e πρόσκαιροί
εἰσιν, εἴτα γενομένης θλίψεως ἡ ^f διωγμοῦ διὰ τὸν λόγον
εὐθὺς ^g σκανδαλίζονται. 18 καὶ ἄλλοι εἰσιν οἱ εἰς τὰς
^h ἀκάνθας σπειρόμενοι οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαν-
τες, 19 καὶ αἱ ⁱ μέριμναι τοῦ ⁱ αἰῶνος καὶ ἡ ⁱ ἀπάτη τοῦ
πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι ^k εἰσπορευόμεναι
^l συνπνύγουσιν τὸν λόγον, καὶ ^m ἄκαρπος γίνεται. 20 καὶ
ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, ⁿ οἵτινες
ἀκούουσιν τὸν λόγον καὶ ^o παραδέχονται, καὶ ^p καρπο-
φοροῦσιν ^q ἐν τριάκοντα καὶ ^q ἐν ἑξήκοντα καὶ ^q ἐν ἑκατόν.
21 καὶ ἔλεγεν αὐτοῖς ὅτι ^r μήτι ἔρχεται ὁ ^s λύχνος ἵνα

ABCDE
FGHKL
MSUV
ΔΠΣ 1.
33. 69

16. om *ομοίως* D 1. 13. 28. 69. 118-31. 209 lat-*a b c ff*₂ *g*₁ [*q*] Syr arm Orig: *ομ.* bef
εἰσιν CLΔN 33 copt(appy) æth. om 2nd *οι* B¹. rec *ευθεως*, with A rel Orig:
om D 259 lat-*c ff*₂ [*q*] copt-wilk: txt BCLΔN 33.

17. for *η, και* D vulg lat-*c f ff*₂ *g*₁ [*i q*]. rec *ευθεως*, with AD rel Orig: txt BC
LΔN 33. σκανδαλισθησονται D.

18. rec (for *αλλοι*) *ουτοι* (from || *Luke*), with AC² rel lat-*f* syrr goth æth: om *α. ει.*
1. 69 arm: txt BC¹DLΔN latt copt. for *εις, επι* CΔN [copt]. om *ουτοι*
εἰσιν (confusion from reading *ουτοι* *εἰσιν* at beg of ver) AC² rel lat-*f* [*q*] æth Thl: ins
BC¹DLΔN 1. 69 latt Syr copt arm. rec *ακουοντες* (from ||), with A rel latt syr
goth æth arm: txt BCDLΔN 69 Syr copt.—*ακ.* bef *τον λογον* N copt.

19. for *αιω., βιον* D Ser's *c* goth, *victus* D-lat, -*ti* lat-*c*, *vita* lat-*b*. rec aft
αιων. ins *τουτου* (gloss), with A rel lat-*f* syrr copt goth æth: om BCDLΔN 1 Ser's *c*
latt arm. *κ. απαται του κοσμου* D arm. aft *πλουτου* ins *συνπνιγει τον λογον*

N¹(omg *συνπν.* τ. λογ. below: N-corr¹ reads both). om *κ. αι π. τα λ. επιθ.* D 1
lat-*a b c ff*₂ [*i q*] arm. for *περι, παρα* N¹(txt N^{3a}). *ακαρποι γινονται* D 124 lat-*b*
*c e ff*₂ *g*₁ [*i q*] copt-ms(appy).

20. rec (for *εκεινοι ουτοι*) (from || *Luke*), with AD rel latt syr copt goth æth arm
Orig: txt BCLΔN Syr. τ. *καλην γην* CN (124?): om *την καλην* 237. om
2nd *εν* B C¹(appy) Ser's *w*: om 3rd *εν* B 406 Ser's *d*.—*εν* (thrice) ADΔN, (twice) C:
εν (thrice) E rel syrr, (1st time) L: *έν* (thrice) S(e sil) latt copt goth (æth) arm:—see
ver. 8 (*I cannot consent with Tischd^f to edit eis in ver 8 and εν here. The mistake*
was so obvious, that the sense should be mainly regarded: and all the more because
|| *Luke* has *καρποφορουν εν*. No ms here reads *εις*).

21. rec om *οτι* (as *superfl*), with ACDN rel: ins BL. rec *ο λυχ.* bef *ερχ.*, with
A rel goth arm: txt BC(D)LΔN 1. 33 ev-*y* vulg lat-(*b c e ff*₂ *g*₁ *i*) l syrr copt.—for
ερχ., απεται D lat-*c e (f) ff*₂ *g*₁ i copt-wilk æth.

and Luke's *ὁ διὰ β.* Such matters are
not trifling, because they shew the *gradual*
deflection of verbal expression in different
versions of the same report,—nor is the
general agreement of Luke's, which seems
to be from a different hearer. 16.

ὁμοίως] after the same analogy:—carry-
ing on a like principle of interpretation.

20.] Notice the concluding words
of the interpretation exactly reproducing
those of the parable, ver. 8, as charac-
teristic. It is remarkable that the same
is found in Matt., but in another form and
order: one taking the climax, the other
the anticlimax. In Luke, the two are

varied.

21—25.] Luke viii. 16—18;
and for ver. 25, Matt. xiii. 12. The rest
is mostly contained in other parts of Matt.
(v. 15; x. 26; vii. 2), where see notes.
Here it is spoken with reference to teach-
ing by parables:—that they might take
care to gain from them all the instruction
which they were capable of giving:—not
hiding them under a blunted understand-
ing, nor, when they did understand them,
neglecting the teaching of them to others.

21.] ἔρχεσθαι is also used in the
classics of things without life: cf. Hom.
Il. τ. 191, ὕφρα κε δῶρα | ἐκ κλισίης ἔλ-
θωσι... and see Rost and Palm, Lex.

ὑπὸ τὸν ^u μόνδιον τεθῇ ἢ ὑπὸ τὴν ^v κλίνην, οὐχ ἵνα ἐπὶ τὴν ^w λυχνίαν τεθῇ; ²² οὐ γάρ ἐστὶν [τι] κρυπτόν ἐὰν μὴ [ἵνα] φανερωθῇ· οὐδὲ ἐγένετο ^x ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερὸν. ²³ εἴτις ἔχει ^y ὧτα ^y ἀκούειν, ἀκουέτω. ²⁴ καὶ ἔλεγεν αὐτοῖς ^z Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ ^a μετρεῖτε ^a μετρηθήσεται ὑμῖν, καὶ ^b προστεθήσεται ὑμῖν. ²⁵ ὃς γὰρ ἔχει δοθήσεται αὐτῷ, καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ^c ἀρθήσεται ἀπ' αὐτοῦ. ²⁶ Καὶ ἔλεγεν Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος ^d βάλῃ τὸν ^e σπόρον

xii. 31. xvii. 5. Tobit v. 15.
5, 11. 2 Cor. ix. 10 only. Deut. xi. 10.

c = ver. 15.

d Luke xiii. 19 reff.

Matt. ix.
1. x. 36. xiii.
3 al. fr.
u Matt. v. 15.
Luke xi. 33
only +.
v ch. vii. 4 reff.
w Matt. v. 15
reff.
x h L. Col. ii. 3
only. Isa. iv.
6. Dan. ii.
22 Theod.
y ver. 9.
z Eph. v. 15.
Col. ii. 8.
Heb. iii. 12
al.
a Matt. vii. 2
reff.
b = Matt. vi.
33. Luke
e Luke viii.

τεθῆναι (1st time, omg previous *ina*) **N¹**(txt **N^{1a}**). ins *kai* bef *ουχι* *ina* D. for *επι*, υπο B¹N 33. 69: txt A [B²⁻³(Tischdf)] CD rel. rec *λ. επι*τεθῇ (*corr*n as more approp: so also in || *Luke*), with AK rel: txt BCDLΔN 33. 69.

22. om *τι* (aff || *Luke*) BDKHMU¹ 1. 69 lat-b e ff₂ g₂ i [q] copt(appy) ath: ins ACN rel vulg lat-c f ff₁ g₁ syr[?] goth arm. rec o *εαν* *μη*, with E rel; *os an* *μη* U: *εαν* *μη* *ina* B(sic, not as Bch) ΔN: *αλλ* *ina* D lat-b ff₂ i [q]: *quod non* vulg lat-c f goth: ei *μη* *ina* 1. 69: *εαν* *μη* ACKLP 33. rec *eis* *φανερων* bef *ελθῃ* (from || *Luke*), with A rel vulg lat-b c & c syr arm: *φανερωθῃ* (*gloss*) B Syr ath: txt CDLΔN ev-y copt.

24. for *τι*, τα D-gr. om *kai* *προστ.* *υμιν* DG ev-y gat lat-b e g₁. rec at end adds *τοis* *ακουουσιν*, with AGΘ_h rel [lat-q] syrr; *credentibus* lat-f goth: om BCDLΔN latt copt ath arm. (*The whole passage is in considerable uncertainty: τοis* *ακουουσιν* *appears to have been a gloss insd to explain the connexion of the saying with* βλ. *τι* *ακουετε; but on the other hand* *προστεθησεται*, *omd* *here in* D *al*, *appears as a gloss on* *δοθησεται* *below. It seems as if the origl txt did not contain the clause* κ. *προστ.* *υμιν.* *At all events, τοis* *ακουουσιν* *cannot stand.*)

25. rec ins *an* bef *εχ.* (from || *Luke*), with ADΘ_h rel; *εαν* M: om BCLΔN (69).—rec *εχη*, with A rel: txt BCDE FHKLΔΘ_hN 69. for *δοθ.*, *προστεθησεται* D.

26. aft *ελεγεν* ins *οτι* C¹(appy). rec aft *ως* ins *εαν*, with AΘ_h rel [latt goth]; *αν* C: *οταν* 1. 53. 237-59: om B D-gr LΔN 33. 69 tol lat-e copt. το *σπορον* C¹.—σπ. βαλῃ D.

22.] ἀλλά here is almost equivalent to εἰ μή. Hartung, Partikel. ii. 43, cites Eur. Hippol. 633, ῥᾶστον δ' ὅτω τὸ μηδὲν ἀλλ' ἀναφελῆς | εὐθιὰ κατ' οἶκον ἴδρυσται γυνή | σοφὴν δὲ μισῶ. We may add Xen. Mem. iii. 13. 6, ἤρετο αὐτόν, εἰ καὶ φορτίον ἔφερε; μὰ Δί' οὐκ ἔγωγ', ἔφη, ἀλλὰ τὸ ἱμάτιον. See Klotz, Devar. p. 7.

24.] προστ. ὑμῖν (see var. readd.), more shall be added, i. e. more knowledge: so Euthym.: ἐν ᾧ μέτρῳ μετρεῖτε τὴν προσοχήν, ἐν τῷ αὐτῷ μετρηθήσεται ὑμῖν ἡ γνώσις, τούτέστιν, ὅσην εἰσφέρετε προσοχήν, τοσαύτη παρασχεθήσεται ὑμῖν γνώσις, καὶ οὐ μόνον ἐν τῷ αὐτῷ μέτρῳ, ἀλλὰ καὶ πλεον. ὃς ἂν ἔχη προσοχήν, δωθήσεται αὐτῷ γνώσις, κ. ὃς οὐκ ἔχει, καὶ ὃ ἔχει σπέρμα γνώσεως ἀρθήσεται ἀπ' αὐτοῦ. καθάπερ γὰρ ἡ σπουδὴ αὔξει τὸ τοιοῦτον, οὕτω καὶ ἡ ραθυμία διαφθείρει. ἐν τῷ κατὰ Ματθαῖον δὲ τρόπον ἕτερον ἐρρήθησαν ταῦτα, καὶ κατ' ἄλλων ἔννοιαν.

26—29.] PARABLE OF THE SEED GROWING WE KNOW NOT HOW. Peculiar to Mark. By Commentators of the Straussian school it is strangely supposed

to be the same as the parable of the tares, with the tares left out. If so, a wonderful and most instructive parable has arisen out of the fragments of the other, in which the idea is a totally different one. It is, the growth of the once-deposited seed by the combination of its own development with the genial power of the earth, all of course under the creative hand of God,—but independent of human care and anxiety during this time of growth.

26.] Observe ἔλεγεν, without αὐτοῖς—implying that He is now proceeding with his teaching to the people: cf. ver. 33. ἄνθρωπος] Some difficulty has been felt about the interpretation of this *man*, as to whether it is *Christ* or *his ministers*. The former certainly seems to be excluded by the *καθενῶ*, and ὡς οὐκ οἶδεν αὐτός, ver. 27; and perhaps the latter by ἀποστ., το δρ., ver. 29. But I believe the parable to be one taken simply from human things,—the sower being quite in the background, and the whole stress being on the SEED—its power and its development. The *man* then is just

face., Luke ii. 37. Acts xxii. 7. 2 Thess. iii. 8 only. Gen. viii. 22. Gen. v. 5 reff. c = $\dot{\alpha}\omega$, here only. = M 11. ix. 4 (James v. 15 trans.) only. 2 Kings xiii. 5 al. h here only. Isa. vi. 12 Ezek. xiv. 11. A. d. xlv. 11. 28 only. i Acts xii. 10 only. Lev. xxv. 5, 11. 4 Kings xix. 29. Wisd. xvii. 6 only. j ver. 20. k = Matt. xiii. 25. Jer. ix. 22. l ch. ii. 23 || only. Gen. xli. 5-7. m = here only. (1 Pet. ii. 23.) Isa. xlviii. 3. - $\delta\sigma\iota$, ch. xiv. 10, 11. see 1 Cor. xv. 24. n = here only. (Joel. iii. 13.) o here only, exc. Rev. xiv. 14-19. Deut. xvi. 9. Joel i. c. p = here only. Joel i. c. see Exod. ix. 31. q Matt. xiii. 30 bis, 39. John iv. 35 bis, al. Gen. viii. 22. r Matt. vii. 24, 26. xiii. 24 al. Cant. i. 9.

ἐπὶ τῆς γῆς, ²⁷ καὶ καθεύδῃ καὶ ἐγείρηται ^f νύκτα καὶ ^f ἡμέραν, καὶ ^o ὁ σπόρος ^g βλαστᾷ καὶ ^h μηκύνεται ὡς οὐκ οἶδεν αὐτός. ²⁸ αὐτομάτῃ ἡ γῆ ⁱ καρποφορεῖ πρῶτον ²⁹ ὅταν δὲ ^m παραδοῖ ὁ καρπός, εὐθὺς ⁿ ἀποστέλλει τὸ ³⁰ δρέπανον, ὅτι ^p παρέστηκεν ὁ ^q θερισμός. Καὶ ἔλεγεν Πῶς ὁμοιωσωμεν τὴν βασιλείαν τοῦ θεοῦ; ἢ ἐν τίνι

27. εγείρεται EFGHILMN 69: εγερθῇ D: txt ABC²Θ_b rel. rec βλαστᾶν, with AC²Θ_bN rel (-γει EFH 33): txt BC¹DLΔ. μηκύνεται (corr, fancying that βλαστᾷ was indic) DH: txt A B(Tischdf [N. T. Vat.]) N rel.

28. rec aft αυτοι. ins γαρ, with Δ rel latt (Syr) syr-ms copt-ms goth: ins σι bef αυτοι. D arm: om ABCLN syr copt æth Orig. aft πρωτον ins μεν Δ. ειπεν B¹(twice) [L(-τε . . -τεν) Δ(twice)] N(2nd). σταχυας D-gr: om ειτα σταχυν N¹(ins N^{3a}).

rec πληρη σιτον (gramml corr, to put it in apposn with the precedg accusatives), with AC²N rel: πληρης σιτον C¹(appy): πληρες σιτος B: (latt uncertain:) πληρης ο σιτος D: txt (BC¹D) copt.

29. και οταν D vulg lat-a c f ff¹ 9, 12. rec παραδω (corr, to more usual form), with AC²Θ_bN^{3a} rel: txt BDAN¹. rec ευθως, with AD²Θ_b rel: txt BCLN.

30. aft ελεγεν ins αυτοις N-corr¹ 69. rec (for πως) τινι (from || Luke), with AD rel vulg lat-a(appy) c f ff² i syr copt goth æth arm Orig: txt BCLAN 33. 69 ev-y lat-b e syr-mg. ομοιωσωμεν C 1 latt [Orig-ms]: ομοιωσω (|| Luke) K 69 Thl [arm-ms]. rec (for τινι) ποια, with AC²D²Θ_b rel Syr syr-txt goth arm: txt B

the farmer or husbandman, hardly admitting an interpretation, but necessary to the machinery of the parable.

Observe, that in this case it is not τὸν σπῆρον αὐτοῦ as in Luke viii. 5,—and the agent is only hinted at in the most general way, e. g. ἀποστ. τ. δρέπ., without a nom. case expressed. If a meaning must be assigned, the best is “human agency” in general. (It will be seen from this note, that I regard the exposition given in my first edition as a mistaken one.)

βάλῃ, shall have cast—past tense, whereas καθεύδῃ and ἐγ. are present. The construction seems to be, The Kingdom of God is thus, that a man shall have cast, i. e. shall be as though he have cast: but it is not easy, and, as far as I know, unexampled. It looks like a combination of ὡς ἄνθρ. βαλὼν, and ὡς ἐὰν ἄνθρ. βάλῃ.

27. καθ. κ. ἐγ.] i. e. employs himself otherwise—goes about his ordinary occupations. The seed sown in the heart is in its growth dependent on other causes than mere human anxiety and watchfulness:—on a mysterious power implanted by God in the seed and the soil combined, the working of which is hidden from human eye. Beware of the mistake of Erasmus, who takes ὁ σπόρος as the subject of all the verbs in this verse.

28.] No trouble of ours can accelerate the

growth, or shorten the stages through which each seed must pass.

It is the mistake of modern Methodism, for instance, to be always working at the seed, taking it up to see whether it is growing, instead of leaving it to God's own good time, and meanwhile diligently doing God's work elsewhere: see Stier, iii. p. 12. Wesley, to favour his system, strangely explains καθεύδῃ καὶ ἐγ. νύκτ. κ. ἡμ. exactly contrary to the meaning of the parable—“that is, has it continually in his thoughts.”

εἰτα πλήρης σίτος] then (there is) full corn in the ear: if as D, then the corn (is) full in the ear.

29. παραδοῖ] offers itself: see reff. and Winer, Gr. Gr. § 38. 1 [also Moulton's edn. p. 738, note 1].

ἀποστέλλει] he puts in—i. e. the husbandman, see above. See Joel iii. 13, to which this verse is a reference:—also Rev. xiv. 14, 15, and 1 Pet. i. 23—25.

30—34.] PARABLE OF THE GRAIN OF MUSTARD SEED. Matt. xiii. 31—35. Luke xiii. 18, 19.

30.] This Rabbinical method of questioning before beginning a discourse is also found in Luke, ver. 18,—without however the condescending plural, which embraces the disciples, in their work of preaching and teaching,—and indeed gives all teachers an example, to what they may liken the Kingdom of God.

αὐτὴν παραβολῇ ἑθόμεν; ³¹ ὡς ἡ κόκκον ἡ σινάπεως, ὅς ὅταν σπαρῇ ἐπὶ τῆς γῆς, ἡ μικρότερον ὅν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς. ³² καὶ ὅταν σπαρῇ, ἡ ἀναβαίνει καὶ γίνεται μείζων πάντων τῶν ἡ λαχάνων, καὶ ἡ ποιεῖ ἡ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν ἡ σκιὰν αὐτοῦ τὰ ἡ πετεινὰ τοῦ ἡ οὐρανοῦ ἡ κατασκηνοῦν. ³³ Καὶ τοιαύταις παραβολαῖς πολλαῖς ἡ ἐλάλει αὐτοῖς τὸν ἡ λόγον ἡ καθὼς ἡδύναντο ἡ ἀκούειν. ³⁴ χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς. ἡ κατ' ἡ ἰδίαν δὲ τοῖς ἡ ἰδίοις μαθηταῖς ἡ ἐπέλυνεν πάντα.

³⁵ Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ἡ ὀψίας ἡ γενο-

...iv. 35
(appy)
Θ_b.

xviii. 15. d = ch. ii. 2 reff. e Acts ii. 4. xi. 29. Num. xxvi. 51. f = 1 Cor. xii. 2. Gen. xi. 7. xlii. 23. g Matt. xiv. 13 reff. h = here (Acts xix. 39) only. Gen. xli. 12 F (not A. B def.) only. Hos. iii. 4 Theodot. (-αυσις, 2 Pet. i. 20.) i ch. i. 32 || al. Mt. Mk. only, exc. John vi. 16 (xx. 19) +. Judith xiii. 1 only.

C¹(appy) LΔN 1. 69 ev-y latt syr-mg copt aeth Orig. rec παραβολη παραβαλωμεν αυτην, with AC²DΘ_b rel (latt) Syr (syr-txt goth) arm: txt B C¹(appy) LΔN lat-b e syr-mg(also παραθωμεν) copt Orig; παρ. θωμεν αυ. παραβαλωμεν αυτην 69. (It is here somewhat difficult to decide between the two, both ἀπαξ λεγόμενα, π. παραβαλωμεν, and π. θωμεν. But the latter seems to merit the preference. For (1) it is the less obvious exprn, and it is hardly possible that it should have been substd for the other: (2) it has the harsher order of words on its side, making the other appear as if it came in with the more elegant arrangement: (3) it has the most ancient testimony: (4) we have already a trace of the love of such corrn as παραβολη παραβαλωμεν, in ἀμφιβαλλοντας ἀμφιβληστρον, also in A &c, in ch i. 16.)

31. for ως, ομοία ἐστίν D (lat-c) copt. rec κοκκῳ (the dat has almost certainly come from || Matt Luke. At all events D is no evidence here, as it takes || Matt Luke verbatim), with BDΠ¹N: κοκκῳ Δ[but s marked for erasure]: txt ACLΘ_b rel Hesyech Thl. for os οταν, ο οτι αυ D¹(txt D³): om os (insg o bef μικρ.) N¹(txt N³).

την γην DL. rec μικροτερος (gramml corrn to suit os), with ACD³Θ_b rel: txt BD¹LM Δ[μακρ. Δ-gr] N 33. (homœotel in 69.) rec μ. παντων τ. σπ. εστ. τ. ε. τ. γ., with Θ_b rel; so, ong τ. ε. τ. γ., C: μ. ἐστιν π. τ. σπ. α εἰσιν ε. τ. γ. D(ins men aft μ. D³, but erased) vulg lat-a c f ff₂ g₁ l; μ. ἐστιν π. τ. σπ. τ. ε. τ. γ. M-marg: μ. π. τ. σπ. των επ. τ. γ. ἐστιν Δ: (all more or less from || Matt, on account of the difficult constr, as is also shewn by the various posns of ἐστιν: ον being omd by homœotel:) txt B L(ων, corrn) ΔN (minor cum sit lat-e).

32. om κ. σπ. σπ. αναβ. D lat- (b) e i. rec π. των λ. bef μεις., with A rel goth: txt BCDL M-marg ΔN 1. 33 latt syrr [copt] aeth arm. (Θ_b?) μείζων (corrn: see also || Matt) ABCELVN 33. (Θ_b?) κατασκηνοῦν B.

33. om πολλὰς (homœotel) LΔ 1. 33 lat-b c e Syr copt-wilk aeth: ins bef παρ. D vulg lat-ff₂ g₁ [i q] l goth: txt ABC²Θ_bN rel syr [arm]. (C¹ is lost.) om αυτοις D lat-ff₂ g₁ i. εδυναντο ADΘ_b rel: txt BCUΔN 33 (FS 1, e sil).

34. καὶ χωρὶς (|| Matt) B Syr copt. rec for ἰδ. μαθ., μαθηταις αυτου (more usual exprn), with ADΘ_b rel vulg lat-b c e f: txt BCLΔN. ἀπελυνεν Θ_b Scr's w. for παντα, αυτας D lat-e ff₂ i [q].

Θῶμεν, as ἐτίθει, of Hephaestus, Il. σ. 541, &c.,—‘sollers nunc hominem ponere, nunc deum,’ Hor. Od. iv. 8. 8,—see also de Art. Poet. 34. 31.] The repetition of expressions verbatim in discourses is peculiar to Mark: so ἐπὶ τῆς γῆς here, and οὐ δύν. σταθῆναι ch. iii. 24, 25, 26: and see a very solemn intstance, ch. ix. 44—48. 32.] καὶ ποιεῖ κλ. μεγ. is also peculiar. See notes on Matt. 33. καθὼς ἡδ. ἀκ.] according to their capacity of receiving:—see note on Matt.

xiii. 12. 34. κατ' ἰδίαν δὲ . . .] We have three such instances—the sower, the tares, Matt. xiii. 36 ff., and the saying concerning defilement, Matt. xv. 15 ff. To these we may add the two parables in John,—ch. x. 1—18, which however was publicly explained,—and ch. xv. 1—12;—and perhaps Luke xvi. 9; xviii. 6—8.

35—41.] THE STILLING OF THE STORM. Matt. viii. 18, 23—27. Luke viii. 22—25. Mark's words bind this occurrence by a precise date to the preceding. It took

j = L. Luke ii. 15 al. 3 Kings xviii. 5. k Matt. viii. 18 reff. l = Matt. xiii. 36 al. Ps. civ. 20. m Matt. xvii. 1 al. Num. xxii. 41. n John vi. 51 reff. o L. 2 Pet. ii. 17 only. Jer. xxxii. (xxv.) 32. p q Mt. reff. q = here only. (cf. παραδοί, ver. 23.) see ch. xiv. 72. r ch. xv. 36. Luke xiv. 23. xv. 16. John xii. 7 al. Gen. xiv. 17. s Acts xxvii. 29, 41 only. t ver. 21 reff. u here only. Ezek. xiii. 18, 20. Esdr. iii. 8 only. v w. ὅτι, Luke x. 40 only. (Matt. xxii. 16. Acts xviii. 17. 1 Cor. vii. 21. Job xxii. 3. Tobit x. 5 [not N].) w (ver. 38. Matt. i. 24 v. r.) Luke viii. 24. John vi. 18. 2 Pet. i. 18. iii. 1 only. 2 Macc. vii. 21. xv. 10 only. x y Matt. xxii. 12 reff. z ch. vi. 51 || Mt. only. Gen. viii. 1. Jon. i. 11, 12. Num. xvi. 48. y Matt. xxii. 12 reff. z ch. vi. 51 || Mt. only. Gen. viii. 1. Jon. i. 11, 12. Num. xvi. 48. b || Mt. Rev. xxi. 18 only. Judg. vi. 3. ix. 4 B. (Aia, 2 Tim. i. 7. -Aia, John xiv. 27.) c = Matt. xvi. 11. Luke xii. 56. d Matt. xii. 12 reff. e Luke ii. 9. Jon. i. 10. (iv. 1.) constr., Matt. ii. 10 reff.

μένης ¹ Διέλθωμεν εἰς ^k τὸ ^k πέραν. ³⁶ καὶ ¹ ἀφέντες τὸν ὄχλον ^m παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, ³⁷ καὶ γίνεται ^o λαίλαψ μεγάλη ἀνέμου, καὶ τὰ ^p κύματα ^q ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη ^r γεμίζεσθαι τὸ πλοῖον. ³⁸ καὶ ἦν αὐτὸς ἐν τῇ ^s πρύμνῃ ἐπὶ ^t τὸ ^u προσκεφάλαιον καθεύδων. καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ Διδάσκαλε, οὐ ^v μέλει σοι ὅτι ἀπολλύμεθα; ³⁹ καὶ ^w διεγέρθεις ^x ἐπέτιμην σεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ Σιώπα, ^y πεφίμωσο. καὶ ^z ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο ^a γαλήνη μεγάλη. ⁴⁰ καὶ εἶπεν αὐτοῖς Τί ^b δειλοί ἐστε οὕτως; ^c πῶς οὐκ ἔχετε ^d πίστιν; ⁴¹ καὶ ^e ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

36. κ. αφιουσι τ. οχλ. και D 69 lat-c [&c] Syr. for τ. οχλ., αυτον Α. for αλλα το αυτου, τα αλλα τα οντα μετ αυτου πλοια 1 (arm): αλλα δε πλοια πολλα (αλλαι δε πλοιαι πολλαι D¹) ησαν μετ αυτου D lat-ff₂. om δε (not understood) BC¹LΔN vulg lat-b c f ff_{1,2} g_{1,2} i Syr copt arm. rec πλοιαρια (see John vi. 23), with L rel: txt ABCDΚMΔΠN 1. 33. 69. om ην L 1 copt-ms-wilk aeth arm: ησαν DΔN. 37. εγενετο D vulg lat-b c [&c] syrr copt goth] arm. μεγαλου C 252²-8 Ser's c [lat-e]: μεγας N¹ (txt N^{3a}). rec av. bef μεγ. (transpn: λ. av. being in || Luke), with A(C) rel lat-(e) f syr goth: txt BDLΔN¹ 3a 1. 69 vulg lat-b c [&c] Syr aeth arm. rec τα δε (to avoid repetn), with A rel syr arm: txt BCDLΔN 1. 69 latt Syr copt goth aeth. εεβαλεν EFLMP¹N: εβαλεν D. rec αυτο ηδη γεμ. (corrpn for elegance), with A rel syr goth arm: om ηδη vulg lat-b c &c aeth: for γεμ., βυθιζεσθαι G 1. 33 ev-y: txt BCDLΔ N-corr¹ (and apparently the more ancient ms from which N's text sprung: for N¹ omits from πλοιον το πλοιον) syr-mg copt aeth. 38. αυτος bef ην (corrpn to usual order) BCLΔN: txt ADP¹ rel. rec (for ev) επι, with Π rel: txt ABCDLΔN 1. 69 latt. om το D 1.—προσκεφαλαιον D 131. rec διεγειρουσιν (from || Luke), with AB²C² rel: διεγειραντες (omg 3rd και) D 28. 2-pe lat-b c f ff₂ i [q]: γεγειραντες (omg κ.) 13. 69. 124. 346: txt B¹ C¹ (appy) ΔΠ¹N. 39. εγερθεις D 69. κ. τη θαλ. κ. ειπεν D 1 lat-b (c) e ff₂ i arm. for πεφ., και φιμωθητι D am copt. 40. for ειπεν, λεγει N^{3a}, αιτ latt; ελεγεν L. for ουτως πως ουκ, ουτω BDLΔN latt copt aeth: ουτως bef δειλ. 1. 69 arm (τι δ. εστε; being read as in || Matt, the corrpn, or mistake, was obvious, and the varns followed): txt AC rel. 41. εστιν bef ουτος D 251 vulg lat-e [&c] arm. οι ανεμοι DEN^{3a} (but txt restored) 1. 33 lat-b c ff₂ g₁ i [q] Syr copt aeth [Vict₁].—transp οι av. and η θ. D lat-a b (c) ff₂. rec υπακουουσιν αυτω (from || Luke), with A rel: υπακουουσιν (only) D-gr: αυτω υπακουει (order as in || Matt) CΔN¹ 1. 69 Vict: txt BLN^{3a}-b.

place in the evening of the day on which the parables were delivered: and our account is so rich in additional particulars, as to take the highest rank among the three as to precision. 36.] ὡς ἦν—without any preparation—as he was, E. V. Cf. Jos. B. J. i. 17. 7, αὐτὸς ὡς ἦν ἐστὶ θερμὸς ἐκ τῶν ὅπλων λουσόμενος ἤξει στρατιωτικώτερον. ἄλ. δὲ πλ.] These were probably some of the multitudes

following, who seem to have been separated from them in the gale. καὶ . . δέ, moreover. See Hartung, Partikell. i. 182. 37.] λαίλ. ἀν. is also in Luke, whose account is in the main so differently worded. ἐπέβαλλεν] not ὁ λαίλαψ ἐπέβαλλεν τὰ κύμα.—but τὰ κ. ἐπέβαλλεν, —intransitive: see reff. 38. τὸ προσκ.] the cushion or seat at the stern, used by our Lord as a pillow. Pollux,

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ΔΠN 1.
33. 69

V. 1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν
 χώραν τῶν Γεργεσηνῶν. ² καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ
 πλοίου εὐθὺς ἠπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄν-
 θρωπος ἐν κ¹ πνεύματι κ¹ ἀκαθάρτῳ, ³ ὃς τὴν κατοίκη-
 σιν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἄλύσει οὐκέτι
 οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, ⁴ διὰ τὸ αὐτὸν πολλάκις
 πέδαις καὶ ἄλύσειν δεδεσθαι καὶ ⁵ διεσπᾶσθαι ὑπ' αὐτοῦ
 τὰς ἄλύσεις καὶ τὰς πέδας συντετριφθαι, καὶ οὐδεὶς
 ἴσχυεν αὐτὸν δαμάσαι, ⁶ καὶ διὰ παντὸς νυκτὸς καὶ

53. xxiv. 1. Acts ii. 29. vii. 16. Rev. xi. 9 only. Isa. lxxv. 4. o here (3cc) || L. Acts xlii.
 6, 7. xxi. 33. xxviii. 20. Eph. vi. 20. 2 Tim. i. 16. Rev. xx. 1 only. 2 Chron. iii. 16 compl. Wisd. xvi.
 17 only. p here (bis) || L. only. Ps. civ. 18 al. q Acts xlii. 10 only. Jer. ii. 20.
 r Matt. xii. 20 reff. s Matt. viii. 28 reff. t James iii. 7, 8 only. Dan. ii. 40 (bis Theod.) only.
 u Matt. xviii. 10 reff. v gen., Luke xviii. 7. Acts ix. 24. 1 Thess. ii. 9. iii. 10. Rev. iv. 8 al. Isa.
 xxxiv. 10. acc., ch. iv. 27 reff. n here (bis) || L. Luke xxiii.

CHAP. V. 1. ἦλθεν CGLMΔ 69 syrr [not syr-mg] copt arm. for της θαλ., και D-gr:
 om 69 lat-ff₂ [i q] D-lat æth. rec (for γεργεσηνων) γαδαρηνων, with AC rel syrr
 goth: γερασων BDN¹ latt (Orig) (Nyss?): txt (see proleg ch vi) LU Δ-gr N^{3a} 1. 33
 ev-y syrr-mg copt æth arm Epiphil(εἶτα πάλιν ἐλθὼν εἰς τὰ μέρη τῶν Γεργεσηνῶν, ὡς ὁ
 Μάρκος λέγει· ἢ ἐν τοῖς ὀρίοις τῶν Γεργεσηνῶν, ὡς ὁ Λουκᾶς φησὶ· ἢ Γαδαρηνῶν, ὡς ὁ
 Ματθαῖος· ἢ Γεργεσαίων, ὡς ἀντιγράφῃ τινα ἔχει) Thl(τὰ ἀκριβέστερα τῶν ἀντιγράφων εἰς
 τ. χώρα. τῶν Γεργεσηνῶν ἔχει).

2. ἐξεληντος αὐτοῦ BCLΔN 1. 33. 69 ev-y lat-b f syrr copt æth: -οντων αὐτων D
 lat-c e f ff₂ (The attempts to mend the Hellenistic constr have been universal; so that
 the consid of the || places hardly comes in): txt Δ rel am(with mt em al). rec
 ευθεως, with AD rel: om B lat-b c e ff₂ i Syr arm: txt CLΔN. υπηντησεν (from
 || Matt Luke) BCDGLΔN 1. 69 Damasc: txt A rel. ανθρωπος bef εκ των μνημ.

D lat-(b) c e f i [q] goth arm.
 3. ειχεν bef την κατοικησιν D-gr 2-pe lat-a (b) c e ff₂ goth. rec μνημείοις, with
 DH (1, e sil) 69-txt: txt ABCLΔPN 69-corr rel. rec ουτε, with A rel: txt BC
 DLΔN 33. rec αλυσειν (corr to suit the follg), with AC²DN rel vulg lat-b f
 ff_{1,2} G₁ i [l q] syrr copt goth æth arm: txt BC¹L 33 lat-c e. rec om ουκετι (om
 acct of the recurrence of negatives, as is also shown by the readg ετι), with AC² rel
 lat-i [q] syrr copt goth æth: ins BC¹DLΔN 69 latt: ουδεις ετι 1. 118-31 (arm).
 rec ηδυν., with B²C²F S(e sil) 1: txt AB¹C¹DN rel.—ετολμα M. αυτ. bef εδυν.
 D am(with fuld ing tol) lat-i.

4. om το Ν¹: for το αυτον, τουτον N^{3a}. οτι πολλακις αυτον δεδεμενον πεδαις
 και αλυσειν εν αις εδησαν διεσπακεναι και τας πεδας συντετριφεναι και μηδενα αυτον
 ισχυν(-χυν D¹) δαμασαι D lat-l: simly lat-ff₂ i [l q]: δια το αυτον πολλας πεδας κ.
 αλυσεις αις εδησαν αυτον διεσπακεναι κ. συντετριφεναι κ. ουδεις ισχυσεν αυτον δαμασαι 1:
 quoniam compedes etiam frangebat ac conterebat (only) æth. rec αυτον bef ισχ.,
 with D rel lat-(b) e i: txt ABCKLMUΔPN 1. 33. 69 latt. for δαμασαι, δησαι
 A: om N¹(ins N^{3a}).

5. for και δια π. νυκτ., νυκτος δε D lat-b c e ff₂ i [q].

Onom. (cited by Kuin., h. 1.), proves from Cratinus that the word is put for the cushion used by rowers.

39. σιώπα, πεφ.] These remarkable words are given only here. On the variations in the accounts, see on Matt. ver. 25. 41.] The ἄρα expresses the inference from the event which they had witnessed: Who then is this?

CHAP. V. 1—20.] HEALING OF A DEMONIAK AT GERGESA. Matt. viii. 28—34. Luke viii. 26—39. The accounts of Mark and Luke are strictly cognate, and bear traces of having been originally given by

two eye-witnesses, or perhaps even by one and the same, and having passed through others who had learnt one or two minute additional particulars. Matt.'s account is evidently not from an eye-witness. Some of the most striking circumstances are there omitted. See throughout notes on Matt., wherever the narrative is in common.

3. οὐδὲ ἄλύσει not even with a chain. 4.] The διὰ τό gives the reason, not why he could not be bound, but why the conclusion was come to that he could not. The πέδαι are shackles for the feet, the ἄλύσεις chains in general,

w here only. 2 Chron. xxiv. 7. x Matt. xxvi. 58 reff. y Matt. iv. 10 reff. z 1. 2 Kings xvi. 10 al. a = 1 L. Luke 1. 32, 33, 76. vi. 35. Acts vii. 48. xvi. 17. Heb. vii. 1 only. (Matt. xxi. 9 reff.) Ps. xc. 1 al. fr. b (and constr.) Acts xix. 13 only. (2 Chron. xxvii. 13. Neh. xiii. 23 BN.) ἐνορκ., 1 Thess. v. 27. Neh., as above A. ἔφορκ., Matt. xxvi. 63. c Mt. reff. d Matt. x. 1 reff. e L. ver. 15. Matt. xvi. 53 only +. f = Matt. viii. 5, 31 al. 1 Kings xxii. 4. w. ἴνα, Matt. xiv. 36 reff. g Matt. ix. 14 reff. h = Luke xix. 37. John xviii. 16. xx. 11, 12. Rev. i. 13. Josh. ix. 1. i Mt. (reff.)

ἡμέρας ἐν τοῖς ἡμῆμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. ὁ καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτόν, καὶ κράζας φωνῇ μεγάλῃ λέγει· Τί ἐμοὶ καὶ σοὶ Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν θεὸν μὴ με βασανίσῃς. ἔλεγεν γὰρ αὐτῷ· Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. καὶ ἐπρώτα αὐτὸν τί ὀνομά σοι; καὶ λέγει αὐτῷ· Δεγνὼν ὀνομά μοι, ὅτι πολλοὶ ἔσμεν. καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτοὺς ἀποστειλῇ ἔξω τῆς χώρας. ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἰαγγέλη ἰχοίρων μεγάλῃ βοσκομένη· καὶ παρ-

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33, 69

rec transp μν. and op., with D rel lat-(l) e i [q]: txt ABCKLMUΔΠΝ 1. 33. 69 vulg lat-f ff₂ l syrr copt goth æth arm. μνημείοις D 1. 69. κραζον D: κρανγαζων

6. rec ιδων δε (from || Luke), with AD rel vulg lat-b e f ff_{1,2} g_{1,2} [i l q] syrr goth æth arm: txt BCLΔN 1. 69 copt. om απο AKLMΠ goth [Damasc₁]. rec αυτω, with DN rel [Damasc₁-ms]: txt ABCLΔ [Damasc₁-ed].

7. rec (for λεγει) ειπε (from || Luke), with D rel vulg lat-b c e f [i q] copt goth: txt ABCKLMΔN 1. 33 am (with em) syr arm [Damasc₁], λεγων Π. for υψ., ζαντος (Matt xvi. 16) A syr-mg.

8. for ελεγεν γαρ, και ελεγεν N: om γαρ A¹ (appy) G. aft αυτω ins ο ιησους D fuld lat-ff₂. το πν. το ακ. bef εξελθε A. for εκ, απο A 33 vulg lat-c f l [i q].

9. επηρωτησεν (|| Luke) A em lat-a c e ff₂ i [q] Syr [Damasc₁]. rec σοι bef ονομα (from || Luke), with D rel latt Orig-int₁: txt ABCKLMΔ Π-txt N 1. 33. 69 syr goth [arm] Damasc.—add εστιν (|| Luke) D latt (copt) Orig-int. rec (for λεγ. αυτ.) απεκριθη λεγων, with E rel: απεκ. (only) D 253 lat-a b e f i [q]: txt ABCKLMΔ Π-txt N 1. 49 vulg lat-g₂ l syrr copt goth æth (arm) Damasc. (33 def.) rec λεγων (from || Luke), with AB² rel goth Orig. λεγαων N^{3a}: txt B¹CDLΔN¹ latt syr copt. aft μοι ins εστιν B 69 vulg lat-f g₂ i l; so, but in different order, lat-b c g₁ copt (the varns help to shew εστιν to be supplem^y): om A (sic) CLΔN rel lat-a e vss Orig [Damasc₁].—εστιν μοι ονομα λεγων D [lat-q].

10. παρεκαλουν ΑΔ 1 vulg-sixt lat-c ff₂ g_{1,2} arm Damasc. for αυτους αποστ., αυτα αποστ. (corrū to παρεκαλει) BCΔ; se expelleret vulg lat-g_{1,2} l [i q] D-lat]: αυτον αποστ. LN 258 lat-b e: αποστ. αυτους AM fuld lat-c f ff₂ i syr (copt) goth arm: αποστ. αυτον ΚΠ 229-48-53 Scr's o w ev-z Syr æthl.

11. rec προς τα ορη: om 1. 33 (appy): txt ABCD(N) rel Ser's-mss vss Thl Euthym (ori was appy supplied by N-corr^y). αγ. χ. μ. β. bef πρ. τ. op. (see || Luke) AK(M)U Π-txt syr copt goth æth. om μεγ. DLU ev-y lat-b e ff₂ i goth: ins aft βοσκ. M arm. βοσκομενων (see also || Luke) ALΔN^{3a} lat-b [q] D-lat.

without specifying for what part of the body. 6.] ἀπὸ μακ. ἔδρ., peculiar to Mark.

7.] ὁρκ. σε τ. θ. = δέομαι σου Luke. 8.] Mark generally uses the direct address in the second person: see ver. 12.

ἐλεγεν] not imperf. for plu-perf., either here or any where else; for He was saying to him, &c. 9.] ὅτι πολλοὶ ἔσ. has perhaps given rise to the report of two daemones in Matt. I cannot see in the above supposition any thing which should invalidate the testimony of the Evangelists. Rather are all such tracings of discrepancies to their source,

most interesting and valuable. Nor can I consent for a moment to accept here the very lame solution (repeated by Bp. Wordsw.), which supposes one of the daemones not to be mentioned by Mark and Luke: in other words, that the least circumstantial account is in possession of an additional particular which gives a new aspect to the whole: for the plural, used here and in Luke of the many daemons in one man, is there used of the two men, and their separate daemons. On λεγιών see note, Luke, ver. 30.

10.] ἀποστ. ἔξω τ. χ. = ἐπιτάξῃ αὐτ. εἰς τ. ἄβυσσον

ἐκάλεσαν αὐτὸν λέγοντες Πέμψον ἡμᾶς εἰς τοὺς ¹χοίρους, ^k Matt. xiii. 21. John xix. 38. Acts xxi. 40 al. Esth. ix. 14. ¹³ καὶ ^k ἐπέτρεψεν αὐτοῖς [εὐθέως ὁ Ἰησοῦς]. καὶ ἐξελθόντα τὰ ^d πνεύματα τὰ ^l plur., Matt. vi. 28 reff. ^d ἀκίθαρτα ¹ εἰσῆλθον εἰς τοὺς ¹χοίρους, καὶ ^m ὥρμησεν ἡ ^m ἄγέλη κατὰ τοῦ ⁿ κρημνοῦ εἰς τὴν θάλασσαν ὡς δις χίλιοι, ^o ἐπνίγοντο ἐν τῇ θαλάσῃ. ¹⁴ καὶ οἱ ¹ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἦλθον ἰδεῖν τί ^p ἐστὶν τὸ γεγονός. ¹⁵ καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ ^a θεωροῦσιν τὸν ^r δαιμονιζόμενον καθήμενον ^s ἱματισμένον καὶ ^t σωφρονοῦντα, τὸν ^u ἐσχηκότα τὸν ^v λεγίωνα, καὶ ἐφοβήθησαν. ¹⁶ καὶ ^w διηγῆσαντο αὐτοῖς οἱ ἰδόντες πῶς ^x ἐγένετο ^x τῷ ^r δαιμονιζομένῳ, καὶ περὶ τῶν ¹χοίρων. ¹⁷ καὶ ἤρξαντο ^y παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ^z ὁρίων αὐτῶν. ¹⁸ καὶ ^a ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον ^b παρεκάλει

al. v ver. 9 reff. w ch. ix. 9. Luke viii. 39. ix. 10. Acts viii. 33 (from Isa. liii. 8). ix. 27. xii. 17. Heb. xi. 33 only. Ps. ix. 1. (-γῆρας, Luke i. 1.) x Matt. ix. 29 reff. y w. inf., Luke viii. 41. Acts viii. 31. ix. 38 al. 2 Macc. iv. 34. z Matt. ii. 16 reff. a Matt. viii. 23 reff. 1 Macc. xv. 37. b vv. 10, 12. Matt. xi. 18. Matt. xi. 8. ix. 29 reff. z Matt. ii. 16 reff.

12. παρεκαλουν ADKM Π-txt vulg lat-b e f. ff₂ g_{1,2} Syr copt (ms etra) [Damasc₁]. rec aft αυτον ins παντες ιησ. επεμψεν αυτους εις τ. χοιρους D lat-ff₂, simply a c.—for επετρ., επεμψεν DH. om ευθεως (as || Luke: it is characteristic of Mark) BCLΔN 1 lat-b e Syr copt aeth arm: ins Δ(D) rel vulg lat-f syr. om ο ιησ. (as || Luke) BCELΔN 1 lat-b e Syr copt arm: ins Δ (D, see above) rel vulg lat-f g₁ syr goth aeth [Damasc₁]. for τα πν. τ. ακαθ., τ. ακαθ. πν. 33: om τα ακαθαρτα A¹F Scr's 1. εισηλθεν B 252. 435 Scr's a. rec ins ησαν δε bef ws διςχ. (supplem), with AC² rel lat-a f g₂ i goth arm: ησαν γαρ 58¹. 225 Scr's h syr: om BC¹DLΔN 1 vulg lat-b c e f. ff₂ g₁ [q] Syr copt.

13. κ. ευθεως κυριος ιησ. επεμψεν αυτους εις τ. χοιρους D lat-ff₂, simply a c.—for επετρ., επεμψεν DH. om ευθεως (as || Luke: it is characteristic of Mark) BCLΔN 1 lat-b e Syr copt aeth arm: ins Δ(D) rel vulg lat-f syr. om ο ιησ. (as || Luke) BCELΔN 1 lat-b e Syr copt arm: ins Δ (D, see above) rel vulg lat-f g₁ syr goth aeth [Damasc₁]. for τα πν. τ. ακαθ., τ. ακαθ. πν. 33: om τα ακαθαρτα A¹F Scr's 1. εισηλθεν B 252. 435 Scr's a. rec ins ησαν δε bef ws διςχ. (supplem), with AC² rel lat-a f g₂ i goth arm: ησαν γαρ 58¹. 225 Scr's h syr: om BC¹DLΔN 1 vulg lat-b c e f. ff₂ g₁ [q] Syr copt.

14. rec (for και οι) οι δε (from || Matt: see also || Luke), with D rel vulg lat-b c f. ff₂ g_{1,2} [i l q] arm: txt ABCMLΔN 1. 33. 69 lat-a e syrr copt goth aeth. rec (for αυτους) τους αυτους, with A rel syr goth arm: txt BCDLΔN 69 latt Syr copt (aeth).—(αυτος D¹: txt D²) rec αυηγγ., with Δ rel: txt ABCDKLMPN (λιν) 1. 33 ev-y. (απηγ. is too strongly supported by mss to be regarded as introduced from ||.) rec εξηλθον (from || Matt Luke), with CDN¹ rel vulg lat-b c e f [ff₂ i l] Syr aeth arm: txt ABK LMUPN^{3a} 33 ev-y syr copt goth. om εστιν A¹(appy): om τι εστιν H [as || Luke].

15. ηρχοντο N¹(txt N-corr¹(appy)^{3a}), venerunt gat(with mm) lat-b c f. ins αυτον bef τ. δαιμ. D lat-b (c). rec ins και bef ιματισμενον, with AC rel [lat-q] syr goth (with): om BDL(MΔ)N 1. 33. 69 latt copt arm.—(om καθημενον Δ: om μ. M¹ ev-z.) om τ. εσχ. τ. λεγ. D latt(not mt) aeth. rec λεγεωνα, with A(B²?)C rel: λεγαωνα N^{3a}: txt B¹(from inspection: Tischdf [N. T. Vat., not ed 8] gives λεγεωνα) LΔN¹.

16. διηγ. δε (from || Luke) DEFHUV Π-marg lat-b c f. ff₂ i [q]. ins αυτω bef τω δ. D.

17. for ηρξαντο παρακαλειν, παρεκαλουν D 225. 2-pe [lat-a(appy)]. for απελθειν, ινα απελθῃ D latt.

18. rec ευβαντος (to accord with ||; but in error), with E rel: txt ABCDKLMΔPN 1. 33 latt goth. for παρεκαλει, ηρξατο παρακαλειν D vulg lat-(c) f. ff₂ g_{1,2} i l.

ἀπελθεῖν Luke: see on Matt. ver. 30.

13.] ὡς διςχ., to the number of two thousand;—peculiar to Mark, who gives us usually accurate details of this kind:

see ch. vi. 37,—where however John (vi. 7) also mentions the sum. 15, 16.]

Omitted by Matt., as also vv. 18—20. The whole of this is full of minute and

c = Matt. iii. 15. xxiii. 14 al. Sir. xxiii. 1 d Matt. vii. 12. Luke i. 49 al. Gen. xx. 9. e Matt. ix. 27 ref. f Matt. ix. 1. xiv. 34. ch. vi. 33. Luke xvi. 26. Acts xxi. 2 only. Deut. xxx. 13. g Matt. viii. 18 ref. h Matt. xiii. 2 ref. xii. 34 al. i vv. 35 || L., 36, 38. Luke xiii. 14. Acts xiii. 15. xviii. 8, 17 only. k John xi. 32. Acts v. 10. Rev. i. 17. (Exod. iv. 25.) παρά, Luke viii. 41. ἐπί, Acts x. 25. 25 only τ. Athen. xiii. p. 581 c. n here only τ. o Matt. iv. 24. xiv. 35. ch. xvi. 18. Acts xviii. 11. xxi. 13 al. Gen. xliii. 27. p Eph. v. 33. see ch. xii. 19. 1 ver. 10. m ch. vii.

αὐτὸν ὁ ¹ δαιμονισθεὶς ^b ἵνα μετ' αὐτοῦ ᾗ. ¹⁹ καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ "Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπαγγέλιον αὐτοῖς ὅσα ὁ κύριός σοι ^d πεποίηκεν καὶ ^e ἡλέησέν σε. ²⁰ καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ^d ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

²¹ Καὶ ^f διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν ^g εἰς τὸ ^g πέραν ^h συνήχθη ὄχλος πολὺς ἐπ' αὐτόν καὶ ἦν παρὰ τὴν θάλασσαν. ²² καὶ ἔρχεται εἰς τῶν ⁱ ἀρχισυν-αγώγων ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτόν ^k πίπτει ^k πρὸς τοὺς ^k πόδας αὐτοῦ, ²³ καὶ ^l παρακαλεῖ αὐτόν ^l πολλὰ, λέγων ὅτι τὸ ^m θυγάτριόν μου ⁿ ἐσχάτως ^o ἔχει ^p ἵνα

rec ᾗ bef μετ' αυτου, with D rel vulg lat-b c f [i l q] copt æth: txt ABCKLMU[Δ] Π-ττ Ν 1. 33 lat-e syrr goth arm.—(for ᾗ, ην (retaining ινα) B¹Δ.)

19. rec (for kai) ο δε ιησους, with D rel lat-b c e ff_{1,2} g₁ i [q] æth arm: [και ο ιησ. 69 gat:] txt ABCKLMΔΠΝ 1. 33 vulg lat-f l syrr copt goth. for αλλα λεγει, και ειπεν D. rec αναγγ., with A rel: διαγγ. D 1. 69: txt BCΔΝ. rec σοι bef ο κυριος (from || Luke), with A rel latt Syr goth (æth) arm: aft πεποιηκεν Ν syr (Tischdf) copt (Tischdf): σοι ο θεος D 238: txt BCΔ am lat-ff₂ copt (Treg). rec εποιησεν (from || Luke, to suit ηλεησεν), with DK 1: txt ABCN rel Thdor-heracl Sev. ins οτι bef ηλεησεν D lat-b (c) ff₁ g₂ i l Syr.

20. [aft εν ins ολη C (appy, Tischdf).] for οσα (so Δ-corr), α CΔ¹. 21. om εν τω πλοιω (|| Luke) D 1 lat-a b c e ff_{1,2} g₁ i [q] arm.—om τω B 447. eis το περαν bef παλιν DN lat-a b e ff_{1,2} g₁ i [q] syrr. for επ', προς D 69 latt. om και ην D lat-b c e f ff_{1,2} i [q] æth.

22. rec aft και ins ιδων (from || Matt Luke), with AC rel lat-c f l syr goth arm: om BDLΔΝ vulg lat-a b e ff₂ g_{1,2} i [q] Syr copt æth. for eis, τις D latt (not b). om ονομα. ιαιερ. D lat-a e ff₂ i. for κ. ιδ. αυτ. π., κ. προσεπεσεν D (lat-e).

23. rec κ. παρακαλει (from || Luke), with B rel vulg lat-c f copt [goth] arm: παρακαλων D lat-a b e ff₂ i [q]: txt ACLN 33 (lat-g_{1,2}?). om πολλα D 38. 235 Scr's lat-b c ff₂ i [q]. ins και bef λεγων D lat-a b ff₂ i [q]. om οτι D 13. 69 lat-a c e Syr.

interesting detail. 18.] Euthym. and Theophyl. suppose that he feared a fresh incursion of the evil spirits. 19.]

There was perhaps some reason why this man should be sent to proclaim God's mercy to his friends. His example may in former times have been prejudicial to them:—see note on Matt. ver. 32 (I. 4).

20.] Gadara (see on Matt. viii. 28) was one of the cities of Decapolis (see also on Matt. iv. 25): ὁ μὲν χριστὸς μετριοφρονῶν, τῷ πατρὶ τὸ ἔργον ἀνέθηκεν· ὁ δὲ θεραπευθεὶς εὐγνωμονῶν, τῷ χριστῷ τοῦτο ἀνέτιθει. Euthym. He commands the man to tell this, for He was little known in Perea where it happened, and so would have no consequences to fear, as in Galilee, &c.

21—43.] RAISING OF JAEIRUS'S DAUGHTER, AND HEALING OF A WOMAN WITH AN ISSUE OF BLOOD. Matt. ix. 18—26. Luke viii. 41—56. The same remarks

apply to these three accounts as to the last. Matt. is even more concise than there, but more like an eye-witness in his narration (see notes on Matt. and Luke); —Mark the fullest of the three. 21.] συνήχθ. . . . = ἀπεδέξατο αὐτ. ὁ ὄχλ. Luke. 23.] Notice the affectionate diminutive θυγάτριον, peculiar to Mark.

ἐσχ. ἔχει = ἄρτι ἐτελεύτησεν Matt. It is branded as an idiom of lower Greek by Phrynichus: ἐσχάτως ἔχει ἐπὶ τοῦ μοχθηρῶς ἔχει καὶ σφαλερῶς τάττουσιν οἱ σύρφακες, ed. Lobeck, p. 389, where see Lobeck's note. Before ἵνα understand πάρειμι, or αἰτῶ σε: as Meyer suggests, connect it with the fact just announced: 'this tidings I bring, in order that,' &c. To do this without any filling up, 'My daughter is, &c., in order that,' &c., is far-fetched, and savours too much of the sentimental. Or, it has been suggested that ἵνα might, by a mixture of construc-

ABCDE
FGHKL
MSUV
ΔΠΝ 1.
33. 69

ἐλθων ¹ ἐπιθῆς τὰς ¹ χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ. ¹ Matt. xix. 13, 15 reff.
²⁴ καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος ² ver. 31 only.
πολὺς καὶ ¹ συνέθλιβον αὐτόν. ²⁵ καὶ γυνή [τις] οὖσα ³ εν ¹ Sir. xxxiv. (xxxi.) 14 only.
¹ ῥύσει αἵματος ἔτη δώδεκα, ²⁶ καὶ πολλὰ παθούσα ὑπὸ ⁴ t ¹ L. basily.
πολλῶν ⁵ ἱατρῶν καὶ ⁶ δαπανήσασα τὰ ⁷ w ¹ L. reff.
καὶ μηδὲν ⁸ ὠφελῆθείσα ἀλλὰ μᾶλλον ⁹ εἰς τὸ ¹⁰ y ¹ L. reff.
ἐλθοῦσα, ²⁷ ἀκούσασα [τὰ] περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ¹¹ t ¹ L. reff.
ὄχλῳ ¹² ὅπισθεν, ἤψατο τοῦ ἱματίου αὐτοῦ. ²⁸ ἔλεγεν γὰρ ¹³ t ¹ L. reff.
ὅτι ἐὰν ἄψωμαι ¹⁴ α καὶ τῶν ἱματίων αὐτοῦ, ¹⁵ b ¹ L. reff.
σωθήσομαι. ²⁹ καὶ εὐθὺς ¹⁶ c ¹ L. reff.
ἐξηράνθη ἡ ¹⁷ d ¹ L. reff.
πηγὴ τοῦ αἵματος αὐτῆς, καὶ ¹⁸ t ¹ L. reff.
ἔγνω τῷ σώματι ὅτι ¹⁹ e ¹ L. reff.
ἵαται ἀπὸ τῆς ²⁰ f ¹ L. reff.
μάστιγος. ³⁰ καὶ ²¹ t ¹ L. reff.
εὐθὺς ὁ Ἰησοῦς ²² g ¹ L. reff.
ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ ²³ h ¹ L. reff.
δύναμιν ²⁴ i ¹ L. reff.
ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν Τίς μου ²⁵ j ¹ L. reff.
ἤψατο τῶν ἱματίων; ³¹ καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ ²⁶ k ¹ L. reff.
Βλέπετε τὸν ὄχλον ³² l ¹ L. reff.
συνθλίβοντά σε, καὶ λέγεις Τίς μου ²⁷ m ¹ L. reff.
ἤψατο; ³³ καὶ ²⁸ n ¹ L. reff.
περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. ²⁹ o ¹ L. reff.
³³ ἡ δὲ γυνὴ φοβηθείσα καὶ ³⁰ p ¹ L. reff.
τρέμουσα, εἰδυῖα ὁ ³¹ q ¹ L. reff.
γέγονεν ³² r ¹ L. reff.

cv. 9. Isa. xix. 5.

d = here only. (John iv. 6 al.) = ῥύσις, || L.

40 reff. f ch. iii. 10 reff.

g Matt. xiv. 35 reff.

h Matt. xiv. 2 reff.

k ch. iii. 5 reff.

l || L. 2 Pet. ii. 10 only. Isa. lxxi. 2, 5.

m Matt. ix. 29 reff. ver. 16.

for ἵνα ἐλθων ἐπιθ., ἐλθε αψαι D vulg lat-c e f g_{1,2} i l Syr aeth.—rec (for τ. χ. αὐτῇ) αὐτῇ τας χ., with E rel syr goth arm: αὐτῷ τας χ. AK: txt BCL(Δ)N 1 vulg lat-a f [aeth]. —ἐλθε αψαι αὐτῆς ἐκ τῶν χειρῶν σου D lat-b i [q]:—aft χεῖρας ins σου Δ lat-c Syr copt aeth. rec (for 2nd ἵνα) οπως (to avoid repetition: it is most improb that the transcribers shd take into acct that οπως is only once used by Mark (ch iii. 6), and so alter it to ἵνα, as Meyer supposes), with A rel: txt BCDLΔN 69. rec ζησεται (from || Matt), with A rel lat-c e arm: txt BCDLΔN 69 vulg lat-a b f ff₂ [g_{1,2} i q] copt goth.

24. for απηλθεν, υπηγεν D 124.

ηκολουθησεν CL M-marg.

25. om τις (as superfl and not in ||: no reason could be given for its insu) ABCLΔN

1. 33 vulg lat-b c e ff₂ [i] syr copt aeth: ins D rel lat-a f Syr goth arm. δωδ. bef ετη (from || Matt) BCLΔN 1. 33. 69 [copt]: txt AD rel latt syrr goth.

26. for 1st και, η D lat-b c f ff₂ i (Syr). rec τα παρ' εαυτης, with CKΔΠN: τα εαυτης D 1 latt: txt AB rel. for eis, επι D. om ελθουσα D-gr.

27. rec om τα, with AC²DN³ rel latt syrr copt goth aeth arm: ins B C¹(appy) ΔN¹. transp εν τω οχλω to end of ver D 2-pe [lat-a i]. for οπισθεν, οπιθεν N¹(txt N-corr¹⁻³) ev-P. ins και bef ηψατο D¹ latt Syr syr-w-ob.

28. for ελεγεν γαρ, λεγουσα D lat-b c ff₂ i [q] aeth. add εν εαυτη (|| Matt) DKΠ 1. 33 lat-a c ff₂ i [q] arm. rec και των ιμ. αυ. bef αφ. (omg εαν), with A(D) rel: εαν μονον αφ. του ιμ. αυτ. (|| Matt) 33: txt B(και 'superadditur') CLΔ(N). του ιματιου DN 33 latt [copt]. εαυτου D.

29. (ευθυσ, so BCLΔN 33: also in ver 30.) om της (bef μαστ.) C.

30. κ. ευθ. επιγ. και ο ις την δυν. (add την D⁵) εξελθ. απ αυτου κ. επιστραφεις εν τω οχ. ειπεν D.—επιγ. bef ο ιησ. DL lat-a ff₂ copt aeth.—om εν εαυτω D lat-b c e ff₂ i [q] aeth. ηψ. των ιμ. bef μου D latt(not e).

31. οι δε μ. αυτ. λεγουσιν αυτω D 2-pe lat-(a) e g₁ i [q].

33. aft τρεμ. ins δι ο πεποιηκει λαθρα D 50. 124. 2-pe lat-a ff₂ i arm: και N¹(om

tions, depend on the foregoing παρεκάλει.

24.] Matt. adds, καὶ οἱ μαθηταὶ αὐτ.

27.] ἀκούσασα is subordinated to ἐλθούσα as giving a reason for it: 'owing to having heard . . . came.'

28.] ἔλεγεν γὰρ perhaps need not to be pressed to mean that she actually said it to some one—ἐν

ἑαυτῇ may be understood. At the same time, the imperfect looks very like the minute accuracy of one reporting what had been an habitual saying of the poor woman in her distress. 29.] On these particulars see notes on Luke.

ἔγνω τῷ σώμ., elliptic—knew by feeling in her

n ch. iii. 11 reff.
o = John xvi.
7. 2 Cor.
xii. 6 al.
2 Chron.
xviii. 15.

p L. Luke vii.
50. 1 Kings
i. 17. 2 Kings
xv. 9.

q Matt. xii. 13
reff.

r ver. 29.

s ver. 22 reff.

t L. Matt. ix.

36. Luke vii.

6. viii. 49

only +.

u = here only.

(Matt. xviii.

17 hic only.

Isa. lxx. 12.)

Aristoph.

Ran. 759.

Plato.

Euthyd.

p. 300 D.

v abs., ch. xv.

32. xvi. 16.

17. Matt.

xvi. 22 al.

w = Matt.

xviii. 14. ch.

i. 34. x. 14 al.

Gen. xx. 6.

x ch. xiv. 51.

Luke xxi.

only.

Num. xxxii.

11 Ald. (συνακ. AB.)

2 Macc. ii. 4 only.

y ver. 15.

z Matt. xxvi. 5 reff.

a = ch. i.

b Matt. xxvi. 75 reff.

c 1 Cor. xiii. 1 only. = Jer. iv. 8.

d Matt. ix. 14 reff.

e || Mt. Acts xvii. 5. xx. 10 only.

f || only. 2 Chron. xxx. 10.

g Matt. xvii. 1 ||. xviii. 16 al. fr.

Num. xxii. 41.

^m αὐτῇ, ἦλθεν καὶ ⁿ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν ABCDE
τὴν ᾧ ἀλλήθειαν. ³⁴ ὁ δὲ εἶπεν αὐτῇ Θυγάτηρ, ἡ πίστις FGHIK
σου σέσωκέν σε· ὕπαγε ^p εἰς εἰρήμην, καὶ ἴσθι ^q ὕγιᾶς MSUV
ἀπὸ τῆς ^r μᾶστιγός σου. ³⁵ ἔτι αὐτοῦ λαλοῦντος ἔρχονται ΔΠΝ 1.
ἀπὸ τοῦ ^s ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου 33. 69
ἀπέθανεν· τί ἔτι ^t σκύλλεις τὸν διδάσκαλον; ³⁶ ὁ δὲ
Ἰησοῦς [εὐθέως] ^u παρακούσας τὸν λόγον λαλούμενον λέ-
γει τῷ ^v ἀρχισυναγώγῳ Μὴ φόβου, μόνον ^w πίστευε. ³⁷ καὶ
οὐκ ^x ἀφῆκεν οὐδένα μετ' αὐτοῦ ^y συνακολουθῆσαι εἰ μὴ τὸν
Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.
³⁸ καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ^s ἀρχισυναγώγου, καὶ
^z θεωρεῖ ^z θόρυβον ^a καὶ ^b κλαίοντας καὶ ^c ἰλαλαίζοντας
^d πολλά. ³⁹ καὶ εἰσελθὼν λέγει αὐτοῖς Τί ^e θορυβεῖσθε
καὶ ^b κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.
⁴⁰ καὶ ^f κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν πάντας ^g παρα-
λαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ

Ν-corr¹(?)³). rec ins επ' bef αυτη (various preposns were insd to shew that αυτη was not the nom case), with A rel goth: εν αυτη F(Wetst) Δ vulg lat-c f g₁ æth: επ αυτην 13. 69. 124: txt BCDLN lat-a Syr copt, εαυτη ev-y. for προσηπ. αυτω, προσηκνησεν αυτον C 6-pe.

34. aft ο δε ins ιησους CD M-marg 1. 69 lat-a b c &c syr-w-ast arm. αυτω Α.
rec θυγατερ (|| Matt), with A C²[C¹ uncert] Ν rel: txt BD Scr's c. (θαρσει θυγατερ (|| Matt) C² 67-8 ev-P.)

35. aft λεγοντες ins αυτω D 33 lat-b i.
36. om ευθεως BDLN 1 vulg lat-b c &c Syr copt æth arm: ins AC rel (lat-a) syr goth. rec ακουσας (from || Luke, the unusual παρακ. not being understood), with ACDΠ Ν³(but txt restored) rel: txt BLN¹ lat-e. τ. λ. τον λαλ. B: τουτον τον λογον D.

37. ουδενα D[-gr]. rec (for μετ' αυτου) αυτω, with A(D) rel latt syr: txt BCLN lat-e Syr goth.—for μετ' αυ. συνακ., παρακολουθησαι αυτω D (1).—for συνακ., ακολουθησαι AKΠ¹ 33 am lat-a b c f g₁ i syrr. rec om τον (|| Luke), with AD rel: ins BCAN. for ιακωβου, αυτου DGD 1 lat-a syr-txt.

38. rec ερχεται (to conform to follg θεωρει), with L rel lat-a c f ff₂ syr goth æth arm: txt ABCDFN 1. 33 vulg lat-b e g_{1,2} (i) l [g] Syr copt. την οικιαν D 2-pe. θεωρει D[-gr]. rec (aft θορυβον) om και (as irrelevant, it being thought that the θορ. was the κλ. and αλαλ., as in D distinctly), with (D) rel lat-a b e c f ff₂ i copt: ins ABCLMUΔΠΝ 1. 33. 69 vulg lat-g₁ l syrr goth æth arm.—θορ. κλαιοντων κ. αλαλαζοντων D-gr lat-a: turbam flentem ac lamentantem lat-b (c) [f i g] D-lat.

39. ins τι bef κλαιε D lat-b f ff₂ [i g].
40. for 1st και, οι δε D lat-a b c &c [not f]. for ο δε, αυτος δε (from || Luke) BCDLN 33 latt copt goth(appy): ο δε ιησους M 1 Syr syr-w-ast: txt A rel syr-txt æth(appy) arm. rec απαντας (with S Scr's l u, e sil): τους οχλους εξω D lat-b c e: txt ABCN rel. κ. τ. μητερα bef τ. παιδιου D latt.

body. 32.] Peculiar to Mark, and indicative of an eye-witness. 34.] καὶ ἴσθι . . . σου, peculiar to Mark, and inexplicable, except because the Lord really spoke the words, as a solemn ratification of the healing which she had as it were surreptitiously obtained: see note on Luke,

ver. 48. 36.] But Jesus having [straightway] overheard the message being spoken: a mark of accuracy which is lost in the rec. text. 38.] The καὶ after θόρυβον takes out one particular from the general description before given: see reff. 40.] How capricious, ac-

τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον.
 41 καὶ ^hκρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ
 Ταλιθὰ κοῦμ, ὃ ἐστίν ⁱμεθερμηνευόμενον Τὸ ^jκοράσιον, σοὶ
 λέγω, ἔγειρε. 42 καὶ εὐθὺς ἀνέστη τὸ ^jκοράσιον καὶ περι-
 ἐπάτει· ἦν γὰρ ^kἐτῶν δώδεκα. καὶ ^{lm}ἐξέστησαν εὐθὺς
^{mn}ἐκστάσει μεγάλῃ. 43 καὶ ^oδιεστείλατο αὐτοῖς ^pπολλὰ
 ἵνα μηδεὶς ^qγνοῖ τοῦτο, καὶ ^rεἶπεν ^sδοθῆναι αὐτῇ ^sφαγεῖν.

VI. ¹Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται εἰς τὴν ⁱπα-
 τρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
 2 καὶ γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδά-

¹ Matt. xii. 23 reff. ch. vi. 51 al.

^o Matt. xvi. 20 reff.

^{xiii. 2:} also Moulton's note on Winer, p. 360, 2.
 ix. 54. xii. 13. Exod. xxxv. 1.

^p Matt. ix. 14 reff.

^m Gen. xxvii. 33.

^{Ezek. xxvi. 16.}

^q form, ch. ix. 30. see ch. iv. 29, xiv. 10. John
^r = Matt. xvi. 11, 12. ch. viii. 7. x. 49. Luke
^t || Mt. reff. Jer. xxvi. (xlv.) 16.

^hegen. i. Mt. i.

^{ch. i. 31. ix.}

^{27. Heb. iv.}

^{14. vi. 18}

^{only. Gen.}

^{xix. 16.}

ⁱ Matt. i. 23.

^{ch. x. 24.}

^{34. John i.}

^{39, 42. Acts}

^{iv. 36. xiii. 8}

^{only†. Sir.}

^{prol.}

^j || Mt. Matt.

^{xiv. 11. ch.}

^{vi. 22, 28 bis.}

^{1 Kings ix.}

^{11.}

^k Luke ii. 37,

^{42. iii. 23.}

^{viii. 42. Acts}

^{iv. 22. Exod.}

^{vii. 7. Isdr.}

^{i. 13-41.}

ⁿ ch. xvi. 8 reff.

aft αὐτου ins οντας D latt.

εἰσπορεύετο D 2-pe lat-a b c &c.

for οπου, ου A.

rec at end adds ανακειμενον, with AC rel syrr goth arm: κειμενον 31. 57². 253,
 jacens vulg lat-c f g₂ l [q]: κατακειμενον 1. 28 Thl: καταλιμενον 13. 69: καταβε-
 βλημενον 57¹: om BDLΔN 33 lat-a b e ff₂ i copt [æth].

41. την χειρα D 435. aft αυτη add ραββι D. ταβιτα D, ταλιτα Δ.
 rec κουμ, with D rel vulg lat-b c f syrr (and syr-mg-gr) copt æth arm, κουμει A 69
 [goth]: om lat-a g₂: txt BCLMN 1. 33 lat-ff₂ Suid Thl. rec εγειραι (iaticism?),
 with U Scr's i (a d h l m n q r s, e sil) ev-z: txt ABCDΝ rel.

42. (ευθvs, so BLDN 33.) for γαρ, δε D latt. add ωσει CΔN 124: ωs 1.
 33 arm. rec om 2nd ευθvs, with AD rel vss: ins BCLΔN 33 copt æth. add
 παντες D lat-c f ff₂ g₂ i [q].

43. om πολλά D Scr's e lat-b c &c. rec γνω, with CΝ rel: txt ABDL.
 for δοθηναι, δουναι D-gr lat-(e) g_{1,2}.

CHAP. VI. 1. rec (for ερχεται) ηλθεν (after || Matt), with A rel [syr-txt] goth arm-
 mss Orig: κατηλθεν (for και απηλθ. or κ. ηλθ.?) D: abiit vulg lat-b c f ff₂ g_{1,2} l D-lat:
 txt BCLΔN syr-mg.

2. for γεν. σαβ., ημερα σαββατων D lat-ff₂ i. διδασκειν bef εν τ. συναγωγη (corrⁿ
 to the usual order,—see ch ii. 23; x. 28,—and to that in || Matt) BCDLΔN 33 syrr

cording to modern criticism, must this
 Evangelist have been, who compiled his
 narrative out of Matt. and Luke, adding
 minute particulars—in leaving out here
 εἰδότες ὅτι ἀπέθανεν (Luke), a detail so
 essential, if Mark had really been what he
 is represented. Can testimony be stronger
 to the untenableness of such a view, and
 the independence of his narration? And
 yet such abound in every chapter.

41.] ταλ. κοῦμ (or κοῦμ) = כּוּם כּוּמָה.

σοὶ λέγω is added in the transla-
 tion. The accuracy of Mark's reports,

—not, as has been strangely suggested
 (see Webst. and Wilk. p. 174), the wish to
 indicate that our Lord did not use mystic
 magical language on such occasions,—
 often gives occasion to the insertion of
 the actual Syriac and Aramaic words
 spoken by the Lord: see ch. vii. 11, 34;
 xiv. 36. Talitha, in the ordinary dialect
 of the people, is a word of endearment
 addressed to a young maiden: = κοράσιον.
 So that the words are equivalent to Rise,
 my child. On the nom. with the article

standing as a vocative, see Winer, § 29. 2.
 Bernhardt, Syntax, p. 67, remarks that
 the idiom had originally something harsh
 in it, being used only in emphatically im-
 perative addresses. This however it lost,
 as the present use and that in || Luke and
 Luke xii. 32 sufficiently shew. 42.]

καὶ περιεπ., peculiar to Mark. The
 whole account is probably derived from
 the testimony of Peter, who was present.
 The ἦν γὰρ ἐτῶν δώδεκα is added, as
 Bengel, to shew that she “rediit ad statum
 ætati congruentem.” Ver. 43
 betokens an eye-witness, who relates
 what passed within. Matt. says nothing
 of this, but tells what took place with-
 out, viz. the spreading abroad of the re-
 port. Notice in the last words, that her
 further recovery of strength is left to
 natural causes.

CHAP. VI. 1—6.] REJECTION OF JESUS
 BY HIS COUNTRYMEN AT NAZARETH.
 Matt. xiii. 54—58, where see notes.

1.] ἐξῆλθ. ἐκεῖθ., not, from the house of
 Jæirus, by the expression τὴν πατρίδα

u Matt. vii. 28
reff.
v h Mt. Matt.
xv. 33. Luke
i. 43. Num.
xi. 13.
w = Luke xxiv.
17.
x = Matt. xi.
20, 21 reff.
y Acts ii. 23.
v. 12. xix. 25
al. Gen.
xxxix. 23.
z || Mt. only.
2 Kings v. 11
al.
a = || Mt. Matt.
xxvi. 55.
ch. ix. 19.
John i. 1.
1 John i. 2.
b Matt. xxvi.
31, 33 reff.
c Matt. xii. 24
al. fr.
d || Mt. 1 Cor. iv. 10. xii. 23 only. Isa. liii. 3.
e ver. 1.
f = Matt. xi. 11 al.
g Luke i. 36 (-νις, γ. r.), 58. ii. 44. xiv. 12. xxi. 16. John xviii. 26. Acts x. 24. Rom. ix. 3. xvi. 7, 11, 21. Lev. xxv.
45. h 1 Cor. x. 21. xii. 3. Gen. xix. 22.

σκειν, καὶ [οἱ] πολλοὶ ἀκούοντες ἡ ἐξεπλήσσοντο λέγοντες
Πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ,
καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται;
οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας, καὶ
ἀδελφὸς Ἰακώβου καὶ Ἰωσήτος καὶ Ἰούδα καὶ Σίμωνος;
καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ
ἐσκανδαλίζοντο ἐν αὐτῷ. καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς
ὅτι οὐκ ἔστιν προφήτης ἀτιμος εἰ μὴ ἐν τῇ πατρίδι
αὐτοῦ καὶ ἐν τοῖς συγγενέσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ
αὐτοῦ. καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν,

ABCDE
FGHKL
MSUV
ΔΠΘ 1.
33. 69

copt (æth) arm : txt A rel latt(not f, ff) goth. rec om oi, with ACDN rel : ins
BL 69. ακουσαντες D-gr FHLΔ[Π] 13. 69. 124. 236 evn-π-γ lat-a (syrr).

aft εξεπλησσοντο ins επι τη διδαχη αυτου D 2-pe 247 (not ev-γ, as Tschdshf) latt syr arm.

aft ταυτα ins παντα C2(απαντα C1) N vulg lat-f g_{1,2} æth : pref παντα Δ. rec
(for 2nd τουτω) αυτω (corrη for elegance), with AD rel latt : txt BCLΔN copt.

rec ins οτι bef και (for connexion), with U(Treg, but omg και) lat-(b) f, ff₂ i syrr(Treg)

goth arm : ινα C1DKΠ : om ABC2N rel vulg lat-a c e copt æth Thl. ins ai

bef δυναμεις BΔN 33 : om ACD rel. ins ai bef τοιανται ΔN3a. aft

τοιανται ins ai ΛΔN3a vulg lat-c (copt) æth. for γινονται, γινομεναι (corrη to
better the constrn, and to conform it to || Matt) BLΔN 33 copt : γινωνται (cf ινα
above) DKΠ arm-zoh : txt AC rel syrr goth æth.

3. for ο τεκτων, ο του τεκτονος υιος και 33. 69 ev-γ gat(with mm tol) lat-a b c i
æth arm Orig : ο του τεκτονος ο υιος και 13 : om syr-jer. (All are attempts to get
rid of the fact implied. Orig says of Celsus : οὐ βλέπων ὅτι οὐδαμοῦ τῶν ἐν ταῖς
ἐκκλησίαις φερομένων εὐαγγελίων τεκτων αὐτὸς ὁ Ἰησοῦς ἀναγράφεται.) rec om

της, with AD rel : ins BCLΔN ev-γ. rec (for και αδελφος) αδελφος δε, with A rel

syr goth : αδελφος (alone) latt arm : txt BCL lat-e Syr copt æth, και ο αδελφος DLN.

(33 def.) rec (for ιωσηπος) ιωση, with AC rel syrr goth arm : ιωσηφ N 121 vulg

lat-b e f g_{1,2} [q] æth : txt BDLΔ 33. 69 lat-a copt. (om ιω. κ. lat-c ff₂ i.) for

και ουκ, ουχι και D lat-a c f : ου Δ : nonne lat-b g₂ Δ-lat : nonne et vulg lat-g₁.

ai αδ. α. ω. π. ημας bef εισιν D vulg lat-a f [g₁ i q].

4. rec (for και ελεγ.) ελεγ. δε (from || Matt), with A rel lat-c syr goth æth arm : txt

BCLΔN 33 vulg lat-a b e f i l [q] Syr copt. ins ιδια bef πατρίδι ALN3a, simply

69. εαυτου L N1(txt N3a) 69. om τοις συγγ. αυτου και εν N1 lat-c e. for

τοις, ταις D1(txt D-corr1) E1(appy). συγγενευσιν B1[sic, from inspection] D-corr1

EFGHLUVΔ 1. 33. 69. rec (aft συγγ.) om αυτου, with AC2 D[-gr] N-corr1 rel

lat-a (ff₂) goth arm : ins BC1KL M-marg [latt] syrr copt æth, εαυτου Δ. (33 def.)

5. (εδυνάτο, so AB1CKLMH Scr's a f p o w ev-γ Orig.) rec ουδ. δυν. bef ποι.,

with A rel syr goth : ουδ. ποι. δυν. D ev-γ lat-a Orig : txt BCLΔN 1 (Syr) copt

(æth).

αὐτ. in the corresponding clause. I may go out of my own house into a neighbour's, but I do not say, I go out of my own house into Lincolnshire: the two members of such a sentence must correspond:—I go out of Leicestershire into Lincolnshire—so, as corresponding to τ. πατρίδ. αὐτ., ἐκεῖθεν must mean from that city, i.e. Capernaum. This against Meyer, who tries on this misinterpretation to ground a difference between Matt. and Mark.

2.] Before δυνάμεις we must understand another πόθεν, to make the construction complete.

3. ὁ τέκτων]

This expression does not seem to be used at random, but to signify that the Lord had actually worked at the trade of his reputed father. Justin Martyr, Dial. § 88, p. 186, says ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο ἐν ἀνθρώποις ὢν, ἄροτρα καὶ ζυγά. Cf. the conflicting but apparently careless assertion of Orig. in the var. readd. See also the anecdote told by Theodoret, H. E. iii. c. 18, p. 940.

5. οὐκ ἐδύνατο] The want of ability spoken of is not absolute, but relative: οὐχ ὅτι αὐτὸς ἀσθενὴς ἦν, ἀλλ' ὅτι ἐκεῖνοι ἄπιστοι ἦσαν. Thl. The same voice, which

εἰ μὴ ὀλίγοις ¹ ἁρρῶστοις ¹ ἐπιθεὶς τὰς ¹ χεῖρας ἐθεράπευ- i Matt. xiv. 14
reff.
σεν. ⁶ καὶ ἐθαύμαζεν διὰ τὴν ^k ἀπιστίαν αὐτῶν. j Matt. xix. 13.
15 reff.
k || Mt. reff.
l Matt. iv. 23
reff.
m ch. iii. 34
reff. Gen.
xxxv. 5.
n ch. ii. 23 || Mt.
vv. 2, 32.
o here only.
Gen. vi. 20.
vii. 2, 3 al.
(see vv. 39,
40.)
p constr., Matt.
x. 1 reff. Ps.
cxix. 8, 9.
q Matt. x. 1 reff.
r w. ὅλα,
2 Thess. iii.
12.
s = Matt. iv. 6.
Luke xiii.

Καὶ ¹ περιῆγεν τὰς κόμας ^m κύκλῳ διδάσκων. ⁷ καὶ l Matt. iv. 23
reff.
m ch. iii. 34
reff. Gen.
xxxv. 5.
n ch. ii. 23 || Mt.
vv. 2, 32.
o here only.
Gen. vi. 20.
vii. 2, 3 al.
(see vv. 39,
40.)
p constr., Matt.
x. 1 reff. Ps.
cxix. 8, 9.
q Matt. x. 1 reff.
r w. ὅλα,
2 Thess. iii.
12.
s = Matt. iv. 6.
Luke xiii.
προσκαλεῖται τοὺς δώδεκα, καὶ ⁿ ἤρξατο αὐτοὺς ἀποστέλ-
λειν ^o δύο ^o δύο, καὶ ἐδίδου αὐτοῖς ^p ἐξουσίαν τῶν ^q πνευμάτων
τῶν ^r ἀκαθάρτων, ⁸ καὶ ^s παρήγγειλεν αὐτοῖς ἵνα μὴ δὲν
^s αἰρῶσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον μὴ
^t πῆραν μὴ εἰς τὴν ^u ζώνην ^v χαλκόν, ⁹ ἀλλὰ ^w ὑποδεδεμέ-
νους ^x σανδάλια, καὶ μὴ ^y ἐνδύσησθε δύο ^z χιτῶνας. ¹⁰ καὶ
ἔλεγεν αὐτοῖς "Οπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε
ἕως ἂν ἐξέλθῃτε ἐκεῖθεν. ¹¹ καὶ ὃς ἂν τόπος μὴ δέξῃται

36. Gen. xlv. 1. t ||. Luke x. 4. xxii. 35, 36 only. 4 Kings iv. 42 compl. Judith x. 5. xiii. 10.
15 only. u = || Mt. (ch. i. 6 reff.) v = ch. xii. 41 reff. w Acts xii. 8. Eph.
vi. 15 only. 2 Chron. xxviii. 15. Ezek. xvi. 10 AB(not Ed-vat.) only. x Acts xii.
8 only. Isa. xx. 2. Judith x. 4. xvi. 9 only. y Matt. vi. 25 reff. z John xix. 23 reff.

6. εθανμασεν B E¹(appy) N. for απιστιαν, πιστιν D-gr.

7. προσκαλεσαμενος D¹ 1 lat-a b c [ff₂ i q] Gaud. aft δωδεκα ins μαθητας D
lat-b ff₂ g₂ i [q]. for και τα αποστειλιν, απεστειλεν αυτους D lat-a b c e ff₂ [i] wth
Gaud. for δυο δυο, ανα β' per binos D: binos latt. for και εδιδου, δυοις D
2-pe lat-[c] e ff₂ i. om εξουσιαν τα αυτοις next ver (homæotel) N¹(ins N-corr¹3).
om των (twice) CΔ 33. 69.

8. for αιρωσιν, αρωσιν CLΔN 69. for μη, μητε (thrice) D. rec transp αρτον
and πηραν (from || Luke), with AD rel latt syrr goth arm [Gaud]: txt BCLΔN 33
copt æth.

9. (αλλα, so ABCDLUN.) elz ενδυσασθαι (for the construction, itacism con-
fusing the word), with B²SP¹ vulg lat-e (b c ff₂ g_{1,2} i [l q]) syrr æth: ενδευσθαι L evn-
ii-2; ενδυσασθε B¹ 33: txt N rel lat-a copt goth arm Gaud, ενδυσησθαι A C(Tischdf) ΔAN.

10. for ελεγεν, λεγει A Scr's b lat-b [q]. σοι C¹. for εαν, αν ADLΔ.
om εις οικιαν D lat-a ff₂ i.

11. rec (for os αν τοπος μη δεχεται) σοι αν μη δεχονται (from || Luke), with AC²D
rel latt syrr goth arm Orig-int (but εαν AC²DHKP 33): os αν μη δεχεται (see || Matt)
C¹(appy) 1. 118. 209: txt BL Δ-gr N 13. 28. 69. 124 syr-mg copt æth.

could still the tempests, could any where and under any circumstances have commanded diseases to obey; but in most cases of human infirmity, it was our Lord's practice to require *faith* in the recipient of aid: and that being wanting, the help *could not* be given. However, from what follows, we find that *in a few instances* it *did* exist, and the help was given accordingly. 6. ἐθαύμαζεν] This need not surprise us, nor be construed otherwise than as a literal description of the Lord's mind: in the mystery of his humanity, as He was compassed by human infirmity,—grew in wisdom,—learned obedience,—knew not the day nor the hour (ch. xiii. 32),—so He might wonder at the unbelief of His countrymen. Observe, owing to the διὰ with an accus., that their unbelief is not here said to be the *object*, but the *cause*, of the Lord's wonder. καὶ περιῆγεν] See Matt. ix. 35.

7—13.] THE SENDING FORTH OF THE TWELVE. Matt. x. 1—15. Luke ix. 1—

5. See also Matt. ix. 36—38, as the introduction to this mission. The variations in the three accounts are very trifling, as we might expect in so solemn a discourse delivered to all the twelve.

See the notes to Matt.;—and respecting the subsequent difference between Matt. (ver. 16 ff.) and Luke,—those on Luke x.

7.] δύο δύο (see reff.) is a Hebraism: see Winer, § 37. 3. The Greek expression would be *κατά*, or *ἀνὰ δύο*, as in || Luke. Winer observes that the Syriac version always renders this latter expression by doubling the cardinal number. These *couples* are pointed out in Matt.'s list of the Apostles—*not however in Mark's*, which again shews the total absence of *connecting design* in this Gospel, such as is often assumed.

8.] Striking instances occur in these verses, of the independence of the three reports in their present form. μηδὲ ῥάβδον Matt. =

εἰ μὴ ῥ. μόνον Mark = μήτε ῥάβδον (-ous v. r.) Luke. See notes on Matt., also in the next clause. 9. ὑποδεδεμένους]

a constr., Gal.
i. 23. Xen.
ii. 4. 24.
b Isa. lii. 2.
c || Mt. Acts
xiii. 51. xviii.
6 only. Neh.
v. 13.
d Rev. xviii. 19
only. Isa.
xlviii. 19.
e Matt. xxii.
24 reff.
2 Kings xxii.
10.
f Matt. viii. 4
reff. Gen.
xxi. 30.
g = ver. 8 al.
fr. see note.
h Luke vii. 46.
James v. 14.
2 Kings xiv.
2.
i Matt. vi. 17
reff.
6. xviii. 13 only.
n = ch. i. 4.
p = || Mt. reff.

ὑμᾶς μηδὲ ^a ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκείθεν ^{bc} ἐκ-
τινάξατε τὸν ^{bd} χοῦν τὸν ^e ὑποκάτω τῶν ποδῶν ὑμῶν ^f εἰς
^f μαρτύριον αὐτοῖς. ¹² καὶ ἐξελθόντες ἐκήρυξαν ^g ἵνα μετα-
νοώσιν, ¹³ καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ^{hi} ἡλείφον
^{hk} ἑλαίῳ πολλοὺς ^l ἄρρώστους καὶ ἐθεράπευον. ¹⁴ καὶ ἤκου-
σεν ὁ βασιλεὺς Ἡρώδης ^m φανερόν γὰρ ^m ἐγένετο τὸ
ὄνομα αὐτοῦ. καὶ ἔλεγεν ὅτι Ἰωάννης ὁ ⁿ βαπτίζων ^o ἐκ
^o νεκρῶν ^o ἀνέστη, καὶ διὰ τοῦτο ^p ἐνεργοῦσιν αἱ ^p δυνάμεις
ἐν αὐτῷ. ¹⁵ ἄλλοι δὲ ἔλεγον ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ
ἔλεγον ὅτι προφήτης ὡς εἰς τῶν προφητῶν. ¹⁶ ἀκούσας

ABCDE
FGHKL
MSUV
ΔΠΝ 1.
33. 69

k as above (h). Matt. xxv. 3, 4, 8. Luke x. 31. xvi. 6. Heb. i. 9 (from Ps. xlv. 7). Rev. vi.
l ver. 5. m Acts vii. 13. 1 Cor. iii. 13. Phil. i. 13 al. 1 Macc. xv. 9.
o (Matt. xvii. 9, v. r.) ch. ix. 9, 10. xii. 25. Luke xvi. 31. xxiv. 46. John xx. 9. Acts x. 41 al.

om τον υποκατω (|| Matt) D 33 vulg lat-a b &c æth arm. rec at end adds αμην
λεγων υμιν ανεκτοτερον εσται σοδομοις η γομορροις εν ημερα κρισεως η τη πολει εκεινη
(from || Matt: prob. as Meyer, from memory, || Matt having (as 33 here) γη σοδομων
κ. γομορρας), with A rel lat-a f g₂ [q] syrr copt-schw[-wilk] goth æth: om BCDLΔN
vulg lat-b c ff₂ g₁ i l arm.

¹². rec (for εκηρυξαν) εκηρυσσον (corr'd to εξεβαλλον below), with A rel latt syr[-txt] :
εκηρυσσεν F: txt BCDLΔN Syr syr-mg goth. add αυτοις N¹(N-corr¹ appy dis-
approving). rec μετανοησωσι (gramml corr'n), with ACN rel: txt BDL.

¹³. εξεβαλον CDMΔ 33. for ηλειφον, αλειψαντες, omg 3rd και, D lat-b c ff₂ i [q].
¹⁴. ηρωδης bef ο βασιλευς (see || Matt Luke) C³DF 2-pe ev-y am(with fuld ing tol
harl) lat-a b c f i [q] Syr æth. ελεγον B 6. 271 lat-a b ff₂ Aug., ελεγσαν D.

for βαπτίζων, βαπτιστης DS 33. 69 latt arm. rec (for ανεστη) ηγερθη
(|| Matt), with C rel: εγηγερται (|| Luke), BDLΔN 33: txt AK Π-txt 28. 72 Scr's
e o w Thl.—verb bef εκ νεκρων (|| Luke, cf also || Matt) BCDLΔN 33 latt Syr copt
æth arm: txt A rel syr goth. αι δυναμεις bef ενεργουσιν (|| Matt) KΔΠ¹ 33 vulg
(not am) lat-a (c ff₂ i [q]) syrr.

¹⁵. rec om 1st δε, with M(Treg expr) U (FV, e sil) Syr arm: ins ABCDN rel latt
syr copt goth. (homæotel 1st to 2nd οτι G 33.) om 2nd ελεγον N 1. 28
lat-a b c ff₂ Syr arm. om προφητης ως D lat-b c ff₂ i. rec aft προφητης ins
εστιν, with AC² rel vulg lat-a f g₁ [q] syrr copt goth æth arm: om BCDLΔN 1. 33
Orig. rec ins η bef ως, with Δ 1 syr arm: om ABCN rel vulg lat-f g₁ l [q] Syr
copt goth æth Orig Viet Thl.

Scil. πορεύεσθαι, or some equivalent in-
finitive. We have another change of con-
struction in ἐνδύσηθε. These breaks
serve to give the narrative a more lively
form.

^{12.}] It is impossible to restrict the
ἵνα after ἐκήρυξαν entirely to the telic
meaning, as Meyer, who is a purist on
this point, attempts to do. There is cer-
tainly the mingling of the purport and
the purpose, so often found in this particle
after verbs implying declaration or re-
quest. See this treated of in note, 1 Cor.
xiv. 13.

¹³. ἡλείφον ἐλαίῳ] This oil
was not used *medicinally*, but as a *vehicle*
of healing power committed to them;—a
symbol of a deeper thing than the oil
itself could accomplish. That such anoint-
ing has nothing in common with the ex-
treme unction of Romanists, see proved in
note on James v. 14. See for instances

of such symbolic use of external applica-
tions, 2 Kings v. 14: Mark viii. 23: John
ix. 6, &c.

^{14—29.}] HEROD HEARS OF IT. BY
OCCASION, THE DEATH OF JOHN THE BAP-
TIST IS RELATED. Matt. xiv. 1—12.
Luke ix. 7—9. (The account of John's
death is not in Luke.) Our account is, as
usual, the fullest of details. See notes on
Matt. ^{14.}] Herod was not *king* pro-
perly, but only *tetrarch*:—see as above.
He heard most probably of the *preaching*
of the twelve. ^{15.}] (He is) a pro-
phet like one of the prophets;—i. e. in
their meaning, 'He is not *The Prophet*
for whom all are waiting, but only some
prophet like those who have gone before.'
Where did our Evangelist get this re-
markable expression, in his *supposed com-
pilation from Matt. and Luke*?

δὲ ὁ Ἡρώδης ἔλεγεν ᾠ^η "Ὀν ἐγὼ ᾠ ἀπεκεφάλισα Ἰωάννην, ᾠ constr., Matt. xxi. 42 ἢ, οὗτος ἡγέρθη. 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ᾠ ἐκράτησεν τὸν Ἰωάννην καὶ ἔδωκεν αὐτὸν ἐν φυλακῇ διὰ ᾠ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ᾠ τι αὐτὴν ἐγάμησεν. 18 ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ᾠ οὐκ ἔξοστίν σοι ᾠ ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. 19 ᾠ δὲ Ἡρωδιάς ᾠ ἐνέειχεν αὐτῷ, καὶ ᾠ ἠθέλεν αὐτὸν ἀποκτείνειν, καὶ οὐκ ᾠδύνατο. 20 ὁ γὰρ Ἡρώδης ἐφοβείτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ᾠνδρα δίκαιον καὶ ᾠγιον, καὶ ᾠ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ᾠ ἐποίει, καὶ ᾠ ἠδέως αὐτοῦ ᾠκουεν. 21 καὶ γενομένης ᾠμέρας ᾠ εὐκαίρου ᾠ ὅτε Ἡρώδης τοῖς ᾠ γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς ᾠ

ᾠ ὅτε ᾠρωδης..

ix. 17. 2 Macc. vi. 30. (-διστα, 2 Cor. xii. 9, 15.)
29. xv. 20 only. (-ρως, ch. xiv. 11.)

x Heb. iv. 16 only. Ps. ciii. 27. 2 Macc. xiv.
y || only +.

16. om ο CDK¹UV 13. 28. 131. 346. 2-pe Scr's c f¹ m p q r s w¹ env-x-y-z [copt].
rec (for ἔλεγεν) εἶπεν (|| Matt Luke), with AD rel lat-a c f² syrr: txt BCLΔN
33 lat-f copt. rec ins σι bef ον (to conform to preceding), with AC rel copt goth :
om BDLN 1. 33 latt syrr æth arm Orig. for ἰωαννην ουτος, ουτος ἰωαννης N¹,-corr¹
(txt N^{3a}): om ἰωαννην D. rec aft ουτος ins εστιν αυτος (from || Matt), with AC
rel (lat-a b i [q]) syr goth (æth) arm: αυτος (only) N-corr¹: om BDLΔN¹⁻³ (33) 69
vulg lat-c f² g_{1,2} (Syr) copt. rec aft ηγεθη ins εκ νεκρων (see ver 14), with A rel
lat-b c f f² [q] D-lat syrr goth æth arm; pref D[-gr] 13. 69. 124 vulg lat-a g_{1,2} i;
απο των νεκρων (|| Matt) C 237-53-9 Scr's c Orig₁: om BLDN 33 syr-jer copt.
17. for αυτος γαρ ο, ο γαρ L N^{3a} (but txt restored) copt goth (Tischdf): for γαρ, δε A
lat-g₂: om ο D 69 ev-y. εν φυλακη bef και εδωκεν αυτον A: και εβαλεν αυτον εις
την φυλακην 28(Schulz) Syr-ed: for εν φυλακη, και εβαλεν εις φυλακην D 13. 69. 124
lat-a b f f² i Syr-ms arm. rec ins τη bef φυλακη, with 1(e sil): om ABCN rel
goth. (την γυναικα is omd in txt but insd on marg B¹.) εγαμησεν bef
αυτην D latt.
18. om ο D Scr's p ev-y. om σι D 28. 131. 245 ev-x vulg lat-c f f² g₁ [i] æth.
for σοι, σε D[-gr] lat-a. for την, αυτην (but av obliterated) D.
19. for ηθελεν, εζητει C¹ lat-a b c i [q] D-lat. αποκτειναι bef αυτον DU vulg
lat-a c i [q]: αυτον απολσαι C¹. εδυνατο AKΔΠ.
20. aft αγιον ins ειναι D lat-(c) g₂ i. om 2nd και B. *ἡπόρει BLN
copt: εποiei ACD rel [latt] syrr goth æth arm. (om εποiei και Δ.)
21. aft γενομενης ins δε D¹ lat-(a) b c copt-ms. om οτε D lat-a b [f q].
for γενεσιος, γενεχλιος D¹(γενεθλιος D-corr¹). rec (for εποισησεν) εποiei (prob
corr¹ to sense, 'was making.' Mey thinks it a mere mechanical repet¹ from ver 20),

16.] On this repeated declaration of Herod, with its remarkable attraction of construction, De Wette strangely observes, 'Mark here combines the text of Luke with that of Matt.' "ἐγὼ has the emphasis given by his guilty conscience." Meyer. The principal additional particulars in the following account of John's imprisonment and execution are,—ver. 19, that it was *Herodias* who persecuted John (on ἐνέειχεν see reff. and note Luke xi. 53), whereas Herod knew his worth and holiness, and listened to him with pleasure, and even complied in many things with his injunctions:—that the maiden went and asked counsel of her mother before

making the request:—and that a σκεκουλάτωρ, one of the body-guard (see note on ver. 27 below), was sent to behead John.

18.] ἔλεγεν—more than once: it was the burden of John's exhortations to him. 20. συνετ.] preserved him; not, 'esteemed him highly':—kept him in safety that he should not be killed by Herodias. The reading ἡπόρει is remarkable, and perhaps has some connexion with the διηπόρει of Luke ix. 7. The imperfects imply time, and habit. Whether Herod heard him only at such times as he happened to be at Machærus, or took him also to his residence at Tiberias, is, as Meyer remarks, uncertain. 21.]

^aRev. vi. 15.
xviii. 23
only. ^bJon.
iii. 7 al.
^aJohn xviii.
12. Rev. vi.
15. xix. 18
only, exc.
Acts xxi.—
xxv. passim.
1 Chron. xiii.
1.

^b— Luke xix.
47. Acts xiii.
50. xxv. 2.
^c— Mt. Matt.
xi. 17 || L.
only. 2 Kings
vi. 16.
^d— Mt. reff.
^e— Matt. ix. 10
reff.
^f— ch. v. 41, 42
reff.
^g— constr., Matt.
vii. 9 reff.

^h— Matt. xviii.
21, 22. xxvi.
38. Luke
xxii. 51.
Euth. v. 3.
ⁱ— Luke i. 39.
Exod. xii. 11.
^jas above (i).

^zμεγιστᾶσιν αὐτοῦ καὶ τοῖς ^aχιλιάρχοις καὶ τοῖς ^bπρώτοις
τῆς Γαλιλαίας, ²² καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς
τῆς Ἡρωδιάδος καὶ ὀρχησαμένης, ^dἤρρεσεν τῷ Ἡρώδῃ
καὶ τοῖς ^eσυνανακειμένοις, ὁ δὲ βασιλεὺς εἶπεν τῷ
^fκορασίῳ ^gΑἵτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί.
²³ καὶ ὥμοσεν αὐτῇ ὅτι ὃ ἐὰν με αἰτήσῃς δώσω σοί,
^hἕως ἡμίσιους τῆς βασιλείας μου. ²⁴ καὶ ἐξελθούσα
εἶπεν τῇ μητρὶ αὐτῆς Τί αἰτήσωμαι; ἡ δὲ εἶπεν Τὴν
κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος. ²⁵ καὶ εἰσελθούσα
εὐθὺς ⁱμετὰ ^jσπουδῆς πρὸς τὸν βασιλέα ᾗτήσατο λέγουσα
^kΘέλω ἵνα ^lἐξ αὐτῆς δῶς μοι ἐπὶ ^mπίνακι τὴν κεφαλὴν
Ἰωάννου τοῦ βαπτιστοῦ. ²⁶ καὶ ⁿπερίλυπος γενόμενος
ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς ^oἀνακειμένους οὐκ
ἠθέλησεν ^pἀθετῆσαι αὐτήν. ²⁷ καὶ εὐθὺς ἀποστείλας ὁ

ABCDEF
FGHKL
MSUV
ΓΔΠΣΡ 1.
33. 69

Rom. xii. 8, 11. 2 Cor. vii. 11, 12. viii. 7, 8, 16. Heb. vi. 11. 2 Pet. i. 5. Jude 3 only. k w. ἵνα, &
subj., Matt. vii. 12. ch. x. 35. John xvii. 24. l Acts x. 33. xi. 11. xxi. 32. xxiii. 30. Phil. ii.
23 only. m ver. 28 and ||. Luke xi. 39 only t. n ch. xiv. 34 || Mt. Luke xviii. 23, 24 only. Ps.
xli. 5, 11. xlii. 5. Esdr. viii. 71, 72 (69, 70) only. o Matt. ix. 10 reff. p = here only. (ch. vii
9 al.) Ps. xiv. 4.

with A rel syr: txt BCDLΔN 69 latt.

²². for εἰσελθ., ελθούσης N¹(txt N^{3a}). om [2nd] αὐτου D 1 vulg lat-a b f [q].
lat-a c). for αὐτης της, αὐτου BDLΔN: om αὐτης (see || Matt) 1. 118. 209 lat-b
c f Syr copt goth æth arm. rec (for ηρρεσεν) και αρεσασης (to help the con-
struction), with AC³D rel vulg lat-a b f g₂ [i q] (syrr) goth (æth): txt BC¹L(Δ)N 33
lat-c ff₂ copt arm. rec ειπεν ο βασ., omg δε (part of preceding corr), with C³D rel
lat-a b ff₂ syr goth arm: ειπεν δε ο β. A lat-c ff₂ copt [(Syr ath)]: txt BC¹LΔN 33.
αιτησαι N. om ean DΔ 1 lat-a b c f. θελεις DHL 1: εθελης Δ.

και δωσω σοι bef o ean θελ. KΠ¹ ev-w.

²³. om αὐτη L: aft αὐτη ins πολλα D 28. 2-pe lat-a (b ?) ff₂ arm. for οτι ο
εαν, ο τι ean BΔ: ει τι αν D-gr. αιτησης bef με AKΠ¹ goth arm: om με HLN
69 vulg lat-b c l [q] copt. for εως ημους, και το ημισυ D latt.

²⁴. rec (for και) η δε (from || Matt), with ACD rel lat-a b f ff₂ syr goth: txt
BLΔN 33 copt æth. rec αιτησσαι, with E rel: txt ABCDGLΔN 33. rec
(for βαπτίζοντος) βαπτιστου (corr to more usual word; but see ch i. 4, and ver 14),
with ACD 33(Treg expr) rel [latt]: txt BLΔN syr goth.

²⁵. for εἰσελθ., ελθούσα N¹(txt N^{3a}) Scr's s. (ευθυσ, so BCLΔN 33: om DL 1
lat-a b c i l [q] copt.) om μετα σπουδης D lat-a b c [i q]. βασ. ειπεν δος μοι
επι πινακι αδε I (see || Matt).—for ητησ. λεγ., ειπεν DΔ 1 lat-a (b) ff₂ i [q] (Syr) arm.
—rec μοι δως εξαυτης, with A rel (syr) arm: txt BC¹LΔN vulg lat-a b i Syr copt æth.
for βαπτιστου, βαπτίζοντος L goth.

²⁶. om 1st και D-gr. aft βασιλευς ins ως ηκουσεν D lat-c ff₂ g₂ i. ins
δια bef 2nd τους D vulg lat-a b &c goth. rec συνανακειμενους (from ver 42 and
|| Matt), with AC²DN rel: txt B C¹(appy) LΔ Syr. rec αυτην bef αθετησαι, with
AD rel vss: txt BCLΔN.

²⁷. for και, αλλα D 2-pe vulg lat-a c f ff₂ g₁ [i] l Syr. (ευθυσ, so BCLΔN: om
vulg lat-c ff₂ g₁ i l.) ο βασ. bef αποστ. KΠ Scr's d ev-w: om ο βασ. D 1 Scr's a

εὐκαίρ., not, a *festal* day, as Hammond and others interpret it, for this use of *εὐκαιρος* hardly seems to be justified—but, a *convenient* day (see ver. 31 and Acts xxiv. 25,—and cf. Soph. Ed. Col. 32) for the purposes of Herodias: 'which shews that the dance, &c. had been all previously contrived by her. *μεγιστᾶνες*, a Macedonian word, which came into use at the Alexandrine conquest. See Lobeck

on Phrynichus, p. 197. He adduces the nom. form *μεγιστᾶνος* from Anna Comnena, xi. 324 c. ²³] The contracted *ἡμίσιους* belongs to later Greek, as does also *ἀθετέω*, ver. 26. Webst. and Wilk. quote a parallel from Cic. de Senectute, c. xii.: "Flaminius, cum esset consul in Gallia, exoratus in convivio a scorto est, ut securi feriret aliquem eorum, qui in vinculis essent, damnati rei capitalis."

βασιλεὺς ¹ σπεκουλάτορα ¹ ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. ²⁸ καὶ ἀπελθὼν ² ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ ³ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ ⁴ κορασίῳ, καὶ τὸ ⁵ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. ²⁹ καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθαν καὶ ⁶ ἦσαν τὸ ⁷ πτώμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

³⁰ Καὶ ⁸ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. ³¹ καὶ λέγει αὐτοῖς ⁹ Δεῦτε ὑμεῖς αὐτοὶ ¹⁰ κατ' ¹¹ ἰδίαν εἰς ἔρημον τόπον, καὶ ¹² ἀναπαύσασθε ¹³ ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ

q here only +
r constr., with-
out dat., here
only. Tobit
iii. 6, see
ver. 39.

s ver. 16.
t ver. 25.
u ver. 22.

v || Mt. 1 Macc.
ix. 19.

w || Mt. v. r.
Matt. xxiv.
28. ch. xv.
45. Rev. xi.
8, 9 bis only.

Judg. xiv. 8.
x Matt. xii. 2
reft.

y Matt. iv. 19
reft.

z Matt. xvii. 1,
19 al. 2 Macc.
iv. 5 only.

a ch. xiv. 11
|| Mt. Luke
xii. 19. Dan.
xii. 13.
b James iv. 14.
1 Pet. i. 6, v.

10. Rev. xvii. 10. Prov. xiv. 33.

latt. rec *ενεχθηναι* (so || *Matt*, *δοθηναι*), with AD rel latt syr: txt BCD(Ν?)—homœotel in Ν 33 *-νεγκε*(sic [Ν]) *την κεφ. αυτου το ηνεγκε την κεφ. αυτου* next ver. at end ins *επι πινακι* CΔ vulg lat-*c* g₁. [Ν 33 ? not 1, appy.]

28. rec (for *και*) ο δε (*corr*n for *elegance*), with AD rel syr goth arm: txt BCLΔ 1 ev-y lat-*a* c ff₂ i Syr copt-schw (æth). om αυτου D lat-*a*. om¹ 1st αυτην LΔ 1 lat-*b* c Syr arm [Thl]. for 2nd *εδωκεν, ηνεγκεν* C 33 copt-ms. om 2nd αυτην D 33 vulg lat-*a* c ff₂ i Syr æth arm.

29. ακ. δε D 6-pe copt-wilk. (ηλθαν, so BL 33.) for αυτο, αυτον Ν 346(Sz). Steph ins τω bef μνημειω, with D (1, e sil): om ABCN rel.

30. rec aft παντα ins και (*appy to correspond to και οσα below*), with A rel syr goth: om BCDELVAΝ 1. 33 latt Syr copt æth arm Aug. om 2nd οσα C¹ Ν¹(ins Ν³²) 1 latt.

31. rec (for λεγει) ειπεν, with AD rel lat-*a* syr: txt BCLΔΝ 33 vss. aft αυτοις ins ο ις D 69 lat-*a* b c &c arm. for υμεις αυτοι κατ' ιδιαν, υπαγωμεν D lat-*a* c ff₂ i æth. for εις, επ LΔΝ³². rec αναπαυσθε, with DLN rel: txt ABCMA 69. om οι (bef υπαγοντες) C¹(perhaps) KM.

27.] *σπεκουλάτωρ* is supposed by some to represent *speculator*, and to mean *дорóφορος*, as Suidas: by others, *speculator*, *κατάσκοπος*, as Philoxenus, in Gloss., one of the body-guard, which is the meaning taken by Meyer here. The Commentators refer to Seneca de Ira, i. 16, "Centurio supplicio præpositus condere gladium speculatorem jubet:" de Benef. iii. 25, "Speculatoribus occurrit, nihil se deprecari quo minus imperata peragerent dixit, et deinde cervicem porrexit:" Julius Firmicus, viii. 26, calls those "speculatores, qui nudato gladio hominum amputant cervices." See Suet. Claud. 25: and a list of the sources of information in Schleusner, sub voce.

30—44.] FEEDING OF THE FIVE THOUSAND. Matt. xiv. 13—21. Luke ix. 10—17. John vi. 1—13. This is one of the very few points of comparison between the four Gospels during the ministry of our Lord. And here again I believe Mark's report to be an original one, and of the very highest authority. Pro-

fessor Bleek (Beiträge zur Evangelienkritik, p. 200) believes that Mark has used the Gospel of John,—on account of the 200 denarii in our ver. 37 and John ver. 7;—and that he generally compiles his narrative from Matt. and Luke (ibid. p. 72—75), which has been elsewhere shewed to be utterly untenable. I believe Mark's to be an *original full account*; Matt.'s a compendium of *this same account*, but drawn up independently of Mark's:—Luke's a compendium of *another account*:—John's an *independent narrative of his own as an eye-witness*.

30.] Mentioned by Luke, *not* by Matt.

31—34.] One of the most affecting descriptions in the Gospels, and in this form peculiar to Mark. Matt. has a brief compendium of it. Every word and clause is full of the rich recollections of one who saw, and felt the whole. Are we mistaken in tracing the warm heart of him who said, 'I will go with thee to prison and to death?' 31.] ὑμεῖς αὐτοί—not others; 'you alone.'

c Acts xvii. 21. 1 Cor. xvi. 12 only +, con-tr., here only.
 d¹ Matt. only. 2 Kings xv. 17 B only (?).
 e Acts iii. 11 (1 Pet. iv. 4) only +.
 f Acts vi. 16 al.
 g con-tr., Luke xxii. 47 only +, (sch. xiv. 35 al.).
 h Mt. Matt. xv. 32, ch. i. 14 al.
 i Matt. ix. 36. see Num. xxvii. 17. 3 Kings xxii. 17.
 j here his only. (= ὁψία, || Mt.) ἐμάχοντο ἡδὴ πολλῆς ὥρας, Dion. Hal. ii. 54.
 k = || Mt. reff.
 l ch. iii. 34 reff.

οὐδὲ φαγεῖν^c εὐκαίρουν. ³² καὶ ἀπῆλθον εἰς ἔρημον ...ηγκαί-
 τόπον τῷ πλοίῳ^z κατ' ^z ἰδίαν. ³³ καὶ εἶδον αὐτοὺς ὑ- ρουν C.
 άγοντας καὶ *ἔγνωσαν πολλοί, καὶ ^d πεζῇ ἀπὸ πασῶν ABDEF
 τῶν πόλεων^e συνέδραμον ἐκεῖ καὶ ^f προῆλθον αὐτούς. GHKL
³⁴ καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ^g ἐσπλαγχνίσθη ΔΠΝ 1.
 ἐπ' αὐτούς, ὅτι ἦσαν ὡς ^h πρόβατα ^h μὴ ἔχοντα ^h ποιμένα, 33. 69
 καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ. ³⁵ καὶ ἡδὴ ⁱ ὥρας
ⁱ πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ
 ἔλεγον ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἡδὴ ⁱ ὥρα ⁱ πολλῇ
³⁶ ^k ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς ^l κύκλῳ
 ἀγροὺς καὶ κώμας ὑγοράσωσιν ἑαυτοῖς τί φάγωσιν.

for ευκαιρουν, ευκαιρος(so D¹, -ρως D²) ειχον D. (ευκ., so ABDEFGHLVΓΔΝ.)

32. και αναβαντες εις το πλοιον απηλθ. εις D vulg lat-a c &c. εν τω πλ. εις
 ep. τ. (see Matt xiv. 13) BLΔ (N 33) 69 copt arm (om εν 33, om τω N).

33. ειδαν D. rec aft υπαγοντας ius oi οχλοι (from || Matt Luke), with 69 :
 om ABDN rel latt (Syr) syr copt aeth arm. *rec ἐπέγνωσαν, with AB²LN rel :
 εγνωσαν B¹D 1. rec adds αυτον, with Γ rel ; αυτους AKLMYΔΠΝ 33 lat-f syr
 copt aeth : om BD 1 latt arm. for πασων των, παντων (sic) D. rec aft end
 ins και συνηλθον προς αυτον, with E rel lat-f syr : om BLΔN 1 ev-y vulg lat-c l Syr
 copt arm Euthym. (The follg acct of the many variants, mostly after Meyer, is perhaps
 the right one. προηλθον αυτους was origl (so Lachm Tischdf-1849-66 Treg Mey) :
 then for προ-, προσηλθον αυτους L 31. 258 ev-y, —προσηλθ. αυτοις Δ Scr's s, —προσηλθ.
 αυτω 69, —προσηλθ. αυτοι Γ, —προσηλθεν αυτους 346(Sz), —προσηλθεν αυτος 427(Sz), &c :
 —then συνηλθον αυτου D lat-b, —συνεδραμον προς αυτον Δ, —συνεισηλθον προς αυτους
 69, —συνηλθον αυτω 28(Sz), —συνηλθον προς αυτον, as rec, —and these either single or
 combined with προηλθον αυτους.)

34. for ειδεν, και ειδαν D lat-(a b c ff₂) i [q]. rec adds ο ιησους, with Δ rel lat-ff₂
 syr : pref AUP lat-c f (i) Syr aeth : aft οχλον D 253 vulg lat-a b l [q] : om BLN 1.
 33. 69 lat-g, copt arm. οχλον bef πολυν N [33] Scr's p vulg-ed lat-a f. om και
 (bef εσπλ.) D lat-a b c ff₂ i. rec επ' αυτοις (from || Matt), with Δ rel lat-a c ff₂ :
 txt BDFN vulg lat-b f i [q]. om ως προβατα N¹(ins N^{3a}). αυτους bef διδασκειν
 AKΓP vulg(not am) lat-ff₂.

35. ηδη δε D-gr 2-pe lat-a. γινομενης ΔN. οι μαθηται bef αυτω, omg
 αυτου (so also 1. 69 lat-c arm), Δ : transp αυτω, insg aft verb, DKII lat-b g₂ [q] : om
 αυτω N¹ vulg lat-a aeth arm : txt BN^{3a} rel syr. rec (for ελεγον) λεγουσιν, with
 AD rel (Syr) syr : txt BLΔN 33 copt. om ο and και D¹(ins D²).

36. for κυκλω, εγγιστα D latt. for κωμ., εις τας κωμ. ινα D. rec aft
 εαντοις ins αρτους, with Δ rel : βρωματα N, cibos vulg lat-b c f l : om BDLD lat-a ff₂ i
 copt arm. rec (for τι φαγ.) τι γαρ φαγωσιν ουκ εχουσιν, with Δ rel lat-(b) f syr
 aeth arm : τι φαγειν D : txt BLΔN vulg lat-a c ff₂ g₂ i l copt. (αρτους was a gloss
 from ver 37 : then τι φαγ. was filled up from ch viii. 2 or Matt xv. 32.)

33.] πεζῇ, not 'a-foot,' but by land : and so most usually : e. g. Herod. vii. 110, —
 τούτων οἱ μὲν παρὰ θάλ. κατοικημένοι ἐν
 τῇσι νηυσὶ εἵποντο· οἱ δὲ ἀνταρτήν τὴν μεσό-
 γαιαν οἰκέοντες . . . πεζῇ . . . εἵποντο.

34. ἐξελθὼν] having disembarked, most
 probably. Meyer would render it, 'having
 come forth from his solitude,' in Matt.,
 —and 'having disembarked' here : but I
 very much doubt the former. There is
 nothing in Matt. to imply that He had
 reached his place of solitude before the
 multitudes came up. John indeed, vv.

3—7, seems to imply this ; but He may
 very well have mounted the hill or cliff
 from the sea before He saw the multi-
 tudes, and this would be on his disem-
 barkation.

To shew how arbitrary
 is the assumption of Mark having com-
 bined Matt. and Luke, —see how easily
 the same might be said of Luke himself,
 with regard to Matt. and Mark here :—
 ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν, Matt. :
 —ἤρξατο διδάσκειν αὐτ. πολ., Mark :—
 ἐλάλει αὐτοῖς περὶ τ. βασι. τ. θ., κ. τοὺς
 χρεῖαν ἐχ. θεραπείας ἱατο, Luko : = Matt.

ρ = Rom. xii. 2
 1 Cor. vii. 17.
 2 Cor. x. 13.
 Heb. vii. 2.
 Josh. xiii. 7.
 g Matt. v. 6.
 ch. vii. 27 al.
 Ps. ciii. 13.
 h || ch. viii. 8
 i || Mt. 19, 20
 only. Ezek.
 xiii. 19 al.
 j || ch. viii. 19
 || Mt. only.
 Judg. vi. 19
 E. Ps.
 lxxx. 5 only.
 k ch. viii. 20
 reff.
 l || Mt. reff.
 m Matt. viii. 23
 reff.
 n Matt. xiv. 22
 reff.
 o ver. 36.
 p (-) Luke ix.
 61. xiv. 33.
 Acts xviii. 18.
 21. 2 Cor. ii.
 13 only t.
 (Ecc. ii. 20.
 Jer. xx. 2.
 1 Mace. xi. 3 only.)
 1. 2 Pet. ii. 17) only. 3 Kings ix. 27. Isa. xxxiii. 21.
 xxvi. 9. xxviii. 17. 1 Thess. ii. 15. Tit. ii. 8 only. Prov. xiv. 7.)
 q = || Mt. only. (2 Pet. ii. 8 al.)
 r = || J. (Luke viii. 29. James iii.
 6 = || Mt. Acts xxvii. 4. (ch. xv. 39. Acts
 t = || Mt. reff. u ||. Job ix. 8.

for αυτοις, κατεναντι αυτων D : ante eos vulg lat-a b &c.

43. rec κλασμάτων, with ADN rel: om 1: txt BLΔ. rec κοφινους, with AD
 rel: txt BN 13. 69. 124. 209. 346. rec (for πληρώματα) πληρεις (|| Matt), with
 AD rel: txt BLΔN 1. 69.

44. om τους ορτους D N¹⁻³ (N^{3a} wrote το but expunged it) 1 vulg lat-a b l arm Thl.
 rec ins ωσει bef πεντακισχιλιοι (from || Matt), with (1 Scr's s, e sil) arm; ως N
 20: om ABD rel Scr's-mss latt syrr copt aeth.

45. (ευθς, so BLΔN. (33 def.)) aft ευθ. ins εξεγερθεis D lat-a b c ff₂ g₂ i [q].
 om αυτου Orig(expr: παρά τῷ Μάρκῳ . . ἀπλῶς τοὺς μαθητάς). om το (bef
 πλοιοι) N 1. 33. 253. aft προαγ.(προαγ. D¹) ins αυτον D 1. 69 latt Syr copt aeth
 arm Orig. for εως αυτος, αυτος δε D-gr 2-pe lat-b: εως αυτους L: εως ιδειν αυτον Δ.
 rec απολυση (from || Matt), with Δ rel, απολυσει E¹KΓ 69: txt BDLΔN 1.

47. aft ην ins παλαι jam D[-gr] 1. 251 lat-a b g₂ i. εν μεση τη θαλασση D 2-pe.
 aft μονος ins ην AU 131: aft ηης M 271 copt(Treg).

48. rec (for ιδων) ειδεν (corrpn for elegance, on account of the parenthetic clause ην
 γαρ . . . αυτοις), with E rel, ιδεν AKMVXΠ¹: txt BDLΔN vulg lat-a b f ff₂ [q] copt.
 βασ. και ελανοντας D, remigantes et laborantes lat-a b c ff₂ [i q]; simly 2-pe.
 εναντιος bef ο ανεμος ΔN 1. rec ins και bef περι (to suit ειδεν above), with ADX
 rel vulg lat-(c i) f. ff₂ [q] syrr aeth arm: om BLΔN lat-a (b). for προς αυτους, ο ιης

norists, each express the one act by which
 He broke up the bread, and divided the
 fishes: εἰδου, imperf., that He gave the
 bread, bit by bit, to His disciples to dis-
 tribute: with the fish there was no need
 of this bit by bit giving—one assignment
 sufficed. See Bp. Wordsw.'s note. The
 dividing of the fishes, and (ver. 43) the
 taking up fragments from the fishes, are
 both peculiar to and characteristic of
 Mark: but it would have been most in-
 consistent with his precision to have
 omitted χωρις γυν. κ. παιδ. in ver. 44, had
 he had it before him.

45—52.] JESUS WALKS ON THE SEA.
 Matt. xiv. 22—33. John vi. 16—21.
 Omitted in Luke. Matt. and Mark very
 nearly related as far as ver. 47. John's
 account altogether original, and differing
 materially in details: see notes there, and

on Matt. 45.] τὸ πλ., the ship in
 which they had come. Βηθσαϊδάν]
 This certainly seems (against Lightfoot,
 Wieseler, Thomson (The Land and the
 Book), al.: see Bp. Ellicott's note, Lec-
 tures on Life of our Lord, p. 207) to have
 been the city of Peter and Andrew, James
 and John,—on the west side of the lake—
 and in the same direction as Capernaum,
 mentioned by John, ver. 17. The miracle
 just related took place near the other Beth-
 saïda (Julias),—Luke ix. 10. The pres.
 ἀπολύει is a change to the oratio directæ,
 not unusual in Greek. So Herod. iii. 84,
 οἱ δὲ λοιποὶ τῶν ἐπὶ τὰ βουλεύοντο ὡς βασι-
 λέα δικαιοῦτατα στήσονται. See Kühner,
 Gram. ii. p. 594: Bernhardt, Syntax,
 p. 389, and numerous examples in both.
 46.] ἀποταξάμ. in this sense be-
 longs to later Greek: Phrynicius says,

τῆς θαλάσσης. καὶ ἤθελεν παρελθεῖν αὐτούς· ⁴⁹ οἱ δὲ ἰδόντες αὐτὸν ^u περιπατοῦντα ^u ἐπὶ τῆς θαλάσσης ^v ἔδοξαν ^w φάντασμα εἶναι, καὶ ^x ἀνέκραξαν· ⁵⁰ πάντες γὰρ αὐτὸν εἶδον, καὶ ^y ἐταράχθησαν. καὶ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς Θαρσεῖτε, ἐγὼ εἰμι, μὴ φοβεῖσθε. ⁵¹ καὶ ^z ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ^a ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ^b ἐκ περισσοῦ ἐν ἑαυτοῖς ^c ἐξίσταντο. ⁵² οὐ γὰρ ^d συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ αὐτῶν ἡ καρδιά ^e πεπωρωμένη.

^{N vi. 53} ^{(appy)...} ⁵³ Καὶ ^f διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ καὶ ^g προσωρμίσθησαν. ⁵⁴ καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ^h ἐπιγνόντες αὐτὸν ⁵⁵ ⁱ περιδραμόντες ὅλην

17. John xii. 40. Rom. xi. 7. 2 Cor. iii. 14 only. Job xvii. 7 B only. (-ρωσις, ch. iii. 5.) f Matt. ix. 1 reff. Isa. xxiii. 2. g here only †. h || Mt. reff. i here only. Jer.

D lat-a ff₂ i: pr. aut. o is 61 lat-f g₂ Syr. ηβελησεν D.

49. εἰ τ. θ. bef περιπ. (from || Matt) BLΔN 33. for φαντ. εἶναι, οτι φαντασμα εστιν (|| Matt) BLΔN 33.

50. om γαρ αυτον ειδον D 2-pe lat-a b c ff₂ i [q]. (ειδαν BN.) for 2nd και, ο δε BLΔN 33 copt: txt ADX rel latt syrr æth arm. (ευθως, so BLΔN: om D 33 lat-c i.) for μετ' αυτων, προς αυτους D 33 lat-a b ff₂ i: αυτοις 2-pe. for και λεγει αυτοις, λεγων D.

51. εις το πλοιον bef προς αυτους D 2-pe ev-49 lat-a(appy) c i [q] copt. om λιαν D-gr 1 lat-b. om εκ περισσου BLΔN lat-a(appy) Syr copt(appy) æth: περισσως D lat-b: εκπερισσως 1. rec adds και εθαυμαζον, with AD rel lat-(a) b f [q] syrr æth arm: om BLΔN 1 vulg lat-c i l copt.

52. for ην γαρ, αλλ' ην (corr'n for elegance, and to sense) BL M-marg SΔN 33 syrr mg copt: txt AD rel vulg lat-a c &c syrr æth arm. rec η καρδια bef αυτων, with DLD 1. 69 latt: txt ABN rel.

53. aft διαπερασαντες ins εκειθε D 45 lat-(a) b c ff₂ i [q]. εἰ τ. γην ηλθον εις γενν. BLΔ (Δ, but om ηλθον) N 33: ηλθ. εις γην γενν. 69: ηλθ. εις τ. γ. γενν. X 247 Scr's c h (cf || Matt and var readd; there the same corr'n has been attempted by BDΔN): txt ADN rel latt syrr copt æth. (γεννησαρετ, so AB²LMΓΔ 33: γεννησαρ D.)

προσωρμηθησαν N¹ Scr's i: om και προσωρμισθησαν D 1 lat-a b c ff₂ i [q] Syr arm. add εκει N.

54. om αυτων B¹-txt(ins B¹-marg). (ευθως, so BLΔN 69.) for επιγνόντες, επεγνωσαν D 2-pe latt syrr copt æth. at end add οι ανδρες του τοπου εκεινου (from || Matt) AGΔ 1. 33 (69) lat-(c) g₂ Syr arm.

55. περιεδραμον and ins και bef ηρξ. BLΔN 33. 69 Syr copt æth: περιδραμοντες δε

ed. Lob. p. 24, ἀποτάσσομαι σοι, ἐκφυλον πάνν. χρή γὰρ λέγειν, ἀσπάζομαι σε. See Lobeck's note. 48.] κ. ἡθ. παρ. αὐτ., peculiar to Mark. "A silent note of Inspiration. He was about to pass by them. He intended so to do. But what man could say this? Who knoweth the mind of Christ but the Spirit of God? Compare 1 Cor. ii. 11." Wordsw. But it may be doubted whether this is either a safe or a sober comment. ἤθελεν has here but a faint subjective reference, and is more nearly the "would have passed by them" of the E. V. See on Luke xxiv. 28, for the meaning. Lange, Leben Jesu, ii. p. 788 note, well remarks, that this ἤθελεν παρελθεῖν, and the ἤθελον

οὖν of John vi. 21, mutually explain one another.

50.] πάντες . . . ἐταράχθ., peculiar to Mark. After this follows the history respecting Peter, which might naturally be omitted here if this Gospel were drawn up under his inspection—but this is at least doubtful in any general sense.

52.] Peculiar to Mark. οὐ γὰρ συν.] They did not, from the miracle which they had seen, infer the power of the Lord over nature. ἐπὶ, hardly as Kuinoel, al., post, but rather denoting, as usual, close superposition of the preceding on the following: there was no intelligent comprehension founded on the miracle of the loaves.

53—56.] Matt. xiv. 34—36. The two

κ. ch. ii. 4 reff. τὴν χώραν ἐκείνην ἤρξαντο ἐπὶ τοῖς ^k κραβάττοις ABDEF
 1 Matt. iv. 24. τοὺς ¹ κακῶς ἔχοντας ^m περιφέρειν ὅπου ἤκουον ὅτι ἐκεῖ GHKL
 ix. 12 ff. Ezek. xxii. 4. ἐστίν. ⁵⁶ καὶ ὅπου ^o ἂν εἰσπορεύετο εἰς κόμας ἢ εἰς πό- MNSUV
 m 2 Cor. iv. 10. λεις ἢ εἰς ἀγρούς, ἐν ταῖς ^p ἀγοραῖς ἐτίθεσαν τοὺς ἀσθε- ΧΤΑΠΗ
 Eph. iv. 14. λους, καὶ ^q παρεκάλουν αὐτὸν ἵνα ^r καὶ τοῦ ^s κρασπέ- 1. 33. 69
 (Heb. xiii. 9. Jude 12 v. r.) δου τοῦ ἱματίου αὐτοῦ ἄψωνται, καὶ ὅσοι ^o ἂν ἤπτοντο
 only. Prov. αὐτοῦ ^t ἐσώζοντο.
 x. 24. Eccl. VII. 27 only. Acts
 vii. 8. 2 Macc. ii. 45. 1 Cor.
 vii. 27 only. o constr., Acts
 o constr., Acts xii. 2.
 p Matt. xi. 16. VII. ¹ Καὶ ^u συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι
 xxiii. 7 ff. καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων.
 q w. ἵνα, || Mt. ² καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ^v κοιναῖς χερσίν,
 reff. τούτέστιν ^w ἀνίπτοις, ἐσθίοντας ^x τοὺς ἄρτους. ³ οἱ γὰρ
 r ch. v. 24. Acts v. 15. u = Matt. xiii. 2 reff. w Matt. xv. 20 (ver. 5
 2 Cor. xi. 16. 2 Cor. xi. 16. Heb. x. 29. Rev. xxi. 27 only †. 1 Macc. i. 62. w Matt. xv. 20 (ver. 5
 s || Mt. Matt. ix. 20-1. xxiii. 5 only. Num. xv. 38. Zech. viii. 23. v. r.) only τ.
 28. xi. 8. Rom. xiv. 14 (3ce). t ch. v. 28 reff. u = Matt. xiii. 2 reff. w Matt. xv. 20 (ver. 5
 x art., see 2 Thess. iii. 12.

D lat-a. rec (for χωραν) περιχωρον (from || Matt), with ADN rel lat-b [q] syr arm :
 txt BLΔN 33 vulg lat-a c &c Syr copt-gr goth (æth). for ἐπι, ἐν N¹ latt [not a].
 om τοῖς D 1. 69: τοῖς is written twice by N¹ but the 2nd marked for erasure by
 N^{3a}. for περιφέρειν, φερεῖν DM 1 Scr's c copt goth.—φερεῖν παντας τ. κ. εχ.
 περιεφερον γαρ αὐτους ὅπου ἀν ἠκουσαν τον ιησ. ειναι D Scr's c, simply lat-a b ff₂ i æth.
 ηκουσθη (see ch ii. 1) N. om ἐκει (as superfluous) B(D)LΔN (latt) Syr
 goth æth: ins AN rel syr copt arm.

56. for ὅπου, που D. εἰς ΧΓΔN 33 Scr's h k s ev-z. εἰσπορευοντο ALM :
 εἰσπορευονται Δ. rec om 2nd and 3rd εἰς, with AN rel copt, om 3rd F: ins BD
 LΔN 33 (vulg) lat-c syr goth arm.—εἰς ἀγρ. η εἰς τας πολεις D. aft αγρους ins η N.
 for αγοραις, πλαταιαις D 2-pe vulg lat-b c f ff₂ g_{1,2} l [i q] syrr copt goth. (in foro
 et in plateis lat-a.) rec εἰθιουν (corrū to conform to παρεκαλουν below), with
 ADN rel: txt BLΔN. αψονται HKN Scr's evn-ii-y. om αν (bef ηπτ.).
 (see || Matt) DΔN 1. 33. for ηπτοντο, ηψαντο (from || Matt) B D-gr LΔN 1. 33.
 69 lat-a ff₂: txt AN rel vulg lat-b c f [i q] D-lat syrr. for [2nd] αὐτου, αὐτον D :
 om Δ lat-a b ff₂ i [q]. διεσωζοντο N 1. 69: διεσωθησαν Δ.

CHAP. VII. 1. ins οι bef ελθοντες N, qui venerunt lat-a b f.

2. for ιδοντες, εἰδotes D-gr. τινες N¹. ins εινον οτι bef κοιν. Δ.--εσθιουσιν,
 ins οτι bef κοιν. (emendū of constr), BL(Δ)N 33 Syr copt: txt ADN rel lat-a goth,
 manducare vulg lat-b c f ff₂ [i q]. rec om τοὺς (see || Matt), with A rel: αρτον N
 240-4-58 Scr's e [lat-b c ff₂ D-lat Syr]: txt B D[-gr] LΔN 33. 69. rec at end ins
 εμεψαντο, with FKMNUH 1 (S, c sil) vulg lat-a c f ff₂ g₂ l syrr arm; κατεγνωσαν D ;
 εμεψατο F¹ 33 (supplemy, to complete sense, as varns shew): om ABN rel lat-b copt
 goth æth.

accounts much alike, but Mark's the richer
 in detail: e.g. καὶ προσωρμίσθησαν ver. 56.

53, καὶ ὅπου . . . ἀσθενούντας ver. 56.
 53.] ἐπί denotes the direction of
 their course, προσωρμ. the fact of their
 arrival: we can hardly make the distinction
 in English, but must render ἐπί, to:
 'towards,' or 'off' would not indicate
 enough. But 'into' (E. V.) indicates too
 much.

55.] περιφ. implies that they
 occasionally had wrong information of His
 being in a place, and had to carry the sick
 about, following the rumour of his pre-
 sence.

ὅπ. ηκ. ὅτι ἐκ. ἐστίν, to the
 places, where they heard He was (there).
 —ὅπου . . . ἐκεῖ does not signify merely
 ubi (as Grot., Wetst., &c.) by a Hebraism;
 there is in fact here no unusual construc-

tion at all: ὅπου stands by itself, and ἐκεῖ
 ἐστίν is the matter introduced by the
 recitantis.

56.] In ὅπου ἂν εἰ-
 σπορεύετο . . . ὅσοι ἂν ἤπτοντο, the ἂν
 belongs not so much to the verbs, which
 are certain and definite, as to the inde-
 finites ὅπου and ὅσοι, rendering them more
 indefinite, and spreading the assertion
 over every several occasion of the oc-
 currence. See remarks on this in Klotz,
 Devar. ii. p. 145 f.: and cf. reff. and Lucian,
 Dial. mort. ix. 2, μακάριος ἦν αὐτῶν ὄν-
 τινα ἂν καὶ μόνον προσέβλεψα.

CHAP. VII. 1—23.] DISCOURSE CON-
 CERNING EATING WITH UNWASHED
 HANDS. Matt. xv. 1—20. The two reports
 differ rather more than usual in their ad-
 ditions to what is common, and are not

Frag.
Cant.
καί...

...πρεσ
βυτερων
Frag.
Cant.
...vii. 4
(appy)
N.

Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ ὕπνυμι ^{y here only.}
^{Exod. xxi.}
^{18. Isa. lviii.}
^{4 only.}
^{2 Mt. reff.}
^{a 2 Thess. ii. 15.}
^{b = Rev. ii. 13,}
^{14, 15, 25.}
^{(w. gen.,}
^{Heb. iv. 14.}
^{vi. 18.)}
^{c = || Mt. Gal.}
^{i. 14 al. 4.}
^{Jer. xxxix.}
^{(xxii.) 4.}
^{xli. (xxxiv.)}
^{2 only.}
^{d constr., see}
^{note and ver.}
^{e = Luke xi. 38}
^{only. 4 Kings}

v. 14.

f = 1 Cor. xi. 23. xv. 1, 3. Gal. i. 9, 12.

g [ver. 8.] Col. ii. 12. Heb. vi. 2. ix.

10 only +.

h here [& ver. 8] only +. ὁ δὲ βάδος δύναται χωρῆσαι ξέστας ἐξδ. δύο, Jos.

Antt. viii. 2. 9.

i here only +. (-εἶον, 2 Chron. xxxv. 13. Job xli. 22. Eadr. i. 12 only.)

k Matt. ix. 2 | L., 6. ch. iv. 21 | L. ver. 30 al. Deut. iii. 11.

l = Acts xxi. 21. Rom. viii.

4 al. 4 Kings xx. 3.

m = || Mt. Heb. xi. 2 only.

n ver. 2 (reff.).

3. πυγμην 59 syr-mg-gr: πυκμη primo D: πυκνα N: om Δ. (momento lat-a, subinde lat-b, pugillo lat-c ff₂ i [q], prius crebro lat-g₂, crebro vulg lat-f q, l copt goth aeth(Treg), 'diligenter Syr syr'(Treg), 'sedulo syrr, intense aeth'(Tischdf).) νιφονται EN ev-y. εσθισιν ΓN. aft εσθ. add αρτον (|| Matt) D Frag-cant(appy) Scr's g lat-a b ff₂ i aeth arm; τον αρτον M² ev-z, panem suum lat-c. παραδοσαν D¹ (but -σιν at first).

4. (απ', so ABDΛΠ.) aft αγορας ins οταν ελθωσιν D vulg-sixt(with tol) lat-a b (c) f ff₂ i l [q] arm, δε οταν εισελθωσιν Scr's c. βαπτισονται KXN, ραντισονται BN Scr's g Euthym. for a παρελαβον, απερ ελαβον B. for κρατειν, αυτοις τηρειν D: tradita sunt illis servare vulg lat-c f l [ff₂ g₂ i q]. om και κλινων (homæotel?) BLDN copt.

5. rec (for και) επετα (cornu for connexion), with A rel lat-f syr goth arm: Δ has both: txt BDLN 1. 33 latt Syr copt (aeth). aft γραμματεις ins λεγοντες D Δ[om κ. οι γρ.] 69 lat-a (c) ff₂ g₂ i. rec οι μαθ. σου bef ου περιπατωσιν (from || Matt), with AD rel latt syrr goth arm: txt BLDN 33 copt aeth. rec (for κοινας) ανιπτοις (gloss), with AN^{3a} rel lat-b c f ff₂ syrr goth (aeth): immundis lat-a: txt BDN¹ 1. 33 vulg lat-g₂ i [q] copt arm.—κοινας χερσιν ανιπτοις 13. 69. 124. 346. ins tais bef χερσιν D 10. om τον ΚΠ ev-w.

so frequently in verbal agreement where the matter is the same. 2. 18. τιν. τ. μαθ.] See ch. ii. 16. A mark of particularity. τούτέστιν ἀνίπ. is supposed by some to be a gloss, explaining κοινας: but the explanation seems necessary to what follows, especially for Gentile readers.

3. πυγμή] This word has perplexed all the Commentators. Of the various renderings which have been given of it, two are excluded by their not being grammatical—(1) that which makes it mean 'up to the elbow' (Euthym. and Tbl.); 'including the hand as far as the wrist,' Lightf.: (2) 'having clenched the hand,' 'facto pugno' (Grot. and others).

The two meanings between which our choice lies are, (3) 'frequently' (as E. V. 'oft,' and Vulg. 'crebro'), taking πυγμή = πυκνή = πυκνός, which however is not very probable: or (4), to which I most incline, and which Kuinoel gives, 'sedulo,' 'fortiter,' 'diligently; πυγμή, he observes, meaning 'the fist,' answers in the LXX to the word ἥρως, see reff. But this same word ἥρως is used to signify strength and

fortitude, and strong men are called in the Rabbinical writings רַחֲמַנִּיָּב, 'lords of fists.' And the Syr. interpreter renders it by the same word as he does ἐπιμελώς, Luke xv. 8.

4. ἀπ' ἀγ.] i. e. (as indeed some MSS. insert: see var. readd.) ὅταν ἔλθωσιν. Winer, § 66. 2 note, takes ἀπ' ἀγορᾶς with ἐσθίωσιν, justifying it by Arrian, Epict. iii. 19. 5, φαγεῖν ἐκ βαλανείου. βαπτ. is variously understood,—of themselves, or the meats bought. It certainly refers to themselves; as it would not be any unusual practice to wash things bought in the market:—but probably not to washing their whole bodies: see below. ξέστ., not from ξέω, to polish, but a corruption of sextarius. See the passage of Josephus cited in the reff.

χαλκ., brazen vessels; earthen ones, when unclean, were to be broken, Levit. xv. 12. These βαπτισμοί, as applied to κλινῶν (meaning probably here couches (triclinia) used at meals), were certainly not immersions, but sprinklings or affusions of water. On the whole subject, see Lightfoot ad loc. 5.] The construc-

ο = Mt. reff.
 p Mark, here
 only. Matt.
 vi. 2, 5 reff.
 q Isa. xxix. 13.
 r Mt. reff.
 s Mt. Luke
 xiv. 32.
 t Mt. reff.
 u Mt. only.
 v constr., Mt.
 reff.
 w s. elsew. Paul
 only. Eph. iv.
 14 l. Prov.
 ii. 17.
 x Mt. Col. ii.
 22 only.
 l. c. Job xxiii.
 11 (12 BN)
 only.
 y = Matt. xxiii.
 23. Rom.
 i. 17. Rev.
 ii. 4. Judg.
 ix. 9. Ae. A.
 z ver. 3 reff.
 a Col. ii. 8.
 b ver. 4 reff.
 c ver. 13 only +.
 f Matt. xix. 17 reff.
 xx. 20. 1 Kings iii. 13.
 d = 2 Cor. xi. 4.
 g Exod. xx. 12.
 i Mt. reff.
 e = 1 Cor. i. 19. Gal. ii. 21. iii. 15. Heb. x. 28. Ps. lxxxviii. 34.
 h Mt. ch. ix. 39. Acts xix. 9 only. Exod. xxi. 16. Prov.
 k here only +. (-ανός, Matt. xxvii. 6.)
 l Mt. reff.
 Frag. Cant. rrw...
 ...ποτη-
 ρίων
 Frag. Cant. ABDEF GH K L MSUVX ΓΑΠΝ 1. 33. 69

6. rec ins αποκρίσεις bef ειπεν (from || Matt), with AD rel latt syr goth arm: om BLAN 33 Syr copt aeth. om οτι (see ver 9) BLAN 33 latt Syr copt aeth: ins AD rel lat-b (Tischdf) syr goth arm. περι υμων bef ησαιας A 28 (Ser's a) lat-g₂ Syr copt (aeth). om των D. for ως γεγραπται, ως ειπεν 1 arm: και ειπεν D lat-i, qui dixit lat-a b; dicens lat-c [ff₂]. add οτι BLN Syr. ο λαος bef ουτος (see || Matt) BD vulg lat-b c f g₁ i l Syr: om ουτος lat-a ff₂: txt AN rel syr copt goth aeth arm Clem-rom. for τιμα, αγαπα D-gr lat-a b c: honorant me et amant me aeth. for απεχει απ', αφεστηκεν αφ' D: απεστιν απ' L 2-pe Clem-rom: απεστη απ' Δ: est a latt: abest a fuld (with em ing mt) lat-g_{1,2}.

8. homœotel in Frag-cant, αφεντες to ανθρωπων. rec aft αφεντες ins γαρ, with A rel vulg lat-f l syrr goth: om BDLΔ¹N lat-a b c ff₂ i [q] copt aeth arm. for εντ., τολην D¹(txt D³), βουλην Δ. om βαπτισμους to ποιετε BLAN 1 copt arm: ins (AD) Frag-cant rel (vulg) lat-f l syrr goth [aeth] arm-use. —the 2 clauses of the ver are transposed in D lat-a b c ff₂ i [q]. —βαπτισμον and om αλλα Α. —ποιετε bef πολλα FKΠ vulg: παρομοια α ποιεται τοιαυτα πολλα D lat-a ff₂ i. (On the whole, the evidence for the clause preponderates. There could be no reason for inserting it from vv 4, 13,—and were it thus insd, we should have it exprd as it is in those vv. Besides, ανθρωπων is the termination of the sentence in || Matt, and was also the end of a lection: and this was very likely to exclude the clause. The varns are no more than might be accounted for by a desire to bring it better into the context.)

9. (B does not om κ. λεγ. αυτ. as Btly. From inspection.) for τηρησητε, τηρητε B ev-15: στηρητε D-gr 1 Syr goth (appy) arm, statualis lat-a b c f ff₂ i [q] Cyrp Jer Zeno, tradatis D-lat. (Griesb approves στηρητε, and Fritz Tischdf (ed 1: not edd 7, 8) adopt it: but it seems to have been substd as a more approp word: Mey refers to Rom iii. 31: Heb x. 9.)

10. om 2nd σου D 69 arm. τελευτειω D.

11. for 1st εαν, os αν A 33 [omg ανθρ.]. aft πατρι ins αυτου D Scr's q¹ r lat-a c ff₂ g₂ i [q] Syr copt goth aeth Avit. (aft μητρι ins αυτου K Scr's d i o w Syr copt aeth.) ο αν D: om ο Δ 69. μου [for εξ εμου] D¹(corr'd 1. m. (D⁵, Ser), ex me lat).

tion is an anacoluthon,—begun with και ιδόντες, ver. 2, which subject being lost sight of in the long parenthesis, is here renewed with και έπερ. κ.τ.λ. 8.] Not contained in Matt., but important, as setting forth their depreciating of God's command in comparison with human tra-

dicion, before their absolute violation of that command in vv. 10, 11. 9.]

καλώς —ironical: see ref. 10.]

Μωυσ. γάρ ειπ. = ό γάρ θεός ενετείλατο Matt. 11.] κορβάν = קרבן, an offering without a sacrifice. οί κορβάν

αυτους ονομάσαντες τῷ θεῷ, —δῶρον δὲ

12 [καὶ] οὐκέτι ^m ἀφίετε αὐτὸν οὐδὲν ⁿ ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ, ¹³ οἱ ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ ^z παραδόσει ὑμῶν ^p ἢ ^q παρεδώκατε. καὶ ^r παρόμοια τοιαῦτα πολλὰ ποιεῖτε. ¹⁴ καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς Ἀκούσατέ μου πάντες καὶ σύνετε. ¹⁵ οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται αὐτὸν ^s κοινῶσαι· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενα, ἐκεῖνά ἐστὶν τὰ ^s κοινῶντα τὸν ἄνθρωπον. [16 εἴ τις ἔχει ὧτα ἀκούειν, ἀκουέτω.] ¹⁷ καὶ ὅτε εἰσῆλθεν εἰς οἶκον ^t ἀπὸ τοῦ ὄχλου, ^u ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν. ¹⁸ καὶ λέγει αὐτοῖς Ὁὕτως καὶ ὑμεῖς ^w ἀσύνετοί ἐστε; οὐ ^x νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν ^s κοινῶσαι, ¹⁹ ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν ^y κοιλίαν· καὶ εἰς τὸν ^z ἄφεδρῶνα ἐκπορεύεται καθαρίζων

31. x. 19 (from Deut. xxxii. 21) only. Wisd. i. 5.
y 1 Cor. vi. 13. Rev. x. 9, 10. 2 Kings xx. 10.

x || Mt. Matt. xvi. 9, 11 al.
z || only t. (-ὄρος, Lev. xv. 19, 20.)

12. om και (to ease the construction, see on || Matt) B¹ D¹ Δ¹ 1. 69 lat-a b c ff.; i [q] copt aeth: for και, οτι L. for ουκετι, ουκ εν D-gr ('confusis τι cum v? Tischdf).

om τω π. η τ. μητ. Δ. rec aft πατρι ins αυτου (from || Matt), with A rel vulg lat-f ff₂ g₂ l syrr copt goth aeth: om BDL¹ 69 lat-a b c i [q] arm Avit. rec aft μητρι ins αυτου, with A rel syrr copt goth aeth: om BDL¹ 1. 69 latt arm Avit.

13. aft υμων add τη μωρα D lat-a b c ff₂ g₂ i n [q] syr-mg. πολλά bef τοιαυτα N¹ 1. 69. for τοιαυτα, τα αυτα D¹-gr: ται τα αυτα (sic) D⁵: ταυτα ev-z

14. rec (for παλιν) παντα (παλιν was not understood,—παντα seemed to suit παντες below), with A rel lat-f syrr goth arm: απαντα ev-y: om 235-8 lat-c: txt BDL¹ Δ¹ vulg lat-(a) b ff₂ g₂ i l n [q] syr-mg copt aeth. for ελεγεν, λεγει B 59. rec

ακουετε (from || Matt), with Δ¹ rel: txt BDHL. om μου παντες (|| Matt) Δ¹: om παντες L copt. rec συνετε (from || Matt), with Δ¹ rel: συνιτε D: txt BHLΔ.

15. for ουδεν, ουδ D¹ (txt D³). for εις, επ N¹. for ο δυν. αυ. κοινωσαι, το κοινουν αυτον (|| Matt) B [Aug]: κοινωσαι bef αυτον LΔ¹. rec (for τα εκ τ. ανθρ. εκπορ.) τα εκπορ. απ αυτον (the transcriber's eye passed from εκ to εκπορευομενα, then απ αυ. was supplied), with A rel syrr arm Aug: txt BDL¹ Δ¹ 33 latt copt (goth aeth). om εκεινα (as superfluous) BLΔ¹ copt-wilk[(omg also rest of ver)-schw-dlz].

(B does not om τον, as Beh. From inspection.)

16. om ver BLΔ¹ Δ¹ copt. (The om is easily accounted for from its not occurring in || Matt: the insn, at the end of a lection, was also very obvious.)

17. εισηλθον UN 131 copt-wilk Viet. ins τον bef οικον Δ¹: την οικιαν D.

rec περι της παραβολης, with A rel vss: txt BDL¹ Δ¹ 33 latt.

18. [for ου] ουτω (|| Matt) LUΔ¹ 1 Scr's c g ev-v-π-y lat-f syr-mg. om εις τον ανθρωπον N. for δυναται αυτον κοινωσαι, κοινοι τον ανον N.

19. ου γαρ εισερχεται εις τ. καρ. αυ. αλλ εις τ. κοι. κ. εις τον οχετον εξερχεται D.—for οτι ουκ, ου γαρ D lat-a b i n [q].—εις την καρδιαν bef αυτον Δ¹ latt. for εκπορ., εκβαλλεται N Scr's c. rec καθαριζον (corr'n, see note), with KMUT¹ 33 (V, e sil): -ζει D-gr goth, et purgat lat-i: txt AB¹ rel Scr's f p ev-y Orig Thaum.

τοῦτο σημαίνει κατὰ Ἑλλήνων γλῶτταν— Jos. Antt. iv. 4. 4.

12.] See note on Matt. ver. 5. 13.] καὶ παρ., a repetition from ver. 8;—common in Mark.

14.] Both Matt. and Mark notice that our Lord called the multitude to Him, when He uttered this speech. It was especially this, said in the hearing of

both the Pharisees and them, that gave offence to the former. 17. εἰς οἶκον]

Not necessarily into a house, so that any inference can (Meyer) be drawn from it, —but within doors: see note on ch. ii. 1.

ἐπ. . . οἱ μαθ. = ἀποκρ. ὁ Πέτρος εἶπ. Matt. 19. καθαρίζων] The masc.

part. applies to ἀφεδρῶνα, by a construc-

a Mark, here only. Matt. xiv. 15. Luke iii. 11. ix. 13. John iv. 34. Rom. xiv. 15 bis. 20. 1 Cor. iii. 2 al. Gen. xli. 35. b = . Luke ii. 35. ix. 47 al. Ps. lv. 5. c Acts xv. 20, 29. 1 Cor. vi. 13. 18 al. Hos. ii. 2. d || only. Gen. xl. 15. e || (reff.) only. f Luke xii. 15. 2 Cor. ix. 5. Col. iii. 5. 2 Pet. ii. 3, 14 al. Jer. xxii. 17. Ezek. xxii. 27. 13. 2 Cor. xii. 21. Gal. v. 19. 1 Pet. iv. 3 al. f. Wisd. xiv. 26 only. 13. see Deut. xv. 9. k Matt. xii. 31. Eph. iv. 31 al. Ezek. xxxv. 12. 12 al. (-vos, Luke i. 51.) m 2 Cor. xi. 1, 17, 21 only. Job iv. 6. n vv. 15, &c. o = ch. x. 1. Luke i. 39. iv. 33. xv. 18, 20. Exod. xxiv. 13. p here only +. Ezek. xlvii. 8 Symm. εν μ. τῆς Ἀρμενίας καὶ Καππαδοκίας, Jos. B. J. vii. 1. 3.

πάντα τὰ ^a βρώματα. ²⁰ ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορεύμενον, ἐκείνο ^s κοινοὶ τὸν ἄνθρωπον. ²¹ ἔσθωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ ^b διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, ^c πορνεῖαι, ^d κλοπαί, φόνοι, ^e μοιχεῖαι, ²² ^f πλεονεξίαι, ^g πονηρίαι, δόλος, ^h ἀσέλγεια, ⁱ ὀφθαλμοὶ ^j πονηροί, ^k βλασφημία, ^l ὑπερηφανία, ^m ἀφροσύνη. ²³ πάντα ταῦτα τὰ πονηρὰ ἔσθωθεν ἐκπορεύεται καὶ ⁿ κοινοὶ τὸν ἄνθρωπον. ²⁴ Ἐκεῖθεν δὲ ^o ἀναστὰς ἀπῆλθεν εἰς τὰ ^p * μεθόρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν, οὐδένα ἤθελεν γνῶναι,

N vii. 21 (appy)... ABDEF GHKL MNSUV ΧΓΔΠΣ 1. 33. 69

20. ελεγον D-gr F.

εκεινα D latt.

21. om 2nd οι D¹(ins D³). rec μοιχ. πορν. φον. κλοπ., with AN rel vulg lat-f ff² syr: μ. π. κ. φ. 1. 33 Syr arm: μ. κλ. π. φ. lat-a b c i [q] D-lat: πορνεία κλεμματα μ. φονος D (but fornicationes homicidia D-lat): txt BLΔN copt æth.

22. πλεονεξία D em (with fuld) lat-a b (c) f ff² g₂ i [q] Syr. δολ. bef πον. D. πονηρία D lat-a b c f ff² i Syr æth. βλασφημια D-gr 238-53 Scr's h s ev-y lat-b c g₂ copt-wilk[-dz] goth. υπερηφανια D-gr 238 Scr's s lat-b.

23. for και, κακεινα N.

[κοινων (but corrd) B¹ (Tischdf N. T. Vat.)]

24. rec και εκειθ. αναστ. (from || Matt), with AN rel vulg syr[-txt] goth arm: et &c but om εκειθ. lat-a b c i: κ. αναστ. εκειθ. D lat-f ff² g₁: κακειθεν δε αναστ. 33 copt: txt BLΔN syr-mg. * ὄρια (more usual) BDΛN 1. 69 Orig₂: μεθορια AN rel.

rec aft τυρου adds και σιδωνος (from || Matt: there can be no possible reason given why it shd have been omitted, had it formed part of the origl txt: see also on ver 31), with ABNN rel vulg lat-c f g_{1,2} [q] vss: om DLΔ lat-a b ff² i n Orig₂. rec ins την bef οικιαν, with D Orig₁: om ABN rel Thl. ηθελησεν ΔN 69 Scr's c ev-y vulg lat-a b d f ff² [Orig₁].

tion of which there are examples, in which the grammatical *object* of the sentence is regarded as the logical *subject*, e. g. λόγοι δ' ἐν ἀλλήλοις ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα, Soph. Ant. 259. See Kühner, Gramm. ii. § 678. 1. There need not be any difficulty in this additional clause: what is stated is *physically* true. The ἀφεδρών is that which, by the removal of the part carried off, purifies the meat; the portion available for nourishment being in its passage converted into chyle, and the remainder (the κάθαρμα) being cast out. 21, 22.] The καρδία is the laboratory and the fountain-head of all that is good and bad in the inner life of man: see Beck, biblische Seelenlehre, § 21: Delitzsch, biblische Psychologie, ed. 2, § 12, pp. 248 ff. Matt.'s catalogue follows the order of the second table of the decalogue. Mark's more copious one varies the order, and replaces ψευδομαρτυρία by πλ., πον., δόλ., ἀσέλ., ὀφθ. πον., and βλασφ. by βλασφ., ὑπερ-, ἀφροσ. Compare Rom. i. 29: Eph. iv.

19: Wisd. xiv. 25, 26.

ἀφροσύνη, the opposite to σωφροσύνη, *unreasoning folly*: not in speaking only, but in thought, leading to words and acts.

24—30.] THE SYROPHœNICIAN WOMAN. Matt. xv. 21—28. Omitted by Luke. A striking instance of the independence of the two narrations. Mark, who is much more copious in particulars, omits a considerable and important part of the history: this would be most arbitrarily and indeed inexcusably done, if the common account of his having combined and epitomized Matt. and Luke is to be taken. Our Lord's retirement was to avoid the Pharisees: see notes on Matt. throughout.

24.] ἐκεῖθεν is not, *from the land of Gennesaret* (Meyer),—for ch. vi. 55, 56, has completely removed definiteness from the locality;—but refers to the (unspecified) place of the last discourse. μεθόρια] The place must have been the neighbourhood of Tyre. The word is used in Xen. Cyr. i. 4. 16, ἐν τοῖς μεθορίοις τοῖς τε αὐτῶν καὶ

καὶ οὐκ ἠδυνήθη ἡ λαθεῖν²⁵ ἀλλ' εὐθὺς ἀκούσασα γυνή¹ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα^{uv} προσέπεσεν ὑπὸς τοὺς πόδας αὐτοῦ²⁶ ἡ δὲ γυνή ἦν Ἑλληνίς, Σύρα Φοινίκισσα τῷ γένει, καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. ²⁷ καὶ ἔλεγεν αὐτῇ Ὁ Ἄφες πρῶτον^z χορτασθῆναι τὰ τέκνα· οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. ²⁸ ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ Ναὶ κύριε, καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων. ²⁹ καὶ εἶπεν αὐτῇ Διὰ τοῦτον τὸν λόγον ὑπάγε· ἐξεληλύθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. ³⁰ καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον^e βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

b Judg. i. 7.
viii. 6 reff.

c Matt. xxii. 44 reff. Exod. xx. 4.
f ver. 4 reff.

d (Luke xvi. 21 v. r.) only τ.

e = Matt.

ἠδυνασθη B^N: ἐδυνηθη KΔ[Π] Scr's o p ev-y: txt ADN rel. (33 def.) λαλεῖν N¹.

²⁵. ἀλλα N. rec ακουσασα γαρ γυνη, with AN rel lat-(a g₂) n syr[-txt]: γυνη δε ευθως (D¹ adds ws) ακουσασα D lat: (both attempts to better the constr: cf also the varns:) ευθως γαρ ακουσασα γ. τις Syr: ακ. γυνη arm: ακ. δε γ. 248: ακ. γαρ η γυν. M 69: txt BLDN 33 lat-f syr-mg copt goth. om αυτης DΔ[N] 1. 69 arm.

εισελθοῦσα LΔN vulg lat-b c &c D-lat.

ins και bef προσεπεσεν D¹Δ lat-a f

[ff₂ g_{1,2} i(appy) q].

²⁶. rec ην δε η γ., with AN rel am lat-f g_{1,2} i syr goth arm: txt BDLΔN 1. 33 lat-a Syr copt. rec συροφοινισσα, with vulg lat-b c f ff₂ g_{1,2} l D-lat: συρα φοινισσα U lat-a: φοινισσα D[-gr] lat-i: συροφοινικισσα AKL S¹-marg V-marg ΔPN [1] goth aeth Bas: txt BN rel Syr syr(appy) copt arm('appy' Treg).—(συρ. and φων. are disjointed in EFGHMSVX[r].) rec εκβαλλη, with FH K¹(Tischdf) M (69): txt ABD G(Treg, expr) NN rel. for εκ, απο D[-gr] 115 lat-c ff₂; de vulg lat-a b f g_{1,2} l D-lat: om L 1. 69 Scr's g [lat-q].

²⁷. rec (for και ελεγεν) ο δε ιησ. ειπεν (see || Matt), with AN rel (lat-f) syr goth (aeth) arm: και λεγει D[-gr] lat-a g₁: et dixit D-lat: txt BLDN 33 copt. rec καλον bef εστιν, with AN rel goth arm: txt BDLΔN 1 lat syr. (33 def.) rec βαλειν bef τοις κυναριοις (from || Matt), with ADN rel: txt B^N 1.

²⁸. for και λεγει αυτω, αυτω λεγουσα D lat-a f i n [q]: λεγουσα (omg αυτω) 1. 69 (lat-g₁ arm). om και D 69 lat-b c ff₂ i arm. om γαρ (corr: so also in || Matt) BHΔN 33. 69 Syr copt aeth arm: αλλα και D lat-b c ff₂ i. εσθ. bef υποκι. (so N-corr¹, αποκ. N¹, who for κ at first wrote τ) της τραπ. N. (It would appear that the scribe omitted υποκατω της τραπ., and was writing απο των ψιχ. when he perceived his error and partially corrected it.) rec εσθιει (from || Matt, where only D reads εσθιουσιν), with AN rel: txt BDLΔN 1. 33. 69.

²⁹. aft αυτη ins ο ις N. υπαγε bef δια (corr: to avoid ambiguity) D 1 lat-a b c f g i n Syr. om τον D. rec το δαιμ. bef εκ τ. θ. σου (simpler arrangement), with ADN rel vulg lat-a c f g₂ i syr copt-schw goth aeth arm: txt BLDN copt-wilk.

³⁰. om τον (bef οικον) DL. εαυτης N 33: om D 1 lat-b ff₂ i [n q]. rec το δαιμ. εξ. κ. την θυγατερα βεβα. επι της κλινης, with AN rel lat-(a) n syr goth arm: txt BD[but την θυγατερα] (LΔN Frag-cant (1. 33) vulg lat-(b c f) ff₂ g₂ i l Syr syr-jer copt wth. (Mey defends rec, on the ground that the transcriber passed from και aft εξελ. to και in ver 31, and then the omid clause was insd in what appeared the fitting place. But we may answer, that if this were so, we should have in some ms or vs the supposed omn: whereas it does not occur in any.)

τοῖς Μήδων, in a sense approaching that in our text: the repetition of the τοῖς assigning μεθόρια to both countries. οὐδ. ἤθ. γν.] Not (Fritz.), 'wished to know

no man: but would have no man know it. ^{25.} The woman ('Ἑλληνίς, a Gentile) had been following Him and His disciples before, Matt. ^{26.} Σύρα

g Matt. ii. 16
ref.

h Matt. xiii. 25.
1 Cor. vi. 5.

Rev. vii. 17
only. Ezek.
xlvii. 16.

i Matt. ix. 22.
33. xi. 5. L.

xv. 31.
ch. ix. 25 al.

Mt. Mk. L.
Exod. iv. 11.

k here only.
Isa. xxxv. 6

only. Exod.
iv. 11 Aq.

Symm. Theod.
1 = Matt. xiv.

36 ref.
m Matt. xix. 13.

45 ref.
n = here only⁺.

p Matt. xiv. 13 ref.
s ch. viii. 23.

John ix. 6 only.
here only. Rom. viii. 23.

³¹ Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας, ἡ ἀνὰ ἡ μέσον τῶν ὁρίων Δεκαπόλεως. ³² καὶ φέρουσιν αὐτῷ ἰκωφὸν ἰ μογιάλου, καὶ ἰ παρακαλοῦσιν αὐτὸν ἵνα ἰ ἐπιθῇ αὐτῷ τὴν χεῖρα. ³³ καὶ ἰ ἀπολαβόμενος αὐτὸν ὁ ἀπὸ τοῦ ὄχλου ἰ κατ' ἰ ἰδιαν ἰ ἔβαλεν τοὺς ἰ δακτύλους αὐτοῦ εἰς τὰ ὕδατα αὐτοῦ καὶ ἰ πτύσας ἦψατο τῆς γλώσσης αὐτοῦ, ³⁴ καὶ ἰ ἀναβλέψας ἰ εἰς τὸν οὐρανὸν ἰ ἐστέναξεν, καὶ λέγει αὐτῷ Ἐφφαθά, ὃ ἐστίν ἰ διανοίχθητι. ³⁵ καὶ

ABDEF
GHKL
MNSUV
XFGPN
Frag.
Cant.
1. 33. 69

o ver. 17.
p Matt. xxii. 4 ref.
u Gospp.
v Mark, here

³¹. for εκ, απο Frag-cant. rec (for ηλθεν δια σιδ.) και σιδωνος ηλθε (*alteration to avoid the unlikelihood of the long detour by Sidon: see note, and cf ver 24*), with AN Frag-cant rel [lat-g] syrr goth arm: txt BDLAN 33 latt syr-jer copt æth. rec (for εις) προς, with AN rel: txt BDLAN Frag-cant 1. 33. 69. ins της bef δεκαπολεως D Frag-cant.

³². aft κωφον ins και BDLAN Frag-cant latt æth arm-zoh Synop Vict. παρ-εκαλου Frag-cant 33 vulg Syr. for την χειρα, τας χειρας NΔN¹ Frag-cant 33 lat-a. (τας illegible in Frag-cant.)

³³. επιλαβομενος EΓΓ Frag-cant: λαβομενος Δ. κατ ιδιαν bef απο τ. οχλ. N copt. πτυσας bef εβαλεν D lat-a b c i [q]: πτυσας bef εις τα υδατα 69.—ελαβεν N¹. —for εβαλεν τους δακτυλους αυτου, εκπτυσεν εις τους δακτυλους αυτου και εβαλεν, ουwg πτυσας, Frag-cant.—om 1st αυτου LN lat-c [i]. for 2nd αυτου, του κωφου Frag-cant. for 3rd αυτου, του μογιαλου Frag-cant.

³⁴. ανεστенаξεν D Frag-cant 69: естенаξε B. εφφεθα D-gr (effecta D-lat) N^{3a} (but corrd) vulg (with am) lat-c [f i l q].

³⁵. rec aft 1st και ins ευθεως (*prob supplied here, as being so common in Mark, and in narratives of miracles: it is hardly ever omd by the MSS which here om it*), with AN Frag-cant-marg rel vulg lat-c f syrr goth æth arm: bef αυθη LAN: om BD Frag-

Φ., because there were also Λιβυφοῖνικες, Carthaginians.

27.] ἄφες πρῶτον . . .] This important addition in Mark sets forth the whole ground on which the present refusal rested. The Jews were first to have the Gospel offered to them, for their acceptance or rejection; it was not yet time for the Gentiles.

28. καὶ γὰρ . . .] See on Matt. 30.] These particulars are added here.

βεβλ. ἐπὶ τ. κλ.—which the torments occasioned by the evil spirit would not allow her to be before:—κειμένην ἐν εἰρήνῃ, Euthym.

31—37.] HEALING OF A DEAF AND DUMB PERSON. *Peculiar to Mark.*

A miracle which serves a most important purpose; that of clearly distinguishing between the cases of the *possessed* and the *merely diseased or deformed*. This man was what we call 'deaf and dumb;' the union of which maladies is often brought about by the inability of him who never has heard sounds to utter them plainly:—or, as here apparently, by some accompanying physical infirmity of the

organs of speech. 31.] He went first northward (perhaps for the same reason, of privacy, as before) through Sidon, then crossed the Jordan, and so approached the lake on its E. side. On *Decapolis*, see Matt. iv. 25. We have the same journey related Matt. xv. 29; and κωφοὺς λαλοῦντας mentioned among the miracles, for which the people glorified the God of Israel. 33. ἀπολ. αὐτ.] No reason that we know can be assigned why our Lord should *take aside* this man, and the blind man, ch. viii. 23; but how many might there be which we do not know,—such as some peculiarity in the *man himself*, or the *persons around*, which influenced His determination. It is remarkable that the *same medium* of conveying the miraculous cure is used also in ch. viii. 23. By the symbolic use of external means, our Lord signified the healing virtue for afflicted human kind, which resides in and proceeds from Him incarnate in our flesh. He uses either his own touch,—something from Himself,—or the cleansing element to which He so often

ἡνοίγησαν αὐτοῦ αἱ ^w ἀκοαί, καὶ ἐλύθη ὁ ^x δεσμός τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ^y ὀρθῶς. ³⁶ καὶ ^z διεστέ-
λατο αὐτοῖς ἵνα μηδενὶ ^a λέγωσιν ὅσον δὲ αὐτοῖς ^z διεστέλ-
ετο, αὐτοὶ μᾶλλον ^b περισσότερον ἐκήρυσσον. ³⁷ καὶ
^c ὑπερπερισσῶς ^d ἐξεπλήσσοντο λέγοντες Καλῶς πάντα
πεποιήκει, καὶ τοὺς κωφούς ^e ποιεῖ ἀκούειν καὶ ^f ἀλάλους
λαλεῖν.

VIII. ¹ Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχ-
λου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσόμενος
τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς ² Ἔσπλαγχνίζομαι ἐπὶ
τὸν ὄχλον, ὅτι ἤδη ^h ἡμέραι τρεῖς ⁱ προσμένουσιν, καὶ οὐκ

²⁰ ὑπερεκστ., 1 Thess. v. 13.)
f ch. ix. 17, 25 only. Ps. xxx. 18. xxxvii. 13 only.
ix. 23. Acts v. 7.

d Matt. vii. 28 reff.
g ch. i. 41 al.†

e = ch. i. 17. Acts iii. 12.
h constr., || Mt. Luke

cant 33 lat-a b ff₂ i [q] copt. rec διηνοιχθησαν (from ver 34), with AN Frag-cant
rel: ηνοιχθησαν L: txt BDΔN 1. ai ακ. bef αυτου D, aures ejus latt. ins
του μογγιγαλου bef ελυθη Frag-cant. om 2nd αυτου Frag-cant(appy).

36. aft μηδενι ins μηδεν D 28. 2-pe. rec (for λεγωσιν) ειπωσιν (very common
in similar passages: cf ch viii. 30: Matt viii. 4; xvi. 20; xvii. 9: ch i. 44 &c), with
ADN rel: txt BLΔN Frag-cant 33. om οσον το διεστ. D lat-b c ff₂ i. rec
ins αυτος bef 2nd αυτοις (prob combination of two readings? the om of αυτοι below
in rec makes it suspicious), with N rel syrr goth ath arm; aft 33: om ABΛXΔN Frag-
cant 1 vulg lat-a f g₂ l copt. ins οι δε bef αυτοι D (and lat). rec om αυτοι
(see above), with Δ rel vulg lat-a f g₂ syr aeth: ins BDLNΔN Frag-cant [33] lat-f Syr
copt [goth] arm. περισσοτερως D Frag-cant(appy).

37. for υπερπερισσως, παντες Frag-cant: υπερεκερισσως DU 1. for πεποιηκειν,
ποιει Frag-cant. add ως B copt(appy). om και (bef τ. κωφ.) Frag-cant.
rec ins τους bef αλαλους (corrū to correspond with τους κωφους), with ADN Frag-cant
rel: om BLΔN 33.

CHAP. VIII. 1. aft εκειναις ins δε D 28 lat-a b c f ff₂ i [q] Syr goth (aeth). rec
for παλιν πολλον, πανπολλου (πανπολλου for παλιν π. (?) (see X below), then altered
to πανπολλ.—πανπολυσ, though not elsw found in N. T., is a very common gr word
(see lexæ and the index to Plato), and might easily occur to a transcriber), with A
Frag-cant rel [lat-q] syrr: πανπολου X: txt BDGLMNΔN 1. 33. 69 lat copt goth aeth
arm. for οντος, συναχθεντος Frag-cant(appy). aft εχοντων ins αυτων D 2-pe.

rec aft προσκαλεσαμενος ins ο ιησους (beg of lection), with X rel lat-f: om
ABDKLMNΔΠN Frag-cant 1 [33] latt syrr copt goth aeth arm. om αυτου DLNΔN
Frag-cant 1. 28. 209 latt(exc em g₂) syr copt(Tischdf) goth.

2. for τον οχλον, το νοχλου τουτου D.—add τουτου L al lat-(b c) i [q] Syr; turba huius
lat-a. rec ημερας, with Δ 1. 69: ημεραις (and τρισιν) B: txt A[D]N Frag-cant
rel. for προσμενουσιν, εισιν απο ποτε ωδε εισιν D lat-a b i. rec aft προσμ. ins
μοι (from || Matt, where none om it), with ANN Frag-cant rel vulg lat-g₁ l syrr copt-

compares his word. 34.] He looked
to heaven in prayer: see John xi. 41, 42.
He sighed, as Chrysostom (or Pseudo-
Chrys.) in Cramer's Catena, h. 1., says, τὴν
τοῦ ἀνθρώπου φύσιν ἐλεῶν, ὅτε ποῖαν ταπει-
νωσιν ἤγαγεν αὐτὴν ὃ ἐκ μισόκαλος διά-
βολος, καὶ ἡ τῶν πρωτοπλάστων ἀπροσεξία:
see John xi. 36—38. ἐφθαθά =
πῆρεν (Syr.-chald.), imperative Hithp.
from πῆρ, aperuit: the word used in Isa.
xxxv. 5, "Then shall the ears of the deaf
be unstopped, . . . and the tongue of the
dumb sing." 35.] ὁ δεσμός—the

hindrance, whatever it was, which pre-
vented him from speaking ὀρθῶς before.

36.] See ch. i. 45. 37. καλῶς
πάν. πεπ. . . .] So πάντα ὅσα ἐποίησεν
καλὰ λίαν, Gen. i. 31. This work was
properly and worthily compared with that
first one of creation—it was the same
Beneficence which prompted, and the same
Power that wrought it.

CHAP. VIII. 1—10.] FEEDING OF THE
FOUR THOUSAND. Matt. xv. 32—39. The
accounts agree almost verbatim. Mark
adds καὶ τινες αὐτῶν ἀπὸ μακ. εἰς. ver. 3,

k || only +. Dan. ¹ ἔχουσιν τί φάγωσιν. ³ καὶ ἐὰν ἀπολύσω αὐτοὺς ^k νήσεις
 only. xl. 18 LXX.
 l Mt. reff. εἰς οἶκον αὐτῶν, ¹ ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες
 m Matt. xxvi. αὐτῶν ^m ἀπὸ ^m μακρόθεν εἰσὶν. ⁴ καὶ ἀπεκρίθησαν αὐτῷ
 n ch. vi. 42 reff. οἱ μαθηταὶ αὐτοῦ ὅτι πόθεν τούτους δυνησεται τις ὧδε
 o ch. xi. 4. John xxi. 1 al. ⁿ χορτάσαι ἄρτων ^o ἐπ' ⁿ ἐρημίας; ⁵ καὶ ἡρώτα αὐτοὺς
 p || Mt. reff. Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπαν Ἑπτὰ. ⁶ καὶ ^{C-πον}
 q Luke v. 14. viii. 23, 26 al. ^q παραγγέλλει τῷ ὄχλῳ ^r ἀναπεσεῖν ἐπὶ τῆς γῆς. καὶ ^{επτα...}
 r Mt. reff. λαβὼν τοὺς ἑπτὰ ἄρτους ^s εὐχαριστήσας ^t ἔκλασεν, καὶ ^{ABCDE}
 s absol., || Mt. reff. ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα ^u παρατιθῶσιν, καὶ ^{FGHKL}
 t || Mt. xxvi. ^u ἔθηκαν τῷ ὄχλῳ. ⁷ καὶ εἶχαν ^v ἰχθύδια ὀλίγα· καὶ ^{MNSUV}
 u ch. vi. 41 reff. ^w εὐλογήσας αὐτὰ ^u παρέθηκεν. ⁸ * ἔφαγον * δὲ καὶ ^{ΧΤΑΠΝ}
 v ch. vi. 41 reff. ^x περισσεύματα ^y κλασμάτων ἑπτὰ ^{Frag.}
 x Matt. xii. 34 reff. ^z σφυριδας. ⁹ ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ^{Cant.}
 y Matt. xiv. 20 reff. ^a ἀπέλυσεν ^{1. 33. 69}
 z l. ver. 20". Acts ix. 25 only +.
 a Matt. xiv. 15 reff.

edd goth ath arm: om B(D) copt-mss.

εχωσιν LNXΔ Frag-cant 33 ev-y.

3. for εαν απ. αυ., απολυσαι αυτους D 2-pe lat-a b i [ff₂ q], si illos remisierimus ire lat-c. for 1st αυτων, ου θελω (see || Matt) D (lat-b).

rec (for και τινες) τινες γαρ, with AN Frag-cant rel vulg lat-f [l] syr goth ath arm: οτι και τινες D: quoniam quidam lat-a (b) c (i): txt BLDN 1. 33 [lat-g] (Syr) copt. aft τινες ins εξ D Scr's d k q¹ r lat-c f ff₂ g₂ i l [q] syrr. rec om απο, with AN Frag-cant rel: ins BDLN 1. 33. 69 latt syrr. elz (for εισιν) ηκουσι (prob corr'n as more approp'r: so also ηκασιν. It is hardly possible, as Mey supposes, that the pres ηκουσι gave offence, and was altered to ηκασιν and εισιν. Cf Matt viii. 11: Luke xiii. 29), with Frag-cant rel: Steph ηκασιν, with ADN 1. 33. 69 (SV, e sil) latt syrr goth ath arm: txt BLD copt.

4. om αυτω N lat-ff₂. rec om οτι (as harsh, and needless, and not in || Matt), with ADN Frag-cant rel: ins BLD.—for οτι, και ειπαν N. om ωδε DH 69 vulg-ins lat-b c ff₂ i [q] goth: ins ABNN rel vulg, aft χορτασαι Frag-cant, aft δυνησ. 1 lat-f. επ' ερημιας AKΔΠ¹.

5. rec επηρωτα (by far the commoner word in Matt and Mark), with ADN Frag-cant rel: επηρωτησεν M vulg lat-b f ff₂ g_{1,2} [i l q] Syr: txt BLDN. αρτους bef εχετε DN 33 latt syrr copt ath: om αρτους X. (ειπαυ, so BNΔN.)

6. rec παρηγγειλε (see || Matt), with ACN Frag-cant rel vss ('quae saepe praesentem per praet. exprimunt.' Treg): txt BDLN (copt?). ins και bef ευχαριστησας CDSV lat-a f g₁ Syr goth ath: om ABNN Frag-cant rel vulg lat-b c ff₂ [i l q] syr copt arm. rec (for παρατιθ.) παραθωσι, with ADN Frag-cant rel: txt BCLMΔN 33. 69.

7. (ειχαν, so BDΔN.) for ευλογ., ευχαριστησας D [lat-g]. rec om αυτα, with (D)E rel [lat-g]: ins bef ευλογ. MN Frag-cant 1. 69 latt (syrr) arm, ταυτα ευλογ. AFKP: txt BCLΔN copt ath. rec (for παρεθηκεν) ειπε παραθειναι και αυτα, with M¹ rel syr goth; and, but παραθηναι, EFHK S(Tischdf) Γ, παρατεθηναι A Scr's c env-z-18-19: ειπ. παρ. αυτα Syr: ειπ. παραθειναι (see Luke ix. 16) N Frag-cant(-θηναι) 1 latt arm: ειπ. παραθειναι M²: ειπ. αυ. παραθειναι V: ειπ. κ. αυτα παραθετε C(ταυτ.) 33 ath: ειπ. κ. ταυ. παρατιθεναι BLD N-corr¹ copt: και αυτους εικελευσεν παρατεινεναι D: txt N¹. add αυτοις N copt: τω οχλω M².

8. * και εφαγον (see Matt xiv. 20; xv. 27, and ch vi. 42) BCDLΔN 1. 33 latt Syr copt ath: εφαγον δε AN Frag-cant rel syr goth. add παντες N; aft εχορτ. KMP 33 Scr's c d o w. ins τα bef περισσευμα CΔ copt: το περισσευμα των D (quod superaverat latt). [σφυρ. bef επτα DL lat-b q.]

9. rec aft ησαν δε ins οι φαγοντες (from ch vi. 44: see also || Matt), with ACDN Frag-cant 69(sic) rel latt syrr goth: om BLDN 33 copt. ωσει M ev-z: om N ev-y copt.

and again omits χωρὶς γυναικ. κ. παιδ. Matt. ver. 38. 7.] We have a curious instance here of correction and confusion

in the principal mss. 10.] Matt. mentions Magadan, ver. 39. Dalmanutha was probably a village in the neighbour-

αὐτοὺς, ¹⁰ καὶ εὐθὺς ^b ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν ^b μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ ^c μέρη Δαλμανουθά. ¹¹ καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο ^d συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ ^e σημεῖον ἀπὸ τοῦ οὐρανοῦ, ^f πειράζοντες αὐτόν. ¹² καὶ ^g ἀναστενάξας τῷ ^h πνεύματι αὐτοῦ λέγει Τί ἡ γειᾶ αὕτη ζητεῖ σημεῖον; ⁱ ἀμὴν λέγω [ὕμιν], ^k εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. ¹³ καὶ ^l ἄφεις αὐτοὺς πάλιν ^m ἐμβὰς ἀπῆλθεν εἰς ⁿ τὸ ⁿ πέραν. ¹⁴ καὶ ^o ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. ¹⁵ καὶ ^p διεστέλλετο αὐτοῖς λέγων ^q Ὁράτε, ^r βλέπετε ^s ἀπὸ τῆς ^t ζύμης τῶν Φαρισαίων καὶ

xiv. 23. Num. xiv. 30 al. 1 = Matt. iv. 11 al. m absol. = here only. n || Mt. reff. o || Mt. Phil. iii. 14. James i. 24 al. Gen. xli. 30. Ps. cxviii. 16. p Matt. xvi. 20 reff. q Matt. viii. 4 reff. r ch. xiii. 5 ||, 9. Heb. xii. 25 al. s ch. xii. 38. Luke xii. 1. t Matt. xiii. 33 reff.

10. **εμβας** bef ευθ. AKMNUP Frag-cant 1. 69 syrr goth. (ευθως, so BCLΔN 1. 69: om D lat-b c ff₂ i.) aft **εμβας** ins αυτος B: και αυτος ανεβη D (2-pe) lat-b i. ins και bef ηλθεν D 2-pe. aft ηλθεν ins ο ιησους L N¹ (om N^{3a-b}) copt. for μερη, ορια D lat-c f arm usc. δαλμανουθα B: μελεγαδα D: μαγαδα D-corr¹: μαγδαλα ο-λαν 1. 69 vss: txt ACNN Frag-cant rel syr-mg-gr vulg lat-f g_{1,2} [l q] syrr copt æth (arm).

11. **εξηλθσαν** D. ins συν bef αυτω D-gr latt. ins το bef σημ. D. aft σημ. ins ιδειν N lat-c.

12. **εαυτου** AL: om DM¹ Γ 1 vulg lat-b g₂ i l. rec (for ζητει σημ.) σημ. επιζη-τει (from || Matt), with AN Frag-cant rel vulg lat-f g_{1,2} syr goth arm Orig: txt BCD LΔN 1. 33 am (with fuld ing tol) lat-a b c i l Syr copt æth. om υμιν BL: ins ACDNN N-frag-cant rel vs Orig.

13. for αφεις, καταλιπων (|| Matt) N. for αυτους, αυτου A. rec **εμβας** bef παλιν, with AN Frag-cant rel vulg lat-f ff₂ g_{1,2} syr goth: txt BCDLΔN 33. 69 lat-a i [q] copt-ms æth arm. rec adds eis το πλοιον, with DHKNUPH Frag-cant 1. 69 vss, so (omg το) A rel: om BCLΔN am (with tol) lat-f g₁.

14. **απελαθεντο** B¹. aft **επελαθ.** add οι μαθηται D 76-7. 218-52 Ser's s¹ lat-c; οι μαθηται αυτου (|| Matt) U Frag-cant 13. 28. 69. 121-31. 238-41-5-6-7 Ser's l m n q r. om και ουκ D lat-a g₂ (c ff₂ i q) arm.

15. om **ορατε** D 1 tol lat-a [q] arm. ins και bef **βλεπετε** C Frag-cant 69 vulg lat-c f l copt-schw æth.

hood,—see note on Matt., and The Land and the Book, p. 393;—a striking instance of the independence of Mark: called by the Harmonists “an addition to St. Matthew’s narrative, to shew his independent knowledge of the fact.” Wordsw. What very anomalous writers the Evangelists must have been!

11—13.] REQUEST OF A SIGN FROM HEAVEN. Matt. xvi. 1—4, who gives the account more at length: without however the graphic and affecting **ἀναστ. τῷ πν. αὐ.** ver. 12. 12.] **εἰ δοθ.**, a Hebrew form of strong abjuration: see reff., and Winer, § 55 end.

14—21.] WARNING AGAINST THE LEAVEN OF THE PHARISEES AND OF HEROD. Matt. xvi. 5—12. Our account is fuller and more circumstantial,—relating that they had but one loaf in the ship, ver. 14; inserting the additional *reproofs*,

ver. 18, and the reference to the two miracles of feeding more at length, vv. 19—21. Mark however omits the *conclusion* in Matt.,—that *they then understood that He spake to them of the doctrine, &c.* Possibly this was a conclusion drawn in the mind of the narrator, not altogether identical with that to be drawn from our account here—for the *leaven of Herod* could not be *doctrine* (καὶ τ. ζ. Ἡρ., ver. 15—Mark only), but must be understood of the irreligious lives and fawning worldly practices of the hangers-on of the court of Herod. 14.] **ἐπελ.** is not *pluperfect*: see on Matt. ver. 5. The subject to the verb is the disciples, unexpressed: see next verse. 15.] **ὁράτε** is merely *take heed*, and does not belong to **ἀπό**. **βλέπ. ἀπό** is not ‘turn your eyes away from’ (Tittm. and Kuin. in Meyer), but as in reff. The ζύμη Ἡρώδου here

b Matt. viii. 23
reff. see ver.
c Matt. ii. 22
al. fr. 1200.
xvi. 35.
d w. dat., ch.
ix. 14. xii. 24.
Acts vi. 9 al. +
e Matt. xii. 20,
39 al.
f Matt. xix. 3
reff. ch. x. 2
al.
g here only.
Lam. i. 4.
Sir. xxv. 18.
Sir. 22.
2 Macc. vi.
30 only.
h ch. ii. 8 reff.
i Matt. v. 15
reff.
k Heb. iii. 11
and iv. 3, 5,
from Ps.
xciv. 11. Gen.
Eur. Troad. 455.
p Matt. xvi.
s ch. xii.

u | Mt. reff.

v pres., John

i. 40 reff.

w ch. vi. 52.

John xii. 10.

Rom. xi. 7.

2 Cor. iii. 11

only. Job

xvii. 7 B

only.

x ver. 6.

y Matt. xxvi.

10. Luke ix.

13.

z Matt. xiv. 20

(reff.).

a ver. c reff.

b ch. vi. 43.

Rom. xv. 29.

1 Cor. x. 26.

from Ps.

xxii. 1.

Eph. iv. 13.

Eccl. iv. 6.

τῆς ἰζύμης Ἡρώδου. ¹⁶ καὶ ^u διελογίζοντο πρὸς ἀλλή-
λους ὅτι ἄρτους οὐκ ^v ἔχουσιν. ¹⁷ καὶ γινὺς λέγει ...ἀρτους
αὐτοῖς Τί ^u διαλογίξεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω Frag.
νοεῖτε οὐδὲ συνίετε; ^w πεπωρωμένην ἔχετε τὴν καρδίαν Cant.
ὑμῶν; ¹⁸ ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὥτα ἔχοντες ABCDE
οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, ¹⁹ ὅτε τοὺς πέντε ἄρτους FGHIK
^x ἔκλασα ^y εἰς τοὺς πεντακισχιλίους, πόσους ^z κοφίνους MNSUV
^z κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ Δώδεκα. ΧΓΔΠΘ
²⁰ ὅτε [δὲ] τοὺς ἑπτὰ ^y εἰς τοὺς τετρακισχιλίους, πόσων
^a σπυριδων ^b πληρώματα ^z κλασμάτων ἤρατε; καὶ λέγουσιν
αὐτῷ Ἐπτὰ. ²¹ καὶ ἔλεγεν αὐτοῖς * Οὐπω συνίετε;

²² Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ

16. for διελ., ελογίζοντο N. rec aft αλλήλους ins λεγοντες (to mend constr: from || Matt), with ACN Frag-cant rel vulg lat-f *g*_{1,2} syr copt goth æth arm: om BDN 1 lat-a b c ff₂ i [q]. rec (for ἔχουσιν) εχομεν (cf || Matt, and above), with ACNN rel vulg lat-f *g*₁ syr goth æth arm: ειχαν (corrⁿ of tense) D lat-a b ff₂ *g*₂ i [q]: txt B 1 lat-c copt.

17. rec aft γινους ins ο ἰσους (from || Matt), with ACDNN¹ rel am (with fuld [ing tol]) lat-a c f *g*₂ [q] syr goth: aft αυτοις, L Ser's c vulg lat-b ff₂: om BΔ'N^{3a} lat-i copt. aft διαλογίξεσθε ins εν ταις καρδιαις υμων DU lat-a b c ff₂ *g*₂ [i] q] syr-w-ast æth arm; εν εαυτοις (|| Matt) M 69; ολιγοπιστοι, in addition, (|| Matt) 69 syr-w-ast (noting on marg "εν τ. καρδ. υμ. ολιγοπ. non inventum est in 2 exx. græcis neque in antiquo syr.") arm. [συνίετε B1 (Tischdf): but see table.] rec ins ετι bef πεπωρ. (prob from the last syll of συνίετε, — the sense seeming also to justify it), with A rel vulg lat-f *g*₂ l [q] syr, sic lat-b c ff₂ i D-lat, οτι 106 goth: om BC D-gr LΔNΔ 1.33 lat-a copt æth arm.

πεπωρωμενης(sic) εστιν η καρδ. D, obtusum est cor lat-a (b c ff₂ i) [q] æth.

18. om 1st καὶ N¹ (ins N-corr¹) copt-dz. for καὶ ου μνη., ουδε μνημ. D 2-pe latt; ουπω νοεῖτε N.

19. aft αρτους ins τους D-gr; ους 69 lat-b c ff₂ i k D-lat copt. ins και bef ποσους (|| Matt) CDMΔN [1] 33 am (with em fuld ing) lat-f *g*_{1,2} l æth arm. rec πληρ. bef κλ., with AN rel lat-f syr goth: ηρ. bef πλ. D[-gr]: om πλ. 69. 237-59 Ser's h¹ lat-a [b] c ff₂ i k [q] D-lat: txt BCLΔN 1.33 ev-y vulg lat-g_{1,2} l Syr (copt).

20. om δε B L 2-pe: ins ACD rel lat-a f ff₂ i [q] syr goth æth arm.—for δε, και ΔN vulg lat-g_{1,2}: add και CN lat-f: και οτε (omg δε) lat-c Syr. aft επτα ins αρτους CM²N 13. 69. 124. 346 ev-z vulg lat-c f *g*₂ l [q] goth æth arm. ποσας σπυριδας, omg πληρωματα, D(σφυρ.) 49. 2-pe vulg lat-a c ff₂ *g*_{1,2} i [q] arm. rec (for και λεγουσιν) οι δε ειπον, with ADN rel lat-b c i [q] syr goth arm: txt BCLN vulg lat-g₂ copt æth, so (omg και) Δ lat-g₁ k l Syr. rec om αυτω, with ADN² rel lat-a b c f ff₂ i k [q] syr goth arm: ins BCLΔ vulg lat-g_{1,2} l copt æth.

21. for ελεγεν, λεγει DΓΚΠ lat-a b c f ff₂ *g*_{1,2} i k [q] Syr [ειπεν 1 goth]. (N ?) * rec πῶς οὐ, with B rel lat-b [q] D-lat copt (æth): πως ουπα (combination) A D-gr MNUX 33 vulg lat-a c ff₂ *g*_{1,2} i l syr goth Thl: πως ουν ο πως 69 lat-f arm: ου πως K: ουτω CLΔΠN [1] Ser's c ev-y. for συνίετε, νοεῖτε (from || Matt) BD²: συννοεῖτε intellexistis D¹ lat-b.

22. rec ερχεται (corrⁿ, see ch v. 38), with ANN¹ rel syr: txt BCDLΔN^{3a} 33. 69 vulg lat-g₁ k (a b c f ff₂ [g₂ q]) copt (goth æth) arm. for βηθσαιδαν, βηθανιαν D lat-a f ff₂ i l [q] goth.

seems to answer to the ζ. Σαδδουκαίων in Matt. But we must not infer from this that Herod was a Sadducee. He certainly was a bad and irreligious man, which would be quite enough ground for such a caution. We have a specimen of the morals of his court in the history of John the Baptist's martyrdom. In the

last οὐπω, ver. 21, Meyer sees a new climax, and refers the *not yet* to the moment even after the reminiscence of vv. 18—20. It may doubtless be so, and the idea would well accord with the graphic precision of St. Mark.

22—26.] HEALING OF A BLIND MAN AT BETHSAIDA. Peculiar to Mark. This

m Matt. xii. 13^m ἡ ἀπεκατέστη καὶ ⁿ ἐνέβλεπεν^o τηλαυγῶς ἅπαντα. ²⁰ καὶ ABCDE
 n w. acc., here
 only. Isa. v.
 12. — Acts
 xxii. 11.
 o Here only +.
 (-γῆς, Job
 xxxv. 21.
 -γῆσις, Ps.
 xvii. 12.
 -γῆμα, Lev.
 xii. 25.)
 τηλαυγέ-
 στερον
 ὄραμ. Diod.
 Sic. i. 90.
 p Matt. xi. 7 al.
 q Matt. i. 1 reff.
 r = Matt. xii.
 16 reff. xx.
 31.
 ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων Μηδὲ εἰς τὴν
 κώμην εἰσελθῆς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.
 27 Καὶ ^p ἐξήλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς
 κώμας Καισαρείας τῆς Φιλίππου. καὶ ἐν τῇ ὁδῷ ἐπῆρώτα
 τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ
 ἄνθρωποι εἶναι; ²⁸ οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάν-
 νην τὸν βαπτιστὴν, καὶ ἄλλοι Ἥλιαν, ἄλλοι δὲ ὅτι εἰς
 τῶν προφητῶν. ²⁹ καὶ αὐτὸς ἐπῆρώτα αὐτοὺς Ὑμεῖς δὲ
 τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Σὺ
 εἶ ὁ ^q χριστός. ³⁰ καὶ ^r ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέ-

ABCDE
 FGHIK
 MNSUV
 XTAΠH
 1. 33. 69

διεβ. Syr. rec (for ἀπεκατέστη) ἀποκατεσταθῇ, with DUP¹ 1: ἀπεκατεσταθῇ
 AN rel: txt CLAN, ἀποκατεστη B. rec ἐνεβλεψεν (to correspond with
 the other *avorists*), with ACN rel syr copt: ὥστε ἀναβλεψαὶ D vulg lat-b c ff₂ i l:
 ἀνεβλεψεν FM¹ Thl: ἐβλεψεν N¹: txt BLN^{3a} 69, ἀνεβλεπε Δ. δηλαυγως C(L)Δ
 N¹(txt N^{3a}): δηλως 33. rec απαντας (corrū to suit ἀνθρωπους above), with AC²
 M(Treg, expr) N rel goth: om 33 lat-c k: txt BC¹ D(παντα) LΔN 1. 69 [vulg lat-a b
 f ff₂ i l q] syrr copt aeth arm.

26. εἰς οἶκ. bef αυτον N¹. rec ins τον bef οικον, with GMUXΔN^{3a} 1. 69 copt:
 om ABCDNN¹ rel goth. for λεγων, κ. λεγει αυτω D. aft λεγων ins υπαγε
 εις τον οικον σου και (see ch ii. 11: Matt ix. 6) D 13. 28. 61-9. 124. 346. 2-pe vulg
 lat-a b f ff₂ g_{1,2} l.—om μηδε εις την κωμην εισελθης D lat-c k: for μηδε, εαν 13. 28.
 61-9. 346. 2-pe vulg lat-a b f ff₂ g_{1,2} l syr-mg arm. for 1st μηδε, μη N¹.
 om μηδε ειπ. τιν. ε. τ. κωμη BLN¹. 209 copt.—for μηδε ειπης τινι, μηδενι ειπης D
 syr-mg arm, nemini dixeris vulg lat-b f ff₂ g_{1,2} l: μηδενι ειπης μηδε 13. 69: μηδενι
 μηδεν ειπης μηδε 28. 61. 346.—for εν τη κωμη, εις την κωμην (confusing the two
 clauses) D: om vulg lat-b f ff₂ g_{1,2} l. (The stumbling-block was, that if he did not
 enter into the town, he could not tell it to any one in the town. Hence B &c om the
 2nd clause: D &c alter the 1st: others insert a saving clause, 'if thou shouldst
 enter &c.' txt is the reading of ACN rel syrr goth aeth, rec, Lachm, Tischdf 1857
 (ed 8 follows BLN), Treg.)

27. for τας κώμας καισαρείας, καισαριαν D lat-a b ff₂ i [q]. om 2nd αυτου A arm.
 om αυτοις DLΔ 33 tol lat-a b k [q] arm: in N it was marked for erasure, but the
 marks removed. ειναι bef οι ανθρ. D vulg lat-a (c) f ff₂ [q Tert Ambr].

28. rec (for ειπαν) απεκριθησαν (see || Luke), with AD rel latt syr goth arm: txt
 BCLΔN lat-k Syr copt [aeth]. rec om αυτω λεγοντες (see || Matt Luke), with AN
 rel syr goth: om λεγοντες C² 33 aeth: ins BC¹ DLΔN 69 latt copt. rec om 1st
 οτι, with AC² DNN^{3a} rel latt syr goth: οι μεν (|| Matt) C¹Δ 69: txt BN¹ Syr.
 for και αλλ., αλλοι δε (|| Matt) DN 69 lat-a f k [q] copt-dz: αλλοι VΔ vulg lat-b c: txt
 ABCN rel lat-ff₂ i. rec (for οτι εις) ενα (to suit ιωαννην and ηλιαν), with AC³N
 rel lat-k syrr goth arm: ως ενα D latt: txt BC¹ LN copt.

29. for και αυτος, αυτος δε (|| Luke) D lat-a c ff₂: om (|| Matt) 1 lat-k aeth arm.
 rec (for επρωτα αυτους) λεγει αυτοις (from || Matt), with AC³N rel vulg lat-b
 (f syrr) goth aeth arm: txt BC¹ DLΔN lat-a c ff₂ [q] copt. rec aft αποκριθεις ins δε
 (from || Matt Luke), with CDN rel lat-f ff₂ goth syr: pref και AN 33 lat-a b i (k)
 [q] aeth: om BL vulg syrr copt Eus. at end add ο υιος του θεου LN, add further
 του ζωντος 69 Syr syr-jer (|| Matt).

the text is in much uncertainty.

26.] See above in this note,—and var. readd. The first and second μηδέ both carry a separate climax with them: he was not even to go into the village, no, nor so much as tell it to any who dwell in the village.

27—30.] CONFESSION OF PETER. Matt.

xvi. 13—20. Luke ix. 18—21. With the exception of the introduction in Luke, which describes the Lord to have been alone praying, and joined by his disciples,—and the omission of the praise of and promise to Peter by both Mark and Luke, the three are in exact accordance. On this latter omission no stress must there-

γωσιν περὶ αὐτοῦ. ³¹ Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι ^s Matt. viii. 20
δεῖ τὸν ^s υἱὸν τοῦ ^s ἀνθρώπου πολλὰ παθεῖν καὶ ^t ἀποδοκι-
μασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ
τῶν γραμματέων καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας
^u ἀναστῆναι. ³² καὶ ^v παρῆρσία τὸν λόγον ἐλάλει. καὶ
^w προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ^x ἐπιτιμᾶν αὐτῷ.
³³ ὁ δὲ ^y ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ^x ἐπετί-
μησεν Πέτρῳ καὶ λέγει "Ῥπαγε ὀπίσω μου σατανᾶ, ὅτι οὐ
^z φρονεῖς ^a τὰ τοῦ θεοῦ, ἀλλὰ ^a τὰ τῶν ἀνθρώπων. ³⁴ καὶ
προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ
εἶπεν αὐτοῖς "Ὅστις θέλει ^b ὀπίσω μου ^b ἀκολουθεῖν,
^c ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν ^d σταυρὸν ^d αὐτοῦ
καὶ ἀκολουθείτω μοι. ³⁵ ὃς γὰρ ἐὰν θέλῃ τὴν ^e ψυχὴν
αὐτοῦ σῶσαι, ^e ἀπολέσει αὐτήν· ὃς δ' ἂν ^e ἀπολέσει τὴν
^e ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει

Luke xii. 9. Isa. xxxi. 7 only.

d || Mt. reff.

e || Mt. reff. see Prov. i. 19.

30. for λεγωσιν, ειπωσιν (from || Matt) CDG.

31. rec (for υπο) απο (from || Matt Luke), with A rel : txt BCDGKLPN 33. (N ?)
ins απο bef των αρχ. D [vulg] lat-a b f k [L] Syr. rec om των (bef αρχ.)
(|| Matt Luke), with AN rel : ins BCDEHM [S(Tischdf)] UVXN goth. rec om
των (bef γραμ.), with AGKNXD[Π] 1. 33. 69 goth : ins BCD [S(Tischdf)] N rel.

32. ελαλει bef τον λογ. N. rec αυτον bef ο πετρος (|| Matt), with ACN rel vulg
lat-f k copt goth arm : om αυτον D : txt BL lat-a. (N ?)

33. aft ο δε ins ιησ. AKΠ lat-f syr. rec ins τω bef πετρω (|| Matt), with AC
rel : om BDLN. rec (for κ. λεγει) λεγων, with AD rel latt syr goth arm : txt
BCLAN lat-ff₂ k Syr copt aeth. om 2nd τα D-gr 225.

34. om αυτοις DXΔ lat-a b c ff₂ i k. for οστις, ει τις (from || Matt Luke)
BC¹DLAN 1. 33. 69 latt syr-mg arm Orig₁[int₁] Synop₁ : txt AC² rel syrr copt goth
aeth. rec (for ακολουθειν) ελθειν (from || Matt), with ABC²KLPN lat-c g₁ k
syrr copt arm Orig-int₁ [Synop₁] : ελθειν κ. ακολουθειν Δ : txt C¹D rel vulg lat-(a b ff₂)
f i n [g] goth aeth Orig₁. for απαρν., αρνησασθω D. for 2nd αυτου,
εαυτου N.

35. rec (for εαν) αν, with AD rel Orig₁ : txt BCKMDPN 1. 33. for 1st ψ.
αυτου, εαντου ψ. B Orig : ψ. εαν. D-corr¹. om ος δ' αν απ. τ. ψ. av. D¹ lat-k aeth.

rec (for 2nd απολεσει) απολεση (corr_n, and from || Matt Luke), with A rel
Orig₁ : txt BC D-corr ΓΔN. for 2nd ψυχην αυτου, εαντου ψυχην C³ rel : txt A
B(sic cod : see table) C¹LDN [1. 33].—αυτην D-corr Γ lat-ι. om εμου και D lat-a
b i (k) n aeth arm Orig₁. rec ins ουτος bef σωσει (from || Luke), with C² M-marg
rel : txt AB C¹(appy) DKLM¹XΔPN 1. 33 latt syrr copt goth aeth arm Orig₁ Dial.

fore be laid as to the character of *Mark's Gospel*, as has been done. (Thl. in l.—cited by De W.)

31—IX. 1.] ANNOUNCEMENT OF HIS APPROACHING DEATH AND RESURRECTION. REBUKE OF PETER. Matt. xvi. 21—28. Luke ix. 22—27. Luke omits the rebuke of Peter. Mark adds, ver. 32, παρῆρσία τ. λ. ἐλάλει; and, in the rebuke of Peter, that the Lord said the words ἰδὼν τοὺς μαθητὰς αὐτοῦ. In vv. 34, 35, the agreement is close, except that Luke adds καθ' ἡμέραν, aft. τὸν στ. αὐτοῦ, and Mark καὶ τοῦ εὐαγγ. aft. ἐμοῦ, ver. 35 (it

is perhaps worthy of remark that St. Mark writes ἀκολουθεῖν in ver. 34 : possibly from the information of him, to whom it was said, τί πρὸς σε ; σύ μοι ἀκολούθει, John xxi. 22); and informs us, in ver. 34, that our Lord said these words, *having called the multitude with his disciples*. This Meyer calls a *contradiction to Matt. and Luke*,—and thinks it arose from a misunderstanding of Luke's πάντας. Far rather should I say that our account represents every detail to the life, and that the πρὸς πάντας contains *traces of it*. What wonder that a crowd should here, as every

† Matt. xv. 5
reff. Prov.
x. 2.
g art., = Matt.
xv. 11 al.
h || Matt. xxv.
17, &c.
Jamesiv. 13†.
Job xxii. 3
Symm.
i = constr.,
|| Mt. reff.
Herod. vii. 39.
k || Mt. Matt.
xxvii. 10.
Gen. xxv. 34.
l || Mt. only.
Jer. xv. 13
only.
m || L. bis. Rom.
1. 16. 2 Tim. 1.
8, 12. Heb.
ii. 11 al. Job
xxiv. 19 BN.
Isa. i. 29 A.
N¹-3b only.
n Matt. xii. 39
reff.
o adj. (Luke v.
8. xix. 7?).
Rom. vii. 13.
p || Matt. xxv.
31 al. Ps. ci.
16.
q || L. Acts x.
22. Rev. xiv. 10.
xxiii. 8.
xxii. 41.
xiv. 13 reff.
v. 16. vi. 1 al.
r Matt. xiii. 15 reff.
t Rom. i. 4. Col. i. 29. see Matt. xxiv. 30.
v || Mt. reff. (= αναβιβάζω, Num. xxii. 41.)
y || Mt. Rom. xii. 2. 2 Cor. iii. 18 only †. Ps. xxxiii. tit. Symm.
s || Heb. ii. 9 (there also w. θαν.). Job xx. 18. Ps.
u || Matt. ii. 13, &c. iv. 5, 8 al. Num.
w Matt. iv. 8 reff.
x Matt.
z = Matt.
N ix. 1
(appy)...
ABCDE
FGHK
LMNSU
VXΓΔΠ
N 1. 33.
69.
Frag.
Cant.
μβανει..
...ε-
προσ.
Frag.
Cant.
z = Matt.

36. rec ωφελήσει (from || Matt; not txt from || Luke), with ACD rel vulg lat-b c f ff₂ k syr Orig₁; ωφεληθησεται 33: txt B(L)N lat-a [n] Syr arm. rec om τον, with BKUN^{3a} (SV, e sil) goth: ins AC¹D Orig₁.—ανθρωπος (|| Matt Luke) C'EFGHL MXΓΔN¹ 1. 33. 69 Petr. rec (for κερδησαι and ζημιωθηναι) εαν κερδηση and ζημιωθη (from || Matt), with AC rel latt Orig: κερδησας (see || Luke) ζημιωθηναι L: txt BN.—τ. κ. ολ. bef κερδ. C 33 Syr Petr₁.

37. rec (for τι γαρ) η τι (from || Matt), with ACD² rel latt syrr goth aeth: η τι γαρ DI¹-gr: txt BLΔN copt arm Orig₁. om δώσει ανθρωπος Δ: ins A(B)CDL(N) rel latt Orig₁. (Prob the origl txt was τι γαρ αντάλλαγμα της ψυχης αυτου; as Tischd¹ edited (ed 7: in ed 8 he follows N¹), δώσει ενθρ. being from || Matt. But the single codex Sangallensis is hardly warrant enough for this.)—δοι BN¹, δω LN^{3a}. ins ο bef ανθρ. B. εαντω B: αντω C.

38. rec (for εαν) αν (see || Luke), with GHKUP 69 (S 1. 33, e sil) Clem₁: om A vulg lat-f: os δ αν D: txt BCN rel. επαισχυνησεται εμε D.—for με, μιν A¹.

CHAP. IX. 1. rec των bef ωδε (see || Matt Luke), with ACD²NN rel vulg lat-f syr goth arm: των εστηκοτων bef ωδε 1 Syr copt Orig₁: om ωδε lat-b i: txt BD¹ lat-a ff₂ (appy) aeth. for εστηκοτων, εστωτων (||) N 33. aft εστ. ins μετ' εμου D lat-a δ (ff₂) [n q]. γευσονται E¹HKLNX 69 ev-y Orig₁.

2. (μετα, so B C (appy) DLΔN.) ο ιησ. bef παρ. A. om 2nd τον ΧΓΔ Frag-cant. rec ins τον bef ιωαννην, with CDKLUXHN 1. 33. 69: om ABN Frag-cant rel. αναγει [for αναφ.] D Frag-cant 2-pe. aft υψηλον ins λιαν N (52). μεταμορφονται Frag-cant: τατεμορφωθη (sic) D.

where else, have collected about Him and the disciples? 37.] If (see var. readd.) the words in brackets be omitted, the sense will be, For what can be an equivalent for his life? 38.] Mark and Luke here agree: and Matt., ver. 27, bears traces of this verse, having apparently abridged it in transcribing his report, not to repeat what he had before said, in ch. x. 33.

On μοιχαλίδι, see Matt. xii. 39, and observe the addition εν τη γ. ταβ. τη μ. καλ άμ. as belonging to the precision and graphic

character of our Evangelist's narrative.

CH. IX. 1.] See on || Matt.

ώδε των έστ.] there are some here of the standers-by. Remember, our Lord was speaking to the multitude with his disciples.

2—13.] THE TRANSFIGURATION. Matt. xvii. 1—13. Luke ix. 28—36. Here again, while Matt. and Mark's accounts seem to have one and the same source, they have deflected from it, and additional particulars have found their way into our text. Luke's account is from a different source.

^a ἐγένοντο ^b στίλβοντα, λευκὰ λίαν, οἷα ^c γυαφεὺς ^d ἐπὶ τῆς γῆς οὐ δύναται οὕτως ^e λευκᾶναι. ^f καὶ ^g ὥφθη αὐτοῖς Ἡλίας σὺν Μωυσῇ, καὶ ἦσαν ^h συλλαλόντες τῷ Ἰησοῦ. ⁱ καὶ ^j ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ ῥαββί, ^k καλὸν ἐστὶν ἡμᾶς ὥδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ ^l μίαν καὶ Μωυσῇ ^m μίαν καὶ Ἰησοῦ ⁿ μίαν. ^o οὐ γὰρ ᾔδει τί ἀποκριθῇ, ^p ἔκφοβοι γὰρ ἐγένοντο. ^q καὶ ^r ἐγένετο νεφέλη ^s ἐπισκιάζουσα αὐτοῖς, καὶ ^t ἦλθεν ^u φωνὴ ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ^v ἀκούετε αὐτοῦ. ^w καὶ ^x ἐξάπινα ^y περιβλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἐαυτῶν. ^z καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους

πρός, Luke iv. 36 only. h red., Matt. xi. 25 reff. i || Mt. reff. k 1 Heb. xii. 21 only. Deut. ix. 19. 1 Macc. xiii. 2 AN only. (-βεῖν, 2 Cor. x. 9.) m || L. n || Luke i. 35. Acts v. 15 only. Exod. xl. 35. o = John xii. 28. p || Mt. al. q Deut. xviii. 15, 19. r here only. Num. vi. 9 al. s absol., ch. v. 32. x. 23. 3 Kings xxi. (xx.) 40. w acc., ch. iii. 5 (reff.).

3. rec *εγενετο* (*gramm. altern.*: cf. || *Matt*), with BCN rel: txt ADGKLVNXXΠ 1. 33. 69 (γίνονται Orig) Thl. rec aft *λιαν* ins *ως χιων* (*reminiscence of Matt xxviii. 3*), with A D-gr N rel latt syrr copt goth, *ωσει χ*. KP: om BCLΔN 1 lat-k D-lat copt-ms sah aeth arm. *ως ου δυναται τις λευκαναι επι της γης* D (lat-b i) Syr[: om X lat-a n]. rec om *ουτως*, with A(D) rel (latt) Syr goth: ins BCL N[*aft. λευκ.*] ΔN 33. 69 lat-(ff₂) k copt aeth arm(μην) Orig. (*May calls it 'an irrelevant gloss; but it is in fact an Hellenistic idiom, akin to* *ὁς . . αὐτός*.)

4. for *ησαν συλλαλόντες, ησαν λαλόντες* N Ser's c [vulg lat-b ff₂ g_{1,2} i l D-lat]: *συνελαλουν* (see || *Luke*) D[gr] 1 lat-a n [q]. (*συλλαλουν* K.)

5. for *λεγει, ειπεν* D 2-pe lat-a (b) [n] Syr: *ελεγεν* 1. 69. for *τω ιησ., αυτω* N. for *και ποιησωμεν, θελεις ποιησω* D lat-b i: *θελεις ποιησωμεν* 69, *si vis faciarius lat-a c*. [add *ωδε* (see || *Matt*) C lat-c ff₂.] rec *σκηνας* bef *τρεις* (|| *Luke*: so B in || *Matt*), with ADN rel lat-f [q] syr goth arm: txt BCDLΔN 33 latt Syr aeth.

6. rec (for *αποκριθη*) *λαληση*, with C³U¹ Chr, *λαλησει* ADN 69(sic) rel syrr [latt sah aeth]: txt BC¹LΔN 1. 33 lat-k copt (*απεκριθη* N Orig). (*Peter's words not being strictly an answer, some omid αποκρ. above,—others, tolerating it as idiomatic, were offended at this αποκριθη, which expressed the same so much more plainly. Hence it was altered to λαλησει or λαληση, from ετι αυτου λαλουντος in || Matt.*) rec (for εκφ. γ. εγ.) *ησαν γαρ εκφ.* (*corr. to avoid εγενοντο και εγενετο*), with AN rel vulg lat-f syr goth: txt BCDLΔN 33 copt sah(appy) Chr.

7. for *και εγεν., εγεν. δε* N ev-z. for *ηλθεν, εγενετο* (*from || Luke*) BCLΔ(N) Syr syr-mg copt arm. *εκ της νεφ. bef φωνη* N. rec aft *νεφελης* ins *λεγουσα* (*from || Matt Luke*), with ADL 1. 33. 69 latt Syr syr-w-ast sah aeth arm zoh; *λεγων* Δ: om BCNΔ rel lat-k copt goth arm-mss. aft *ο αγαπητος* ins *εν ω ευδοκησα* (Δ) N-corr¹: *ον εξελεξαμην* Frag-cant. rec *αυτου* bef *ακουετε* (*from || Luke*: so also *rec in || Matt*), with AN rel lat-b f [q] syr goth: txt BCDLΔN Frag-cant 1. 33 vulg lat-a c ff₂ g₁ k l copt.—om *ακ. αυτου* Δ.

8. for *εξαπινα, ευθεως* D Frag-cant 69 vulg lat-a g_{1,2}. for *αλλα, ει μη* (*from || Matt*) BDNN Frag-cant 33 latt copt goth aeth: txt AC rel sah arm. om *τον* Frag-cant. *μεθ(μετα* B) *εαυτων* bef *αλλα τον ιησ. μονον* B 33 lat-c f: om *μ. εαυτων* Frag-cant lat-a ff₂ k l.

9. for *καταβ. δε, και καταβ.* (*from || Matt*) BCDLΔN Frag-cant 33 latt Syr copt aeth: txt A rel lat-f syr goth arm. for *απο, εκ* (*from || Matt*) BD 33: txt ACNΔ

If we might conjecture, Peter has furnished the accounts in Matt. and Mark:—this latter being *retouched*,—perhaps by himself: while that of Luke may have had another origin. The additional particulars in our text are,—the very graphic and

noble description in ver. 3, *στίλβ. . . . λευκᾶναι*, and *οὐ γὰρ ᾔδει τί ἀποκρ. . . . ἔκφοβοι*. Mark omits *ἐν ᾧ εὐδόκησα*, Matt. ver. 5. 2.] The omission of an art. before Ἰωάννην serves to bind together the pair of brothers. 3.] ἐγένοντο is

t Matt. xvi. 20 ^{refl.} ^u ch. v. 16 ^{refl.} ^v ch. vi. 14 ^{refl.} ^w = here only. Dan. v. 12 ^{Theod.} ^x = ch. xii. 28. Luke xxiv. 15 al. [†] ^y = Matt. ix. 13 ^{refl.} ^z = ver. 23 ^{refl.} ^a ch. viii. 27 al. fr. ^b = (see note) ver. 28 only. 1 Chron. xvii. 6. ^c = Matt. xxiv. 6 ^{refl.} ^d h Mt. ^{refl.} ^e = Rom. iv. 9. 1 Tim. i. 18. Heb. vii. 13. f (-δ-) here (2 Cor. x. 10 v. r.) only. Cant. viii. 1 & 7 A. (-θ-) Luke xviii. 9 al. -νοῦν, here v. r. only. Judg. ix. 38 al. (-δένωσις, Ps. cxviii. 22.) g Matt. vii. 12. xx. 32. Gen. xx. 9.

1 ^{ABCDE} διεστέλλατο αὐτοῖς ἵνα μηδενὶ ἂ εἶδον ^{FGHK} διηγήσωνται, εἰ ^{LMNSU} ^{VKTAP} ⁸ 1. 33. 69
^u ^{ch. v. 16} ^{refl.} ^v ^{ch. vi. 14} ^{refl.} ^w = here only. Dan. v. 12 ^{Theod.} ^x = ch. xii. 28. Luke xxiv. 15 al. [†] ^y = Matt. ix. 13 ^{refl.} ^z = ver. 23 ^{refl.} ^a ch. viii. 27 al. fr. ^b = (see note) ver. 28 only. 1 Chron. xvii. 6. ^c = Matt. xxiv. 6 ^{refl.} ^d h Mt. ^{refl.} ^e = Rom. iv. 9. 1 Tim. i. 18. Heb. vii. 13. f (-δ-) here (2 Cor. x. 10 v. r.) only. Cant. viii. 1 & 7 A. (-θ-) Luke xviii. 9 al. -νοῦν, here v. r. only. Judg. ix. 38 al. (-δένωσις, Ps. cxviii. 22.) g Matt. vii. 12. xx. 32. Gen. xx. 9.

rel. ¹ διεστέλλετο C 1. rec διηγ. bef α εἶδον (for elegance), with A rel lat-c fff₂ syrr &c: txt BCDLΔN 1 (69[εξηγ.]) vulg lat-a b g_{1,2} i k l n [q].—εἶδον D.—διηγῶνται HKNX Scr's c s u. om ει μη N¹(ins N-corr¹).
 10. for το εκ ν. αναστ., οταν εκ νεκρων αναστη D 1. 69 latt (Syr) syr.
 11. επηρωτησαν A 1. 33. 69 lat-a g₁ [q]. oi γρ. bef λεγουσιν D lat-a copt. ins oi φηρισαιοι και bef oi γρ. LN vulg lat-c g₁. om οτι D-gr 1 lat-b fff₂ i k [q]. πρωτον bef ελθειν D lat-a b c f g₁ i k [q].
 12. rec (for εφη) αποκριθεις ειπεν (from || Matt), with ADN rel latt syr goth aeth arm: txt BCLΔN Syr copt. ins ει bef ηλιας D. om μεν (D)L 1 latt Syr syr-mg aeth arm. (So Tischd^f edits, μεν occurring in || Matt: but it was likely to be cancelled here as having no δε to correspond: and D is hardly to be cited, as it reads ει ηλιας.) rec αποκαθιστα, with NX rel: αποκαταστήσει C latt syr-mg (appy) copt aeth arm: αποκαταστανει D-gr N¹: αποκατιστανει B¹: txt AB²LΔN^{3a} 1. 33 lat-k goth. for και πως, καθως (prob borrowed from καθως γεγρ. below) AK MΔΠ syr-mg: πως ουν arm. *rec εξουθενωθῇ, with ACN rel:-νηθη BDLN. (εξουθ. LNN 69.)
 13. om οτι N¹. om 1st και (|| Matt) M¹NUR 1. 69 lat-a k l copt [(goth)] aeth arm. for εληλυθεν, ηδη ηλθεν (|| Matt) C [gat] 1 lat-f i [(goth)], ηδη εληλ. N Scr's w²-marg. ins εν bef αυτω (|| Matt) KLΠN^{3a} Syr syr-mg. rec ηελησαν (|| Matt), with AC²Δ latt: txt B C¹(appy) D-gr LN. (N² [om αυ. οσα ηθ. X.]

of itself a graphic touch, bringing out the glistening of each separate portion of His clothing. 8. οὐδένα] none of those who appeared, but (sondern, 'nay, on the contrary') Jesus alone. 9—13.] Two remarkable additions occur in our text;—ver. 10, which indicates apostolic authority, and that of one of the Three;—and και . . . εξουδ. in ver. 12. 10. τ. λ. ἐκράτ.] Not, 'they kept the command'—for συζητ. explains it to mean kept secret the saying, as in ref. Dan. τί ἐστιν τὸ ἐκ ν. ἀν. does not refer to the Resurrection generally, for it was an article of Jewish belief, and connected with the times of the Messiah;—but to His Resurrection as connected with His Death; the whole was enigmatical to them. 11.] The ὅτι may be merely recitantis, 'they asked him, saying (that) the Scribes say, that Elias must first come?' leaving ἐπρωτῶν to find its application in the difficulty thus suggested by them. But

it is better to take it in the unusual sense (undoubted there) of ver. 28 [see Moulton on Winer, p. 208, note 4]: see further on in this note. 12.] Meyer and others place the interrogation after τοῦ ἀνθρώπου, and regard ἵνα πολ. . . as its answer. But not to mention that such a sentence would be without example in our Lord's discourses, the sense given by it is meagre in the extreme. As it stands in the text, it forms a counter-question to that of the Apostles in ver. 11. They asked, How say the Scribes that Elias must first come? Our Lord answers it by telling them that it is even so; and returns the question by another: And how is it (also) written of the Son of Man, that He, &c. ? then comes the conclusion in ver. 13 with ἀλλὰ λέγω ὑμῖν, stating that Elias has come, and leaving it therefore to be inferred that the sufferings of the Son of Man were close at hand. Notice how the γέγρ. ἐπ' αὐτόν

Γ, ιδεν
οχλον...

γραπται ° ἐπ' αὐτόν. ¹⁴ Καὶ ἔλθων πρὸς τοὺς μαθητὰς ^{h w. dat., ch. viii. 11 reff.} εἶδεν ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς ^{h w. πρόσ, ch. i. 27 reff.} συνη- ^{see ver. 10 reff.} τούντας αὐτοῖς. ¹⁵ καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ^{i ch. xiv. 33, xvi. 5, 6 only t. Sir. xxx. 30 only.} ἐξεθαμβήθησαν, καὶ ^k προστρέχοντες ¹ ἡσπάζοντο αὐτόν. ¹⁶ καὶ ^m ἐπηρώτησεν αὐτοὺς τί ⁿ συζητεῖτε πρὸς αὐτούς; ¹⁷ καὶ ἀπεκρίθη αὐτῷ ° εἰς ἐκ τοῦ ὄχλου ^p Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε ^q ἔχοντα πνεῦμά ^r ἄλλον. ¹⁸ καὶ ὅπου ἔαν αὐτὸν ^s καταλάβῃ, ^t ῥήσσει αὐτόν, καὶ ⁿ ἀφρίξει καὶ ^v τριζεῖ τοὺς ὀδόντας καὶ ^w ξηραίνεται· καὶ

p Matt. xvii. 24 reff.

xxx. 18. xxxviii. 13 only.

u ver. 20 only t. (ρος, || L.)

1. Ps. ci. 4, 11.

q ch. v. 15 reff.

s = here only. (John i. 5.

v here only t. (τρισμός, Ps. lxxv. 11 Aq.)

r ver. 25 (there also v. πν.).

ch. vii. 37 only. Ps.

t Matt. vii. 6 reff.

w = ch. iii

14. *ελθοντες* and *ειδον* BLDN lat-*k* arm. (-δαν B¹.) for *περι, προς* D 28 lat-*a* b c ff₂ i k. ins *tous* bef *γραμματαις* DI_c 69 arm. for *αυτοις, προς αυτους* (see ver 16) BCI_cLDN^{3a} 1 latt goth: *πρ. εαυτους* GN¹.

15. (*ευθως*, so BCLDN 1. 69.) om o (bef *οχλος*) D. rec *ιδων αυτ. εξεθαμ-βηθη* (*corrū* to agree with *οχλος*), with AN rel vulg lat-f g_{1,2} k [l q] syr-txt: txt BC(I) I_cLDN 1. 33. 69 ev-y lat-*a* (b c ff₂) i Syr syr-mg copt-schw goth æth arm.—for *αυτον, τον ιησουν* D vulg lat-b c ff₂—for *εξεβ., εθαμβηθησαν* D. *προτρεχοντες* AC: *προσχαρμοντες gaudentes* D lat-c ff₂ i k.

16. rec (for 1st *αυτους*) *τους γραμματαις* (*explan* derived from *rer* 14), with ACN rel lat-*a* syrr goth: txt BDLIDN 1 vulg lat-b c ff₂ g_{1,2} i k [l q] copt æth arm. (I_c def.) for 2nd *αυτους, εαυτους* AGMT N-corr¹ (but *ε* erased) 33 [copt ?]: *εν υμειν inter ros* D latt.

17. rec *αποκριθεις* and aft *οχλου* ins *ειπε*, with AC I_c(app) N rel vulg lat-f syrr goth (æth) arm: txt BDLIDN 33 lat-*a* b c i k copt. rec om *αυτω*, with AN rel vulg lat-f syrr goth arm: ins BCDLIDN 33 lat-*a* b c i k [q] copt (æth), and (aft *ειπε*) I_c 1. 69 (*αυτοις*).

18. rec *αν*, with CDI_cN rel: om N¹ 1: txt ABKΔΠN^{3a}. *ρασσει appllontat* D. om 2nd *αυτον* DN lat-*k*. (om 1st *αυτ. Δ*.) rec aft τ. *οδοντ.* ins *αυτου*, with AC³I_cN rel lat-b f syrr copt goth æth arm: om BC¹DLAN 1. 33. 69 vulg lat-*a* c i k l [q].

binds both together. Just as the first coming of the Son of Man is to suffer and to die, so has the first coming of Elias been as it was written of him; but there is a future coming of Elias *ἀποκαθιστάνειν πάντα*, and of the Son of Man in glory. See further in notes on Matt. The first *καί* in ver. 13 is also, binding what is said of Elias to that which has been said of the Son of Man: the second *καί* is simply and. [On the various forms of *ἔξου*. see Moulton on Winer, p. 113, note 2.]

14—29.] HEALING OF A POSSESSED LUNATIC. Matt. xvii. 14—21. Luke ix. 37—42. The account of Mark is by far the most copious: and here, which is very rarely the case in the official life of our Lord, the three accounts appear to have been originally different and independent. The descent from the mountain was on the day following the transfiguration, Luke ver. 37.

14.] The Scribes were probably boasting over the disciples, and reasoning from their inability to that of their Master also. As Stier remarks, there is hardly such another contrast to be found in the Gospel as this, between

the open heaven and the sons of glory on the mount, and the valley of tears with its terrible forms of misery and pain and unbelief. I have already in the notes to Matt. spoken of the noble use made of this contrast in the last and grandest picture of the greatest of painters—the Transfiguration of Raffaele.

15.] The Lord's countenance probably retained traces of the glory on the mount; so strong a word as *ἐξεθαμβήθησαν* would hardly have been used merely of their surprise at His sudden approach: see Exod. xxxiv. 29, 30. *That* brightness, however, *terrified* the people: this *attracts* them: see 2 Cor. iii. 7—18.

16.] *αὐτούς* (1st), *them*, i. e. 'the multitude,' regarding the Scribes as a part of the *ὄχλος*. One of the multitude answers.

17. *πρὸς σε*] i. e. *intended* to do so, not being aware of His absence. From Luke, ver. 38, we learn that this was his only son. *ἄλλον*, *causing* deafness and dumbness, and fits of epilepsy: see Luke xi. 14.

18. *ξηρ.*] *wastes* or *pin*s away, as E. V., or perhaps becomes *dry* or *stiff*. *ἵνα* combines the pur-

x = here only. see Matt. iv. 3 reff.
 y abs., Luke xii. 24.
 Phil. iv. 13.
 z = || John xx. 27. Isa. xvii. 10.
 a || (Mt. bis). John x. 24. Rev. vi. 10 only. Ps. xciii. 3.
 b = || L. (= μεθ' ὑμῶν. Mt.) ch. vi. 3 reff.
 c || 2 Cor. xi. 1. 19. Isa. xlvii. 4.
 d constr., Rev. iv. 1, 8. xi. 15. xii. 14. Winer, § 59. 4. L ch. i. 26. ver. 26 only. 2 Kings xxii. 8.
 f here only. Josh. x. 18. (-ισμός, 2 Pet. ii. 22.) i ch. v. 16. John v. 14. Acts vii. 40, from Exod. xxxii. 1. 26. 2 Cor. xiii. 8. m Matt. xv. 25. 46, or xxii. 37. Acts xxii. 30. Rom. viii. 26.

ἔειπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἔσχυσαν. 19 ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει Ὁ γενεὰ ἄπιστος, ἕως ἂν πότε πρὸς ὑμᾶς ἔσομαι; ἕως ἂν πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. 20 καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθύς ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἔκυλियो ἄφριζων. 21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ Πόσος χρόνος ἐστὶν ἡ ὥς τοῦτο ἰγέγονεν αὐτῷ; ὁ δὲ εἶπεν Ἔκ κ παιδιόθεν 22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι ἰ δύνῃ, ἢ βοήθησον ἡμῖν ἵνα σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 ὁ ... ἐφ' ἡμᾶς ἰ. c. FGHKLMNSU VXPΔΠ N 1. 33.

g ver. 18 only +.

k here only +.

n Matt. xv. 32, ch. i. 41 al. +.

h = Luke xii. 58 reff.

l constr., Luke xii.

o Luke i. 62. ix.

69

(εἶπα, so BFLN 1. (Ic def.))

aft ισχ. ins εκβαλειν αυτο D lat-a b arm.

19. for ο δε, και D 1. 69 lat-a b c f i k [q] aeth. rec αυτω (corr., the answer being considered as addressed to the last speaker. This is far more likely than that -τω should have been corr'd to -τοis to suit the follg words. A transcriber would regard not so much the sense follg, as the fact precedg, with C³ N [aft λεγει] rel lat-g. [q] Syr syr-mg: om C¹ 69 lat-k: txt ABDLΔΠ¹N 1. 33 vss. (Ic def.) απιστε D. εμε N.

20. om πρ. αυτ. D latt. rec ευθεως το πν. (to disconnect το πν. from ιδων), with AICN rel vulg lat-g₁ goth: om ευθ. D lat-a b ff₂ i [q]: txt BCLΔN 33 lat-c f g₂ k syrr copt (aeth) arm. συνεσπαρξεν (from || Luke) BCLΔN 33: εταρξεν (a testimony for εσπ., not συνεσπ.) D-gr, conturbavit latt: txt AICN rel.

21. for ως, εως B: αφ ου N: εξ ου C¹L(Δ)N^{3a} 33: ex quo latt syrr copt aeth arm: txt AC³DN¹ rel goth. [Ic def.] rec om εκ (as redundant), with A rel arm(apy): ins BC(D)GICLΔNΔN 1. 33.—εκ παιδος D 2-pe Chr.—παιδοθεν EICN 1, παιδωθεν X.

22. rec αυτον bef κ. eis πυρ (for perspicuity), with AC³(D)N rel vulg lat-b c f i (k [l q]) goth (aeth): αυτ. εβ. aft υδατα Ic 2-pe: om αυτον K: txt BC¹LΔN.—om 2nd κα DIc 1. 69 vulg lat-a b i k l [q] Syr. ins το bef πυρ AEFCKMVFΠ² Thl. κ. eis υδ. βαλλει D [lat-b i q]. αυτ. bef απολ. DIc 1 vulg lat-b c g_{1,2} [z l q]. αλλα DN. for ει τι, ετι A. rec δυνασαι (commoner form), with ACN rel: txt BDIcLΔN 1. (So next ver, exc that LN^{3a} there have rec, and N txt.) aft ημιν

ins κυριε DG lat-a b g₂ i [q] arm: aft δυνη Ic.

23. om το DKNUP 69. om πιστευσαι BC¹LΔN 1 lat-k¹ copt aeth arm: ins AC³D rel latt syrr goth Chr. (The true reading is very doubtful. Either πιστευσαι has been om'd because it was supposed that our Lord was merely repeating the ει δυνη of the father, or it has been inserted by those who did not see that this was intended. The best mss being divided, I have thought it best to leave πιστευσαι in brackets. See note.)

pose of the εἶπα with the purport: see note on 1 Cor. xiv. 13.

19. γενεά] not addressed to the man, as unbelieving, —nor to the disciples,—but generally, to the race and generation among whom the Lord's ministry was fulfilled. The additional words καὶ διεστραμμένη (Matt. Luke) are probably from Deut. xxxii. 5: see further ib. ver. 20, where ἄπιστος is also expressed by *viol ois ouk esti pistis en autois*. The question is not asked in a spirit of longing to be gone from them, but of holy impatience of their hardness of heart and unbelief. In this the father, disciples, Scribes, and multitude are equally

involved.

20.] ἰδὼν is out of strict concord with πνεῦμα, but has regard to its personal signification: see also ver. 26 below. This construction is often found in the Apocalypse (reff.).

"The kingdom of Satan, in small and great, is ever stirred into a fiercer activity by the coming near of the kingdom of Christ. Satan has great wrath, when his time is short." (Trench, Mir. 365.)

Vv. 21—27 are peculiar to Mark. 21.] The Lord takes occasion to enquire thus of the father, to bring in the trial of his faith.

22.] See Matt. ver. 15. εἴ τι δύνῃ] This bespeaks, if any faith, at most but a very

δυνατὰ τῷ πιστεύοντι. ²⁴ εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν Πιστεύω· ^m βοήθει μου τῇ ^p ἀπιστίᾳ. ²⁵ ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ^a ἐπισυντρέχει ὄχλος, ^r ἐπετίμησεν τῷ ^s πνεύματι τῷ ^s ἀκαθίρτῳ λέγων αὐτῷ ἽΤὸ ^u ἄλαλον καὶ ^v κωφὸν πνεῦμα, ἐγὼ ^w ἐπιτάσσω σοί, ἔξελθε ἐξ αὐτοῦ, καὶ ^x μηκέτι εἰσέλθῃς εἰς αὐτόν. ²⁶ καὶ κράξας καὶ πολλὰ ^x σπαράξας ἔξηλθεν, καὶ ἐγένετο ^y ὥσεὶ νεκρός, ὥστε

p Matt. xlii. 59 reff.
 q here only + pres., John 1. 10 reff.
 r ch. i. 25 reff. viii. 32, 33 al.
 s Matt. x. 1 reff. t constr., Matt. xi. 26 reff. u ver. 17, ch. vii. 37 only. Ps. xxx. 18. xxxvii. 13 only.
 v ch. xii. 22 reff. w ch. i. 27 reff. x ver. 20 reff. y Matt. iii. 16. Ps. xxxvii. 13.

24. rec καὶ εὐθεως, with AC³DN rel lat-a b &c: καὶ (alone) C¹N¹ fuld æth: txt BLΔN lat-c copt. rec aft του παιδιου ins μετα δακρυων, with A²C³DN rel latt (Syr) syr (goth): om A¹BC¹LDN lat-k copt æth arm. for ελεγεν, λεγει D: ειπεν 69. rec aft πιστ. ins κυριε, with C²N rel latt copt-wilk arm-usc: om ABC¹DLN am lat-g, i k l syrr copt-schw goth æth arm-zoh Chr. τη απιστια bef μου D latt [not i q]. 25. for ιδων δε ο, καὶ οτε ειδεν D latt(not f). ins ο bef οχλος ALM(S?)XΔΠN 33. 69 arm. for λεγων, ειπων D-gr. rec το πν. το αλ. κ. κωφ., with AC³N rel (Syr) syr goth æth: txt BC¹DLΔN 1. 33 latt copt arm. om εγω N¹ 33 gat: aft εγω ins a 2nd εγω B¹. rec σοι bef ειπ., with ADN rel am(with fuld ing tol) lat-a b c f i goth arm [Did.]: txt BCLΔN 33 vulg lat-ff₂ k syrr copt æth. for εε, ap C¹Δ latt(with D-lat): txt ABC³ D-gr N⁸ rel goth. 26. rec κραξαν and σπαραξαν (gramml corrns), with AC³N rel: κραξας . . σπαραξαν Δ: txt BC¹DLN. rec aft σπ. ins αυτον, with AC³N N¹(marked for erasure, but the marks erased) rel vulg lat-a c f g₁ k [l q] syrr copt goth æth arm: om BC¹DLΔ lat-b ff₂ i. aft εξηλθ. ins απ' αυτου D latt[not q]; επ αυτω Δ-gr. for ωσει, ως D.

ignorant and weak one. ἡμᾶς] The wretched father counts his child's misery his own: thus the Syrophenician woman, Matt. xv. 25, βοήθει μοι. 23.] In τὸ εἰ δ. [πιστ.], the τό involves the sense in some difficulty. The most probable rendering is to make it designatory of the whole sentence, Jesus said to him the saying, "If thou canst believe, all things are," &c.: a saying which doubtless He often uttered on similar occasions. Kuinoel quotes a similar construction from Polyænus, iii. 9. 11, Ἰφικράτης ὑπολαβὼν ἔφη τὸ τίς ἂν ἤλπισε τοῦτο ἔσεσθαι. Some (e.g. Tischdf.) omitting the πιστεῦσαι would set an interrogation after δύνῃ, and suppose our Lord to be citing the father's words: "didst thou say, 'if thou canst?'—all things are," &c. Others, as Dr. Burton, suppose it to mean τὸ 'εἰ δύνῃ' πιστεῦσαι (imperative):—"Believe what you have expressed by your εἰ τι δύνῃ, &c." But both these renderings involve methods of construction and expression not usual in the Gospels. The εἰ δύνῃ is a manifest reference to the εἰ τι δύνῃ before, and meant to convey a reproof, as the father's answer testifies. The sentence, also, unless I am mistaken, is meant to convey an intimation that the healing was not to be an answer to the εἰ τι δύνῃ, so that the Lord's power was to be challenged and proved,—but an answer to faith, which (of course by laying hold

on Him who πάντα δύναται) can do all things. 24.] Nothing can be more touching and living than this whole most masterly and wonderful narrative. The poor father is drawn out into a sense of the unworthiness of his distrust, and "the little spark of faith which is kindled in his soul reveals to him the abysmal deeps of unbelief which are there." (Trench, p. 367.) "Thus," remarks Olshausen (B. Comm. i. 534), "does the Redeemer shew himself to the father as a μαλειότης πίστεως first, before He heals his son. In the struggle of his anxiety, the strength of Faith is *dorm*, by the aid of Christ, in the soul empty of it before." There is strong analogy in the Lord's treatment of the father here, for the sponsorial engagement in infant baptism. The child is by its infirmity *incapacitated*; it is therefore the father's faith which is tested, and when that is proved, the child is healed. The fact is, that the analogy rests far deeper: viz. on the 'inclusion' of 'the old man' in Adam and the 'new man' in Christ: see Rom. v. 12—21. It may be well to remind the reader that there is nothing "more pathetic and expressive" (Wordsw.) in μου τῇ ἀπιστίᾳ than in τ. ἀπ. μου: see on Matt. xvi. 18. 25.] This took place at a distance from the crowd, among those who had run forward to meet our Lord, ver. 15. ἐγὼ ἐπ. σοί] The personal pronoun

z constr. here and Acts iii. 7 only. see 1 Kings xv. 27.
 a = ch. i. 31. Acts iii. 7. Dan. x. 10.
 b rep., Matt. viii. 1 reff.
 c ch. vii. 25. Matt. xiv. 13 reff.
 d = ver. 11 only.
 e = Matt. xiii. 47 reff.
 f = Matt. xii. 24, 27, 28. Acts iv. 9, 12.
 g (|| Mt.) Matt. xxi. 22 al. 2 Kings vii. 27.
 h Luke ii. 37 reff.
 i ch. ii. 23 reff. j ch. v. 43 reff. k Matt. xxiv. 9 reff. Erek. xxi. 28.
 l ch. viii. 31 reff.
 m Gosp., || L. Acts xii. 27. Rom. x. 3 al. Wsd. xv. 11.

τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς
 ζ κρατήσας αὐτὸν τῆς χειρὸς ^a ἤγειρεν αὐτόν, καὶ ἀνέστη.
 28 Καὶ εἰσελθόντα ^b αὐτὸν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ
^c κατ' ^c ἰδίαν ἐπηρώτων ^b αὐτὸν ^d Ὅτι ἡμεῖς οὐκ ᾔδυνή-
 θημεν ἐκβαλεῖν αὐτό; 29 καὶ εἶπεν αὐτοῖς Τοῦτο τὸ
^e γένος ^f ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν ^g προσευχῇ
 [καὶ ^h νηστείᾳ].
 30 Κάκειθεν ἐξελθόντες ⁱ παρεπορεύοντο διὰ τῆς Γαλι-
 λαίας, καὶ οὐκ ᾔθελεν ἵνα τὶς ^j ἴγνῳι. 31 ἐδίδασκεν γὰρ
 τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ
 ἀνθρώπου ^k παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀπο-
 κτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ^l ἀνα-
 στήσεται. 32 οἱ δὲ ^m ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο
 αὐτὸν ἐπερωτῆσαι.
 33 Καὶ ἦλθον εἰς Καφαρναούμ, καὶ ἐν τῇ οἰκίᾳ γενόμενος

...ΑΠΟ-
 ΚΤΕΝΟΥ-
 ΣΙΝ 33.
 ABCDE
 FGHLK
 MNSU
 VXTΔΠ
 N 1. 69

rec om τους (as unnecessary), with CDN rel goth: ins ABLΔN 33. λέγοντας D-gr.

for λεγειν,

27. for αυτον της χειρος, της χειρος αυτου (corr. to more usual constr.—see Matt ix. 35: ch. i. 31; v. 41: Luke viii. 54) BDLΔN 1. 69-ev-y latt copt arm: txt AC³N rel goth.—add αυτου C¹ syrr aeth.

28. εισελθοντος αυτου (corr. of Hellenistic constr as often elsewhere) BCDLΔN 1. 69 syrr: txt A N[ελθ.] rel goth arm. ins τον bef οικ. AM copt-wilk. rec επρ. αυτ. bef κατ ιδ., with AC³N rel (lat-c) syrr copt goth aeth: txt BC¹DLΔN 1. 33. (69) vulg lat-a b &c arm.—ηρωτων D 1. for οτι, δια τι (οτι not being understood) ADKΠ 33 Syr: οτι δια τι U 238: txt BCNN rel.

29. for εν ουδ., ου C¹. om και νηστεια B N¹ (ins N^{3b}) lat-k. (So Tischdf has edited: referring to 1 Cor vii. 5, where see note. In || Matt the whole sentence is doubtful, but none who insert it omit these words.)

30. rec και εκειθεν, with ACN rel: txt BDLΔN. for παρεπ., επορευοντο (more usual) B¹ D-gr lat-a c f goth aeth. rec γνω, with AN rel: txt BCDLΔN.

31. om αυτοις B lat-k. om ο D¹ (ins D-corr¹). for ανθρωπων, ανθρωπων D-gr. και αποκτεινουσιν D-gr. om αποκτανθεις D ev-y lat-a c g₁ k copt.

rec τη τριτη ημερα (from || Matt: Mey. thinks μετ. τρ. ημ. a conformation to ch viii. 31, because there is there no corr. to the || Matt Luke. But such corrns were not so systematic as to warrant such an inference), with AC³N rel vulg lat-f g₁ l syrr goth aeth arm: txt BC¹DLΔN lat-(a) b c i (k) syr-mg copt.

33. rec ηλθεν (to suit γενομενος following), with ACN rel lat-f [q] syr (copt) goth (aeth) arm: ηλθοσαν D: txt BN 1 latt Syr. γεναμενος N.

is emphatic, as opposed to the want of power on the part of the disciples. This is the only place where we have such a charge as μηκέτι εἰσελθ. εἰς αὐ.,—shewing the excessive malignity and tenacity of this kind (see ver. 29) of spirit. This is also shewn by ver. 26. 27.] See ch. v. 41; also Matt. xvii. 6, 8: Rev. i. 17: Dan. x. 9, 10. 29.] The answer is

given more at length in Matt. ver. 20, and the Lord there distinctly includes the disciples in the γενεὰ ἄπιστος, by telling them διὰ τὴν ἀπιστίαν ὑμῶν. The assurance also occurs there, which was repeated Matt. xxi. 21, where see notes.

τοῦτο τὸ γένος] That there are kinds, more and less malicious, of evil spirits, we find from Matt. xii. 45—and the pertinacity and cruelty of this one shewed him to belong to the worst kind. The Lord's saying here (if the doubtful words are to stand) is rather for their after guidance, than their present; for they could not fast while He was with them, ch. ii. 19.

30—32.] SECOND ANNOUNCEMENT OF HIS DEATH AND RESURRECTION. Matt. xvii. 22, 23. Luke ix. 43—45, where see notes, as this account is included in the two others.

33—50.] DISCOURSE RESPECTING THE

ἐπηρώτα αὐτοὺς Τί ἐν τῇ ὁδῷ ⁿ διελογίζεσθε; ³⁴ οἱ δὲ ⁿ Matt. xvi. 7
^o ἐσιώπων, ^r πρὸς ἀλλήλους γὰρ ^p διελέχθησαν ἐν τῇ ὁδῷ ^o Matt. xx. 31
τίς ^r μείζων. ³⁵ καὶ ^s καθίσας ^t ἐφώνησεν τοὺς δώδεκα ^p Acts xvii. 17
καὶ λέγει αὐτοῖς Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ^{xxiv. 12.}
ἔσχατος καὶ πάντων ^u διάκονος. ³⁶ καὶ λαβὼν παιδίον ^{Exod. vi. 27.}
ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ ^v ἐναγκαλισάμενος αὐτὸ ^q Gosp. here
εἶπεν αὐτοῖς ³⁷ Ὁς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ^{only. Acts}
^w ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται καὶ ὁς ἂν ἐμὲ δέχεται, ^{xvii. 2 ab.}
οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με. ³⁸ ἔφη ^{Heb. xii. 5.}
αὐτῷ ὁ Ἰωάννης λέγων Διδάσκαλε εἰδομέν τινα ^x ἐν τῷ ^{Jude 9 only.}
ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὁς οὐκ ἀκολουθεῖ ^r || Matt. xxiii.
¹¹ || Matt. v. 1reff.
^t = Matt. xx.
³² reff.
^u Matt. xxiii.
¹¹ reff.
^v ch. x. 16
^{only. Prov.}
^{vi. 10. xxi.}
³³ only.
^w = Matt. xix.
^{9. Acts iv. 21.}
^{see ver. 39.}
^x ver. 29.

rec aft οδω ins προς εαυτους, with AN rel lat-f syr goth æth; aft διελογ. 1. 69 Syr (arm): om BCDL Δ(sic) N latt copt.

34. εσιωπων CN. διελεγχθησαν N. om εν τη οδω (as superfluous) ADA lat-a b f i [l g] goth: ins BCNN rel vulg lat-c ff₂ g, k syrr copt æth arm Orig. aft μειζων ins εστιν N Orig: γεννηται αυτων D 2-pe æth, singly latt syr copt [æth].

35. for 1st και, τοτε D lat-b [ff₂ i]. om και λεγ. το διακονος (|| Matt Luke) D lat-k.

36. ins το bef παιδ. D. for 1st αυτο, αυτον DA. αναγκαλις. C, ανακλις. D¹(txt D³), ανακαλεσ. L, εναγκαλησ. X, εκαλις. Δ.

37. rec (for 1st αν) εαν, with NX rel Orig: txt ABCDLΔN 1. 69. om εν DXF ev-y Syr æth arm: εκ 69, ex lat-b c ff₂ i (unum ex vulg lat-(a) f g, [l]). τωv π. τούτων CΔN. for επι, εν D 69. rec (for 2nd αν) εαν, with ACN rel: om N: txt BDLΔ. rec δεξεται (to conform to δεξ. above, and || Luke), with ACDN rel

vulg lat-b ff₂: δεχεται N Ser's c: txt BL 69 lat-a c f g_{1,2} [g].

38. rec (for εφη) απεκριθη δε (conformation to || Luke, as also appears by the vars), with AN rel lat-c f ff₂ goth (æth) arm: απεκριθη D-gr vulg lat-b i k l syr: αποκριθεις δε εφη C: και αποκριθεις 69: txt BLDN Syr copt. om o (see || Luke)

ADN rel: ins BCLMXΔN. om λεγων B(C)ΔN lat-k Syr copt: και ειπεν D-gr lat-c ff₂: ειπεν 69 lat-a D-lat. ειδαμεν DN. Steph om εν, with A rel Thl:

επι (from || Luke and ver 39) U ev-z: txt BCDLNΔN 1. 69 latt. om os ουκ ακ. ημ. (to conform to || Luke) BCLΔN lat-f Syr copt æth: ins A(D)N rel latt syr (goth

GREATEST AMONG THEM. Matt. xviii. 1—9. Luke ix. 46—50. Here again the three accounts are independent, and differ in some particulars unimportant in themselves, but very instructive for a right comparison of the three Gospels. First take Luke's account.—*The disciples had been disputing;—our Lord knowing the strife of their hearts, took a child, &c.—Then compare Mark—our Lord asked them, on coming into a house, what had been the subject of their dispute;—they were silent from shame;—He sat down, delivered his sentence to the twelve,—and then took the child, &c.—Lastly turn to Matt. There, the disciples themselves referred the question to our Lord, and He took the child, &c.* Who can forbear seeing in these narratives the unfettered and independent testimony of three witnesses, consistent with one another in the highest form and spirit of truthfulness, but differing in the mere letter? Mark's account is again the richest and fullest, and

we can hardly doubt that if the *literal exact detail* of fact is in question, we have it here.

33.] Between the coming to Capernaum, and this discourse, happened the demand of the tribute money, Matt. xvii. 24—27.

34.] There is no real difference in the matter in question here (and in Luke), and in Matt. The kingdom of heaven was looked on as about soon to appear: and their relative rank now would be assumed as their relative rank then. The difference in the expression of this is a mark of independence and authority.

35.] See Matt. xx. 26, and note.

36. ἐναγκ. αὐτό] This particular we learn from Mark. 37.] See Matt. x. 40.

38.] Only found besides in Luke, vv. 49, 50.

Notice the repetition of οὐκ ἀκολ. ἡμ. as characteristic of Mark. The connexion of this remark with what goes before, is: 'If the receiving any one, even a little child, in thy Name, be receiving Thee; were we doing right when we forbade one who

y = ch. x. 14 ll.
 Luke xi. 52.
 Acts xi. 17.
 Num. xi. 28.
 z = Matt. xi.
 20 reff.
 a = Matt. xxiv.
 5. Acts ii. 38.
 b = here only.
 (Matt. xxviii.
 7, 8 al.)
 c ch. vii. 10
 1 Mt. (from
 Exod. xxi.
 16.) Acts
 xix. 9 only.
 d Matt. xxv.

35, &c. xxvii. 48 al. Gen. xxi. 19. Exod. ii. 16.
 f = 1 Pet. iv. 16. Rev. iii. 1. g gen., Rom. xiv. 8. 1 Cor. i. 12. iii. 21, 22, 23. 2 Tim. ii. 19. h Matt.
 v. 18 reff. i Matt. x. 41, 42 reff.

ἡμῖν καὶ ὃ ἐκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ ἡμῖν. 39 ὁ δὲ Ἰησοῦς εἶπεν Μὴ ὃ κωλύετε αὐτόν. οὐδεὶς γὰρ ἔστιν ὃς ποιήσῃ ^z δύναμιν ^a ἐπὶ τῷ ὀνόματί μου καὶ ^b δυνήσεται ^b ταχὺ ^c κακολογήσαί με. 40 ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν. 41 ὃς γὰρ ἂν ^d ποτίσῃ ὑμᾶς ποτήριον ὕδατος ^e ἐν ^f ὀνόματι ὅτι ^g χριστοῦ ἔστέ, ^h ἂμην λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν ⁱ μισθὸν αὐτοῦ. 42 καὶ

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arm).—μεθ' ἡμῶν (as || Luke) D lat-a k.

ACN rel latt &c: B D-gr LΔN 1.

often thus repeats. Certainly had the clause been adopted from || Luke, we should have read μεθ' ἡμῶν instead of ἡμῖν,—which now only L has.) DX 1. 69 latt arm: ins ABC(L)NΔ rel lat-f Syr syr-w-ast copt goth æth.—for ἡμῖν, μεθ ἡμῶν L Scr's q r. ἡκολουθεῖ BΔN.

39. for ἰησ., ἀποκριθεὶς D 2-pe lat-a b ff₂ i k: om 1. 69 arm. om αὐτον (see || Luke) D 115 lat-a b i k.

40. Steph ὑμῶν (both times: prob from || Luke, but the inference is hardly a safe one, as AXΔ[N¹] there read ἡμῶν the 2nd time), with ADN rel latt syrr goth æth Vict Opt: txt BCΔN 1. 69 lat-k copt syr-mg arm.—υμ. ὑπερ ἡμ. UX: ημ. ὑπερ υμ. L.

41. εαν N. rec ins τῷ bef ὀνοματι, with DHMA 69 arm: om ABCNΔ rel.

rec adds μου, with C³DN¹ rel latt syr-mg copt goth æth: om ABC¹KLNP¹3a 1 syrr arm. for χριστου, εμον N¹. rec om 2nd οτι, with AC³N rel vulg lat-a c f i mth arm: ins BC¹DLΔN gat lat-b ff₂ g₂ k l [q] syrr copt goth. ἀπολεσει (itacism?) DE: txt A B(sic: not as Bely) CNΔ rel.

used thy Name, but did not follow us?" "Observant hoc," says Bengel, "*qui charismata alligant successioni canonicæ.*" This man actually did what the very Apostles themselves were specially appointed to do: and our Lord, so far from prohibiting, encourages him: see Num. xi. 26—29. 39.] See 1 Cor. xii. 3.

The very success of the miracle will awe him, and prevent him from soon or lightly speaking evil of me. We must beware of supposing that the application of this saying is to be confined to the *working of a miracle*—ver. 40 shews that it is general—a weighty maxim of Christian toleration and charity, and caution to men how they presume to limit the work of the Spirit of God to any sect, or succession, or outward form of Church: cf. Phil. i. 16—18. See the way in which the nearly opposite inference is extracted from the words, in the very curious note of Bp. Wordsw. here. 40.] This saying is not inconsistent with that in Matt. xii. 30. They do not refer to the same thing. This is said of *outward conformity*—that, of *inward unity of purpose*—two widely different things. On that saying, see note there. On this, we may say—all those who, notwithstanding outward differences of communion and government, *believe in and preach Jesus Christ*, without bitterly and uncharitably

opposing each other, are hereby declared to be *helpers forward of each other's work*. O that all Christians would remember this! Stier (Red. J. iii. 24) strongly deprecates the reading ἡμῶν—*ἡμῶν*; "The us in the mouth of our Lord here confuses and destroys nearly the whole purport of his weighty saying. For this is the very fault of the disciples, that they laid down outward and visible communion with *them* as the decisive criterion of communion with the Lord: and this very fault the Lord rebukes with his repudiatory ὑμῶν." Still, there is a propriety, a tempering the rebuke with a gracious reminiscence of their unity with Him, and something exceedingly suiting the *χριστοῦ ἔστέ* below, in ἡμῶν—*ἡμῶν*. In the divided state of the critical evidence, the reading must be ever doubtful.

41.] This verse does not take up the discourse from ver. 37, as some think, but is immediately connected with ver. 40:—Even the *smallest* service done in my Name shall not be unrewarded—much more should not so great an one as casting out of devils be prohibited.

ἐν ὀνόματι ὅτι signifies by reason that, but not without an allusion to τ. ὀνομά μου, which furnishes the reason. χριστ.

ἔστέ] The only place in the Gospels where this expression is used. Paul has it: see reff. and Rom. viii 9: 1 Cor. iii. 4.

ὅς ἂν ^k σκανδαλίση ἓνα τῶν ¹ μικρῶν [τούτων] τῶν ^k Matt. v. 29, 20 reff.
^m πίστιν ἔχόντων, ⁿ καλὸν ἐστὶν αὐτῷ ^o μᾶλλον ^p εἰ ¹ Matt. x. 42.
^q περιέκειται ^r μυλὸς ^r ὀνικὸς περὶ τὸν ^s τράχηλον αὐτοῦ καὶ ¹ Matt. vi. 10, Acts viii. 10
 βέβληται εἰς τὴν θάλασσαν. ⁴³ καὶ ἔὰν ^k σκανδαλίξη σε ^m Matt. xvii. 20, xxi. 21, ch. iv. 40.
 ἡ χεὶρ σου, ^t ἀπόκοψον αὐτήν ⁿ καλὸν ἐστὶν σε ^u κυλλὸν ¹ Matt. xxi. 21, ch. iv. 40.
 εἰσελθεῖν εἰς τὴν ζωὴν, ^v ἢ τὰς δύο χεῖρας ἔχοντα ^w ἀπελ- ⁿ ver. 5 reff.
 θεῖν εἰς τὴν ^x γέενναν εἰς τὸ πῦρ τὸ ^y ἄσβεστον, ⁴⁴ ὅπου ^o w. posit., Acts xx. 15, 1 Cor. ix. 15, (xx. 22.)
 ὁ ^z σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ ^a σβέννυται. ^{Gal. iv. 27 (from Isa. liv. 1) only.}
⁴⁵ καὶ ἔὰν ὁ πούς σου ^k σκανδαλίξη σε, ^t ἀπόκοψον αὐτόν ^p = Matt. xxvi. 24 reff.
ⁿ καλὸν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν ^b χωλόν, ^v ἢ τοὺς ^q Luke xvii. 2, Acts xxviii. 20, Heb. v. 2, xii. 1 only.
 δύο πόδας ἔχοντα βληθῆναι εἰς τὴν ^x γέενναν [εἰς τὸ πῦρ ^r Mt. reff.
 τὸ ^y ἄσβεστον], ⁴⁶ ὅπου ὁ ^z σκώληξ αὐτῶν οὐ τελευτᾷ καὶ ^s Mt. Luke xx. 20, xvii. 2, Acts xv. 10, xx. 37, Rom. xvi. 4
 τὸ πῦρ οὐ ^a σβέννυται. ⁴⁷ καὶ ἔὰν ὁ ὀφθαλμός σου ¹ only, Deut. xxv. 12 only, Deut. xxv. 16, w Matt. xxv. 46, Deut. xxviii. 39, Isa. 30, 31.

only. Gen. xlv. 14.
 xxv. 12.
 x Matt. v. 30 reff.
 xvi. 24.

t here bis. John xviii. 10, 26. Acts xxviii. 32. Gal. v. 12 only. Deut. xxv. 12 only.
 u || Mt. Matt. xv. 30, 31 only t.
 y Matt. iii. 12 || L. only t.
 a Matt. xii. 20 reff.

v constr., || Mt. reff.
 z here (3ce) only. Deut. xxviii. 39. Isa. 30, 31.
 w Matt. xxv. 46, Deut. xxviii. 39. Isa. 30, 31.

42. εαν AC rel: txt BDLN^s (V, e sil) 1. 69. **σκανδαλίξη** D-gr. **rec om**
 τούτων, with C¹(appy, Treg) X rel lat-f arm: ins (from || Matt!) ABC²DLM²NΔN¹
 lat-(b) c i [q] (ff₂ l Syr) syr copt goth aeth. **rec πιστευοντων εις με** (from || Matt!),
 with ABC²NX rel vss: πιστευοντων (alone) ΔN lat-b ff₂ i k¹ copt-mss: txt C¹(see
 Tischdf's Codex Ephr Appendix) D lat-a. (πιστινεχοντων was very likely to pass into
 πιστευοντων, especially as producing conformity to || Matt. I have therefore edited
 it, as did Tischdf ed 7.) αὐτω bef εστιν A. (om αὐτω U aeth.) περιεκειτο D.
rec λιθος μυλικος (from Luke xvii. 3, where it is best attested: see there), with
 ΔN rel syr copt(appy): μυλωνικος λιθος 69. 258 Thl: mola D-lat: txt BC D[-gr] LΔN¹
 1 latt Syr goth aeth arm. for περι, επι D 251. εις τ. θ. εβληθη D latt.
43. σκανδαλιση (repeated from last ver) BLDN vulg lat-a f ff₂ k; -σει H.
rec (for εστιν σε) σοι εστι (from || Matt), with ΔN rel goth: εστιν σοι D vulg lat-b
 c f ff₂ [ε k] l syrr aeth arm: txt BCLΔN 69 lat-a. **rec εις τ. ζω. bef εισελθ.**
 (from || Matt, ver 9), with NX rel syr goth (arm): txt ABCDLΔN latt Syr copt aeth.
 om tas D [ev-z]. for απελθ., βληθηναι D gat lat-a f (ff₂ ?) k: εισελθειν
 N¹(txt N^{3a}). for εις το πυρ το ασβεστον, του πυρος F: om LΔ N^{3a}(?) 240-4 Syr:
 for εις, οπου εστιν D lat-b c ff₂ i k. (In N marks for erasure have been added
 afterwards erased.)

44 and 46. om BCLΔN 1 lat-k copt arm. (The whole history of the omns is to be
 found in || Matt. No such addns as vv 44, 46 occurring there, they were omd here, as
 also was, in mss 92. 218-55, ver 45, which does not occur there: but, the || passage
 ending at ver 47, ver 48 was not subjected to the same erasion. Tischdf, after Mey,
 has here been misled by the correctors, and has erased vv 44, 46: not so Lachm.
 Treg inserts the verses in brackets.)

45. καν D. **σκανδαλιζει** (ilacism?) XN Scr's c: -λisci L. **nft καλ. ins γαρ**
 ΑΚΠ lat-c. **rec εστι σοι** (|| Matt), with M¹NUT vulg lat-a c f ff₂ k D-lat syrr
 aeth: σοι εστιν D-gr M²S lat-b goth arm(appy): txt ABCN rel. **εις την ζωνη**
 bef εισελθειν FGN Scr's b f (g): χωλ. bef εισελθ. εις τ. ζ. D latt arm. **aft ζ. ins**
 αιωνιον D latt(not f ff₂ k) arm. **ins κυλλον η bef χωλον N. εις την γεενναν**
 bef βαληθηναι N. **om 2nd την M¹NX.** **om εις το πυρ το ασβεστον BCLΔN 1**
 lat-b k Syr copt arm-zoh (so also LΔ Syr in ver 43): ins ADN rel lat-f goth aeth arm-
 usc[: του πυρος F lat-c g₂].

47. κ. ο οφθ. σου ει (οιμγ εαν) D.

42.] See Matt. xviii. 6. **43—48.]** These
 solemn repetitions of former declarations
 (see Matt. v. 29; xviii. 8, 9) are by no
 means to be regarded as arbitrary inser-
 tions by this or that Evangelist, but as
 the truth of what was uttered by our

Lord: see Prolegomena. **Vv. 44, 46,**
48 are only in Mark; they are cited from
 Isaiah (see reff.), where the prophecy is of
 the carcasses of those who have trans-
 gressed against the Lord. This triple
 repetition gives sublimity, and leaves no

c Matt. vii. 4, 5.
d || Mt. only †.
e here bis and
Matt. v. 13
only. LEVIT.
ii. 13. Ezek.
xvi. 4 (Ezra
iv. 14 compl.)
only.
f here bis only.
LEVIT. ii. 13.
Ezek. xvi. 4.
g Matt. v. 13
ref.
h here only †.
Ezek. xiii.
10 & xxiii.
28 Aq.
i || Mt. Matt.
xxvi. 52. Heb. xl. 37 a.
iii. 9 ref.

^k σκανδαλίζῃ σε, ^c ἔκβαλε αὐτόν· ⁿ καλόν σε ἐστίν ^d μον-
όφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, ^v ἢ δύο
ὀφθαλμούς ἔχοντα βληθῆναι εἰς τὴν ^x γέενναν, ⁴⁸ ὅπου ὁ
^z σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ ^a σβέννυται.
49 πᾶς γὰρ πυρὶ ^e ἀλισθήσεται, καὶ πᾶσα θυσία ^f ἀλί-
^e αλισθήσεται. ⁵⁰ καλὸν τὸ ^g ἄλας· ἐὰν δὲ τὸ ^g ἄλας
^h ἀναλον γένηται, ⁱ ἐν τίνι αὐτὸ ^j ἀρτύσετε; ἔχετε ἐν
^k ἑαυτοῖς ^f ἄλα, καὶ ^l εἰρηνεύετε ἐν ἀλλήλοις.

j Luke xiv. 34. Col. iv. 6 only †. Cant. viii. 2 Symm. k = Matt.
1 Rom. xii. 18. 2 Cor. xiii. 11. 1 Thess. v. 13 only. 3 Kings xxii. 45. Job v. 24. Sir. vi. 6.

σκανδαλίζει (itacism?) DX.

rec (for σε εστιν) σοι εστι (from || Matt), with AC

D-gr N rel copt goth: εστ. σοι M¹ latt syr ar æth (arm): εστιν σε LD: txt BN.

om εἰσελθεῖν N¹ (which also has ζω, at the end of a page, and, at the top of the next,
σιλιαν: txt N^{3a}): ins aft ε. τ. β. τ. θ. Α. for βλ., απελθειν D 1 lat-c i. om

την (see Matt v. 29, 33) BL. rec aft εἰς την γ. ins του πυρος (from || Matt), with
ACN rel vulg lat-f (g₂) i l syr goth æth: om BDLΔN 1 lat-a b c ff₂ k copt arm.—
[for τ. γ., το πυρ το ασβεστον F.]

49. om πας γ. π. αλισθ. και (i. e. πας to πας.) D 64-51 tol lat-a b c ff₂ i. ins εν
bef πυρι CN. for και πασα, πασα γαρ (corr from txt in consequence of the omn:

see above) D tol lat-b c ff₂ i: om k. π. θυς. αλι αλισθησεται (homæotel αλισθησεται το
αλισθησεται) BLΔN 1 (lat-k) copt-mss arm-zoh: om αλι (also homæotel) 238-48-53-9
ev-z en (with gat harling mt tol) lat-a c g₂ æth.

50. for 1st alas, αλα LD. for 2nd alas, αλα LDN¹. γεννησεται D.

αρτυσεται (which however may be no real difference, αἰ being written for ε: but may be
from Matt v. 13) AC D[-gr] HLN: -σηται Δ: -σητε 69: αρτυθησεται K 1 Ser's e ev-z
lat-f [gat D-lat] Syr copt (goth æth) arm: txt BXN rel latt syr. rec (for αλα) alas
(from above), with A²CNN^{3a} rel: txt A¹BDLΔN¹.—pref το Ū. ειρηνευσατε V.

doubt of the discourse having been *ver-
batim* thus uttered. See note on Matt. v.

22. 49.] In order to understand this
difficult verse, it will be necessary first to
examine its connexion and composition.
(1) What is γάρ? It connects it with
the solemn assertions in vv. 43—48, καλόν
ἐστίν σε . . . and furnishes a *reason why*
it is better for us to cut off and cast
away, &c. πᾶς then is *every one*, abso-
lutely: referring back both to the σε,
and the αὐτῶν above—πᾶσα θυσία is (not
opposed to (Meyer), but) *parallel with*
πᾶς, and καὶ equivalent to *just as*. (2)
This being stated, let us now enquire into
the *symbolic terms* used. FIRE is the
refiner's fire of Mal. iii. 2, to which in-
deed there seems to be a reference; the
fire of Matt. iii. 11 and Acts ii. 3; of Ezek.
xviii. 14 (see my Hulsean Lectures for
1841, pp. 9—12). Fire is the *symbol of*
the divine purity and presence:—our God
is a *consuming fire*, not only to his foes,
but to his people: but in *them*, the fire
shall only burn up what is impure and
requires purifying out, 1 Cor. iii. 13:
1 Pet. i. 7; iv. 12, 17. This very fire
shall be to them as a *preserving salt*.
The SALT of the covenant of God (ref.
Levit.) was to be mixed with *every sacri-
fice*; and it is with fire that *all men are*

to be salted. This fire is the divine purity
and judgment in the covenant, whose pro-
mise is, 'I will dwell among them.' And
in and among this purifying fire shall the
people of God ever walk and rejoice ever-
lastingly. Rev. xxi. 23. This is the right
understanding of Isa. xxxiii. 14, 15, 'Who
among us shall dwell with the devouring
fire? &c. He that walketh in righteous-
ness,' &c. And thus the connexion with
the preceding verses is,—'it is better for
thee to cut off,' &c.—'for it is *part of the*
salt of thee, the living sacrifice (Rom.
xii. 1), that every offence and scandal
must be burnt out of thee before thou
canst enter into life.'

50.] The con-
nexion of this (elsewhere said in other
references, Matt. v. 13: Luke xiv. 34) is
now plain. If this fire which is to purify
and act as a preserving salt to you, have,
from the nullity and vapidity of the grace
of the covenant in you, *no such power*,—
it can only *consume*—the salt has lost its
savour—the covenant is void—you will be
cast out, as it is elsewhere added, and the
fire will be no longer the fire of *purifica-
tion*, but of *wrath eternal*. I will
just add that the interpretation of the
sacrifice as the *condemned*—and the fire
and salt as *eternal fire*,—except in the
case of the salt having lost its savour, is

ABCDE
FGHKL
MNSU
VXTΔΠ
Σ 1. 69

X. ¹ Καὶ ἐκείθεν ^m ἀναστὰς ἔρχεται εἰς τὰ ⁿ ὄρια τῆς ^{m ch. vii. 21} Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου. καὶ ⁿ οὐ συνπορεύονται ^{n Matt. ii. 16} πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὥς ⁿ εἰσθόει πάλιν ἐδίδασκεν ^{n = here (Luke vii. 11. xiv. 25. xxiv. 15)} αὐτούς. ² καὶ προσελθόντες Φαρισαῖοι ^q ἐπηρώτων αὐτόν ^{q ch. ix. 11 al. fr. 15 ref.} ἔειπεν ἑξέστιν ἡμετέρῃ γυναικί ^s ἀπολῦσαι, ^t πειράζοντες αὐτόν. ³ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ^u Τί ὑμῖν ^{u ch. xv. 44. Luke vi. 7, 9. xxiii. 6. Jer. xxxviii. (xxx.) 6.} ἐνετείλατο ^{s Matt. v. 31, 32 ref.} Μωυσῆς; ⁴ οἱ δὲ εἶπαν ^v Ἐπέτρεψεν Μωυσῆς ^w βιβλίον ^{t ch. xii. 11 al. 2 Chron. ix. 1. 17 al. Deut. xxi. 1. Matt. viii. 21, 31. Esth. i. 1. Matt. v. 31 (ref.) only.} ^x ἀποστασίον γράψαι, καὶ ^s ἀπολῦσαι. ⁵ ὁ δὲ Ἰησοῦς ^t εἶπεν αὐτοῖς ^z Πρὸς τὴν ^z σκληροκαρδίαν ὑμῶν ἔγραψεν ^u ὑμῖν τὴν ἐντολὴν ταύτην ^u ἀπὸ δὲ ἀρχῆς ^a κτίσεως ^b ἄρσεν ^v καὶ ^b θήλυ ἐποίησεν αὐτούς [ὁ θεός]. ⁷ ἔνεκεν τούτου ^v

ix. 14. w ||, from DEUT. xiv. 3 (1). 4 Kings x. 1, &c. x ||, Matt. v. 31 (ref.) only. y = Acts iii. 18. Heb. ix. 13. z || Mt. ch. xvi. 13 only. Deut. x. 16. Sir. xvi. 10 only. a = ch. xiii. 19. Rom. i. 20. 2 Pet. iii. 4. art. om., Matt. xix. 12 al. b || Mt. ref.

CHAP. X. 1. rec κακειθ., with ALN (U, e sil) rel: txt BCDEΔN 1. 69. for ερχεται, ηλθεν N. rec (for και περαν) δια του περαν, with AN rel syr: περαν (|| Matt) C²DGΔ 1. 69 ev-y latt Syr goth arm(appy): txt BC¹L⁸ copt (ath). (It would at first sight appear as if δια του being the origl, was erased or και insd for conformity to || Matt: so De W., but Mey justly observes that this does not account for the kai satisfactorily, which is therefore prob origl, and the δια του an explanatory corrtn.) συνερχεται παλιν ο οχλος D 2-pe arm: συμπορευεται ο οχλος (1) 69 lat-b c ff₂ i (Syr). ως εισθ. bef και D lat-b ff₂ i.

2. rec ins οι bef φαρ., with CNVXR 1: om AB rel copt goth.—om προσελθ. φαρ. D lat-a b k. rec επηρωτησαν, with AN rel syr: επηρουν C: ηρωτων Δ: txt BDLMN latt.

3. for ενετ., ετειλατο D¹(txt D³) 28.

4. (ειπαν, so BCDN.) rec μω. bef επετρ. (see || Matt, vv 7, 8), with AN rel vulg lat-f g₂ syrr goth arm: μω. ενετειλατο 1 Scr's c copt: txt BCDLΔN ev-y. for γραψαι, δουναι (|| Matt) 61 lat-b, δουναι γραψαι (combination) dare scriptam D lat-c ff₂. at end add αυτην N.

5. rec (for ο δε) και αποκριθεις ο, with ADN rel (vulg lat-a b ff₁ k [l q]) f (Syr) syr goth (ath) arm: txt BCLΔN (lat-e) copt. om αυτοις D 235-52¹. for εγρ., επετρεψεν N ev-z. add μωυσης D lat-(b) c (f) g₂ k Syr-ms. om υμιν D 13. 28. 69. 124 Scr's v lat-b c g₂ k arm-zoh.

6. om κτισεως D 255 ev-36 lat-b ff₂ Syr. θηλυν D¹. om αυτους D 28. 219 fuld lat-b f ff₂ k copt goth ath. om ο θεος BCLΔN lat-c ff₂ copt: ins ADN rel vulg lat-a b f g₁ k [l q] syrr goth ath arm. (The fact that || Matt ver 4 ends απο. κ. θηλ. εποιησεν αυτους, furnishes strong presumption that ο θεος has been struck out here. But as the words may be a gloss, I have bracketed them, as Lachm also has done: Tischdf and Treg omit them.)

7. ins και ειπεν bef ενεκ. (from || Matt, ver 5) DN 69 Scr's e fuld (with gat harl mt)

contrary to the whole symbolism of Scripture, and to the exhortation with which this verse ends: 'Have this grace of God—this Spirit of adoption—this pledge of the covenant, in yourselves;—and,' with reference to the strife out of which the discourse sprung,—'have peace with one another.'

CHAP. X. 1—12.] REPLY TO THE PHARISEES' QUESTION CONCERNING DIVORCE. Matt. xix. 1—12.

1. καὶ πέραν] Our Lord retired, after His discourses to the Jews in John x. and before the raising of Lazarus, to Bethany (John i. 28; x. 40) beyond Jordan, and thence made his last journey to Jerusalem; so that in the

strictest sense of the words He did come into the borders of Judæa and beyond Jordan.

Matt. has πέραν τ. Ἰορ., without the copula. See Luke xvii. 11. Here a large portion of the sayings and doings of Jesus is omitted: cf. Matt. xviii. 10; xix. 3; Luke ix. 51—xviii. 15; John vii. 1 ff. 2—9.] See notes on Matt., with whose account ours is nearly identical. Compare however our vv. 3, 4, 5 with Matt. vv. 7, 8, 9, and we have testimony to the independence of the two reports—for such an arbitrary alteration of arrangement is inconceivable.

4.] ἐπέτρεψεν is emphatic. Moses gave an express permissive injunction.

7.] Our Lord makes

c || Mt., from G^{en.} ii. 24. Matt. xvi. 4 al. Isa. xvii. 10 BN.
d || Mt. Acts v. 36 v. r.) Eph. v. 31 only. G^{en.} as above. Job xli. 8.
e || Luke iii. 5. Rom. ii. 25. Gen. xv. 6.
f || Mt. only. Ezek. i. 11, 23 A only in G^{ospp.} Rom. viii. 35, 39 al. Lev. xiii. 46. Ezek. xlii. 19.
h ch. xiii. 9 b.
i || Mt. bis. Matt. v. 32 only. Jer. v. 7. vili. 3, 15. ch. viii. 22 al.

καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ ^d προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, ⁸ καὶ ἔσονται οἱ δύο ^e εἰς σάρκα μίαν. ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ μία σὰρξ. ⁹ ὁ οὖν ὁ θεὸς ^f συνέθεεν, ἄνθρωπος μὴ ^g χωρίζετω. ¹⁰ καὶ ^h εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ [αὐτοῦ] περὶ τούτου ἐπηρώτων αὐτόν. ¹¹ καὶ λέγει αὐτοῖς Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, ⁱ μοιχᾶται ^k ἐπ' αὐτήν. ¹² καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον, ⁱ μοιχᾶται.

13 Καὶ προσέφερον αὐτῷ παιδιά, ἵνα ἄψῃται αὐτῶν

ABCDE FGHIK MNSU VXTΔΠ N 1. 69

lat-b c ff₂ g_{1,2} [q]. ἀνθρωπων N. om 1st αὐτου DM¹N. aft μητ. ins εαντου D, ατου MN, simply lat-a b c [f ff₂] Syr copt goth æth. om και προσκολλ. to end (homæotel : και το και) BN ev-48 goth. for προς την γυναικα, τη γυναικι (corrū to || Matt and LXX-A), ACLNΔ 1 gat(with mt tol) lat-a c f g₂ Jer: txt (as LXX-Ed-vat [B def]) D rel vulg lat-b ff₂.

8. σαρξ bef μια (|| Matt) ACFKM²UΠN 1. 69 copt arm: txt BDN rel latt syrr goth æth.

9. om ουν D-gr lat:ff₂ k syr (Clem). om ο AG Clem. for συνεζ., εζευν D-gr ev-z am lat-c f.

10. rec (for εις την οικ.) εν τη οικια, with ACN rel vulg lat-(a) f g₂ k [l q] copt goth æth arm: txt BDLΔN ev-y lat-b. (om lat-c.) om ατου BCLΔN ev-y lat-a (c) k copt arm: ins ADN rel vulg lat-b f g₂ [l q] syrr goth æth. (The omni was prob made for elegance: ατου—τουτου—αυτον coming close together.) rec (for τουτου) του ατου, with D rel vulg lat-b g₂ [q] syr goth, ατου Π Śr's s: τουτων N: txt ABCLMNΧΓΔ 1 lat-a c f ff₂ (k) Syr copt æth.—om π. τ. K 67 ev-z harl¹. add λογου D lat-c f ff₂ g₂ k. rec επηρωτησαν, with ADN rel latt syrr copt goth: txt B C(—τουν) LΔN.

11. rec εαν, with AN rel (add ανηρ 1. 69 lat-a arm): txt BCDLΔN. αλλην bef γαμηση D vulg lat-b c f [l q].

12. rec (for αυτη) γυνη (more general and perpicuous), with ADN rel vulg lat-f g₁ syrr goth: txt BCLΔN [copt] æth. rec απολυση τ. ανδ. αυ. και (to conform to ver 11), with AN rel vulg lat-f g₁ syr goth: —σασα . . . και Δ: εξελθη απο του ανδρος και D (69) lat-a b (c) ff₂ g₂ arm: txt B(C)LN.—for αυτης, ατου C. rec γαμηθη αλλω, with AC²N rel (arm): txt BC¹(D)L(Δ)N 1. 69 syr copt goth (æth).—αλ. bef γαμ. D.—αλλην Δ.

13. ατων bef αφηται (from || Luke) BCLΔN ev-y [lat-f].

Adam's saying His own: in Matt. it is attributed to ὁ ποιήσας ἀπ' ἀρχῆς. The parallel is most instructive. 10—12.]

In Matt. this saying forms part of the discourse *with the Jews*. Here again Mark furnishes us with the *exact circumstantial* account of the matter. On the addition, Matt. vv. 10—12, see notes there.

We may notice, that Mark omits Matt.'s κατὰ πῦσαν αἰτίαν in ver. 2,—and his μὴ ἐπὶ πορνείᾳ in ver. 11; as also does Luke (xvi. 18). The one omission seems to involve the other. The report here gives the enquiry without this particular exception. As a general rule, Mark, so accurate in circumstantial details, is less exact than Matt. in preserving the order and connexion of the discourses. 12.] This

verse corresponds to ὁ ἀπολελυμένην γαμήσας μοιχᾶται in Matt. ver. 9—but it is

expressed as if the *woman* were the active party, and put away her husband, which was allowed by Greek and Roman law (see 1 Cor. vii. 13), but not by Jewish (see Deut. xxiv. 1: Jos. Antt. xv. 7. 10). This alteration in the verbal expression may have originated in the source whence Mark's report was drawn. On μοιχᾶται, Grotius remarks, 'Mulier, cum domina sui non sit, si, marito relicto, ad aliud matrimonium se conferat, omnino adulterium committit, non interpretatione aliqua, aut per consequentiam, sed *directe*: ideo non debuit hic addi, ἐπ' αὐτόν.'

13—16.] THE BRINGING OF CHILDREN TO JESUS. Matt. xix. 13—15. Luke xviii. 15—17. The three are nearly identical:—from Matt., we have the additional reason καὶ προσεζήται, and from Mark, ἐναγκαλ. αὐτά. 13. παιδιά.] Not only *children*,

οἱ δὲ μαθηταὶ ^m ἐπετίμων τοῖς προσφέρουσιν. ¹⁴ ἰδὼν ^{m = ch. viii. 32, 33 reff.}
 δὲ ὁ Ἰησοῦς ⁿ ἡγανάκτησεν καὶ εἶπεν αὐτοῖς ^o Ἀφετε τὰ ^{n abis. Matt. xxi. 15 (reff.).}
 παιδιὰ ἔρχεσθαι πρὸς με, μὴ ^p κωλύετε αὐτὰ τῶν γὰρ ^{o ch. v. 37 reff.}
 τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ¹⁵ ἁμὴν λέγω ^{p ch. ix. 38 reff.}
 ὑμῶν, ὅς ἂν μὴ ^r δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς ^{r = Acts vii. 38.}
 παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. ¹⁶ καὶ ^s ἐναγκα- ^{s ch. ix. 36}
 λισάμενος αὐτά, ^t κατευλόγει ^t τιθεὶς τὰς χεῖρας ἐπ' ^{t here only + Tobit xi. 1 (x. 13), 17 (not N) only.}
 αὐτά. ^{u constr., 2 Cor. in. 13. Rev. i. 17. 3 Kings Gen. xxxiii. 4.}

¹⁷ Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν ^v προσδραμὼν

ii. 24.

v ch. ix. 15. Acts viii. 30 only.

aft μαθ. ins αυτου D 406. 2-pe lat-a c f syrr goth æth. ^{επετιμησαν αυτοις [omg προσφ.] (from || Matt) BCLΔN lat-c k copt.}

^{14.} παιδαρια D¹. rec ins και bef μη (from || Matt Luke), with ACDLM²N 1 lat syrr goth æth arm [Bas.]: om BN rel copt.

^{15.} rec εαν, with AN rel: txt BCDLΔN 1. ^{εις ατην εισελουσεται D-gr.}

^{16.} for εναγκ., προσκαλεσαμενος D lat-b c f ff₂ [q]. rec τιθ. τ. χ. επ αυτα ηυλογει αυτα (avoiding the unusual κατευ. and conforming the order to || Matt), with (AN) Γ (rel) vulg lat-f g₁ goth arm: επιθει τ. χ. επ αυ. και ευλογει αυτα D lat-b c f ff₂ k syrr: txt BC(L)ΔN (ev-y) syr-ms copt æth Vict.—rec ηυλογει, with Γ: ευλογει AD rel: ευλογη K¹: ευλογησεν FGGK²: κατηυλογει L N(-γι) ev-y: txt BCDΔN.

^{17.} for προσδρ. εἰς, ἰδου τις πλουσιος προσδρ. (it seems likely, as Mey, that the title of the section has somehow been mixed with the text: for, from ver 22, πλουσιος could hardly be exprd here) AK M(omg τις) Π 69 syr-mg arm: txt BCDN rel vulg lat-a b

but as in Luke, infants (βρέφη): and our Lord was not to *teach* them, but only to touch, and pray over them. This simple, seemingly superstitious application of *οἱ προσφέροντες* (perhaps not the mothers only) the disciples, interrupted in their converse on high and important subjects, despise and reprove. ^{14.} We can hardly read our Lord's solemn saying, without seeing that it reaches further than the mere then present occasion. It might one day become a question whether the new Christian covenant of repentance and faith could take in the unconscious infant, as the old covenant did:—whether when Jesus was no longer on earth, little children might be brought to Him, dedicated to his service, and made partakers of his blessing? Nay, in the pride of the human intellect, this question was sure one day to be raised: and our Lord furnishes the Church, by anticipation, with an answer to it for all ages. Not only may the little infants be brought to Him,—but in order for us who are mature to come to Him, we must cast away all that wherein our maturity has caused us to differ from them, and *become LIKE THEM*. Not only is Infant Baptism *justified*, but it is (abstractedly considered;—not as to *preparation* for it, which from the nature of the case is precluded) the *NORMAL PATTERN OF ALL BAPTISM*; none

can enter God's kingdom, except *as an infant*. In adult baptism, the *exceptional case* (see above), we strive to secure that state of simplicity and childlikeness, which in the infant we have ready and undoubted to our hands. ^{16.} *κατευλόγει*, like all such compounds, is more forcible and complete than the simple verb would have been. It may be rendered *He fervently blessed them*.

^{17—31.} ANSWER TO AN ENQUIRER RESPECTING ETERNAL LIFE, AND DISCOURSE THEREUPON. Matt. xix. 16—30. Luke^{xviii.} 18—30. On the different form of our Lord's answer in Matt., see notes there. As it here stands, so far from giving any countenance to Socinian error, it is a pointed rebuke of the very view of Christ which they who deny His Divinity entertain. He was no 'good Master,' to be singled out from men on account of His pre-eminence over his kind in virtue and wisdom: God sent us no such Christ as this, nor may any of the sons of men be thus called *good*. He was *one with Him* who only is good, the Son of the Father, come not to teach us merely, but to beget us anew by the divine power which dwells in Him. The low view then, which this applicant takes of Him and his office, He at once rebukes and annuls, as He had done before in the case of Nicodemus: see John iii. 1 ff. and notes.

w || Mt. see
Matt. viii. 19
reiff.
z acc., here
[and ch. i.
40] only.
(Mt. xvii. 14.
xxvii. 29
only.)

y || Mt. reiff.
z || Matt. xxv. 34
reiff. Num.
xxvi. 55.

a || L. ch. xii.
37. xv. 12.
Luke xx. 37.
John xv. 15.

b || Exod. xx.
12-10.
1st t. v.
16-20.

c || Mt. reiff.
d || 1 Cor. vi. 7,
8, vii. 5.

1 Tim. vi. 5.
James v. 4.
Mal. iii. 5.

e mid., = here
only. Lev.
xxvii. 5. = act., || Mt. reiff.
above (f). 1 Tim. iv. 12 only.

43. 2 Macc. xii. 45.
|| Mt. reiff.
10 only.

m ch. viii. 34 || Mt.
o = ch. i. 22 reiff.

f || (Mt. v. r.) L. Acts xxvi. 4. Gen. viii. 21. Ps. lxxxvii. 15. g as
h w. dat., ver. 27. ch. xiv. 67. Luke xx. 17. xxii. 61. John i. 36.

i constr., here only. (|| Mt. reiff.) Neh. ix. 21. k Matt. ii. 11 reiff.

n = here (Matt. xvi. 3) only Ezek. xxvii. 35. xxviii. 19 A. xxxii.

^w εἰς καὶ ^x γουνπετήσας αὐτὸν ἐπὴρώτα αὐτὸν Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ^y ζῶν ^y αἰώνιον ^z κληρονομήσω; 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τί με ^a λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς· εἰ μὴ εἰς ὁ θεός. ¹⁹ τὰς ἐντολάς οἶδας, ^b Μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ^c ψευδομαρτυρήσης, μὴ ^d ἀποστερήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ²⁰ ὁ δὲ ἀποκριθεὶς ἔφη αὐτῷ Διδάσκαλε, ταῦτα πάντα ^e ἐφυλαξάμην ^f ἐκ ^g νεότητός μου. ²¹ ὁ δὲ Ἰησοῦς ^h ἐμβλέψας αὐτῷ ἡγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ Ἐν σε ⁱ ὑστερεῖ ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς, καὶ ἔξεις ^k θησαυρὸν ἐν οὐρανῷ· καὶ ^l δεῦρὸ ἀκολουθεῖ μοι ^m ἄρας τὸν ⁿ σταυρόν. ²² ὁ δὲ ⁿ στυγνάσας ^o ἐπὶ τῷ

ABCDE
FGHK
MNSU
VXΓΔΠ
N 1. 69

f ff, Syr copt goth aeth. γουνπετων D 69.
D 69 lat-a b f g₂ k l [q] Syr goth arm Clem.
from N in vv. 17, 18.)

aft αυτον ins λεγων (|| Luke)
(Tischdf does not cite any readings)

18. for εἰς ὁ, monos eis D txt (see on || Matt) ABCN rel [Clem] Orig^{expr}.
19. μ. φον. bef μ. μοιχ. (corrⁿ to order of commandments and to || Matt) BCΔ
N-corr¹ lat-c copt; aft μ. κλεψ. Syr: om μὴ μοιχευσης N¹.—for μ. φον., μ. πορ-
νευσης D-gr Γ (aft κλεψ.) lat-k. om μὴ αποστερησης B-txt (ins B-marg) ΚΔΠ 1
Scr's e [arm]. om σου D [lat-q] Clem. aft μητ. ins σου (|| Luke) CFNN¹ lat-a b c f
Syr copt goth aeth.

20. [for ο δε, και C am lat-b g₁.] om αποκριθεις (|| Luke) BAN [copt]. rec
(for εφη) ειπεν (|| Luke), with ADN rel Clem Orig₁; txt BCDAN. παντα bef τ. D fuld (with
ing) lat-b k [q] copt Clem Orig₁. φυλαξα (more strongly attested in || Matt Luke) AD
Clem Orig. at end add τι επι υστερω (|| Matt) KMNΠ 69 [lat-a c] syr-w-ast arm.

21. om ιησ. ΑΚΓΠ. for αυτον, αυτω C. aft 2nd αυτω ins επι N 245-8:
ει θελεις τελειος ειναι (|| Matt) KMNΠ 69 syr-w-ast [copt-wilk aeth] arm. rec (for
σε) σοι (from || Luke), with ADN rel Clem Orig₁; txt BCMΔΠ¹ N ev-y. rec ins τοις
bef πτωχοις, with CDN (1, e sil) copt: om ABN rel goth arm Clem. om apas τον
σταυρον (see || Matt Luke) BCDAN vulg lat-b c f ff₂ g_{1,2} k l copt-schw Clem (Hil Ambr
Aug): ins bef δευρο G 1. 69 lat-a Syr aeth arm Iren₁: txt AN rel syr copt-wilk goth.

22. εστυγασεν contristatus D lat-a b c. ins τουτω bef τω λογω D 69 lat-a b [c]

The dilemma, as regards the Socinians, has been well put (see Stier ii. 283, note):—either, "There is none good, but God: Christ is good: therefore Christ is God;"—or, "There is none good, but God: Christ is not God: therefore Christ is NOT GOOD." With regard to other points, the variations in the narratives are trifling, but instructive—ει δὲ θέλ. εἰς τ. ζ. εἰς. τήρ. τ. ἐντ. λέγει αὐτῷ, Ποίος; ὁ δὲ Ἰησ. εἶπεν τό. (Matt.) = τὰς ἐντολάς οἶδας (Mark and Luke) without any break in the discourse. Similarly, in Matt., the young (Matt.) ruler (Luke) asks, ver. 20, τί ἐτι ὑστερῶ; but in Mark and Luke, Jesus says to him (and here with the remarkable addition of ἐμβλ. αὐτ. ἡγ. αὐτ.), ἐν σε ὑστερεῖ (or σοι λείπει). Such notices as these shew the point at which, not short of which nor beyond which, we may

expect the Evangelists to be in accord; viz. in that inner truthfulness of faithful report which reflects to us the teaching of the Lord, but does not depend on slavish literal exactitude; which latter if we require, we overthrow their testimony, and most effectually do the work of our adversaries. 17.] εἰς ὁδόν, out of the house, ver. 10, to continue His journey, ver. 32. The running and the kneeling are both found in the graphic St. Mark only. 19.] Mark here takes exactly the commandments of the second table,—μὴ ἀποστ. standing for the tenth. Matt. adds their summary (ἀγαπ. τ. πλησίον σου ὡς σεαυτ.), omitting (with Luke) μὴ ἀποστ., perhaps on account of μὴ κλ. having gone before. 21.] Notice the graphic details again, of looking on him and loving him. ἄρας τὸν στ. is

λόγῳ ἀπήλθεν ^r λυπούμενος, ^q ἦν γὰρ ἔχων ^q κτήματα ^r πολλά. ²³ καὶ ^r περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ ^s Πῶς ^t δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. ²⁴ οἱ δὲ μαθηταὶ ^u ἐθαμβοῦντο ^o ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς ^v Τέκνα, ^s πῶς ^w δύσκολόν ἐστιν τοὺς ^x πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. ²⁵ ^y εὐκοπώτερόν ἐστιν ^z κάμηλον διὰ τῆς ^a τρυμαλίας τῆς ^b ραφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. ²⁶ οἱ δὲ ^c περισσῶς ^d ἐξεπλήρσονται, λέγοντες πρὸς ^e ἑαυτοὺς Καὶ τίς δύναται σωθῆναι; ²⁷ ^f ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει ^g Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ ^h παρὰ θεῷ πάντα γὰρ ⁱ δυνατά ἐστιν ^j παρὰ τῷ θεῷ. ²⁸ ^k ἤρξατο λέγειν ὁ

^b || Mt. (L. v. r.) only t.
^e = ch. i. 27. xi. 31. xii. 7. xvi. 3 al.
^h ver. 32. ch. vi. 7, 32. Matt. xxvi. 22 al.

^{ff.} ^k [q] Syr. ins και bef απηλθεν D lat-b c ^{ff.} for κτηματα πολλα, πολλα χρηματα D lat-(a) [b] ^{ff.}
^{23.} for λεγει, ελεγεν CN¹: επεν Δ Scr's g ev-z. om τα C. at end (omg ver 25) adds ταχειον καμηλος δια τρυμαλιδος ραφιδος διελυσεται η πλουσιος εις τ. βασιλειαν τ. θεου D, simply lat-a b ^{ff.}
^{24.} aft μαθ. ins αυτου ΔΔ 1 lat-a b c f ^{ff.} ^k [q]. om ιησ. παλιν Δ. ΤΕΚΝΙΑ AN 1 Clem, *filioli* latt[not q]: om EGKP 253-9 Ser's f² i v w [lat-c k]. om τους το χρημασιν (homæotel, passing from εστιν το χρημασιν) BΔN lat-k copt-ms. rec ins τοις bef χρ., with D 69 (1, e sil): om ACN^X rel goth arm Clem.
^{25.} om ver D lat-a b ^{ff.} (See on ver 23.) aft ευκ. ins δε Α; γαρ Ser's m n q². om της (twice) (see || Matt Luke) ACKMN^UΠN¹ 1. 69 goth: om 1st F^r: om 2nd G [copt]. for τρυμαλίας, τρηματος N¹. Steph (for διελθειν) εισελθειν (see || Matt Luke), with AN^N rel lat-a k syr-ing goth Clem: txt BCKP 1 (69) vulg lat-b c f ^{ff.} ^g ^{1.2} [l q] syrr copt æth arm.
^{26.} for εαυτους, αυτον BCD^N copt: πρ. αλληλους M¹ arm.
^{27.} rec aft εμβλεψας ins δε (|| Matt), with AC²DN rel lat-k Syr (syr) æth arm; pref et vulg lat-b c &c: om B C¹(appy) ΔN¹ 1 copt goth. for λεγει, ειπεν ΓN¹ [Clem], dixit lat-a k q. ins τουτο bef αδυνατον (from || Matt) C²DN 69 lat-b (c) ^g ³ Syr arm. for αλλ' ου το δυν. εστιν, εστιν παρα δε τα θεω δυνατων D lat-(a b c f) ^{ff.} ² æth (Clem). rec ins τω bef θεω, with ADΠ (K, e sil): om BCN^N rel Clem Vict-ins Thl. om εστιν (see || Matt) BCN 28. 124 evñ-Π-y. om τω (bef 2nd θεω) B 124 Ser's i.
^{28.} rec ins και bef ηρξατο, with D latt syrr æth: add δε KNΠ lat-f copt-wilk-dz

added here. ^{22.} ἦν γὰρ ἔχων—so also Matt. ^{23—31.} Here our ver. 24 is a most important addition; the rest is much alike in the three. In that verse we have all misunderstanding of our Lord's saying removed, and “the proverb,” as Wesley well observes (Stier ii. p. 290), “shifted to this ground: ‘It is easier for a camel, &c. than for a rich man to cast off his trust in his riches.’” Yet the power of divine grace can and does accomplish even this. ^{24.]} τέκνα is remarkable and a trace of exactitude: see John xxi. 5:—so also περιβλ. ver. 23. ^{26.]} This reiterated expression of dismay,

after the explanation in ver. 24, need not surprise us. The disciples were quite as well aware as we must be, if we deal truly with ourselves, that οἱ τὰ χρήματα ἔχοντες and οἱ πεποιθότες ἐπὶ χρήμασιν are too nearly commensurate, for the mind to be relieved of much of its dread at the solemn saying which preceded. Of the καὶ at the beginning of a question, Kühner remarks, on Xen. Mem. p. 117 (in Meyer) “cum vi auctiva ita ponitur, ut is qui interrogat cum admiratione quadam alterius orationem excipere, ex eaque conclusionem ducere significetur qua alterius sententia confutetur.” ^{28.]} Here is an in-

= Matt. iv. 11, 20, 22 al.
 k = Matt. iv. 23, ch. viii. 35 al.
 l Matt. xxvi. 42, ch. iv. 22.
 m (= Mt. v. r.) Luke viii. 8 only. 2 Kings xxiv. 3 only.
 n = || L. Rom. iii. 26, vii. 18. Eph. ii. 12.
 o Matt. xiii. 21 reff.
 p Matt. xii. 32. Luke xx. 35. Eph. i. 21.
 q || L. see Eph. ii. 7.
 r ver. 18.
 s || Mt. reff.

Πέτρος αὐτῷ Ἰδοὺ ἡμεῖς ἰ ἀφήκαμεν πάντα, καὶ ἡκολου-
 θήκαμέν σοι. 29 ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν, οὐδεὶς
 ἔστιν ὃς ἰ ἀφήκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα
 ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ
 εὐαγγελίου, 30 ἢ εἰ μὴ λάβῃ ^m ἑκατονταπλάσιονα νῦν
 ἐν τῷ ⁿ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς
 καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ ^o διωγμῶν, καὶ ἐν
 τῷ ^p αἰῶνι τῷ ^q ἐρχομένῳ ^r ζῶν ^t αἰώνιον. 31 πολλοὶ δὲ ^L τω ἐρ-
 ῶνται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.
 32 Ἦσαν δὲ ἐν τῇ ὁδῷ ^s ἀναβαίνοντες εἰς Ἱεροσόλυμα,

goth, ουν 406 ev-y: om ABCN rel am copt[-schw and ms] arm Clem. rec o
 πετρος bef λεγειν, with ADN rel lat-a b c f ff₂ g₁ k [q] syrr goth æth arm Clem: txt
 BCΔN (copt).—om o D. rec ηκολουθησαμεν (from || Matt, where only D¹ has
 καμεν, and || Luke, where none have it), with ANN rel Clem: txt BCD. at end
 add τι αρα εσται ημιν (|| Matt) N gat lat-b.

29. rec (for εφη ο ιησ.) αποκριεις δε ο ιησ. ειπεν, with KP¹3 lat-c ff₂ k q Clem₂:
 αποκ. δε ο ιησ. D: αποκ. δε ειπεν Γ: κ. αποκ. ο ιησ. ειπ. CEF GHN 1. 69 syrr æth: αποκ.
 ο ιησ. ειπ. AP² rel vulg lat-a b Syr goth arm: txt BΔ(N) copt.—aft εφη ins αυτω N.
 aft υμιν add οτι A Scr's c. om οικιαν D lat-b. rec η πατ. bef η μητ.
 (more natural order, so || Matt), with ANN rel vulg lat-b syrr æth arm [Orig-int₁]:
 om η πατ. D harl¹ lat-a ff₂ k: txt BCD am lat-c f q copt goth. rec ins η γυναικα
 bef η τεκ. (from || Luke, where none omit it: the omn can hardly be expld, as Mey,
 by conformation to ver 30), with ACN¹ rel lat-f q syrr goth æth: om BDΔN 1 latt
 copt arm Clem, Orig^{expr}. om ενεκεν εμου και N¹: for και, η D 1 arm Orig-int.
 rec om 2nd ενεκεν, with A B-txt S¹ lat-c k: ins B-marg C D-(κα) NN rel vulg
 lat-a b f ff₂ l syrr copt goth æth arm Clem₂ Orig-int.

30. for εαν, os αν D latt syr goth æth. απολαβη (|| Luke) N 1 (Clem).
 om νυν D-gr 255. 406 lat-a k q. aft τωτω ins os δε αφηκεν D lat-a b ff₂.
 om οικιας το διωγων N¹ (ins N-corr¹3) lat-c k. οικιαν D lat-a b ff₂. κ. αδελ-
 φας bef κ. αδελφους D lat-b ff₂. aft αδελφας ins και πατερας N: κ. πατερα
 KMXHN^{3a}: om ABCD N-corr¹ rel. κ. μητερα (the plur not being understood)
 ACDKMXHN^{3a} 1 lat-a b f ff₂ l syr goth (æth) arm-mss: txt BN rel vulg Syr
 copt arm-zoh. διωμου D-gr Syr æth: om και αγρους μετα διωγων N-corr¹
 ins N^{3a}). om και D lat-b ff₂. αιωνιαν B. at end ins λημψεται D
 lat-a b c ff₂ k.

31. om οι (|| Matt) ADKLMVΔΠN 1 [copt] goth.

stance of a saying of Peter's reported, without any distinction indicating that he had a share in the report. See note on Matt. for the promise here made to the Apostles. 29, 30.] Here our report is most important. To it and Luke we owe νυν ἐν τῷ καιρῷ τούτῳ, without which the promise might be understood of a future life only:—and to it alone we owe the particularizing of the returns made, and the words μετὰ διωγμῶν, which light up the whole passage, and show that it is the inheritance of the earth in the higher sense by the meek which is spoken of:—see 1 Cor. iii. 21, 22. Observe mothers—nature gives us only one—but love, many (see Rom. xvi. 13). We do not read, fathers, perhaps because of our high and absorbing relation to our Father

in heaven, cf. Matt. xxiii. 9. On καὶ τοῦ εὐαγγελίου, Bp. Wordsw. observes, "See above, viii. 35, where this phrase (not found in the other Evangelists, see Matt. xvi. 25: Luke ix. 24) is inserted by St. Mark. Perhaps it made a greater impression upon his mind, because he had formerly shrunk from suffering ἕνεκεν τ. εὐαγγελίου. (See Acts xiii. 13; xv. 38.) St. Mark also alone here inserts our Lord's words, μετὰ διωγμῶν, perhaps from a recollection that he had been once affrighted by persecution from doing the work of the Gospel: and desiring to prepare others to encounter trials which for a time had mastered himself." Here follows in Matt. the parable of the Labourers in the vineyard, ch. xx. 1—16.

32—34.] FULLER DECLARATION OF

καὶ ἦν ἰ προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ὕ ἐθαμβοῦντο καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ ὕ παραλαβὼν πάλιν τοὺς δώδεκα ὥ ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ ὡ συμ-βαίνειν, 33 ὅτι ἰδοὺ ὡ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ ὕ υἱὸς τοῦ ὕ ἀνθρώπου ὡ παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ ὡ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν, 34 καὶ ὡ ἐμπαίξουσιν αὐτῷ καὶ ὡ ἐμπτύσουσιν αὐτῷ καὶ ὡ μαστιγώσουσιν αὐτόν, καὶ ἀποκτενοῦσιν αὐτόν, καὶ μετὰ τρεῖς ἡμέρας ὡ ἀναστήσεται. 35 Καὶ ὡ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ Διδάσκαλε, ὡ θέλομεν ἵνα ὁ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν. 36 ὁ δὲ εἶπεν

Matt. xxvi. 67. xxvii. 30. Num. xii. 14. pass., Luke xviii. 32 only. e ch. viii. 31 reff.

f here only. Exod. xxiv. 14 al.

d Matt. x. 17 reff. Jer. v. 3. g ch. vi. 25 reff.

32. *προαγων* D, but *præcedens* D-lat.

om και ακολου. εφοβ. DK lat-a b.

for 3rd και, οι δε B C¹(appy) LΔN 1 (lat-c k) copt: και οι C² æth: txt AN rel vulg lat-f (ff₂) [g_{1,2} l q] syrr goth.

33. om 2nd τοις (|| Matt) CDN rel goth: ins ABLMΔN^{3a} 1 (69, c sil) copt. [Tischdf gives M for the om, H for the insu].—om και τοις γραμ. N¹ 259. θανατου D¹(txt D²).

34. rec transp ἐμπτυσουσιν and μαστιγώσουσιν, with AN rel syrr goth [arm]: om κ. μαστ. αυτ. D 47 lat-ff₂ g₂: om κ. ἐμπτυσ. αυτ. 28 [lat-k]: om both 258: txt BCLΔN latt syr-jer copt æth. (The sentence fell into confusion by the various errors of omission, and was variously restored.)—ἐμπτυουσιν N¹, -υξουσιν D¹(txt D²).—om αυτον (aft μαστ.) N. om κ. αποκτ. αυτον Δ²D lat-g₂: om αυτον BCLΔN 1 lat-b c arm.

rec (for μετὰ τρεῖς ἡμέρας) τη τριτη ἡμερα (conformation to || Matt Luke), with AN rel vulg lat-f g₂ syrr goth æth arm Orig₁ (om τη Α¹): txt BCDLΔN lat-(a) b (c) ff₂ i k syr-mg copt.

35. *παραπορευονται* N¹: *προπορ.* SΔ Scr's c ev-π¹.

rec ins οι bef υιοι, with DN

rel Orig: οι δυο BC copt: om AKMNUXN¹ goth.

for λεγοντες, και λεγουσιν D

406. 2-pe lat-a Syr Orig.

rec om 2nd αυτω (as superfl, and to avoid repetn), with

AN rel vulg lat-b c f k [i q] syrr goth: ins BCDLΔN lat-a Syr copt æth arm Orig. homæotel in N¹ ινα ινα ινα ver 37 (ins N^{3a}). om ινα D-gr 118. 245-58 lat-i.

ο τι αν C¹: ο αν D 69.

for αιτησωμεν, ερωτησωμεν D 1. 2-pe: αιτησωμεν AN^{3a}.

rec om σε, with X rel vulg lat-c i k q Syr: ins ABCLΔN^{3a} 69 lat-a ff₂ syrr copt æth arm, and bef the verb DKNΠ 1 lat-b f goth.

36. for ειπεν, λεγει D-gr.

HIS SUFFERINGS AND DEATH. Matt. xx. 17—19. Luke xviii. 31—34. (The remarkable particulars of ver. 32 are only found here.) This was (see Matt. xvi.

21; xvii. 22) the *third* declaration of His sufferings which the Lord had made to the disciples, and it was His *going before them*, accompanied most probably by something remarkable in his gait and manner—a boldness and determination perhaps, an eagerness, denoted in Luke xii. 50, which struck them with astonishment and fear. See an interesting note here in Wordsw.

Observe, that ἦσαν and ἀναβαίνοντες must not be taken together. "They were in the way, as they went up to Jerusalem." 32.] ἤρξατο, anew: He

again opened this subject.

33.] The circumstances of the passion are brought out in all three Evangelists with great particularity. The 'delivery to the Gentiles' is common to them all.

34.] ἐμπτ. Mark and Luke:—σταυρῶσαι, Matt. only, which is remarkable, as being the first intimation, in plain terms, of the death He should die. The ἄρας τὸν στ., so often alluded to, might have had now for them a deep meaning—but see Luke ver. 34. After τοῖς ἔθν. the subject of the verbs (ἐμπτ., μαστ. &c.) is τὰ ἔθνη.

35—45.] AMBITIOUS REQUEST OF THE SONS OF ZEBEDEE: OUR LORD'S REPLY. Matt. xx. 20—28, where see notes throughout, and especially on the difference in our

h Mt. Matt.
xxii. 44 || (al.,
from Ps. cix.
1). xxvii. 38;
Luke i. 11.
3 Kings xxii.
19.
i Luke xxiii. 33
(reff.) only.
k intr., Matt. v.
1 reff. xxiii. 2.
l = Matt. xxi.
39 reff.
m = (|| Mt. v. r.)
Luke xii. 50
only +, acc.,
Luke xii. 47
reff.
n (|| Mt. v. r.)
Luke xii. 50.
Isa. xxi. 4.
o || Mt. reff.
p constr. ellipt.
Rom. vi. 21.
Luke v. 25.
xxii. 1.
q || Mt. reff.
r vv. 28, 32.
s || Mt. reff.
t = || Mt. Luke
ii. 18. 2 Cor.
x. 8.
u Gal. ii. 6 a, 9.
Sus. 5.
v Rom. xv. 12
(from Isa. xi.
10) only.
Gen. xiv. 26.
from Jer. xxxviii. (xxx.) 34. Rev. xix. 5, 18.

αὐτοῖς Τί θέλετε ποιῆσαί με ὑμῖν; ³⁷ οἱ δὲ εἶπαν αὐτῷ ἈβCDE
Δὸς ἡμῖν ἵνα εἰς σου ^h ἐκ ^h δεξιῶν καὶ εἰς ⁱ ἐξ ⁱ ἄριστερῶν FGHIKL
^k καθίσωμεν ἐν τῇ δόξῃ σου. ³⁸ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς MNSUV
ΧΥΔΗΝ 1. 69

Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ¹ ποτήριον
ὃ ἐγὼ πίνω, ἢ τὸ ^m βάπτισμα ὃ ἐγὼ ⁿ βαπτίζομαι
βαπτισθῆναι; ³⁹ οἱ δὲ εἶπαν αὐτῷ Δυνάμεθα. ὁ δὲ
Ἰησοῦς εἶπεν αὐτοῖς Τὸ ¹ ποτήριον ὃ ἐγὼ πίνω πῖεσθε,
καὶ τὸ ^m βάπτισμα ὃ ἐγὼ βαπτίζομαι ⁿ βαπτισθήσεσθε
40 τὸ δὲ ^k καθίσαι ^h ἐκ ^h δεξιῶν μου ἢ ἐξ ^o εὐωνύμων οὐκ
ἔστιν ἐμὸν δοῦναι, ἀλλ' ^p οἷς ^q ἡτοίμασται. ⁴¹ καὶ
ἀκούσαντες οἱ δέκα ^r ἤρξαντο ^s ἀγανακτεῖν ^t περὶ Ἰακώβου
καὶ Ἰωάννου. ⁴² καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς
λέγει αὐτοῖς Οἴδατε ὅτι οἱ ^u δοκοῦντες ^v ἄρχειν τῶν
ἐθνῶν ^w κατακυριεύουσιν αὐτῶν, καὶ οἱ ^x μεγάλοι αὐτῶν
43 ὑ κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως δέ ἐστιν ἐν

w || Mt. Acts xix. 16. 1 Pet. v. 3 only. Gen. i. 28. ix. 1.
y || only t.

x || Mt. Heb. viii. 11,

με bef ποιῆσαι L N^{3b}(appy): με ποιῶ B^{N3a}; ποιῶ, omg τι θελ. με, D; ποιῶ, omg με, C 1. 69: ποιῶμαι Ser's c ev-y: ινα ποιῶ, omg με, 251: ποιῆσαι, omg με, Δ: txt ANX rel goth. (The vorns arose from Matt xx. 32, and our ver 51.)

37. for οἱ δε, καὶ D vulg lat-b k. (εἶπαν, so BC¹DLΔ.) rec εκ δεξ. bef
σου (|| Matt), with AC³DN rel: txt BC¹LDN. rec (for ἀριστερων) ευωνυμων
(|| Matt), with AC³DN rel: txt BLΔ. rec adds σου (|| Matt), with ACN
rel vulg lat-a syrr copt goth æth: ins σου bef εξ LN: om BDA 1 lat-b c f ff₂
g_{1,2} i k [q arm].

38. aft ιησ. ins αποκριθεις D 1. 69 lat-a b ff₂ i k q. πινει D. rec (for η)
καὶ (from ver 39), with AC³ rel syrr goth æth: txt BC¹DLNΔN 1. 69 latt syr-mg
copt arm Orig.

39. (εἶπαν, so BDLΔN.) om αυτω D 1 lat-a b c k [ff₂ i q]. δυνομεθα B¹.
rec ins μεν bef ποτηριον (from || Matt), with AC³DN rel latt syr goth æth:
om BC¹LDN em(with gat) Syr copt arm.

40. rec (for η) καὶ (|| Matt), with ACN rel lat-k syrr æth arm: txt BDLΔN latt
copt goth. rec aft ευων. ins μου (to conform to δεξ. μου: so also in || Matt), with
(Ser's l m n q r, c sil) Syr æth: om ABCD³N rel latt syr copt goth arm Thl Euthym.
ητοιμαθαι (sic) D¹(txt D²): ητοιμασθαι 69. at end add υπο του πατρος
μου (|| Matt) N¹(marked for erasure, but the marks removed) 1. 251 lat-a syr-mg.

41. om 1st kai D-gr 64. ins λοιποι bef δεκα D lat-a b c ff₂ i q syr-jer copt-dz.
for ηρξ. αγ., ηγανακτησαν (from || Matt) Δ 1 gat lat-g₂ q. ins και bef
περι N. ins του bef ιακ. D. for ιακ. κ. ω., των δυο αδελφων Δ (from || Matt).

42. rec ο δε ιησ. προσκ. αυτ. (from || Matt), with AN rel vulg lat-f g_{1,2} l q syr goth
arm: txt BCDLΔ(N) lat-a (b c ff₂ i) k Syr copt æth.—om δ N¹. κατακυριευουσιν
D[pref και D¹(and lat)] Ser's c s ev-y. for μεγαλοι, βασιλεις N, principes vulg
lat-b f ff₂ g₂ i l. om 2nd αυτων NN 1 Ser's g.

43. om δε (|| Matt) D 229 vulg lat-a b f ff₂ i [q]. rec εσται (from || Matt), with

ver. 35. The two accounts of the dis-
course are almost verbatim the same, and
that they came from one source is very
apparent. Even here, however, slight de-
viations occur, which are unaccountable,
if the one had actually before him the
writing of the other. Besides, we have
the whole additional particular of the
baptism, with which He was to be bap-

tized: see note on Matt. 38.] Observe
the present tenses, πίνω and βαπτίζομαι.
The Lord had already the cup of His
suffering at His lips: was already, so to
speak, sprinkled with the first drops of
spray of His baptism of blood [or they
may be merely official, 'that I am to drink
of and to be baptized with']. 42.] οἱ
δοκοῦντες ἄρχειν, those who are reputed

n constr., || L.
ch. xv. 12.
Matt. xxvii.
17.
o ch. vii. 12 reff.
p John xx. 16
only t.
q = Matt. xi. 5
reff.
r Matt. ix. 21
reff.
s || Mt. L.
Luke xxiv.
28 al.
Ezra iv. 2.
t || Mt. reff.
u (= απαντι,
Mt.) || L. ch.
xii. 41. Matt.
xxvii. 24 v. r.
2 Chron. vi. 12.
v || only.
Zeu. ix. 9.
w intr., Matt.
xxiii. 2. ch.
x. 37, 40 || al.
x = Luke xv.
23. Gen.
xlvii. 16.

πηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. ⁵¹ καὶ ἀποκριθεὶς ABCDE
αὐτῷ ὁ Ἰησοῦς εἶπεν Τί ⁿ θέλεις ^o ποιήσω σοί; ὁ δὲ FGHK
τυφλὸς εἶπεν αὐτῷ ^p Ῥαββουνί, ἵνα ^q ἀναβλέψω. ⁵² ὁ δὲ LMSUV
Ἰησοῦς εἶπεν αὐτῷ Ῥαπαγε, ἢ πίστις σου ^r σέσωκέν σε.
καὶ εὐθὺς ^s ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

XI. ¹ Καὶ ὅτε ^s ἐγγιζουσιν εἰς Ἱεροσόλυμα, εἰς
Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ^t ὄρος τῶν ^u ἐλαιῶν, ἀπο-
στέλλει δύο τῶν μαθητῶν αὐτοῦ, ² καὶ λέγει αὐτοῖς Ῥα-
πάγετε εἰς τὴν κώμην τὴν ^v κατέναντι ὑμῶν, καὶ εὐθὺς
εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε ^w πῶλον δεδεμένον, ἐφ'
ὃν οὐδεὶς ἀνθρώπων ^x κεκάθικεν· λύσατε αὐτὸν καὶ
^x φέρετε. ³ καὶ ἐάν τις ὑμῖν εἴπῃ Τί ποιεῖτε τοῦτο;

for τον ιησ., αυτον D ev-y₁ latt(not em f q).

51. rec λεγει αυτω ο ιησ., with A rel lat-a f (Syr) goth: ο ιησ. λεγ. αυτω KP¹ 237-
52-3-9 Ser's c o w vulg lat-k syr: txt BCDLΔN tol lat-g₂ i q copt (æth) arm.
so bef θελ. ποιησω (from || Luke) BCKLΔΠ¹N vulg lat-i: θελ. ποιησαι σοι Γ: txt
ADX rel lat-a b f copt goth æth. for ραββουνι, κυριε ραββει D lat-a b ff₂ i.

52. for ο δε, και ο (from || Luke) BLΔ N^{1a}(but txt restored) lat-q Syr copt [æth].
(ευθvs, so BLΔN.) rec τω ιησου (corr'n on account of αυτω preceding), with
X rel syr goth Orig₁: txt ABCDLM²ΔN l. 69 latt syr-mg copt æth arm Orig₁.

CHAP. XI. 1. for εγγιζουσιν, ηγγιζεν D ev-z em lat-b c f ff₂ g₁ i k l [q] Syr copt
æth, -σαν (|| Matt) M 69 ev-y. (ιεροσολυμα, so BCDLΔN l. 69.) aft ier. ins και
AD lat-a b c.—om βηθφαγη και D latt Orig_{EXPR}(ιδωμεν δε περι της βηθφαγη μεν κατα
Ματθαϊον, Βηθανίας δε κατα την Μάρκον, Βηθφαγὴ δε και Βηθανίας κατα τον Λουκᾶν) and
so Lachm and Tischdf.—βηθφαγη and βηθανια (sic) B¹.—ins eis bef βηθανια C(D)N
(lat-k) æth arm. for των (bef ελαιων), το B. for αποστέλλει, επεμψεν C
(Wetst and Lachm are in error): απεστειλεν (|| Matt Luke) FH l lat-a b c f g₂ k³
Syr copt goth æth arm-mss.

2. for και λεγει, λεγων (|| Matt) 1. 69 lat-a sah: κ. ειπεν D-gr. om την κατεν-
αντι υμων N¹(ins N^{3b}). (ευθvs, so BLΔN Orig.) om εις αυτην (|| Luke) D
lat-a b c ff₂ i q sah[appy]. aft ουδεις ins ουτω BLΔ vulg lat-b f ff₂ i l q Orig₃; aft
ανθρωπων CN 69 (Syr) copt-schw sah; aft εφ ου K[Π] (syr) goth: ουδεις παποτε ανθρ.
(|| Luke) A: txt D rel em lat-a (c) g_{1,2} k copt-wilk (æth) arm Orig₁. ('not yet' was
manifestly interpolated, as naturally occurring, and found in || Luke.) εκαθισεν
(from || Luke) BCLΔN Orig₃. rec λυσαντες αυτ. αγαγετε (from || Luke) A (D-gr)
rel goth: λυσαντες αυτ. κ. φερετε L: txt BCΔN latt syr copt æth arm Orig.—και
αγ. D.

3. for εαν, αν D. for ποιειτε τουτο, λυετε τον πωλον (|| Luke ver 33) D 69 lat-a
b ff₂ i arm Orig₁.

51.] Ῥαββουνί = רַבִּי, Master, or
My Master, see ref. John. It was said
(Drus. in Meyer) to be a more respectful
form than ραββί. 52.] In Matt. only,
Jesus touches him. The account here
and in Luke seems to correspond better
with the wonderful strength of his faith.
Our Lord healed *by a word* in such cases,
see Matt. viii. 10–13: ch. vii. 29, and
other places. Luke adds, *δοξάζων τὸν
θεόν*,—and that *all the people seeing him
gave glory to God*: see also Luke xii. 37.

CHAP. XI. 1–11.] TRIUMPHAL ENTRY

INTO JERUSALEM. Matt. xxi. 1–17.
Luke xix. 29–44. John xii. 12–36. On
the general sequence of events of this and
the following day, see note on Matt. ver.
1. 1, 2.] As far as *εὐρήσετε*, the
agreement in Matt., Mark, and Luke is
nearly verbal; after that Mark and Luke
only mention the *foal*, and add, on *which*
never man sat. Compare with this Luke
xxiii. 53. Our Lord's birth, triumph, and
burial were to be, in this, alike. 'A later
tradition, sprung from the *sacred desti-*
nation of the beast (for beasts never yet

εἶπατε Ὁ κύριος αὐτοῦ ὅτι ἡ χρεία αὐτοῦ ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει ὡδε. ⁴ καὶ ἀπῆλθον καὶ εὗρον ὅτι πῶλον δεδεμένον ὡς πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου, καὶ λύνουσιν αὐτόν. ⁵ καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς τί ποιεῖτε λύνοντες τὸν πῶλον; ⁶ οἱ δὲ εἶπον αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφῆκαν αὐτούς. ⁷ καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν. ⁸ καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν

ins kai bef ειπατε C1(perhaps) [lat-ff₂]. rec aft ειπατε ins οτι (|| Luke), with ACDN rel vulg lat-f [l q syrr sah goth] Orig₂; om BΔ lat-a b c i k aeth. (ευθὺς, so BCDLΔN Orig₁). rec αποστέλει (|| Matt), with GUP 1 vulg lat-a fff₂ g₂ i k l q D-lat Δ-lat coptt arm Orig₁; txt ABC D[-gr] N rel em lat-b c g₁ syrr goth. aft αποστ. ins παλιν (see note) BDLΔN Orig₂; aft αυτον C1(arry): om AC² rel latt syrr coptt goth aeth arm Orig₁.—αποστ. παλιν αυτον B. (om αυτον Δ: αποστ. bef αυτον U.)

4. rec (for και απηλθ.) απηλθ. δε (from || Luke), with AC rel syr sah goth: κ. απελθοντες (omg kai aft) D vulg lat-(a) b f l [i q] copt Orig₁; απηλθον ουν και 1. 69: txt BLDN lat-(c) k (Syr) aeth Orig₁. rec ins τον bef πωλον, with CΔN sah arm Orig₁; om ABD rel copt goth Orig₂. rec ins την bef θυραν, with ACDN rel Orig₁; om BLD coptt goth arm Orig₂.

6. om αυτοις D lat-b c ff₂ i k. rec (for ειπεν) ενετειλατο, with A rel vulg lat-a f D-lat syrr goth: ειρηκει D[-gr] lat-b c ff₂ i [q] (both corrus to avoid the recurrence of ειπ., D also to plusq-perf for sense): txt BCLΔN 1 (lat-k?) coptt aeth arm Orig₁.—add αυτοις DM 1. 69 latt Syr coptt goth aeth.

7. rec (for φερουσιν) ηγαγον (from || Luke), with AD rel latt syrr coptt goth aeth arm-mss: αγουσιν CN¹ 1. 69 arm-use-zoh: txt BLDN^{3a} Orig₁; ducere lat-a b ff₂ i. rec (for επιβαλλουσιν) επεβαλον (to suit ηγαγον), with A rel lat-(a) c f g₂ k [q] syrr (sah?) goth aeth arm-mss: txt BCDLΔN 1 vulg lat-b ff₂ i l copt arm-use-zoh Orig₁. εαυτων BN^{3a}; αυτου D-gr 256: om 1. 28 lat-b ff₂ i k q arm: αυτων τα ιματια αυτων N¹. καθιζει D-gr 1: εκαθισαν N¹: θησαν Scr's b¹ ev-y. rec επ' αυτω (mechanical repetn from επιβ. αυτω above), with AN rel: txt BCDLΔN.

8. rec (for και πολ.) πολ. δε (from || Matt Luke), with ADN rel latt syrr sah goth arm: txt BCLΔN lat-k q copt aeth. εαυτων B: αυτου K: om L. εστρων- νουν D 1, sternebant lat-a b c ff₂ i k Syr. εν τη οδω AKMNΠ 69¹ vulg lat-a c f k l q arm.

were used for sacred purposes, Num. xix. 2: Dent. xxi. 3: 1 Sam. vi. 7).’ Meyer. But does it never strike such annotators, that this very usage would lead not only to the narrative being so constructed, but to the command itself having been so given? 3. ὁ κύριος. . . . ὡδε.] The pres. ἀποστέλλει is used of future things whose occurrence is undoubted; see Matt. xvii. 11; xi. 3 al.: but the words are somewhat ambiguous. From the ancient interpolation of πάλιν, it seems that they were understood all to belong to ὁ κύριος—the Lord hath need of it, and will immediately send it [back].’ Iachm., by printing the words without a stop, evidently adopts this rendering: and Origen, tom. xvi. in Matt. § 16, vol. iii. p. 741, favours it. But verisimilitude

seems to me to be against it: and the final clause in ver. 6, καὶ ἀφῆκαν αὐτούς, appears to correspond with this. So that I would understand it as in E. V.: and straightway he (the speaker or owner) will send it hither. 4.] The report of one of those sent: qu. Peter? ἀμφοδ. (a road leading round a place) is probably the street: see refl. Wordsw. interprets it, ‘the back way, which led round the house.’ But there does not appear to be any reason for supposing the ἀμφι- to refer to the house, rather than to the whole block, or neighbourhood, of houses, round about which the street led. [Archbp. Trench, on the A. V. p. 116. would render it “a way round,” “a crooked lane.”] 8, 9.] On the interesting addition in Luke vv. 37—40, see

^g here only +. Ezck. xlii.
²³ Aq.
^h - i only.
^{Num. xlii. 24} al. see Matt.
^{xi. 17} reff.
ⁱ [Mt. Matt. xiv. 22.
^k [Mt. reff. 1 Psa. cxvii. 26.
^m i. Matt. xliii. 39.
ⁿ [Mt. reff. o ch. iii. 5 reff.
^p adj. (but?), here only +. see ch. iv. 35 reff.
^q Matt. xxvii. 62. John i. 29, 35 al. Num. xi. 32.

ὁδόν, ἄλλοι δὲ ^g στιβάδας ^h κόψαντες ἐκ τῶν ἁγρῶν,
 9 καὶ οἱ ⁱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον
 κ' Ὁσαννιά, ¹ εὐλογημένος ὁ ἐρχόμενος ^m ἐν ὀνόματι κυρίου,
 10 εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν
 Δαυίδ, Ὁσαννὰ ⁿ ἐν τοῖς ⁿ ὑψίστοις. ¹¹ καὶ εἰσῆλθεν εἰς
 Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ ^o περιβλεψάμενος πάντα,
^p ὁ ὑψίας ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς Βηθανίαν μετὰ
 τῶν δώδεκα.
 12 Καὶ τῇ ^q ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας

33 B⁷⁸...
 ABCDE
 GHKL
 MNSUV
 XGAPN
 1. 33. 69

rec στοιβάδας, with AC rel syr-mg-gr(Treg, -mss Tischdf) Orig₁: στυβ. N Scr's k ev-y syr-mg-gr(Tischdf): στείβ. EG: εστιβ. D: txt BHKLMUΔΠN 69 Orig₁.

rec εκοπτον εκ των δενδρων (from || Matt), with ADN rel latt Syr syr(αγρ. marg) goth arm: εκοπτ. εκ τ. αγρ. C copt-schw[-dz] sah; caedebant ramos arborum ex agris copt-wilk: txt BCLAN Orig₁.
 rec adds (from || Matt) και εστρωννουν εις την οδον, with A D(omg eis) rel latt syrr copt goth arm (Orig); κ. ε. εν τ. οδω KMNΠ: om BCLAN sah aeth.

9. προαγοντες D-gr. rec aft εκραζον ins λεγοντες (from || Matt), with ADN rel vulg-lat-a b f g₁ [i l q] syrr goth aeth arm: om BCLAN lat-c ff₂ k coptt Orig₁. om ωσαννα D lat-b ff₂.

10. ins και bef ευλογημ. AD¹KMΠ Syr aeth. rec aft βασιλ. repeats εν ονοματι κυριου, with AN rel lat-q syr goth aeth Jer Euthym_{EXPT}: om BCDL^UΔN 1. 69 ev-y latt Syr copt arm Orig₁.

11. εισελθων D lat-a b c f ff₂ g₂ i. rec aft ιεροσ. ins ο ιησους (beg of a lection), with AN rel lat-q syr goth; bef εις ιεροσ., lat-c f Syr aeth arm: om BCDLΔN 1 vulg lat-a b ff₂ g₂ i k l copt Orig₁.
 rec ins και bef εις το ιερον, with ADN rel lat-q syr goth arm: om BCLMΔN 69 latt Syr copt aeth Orig₁. om και (bef περιβ.) D lat-a b c f ff₂ i.
 for οψιας, οψε CLAN Orig₁: οσφονς 2-pe. om της ωρας B: om της D 245. 2-pe: της ημερας 28. 69. aft δωδ. ins μαθητων D evn-π-y-z lat-a b c f g₂ i [q].

12. for εξελθ. αυτων, εξελθοντα D-gr(ον εξελθ. D¹): εξελθοντα αυτον Γ; cum exisset mt lat-b c ff₂ [q] Syr.

notes there. στιβ. = βαία τ. φοινίκων

John ver. 13: but this word, by its derivation from στείβω, signifies not merely branches, but branches cut for the purpose of being littered to walk on: and thus implies ἐστρωννουν εις τ. ὁδόν, which has been unskilfully supplied. Bp. Wordsw. complains of the introduction of τῶν ἁγρῶν into the text, adding "other instances, unhappily far too numerous, might be cited, where corrupt glosses and barbarisms have been recently received as improvements into the Sacred Text." Surely a Commentator of Bp. W.'s learning and piety should know better than to write thus. He well knows, that it is not as improvements, that any such changes have been introduced as those to which he alludes, but simply and humbly in deference to the carefully weighed evidence of the best and oldest authorities, combined with that furnished by the existing phenomena of interpolation and adaptation of parallel places. The charge of attempting to "im-

prove the Sacred Text" recoils on those, who in the face of such evidence, with such questions as "What writer would say, they cut branches off the fields?", shelter their own rationalizing subjectivities under received readings which have been themselves glosses and "improvements" on the Sacred Text. 10.]

εὐλ. . . Δαυίδ, peculiar to Mark, clearly setting forth the idea of the people that the Messianic Kingdom, the restoration of the throne of David, was come. See the additional particular of the weeping over the city, Luke vv. 41—44, and notes.

11.] See Matt. ver. 12, and notes on ver. 1: also on John ii. 13—18.

I am by no means certain that the solution proposed in the notes on Matt. is the right one, but I cannot suggest a better. When Mark, as here, relates an occurrence throughout, with such signs of an eye-witness as in ver. 4, it is very difficult to suppose that he has transposed any thing; whereas Matt. certainly does not

^τ ἐπέειπασεν. ¹³ καὶ ἰδὼν ^s συκὴν ^t ἀπὸ ^t μακρόθεν ἔχουσιν ^r Matt. iv. 2
^u φύλλα, ἦλθεν ^{vw} εἰ ^w ἄρα τὶ εὐρήσει ἐν αὐτῇ, καὶ ἔλθων ^s Matt. xxiv. 32
^x ἐπ' αὐτὴν οὐδὲν εὗρεν ^y εἰ μὴ ^u φύλλα· ὁ γὰρ ^z καιρὸς ^t Matt. xxvi. 56
οὐκ ἦν ^a σύκων. ¹⁴ καὶ ^b ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι ^u Mt. refl.
^c εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἥκουον ^v ellips., Acts
οἱ μαθηταὶ αὐτοῦ. ¹⁵ καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ ^w Acts vii. 1,
εἰσελθὼν εἰς τὸ ἱερὸν ^d ἤρξατο ^e ἐκβάλλειν τοὺς πωλῶν- ^{xvii. 27 only.}
τας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς ^f τραπέζας ^y = Matt. xi.
τῶν ^g κολλυβιστῶν καὶ τὰς ^h καθέδρας τῶν πωλούντων ^z = Matt. xii. 4 al.
τὰς ⁱ περιστεράς ^k κατέστρεψεν, ¹⁶ καὶ οὐκ ^l ἤφειεν ^m ἵνα ^a Matt. vi. 16.
τις ⁿ διενέγκῃ ^o σκευὸς διὰ τοῦ ἱεροῦ. ¹⁷ καὶ ἐδίδασκεν ^l Luke vi. 44.
James iii. 12
only. 4 Kings
xx. 7.
d ch. x. 28, 32,
John ii. 15 only +,
i Matt. iii. 16 refl.
m (see
o Luke viii.

b = Matt. xi. 25 refl.
c = Matt. ix. 25 al.
d = John ii. 15 only +.
e = John ii. 15 only +.
f = Matt. vii. 13 A.
g = Matt. vii. 13 A.
h = Matt. vii. 13 A.
i = Matt. vii. 13 A.
j = Matt. vii. 13 A.
k = Matt. vii. 13 A.
l = Matt. vii. 13 A.
m = Matt. vii. 13 A.
n = Matt. vii. 13 A.
o = Matt. vii. 13 A.

om επειπασεν N¹ (ins N-corr¹, appy).

13. απο μακροθεν bef συκην D Ser's c vulg lat-a b f ff₂ g_{1,2} [i l q] Orig₁. aft συκην
ins μίαν (|| Matt) KMPH ev-w Syr: pref Ser's c d p. rec om απο, with X rel goth
arm: ins ABCDLMNΔN 1. 33. 69 latt syrr aeth Orig₁. for ei ara ti eur., εἰδειν
εαν τι εστιν D gat lat-b c ff₂ i k: ws ευρησων τι 2-pe lat-a f q Orig₂.—rec ευρησει bef τι,
with X rel syrr goth arm: txt ABCKLNUΔΠ'N 1. 33 vulg lat-g₁. om ελθων επ
αυτην D lat-b c ff₂ i k: om επ αυτην lat-a g₁ Syr. μηδεν ευρων D-gr (omg kai, ver
14) 2-pe lat-q Orig: ουδεν ουχ ευρεν L. aft 2nd φυλλα ins μονον C² N 33. 69 lat-b
c q aeth Orig. rec ου γαρ ην καιρος (see note), with AC² N rel latt syrr goth aeth
arm, so (but insg o bef καιρος) D Orig₂: txt BC¹ LΔN Syr copt.

14. om kai D 2-pe lat-a q Orig. rec aft αποκριθεις ins o ιησ., with X rel:
om ABCDKLMNΔΠ'N 1. 33. 69 latt syrr copt goth aeth arm Orig₁. rec εκ σου
bef εις τ. α., with ΔN rel syrr copt: txt BCDLΔN 1 latt Syr goth aeth arm Orig₂.
elz ουδεις: om Δ: txt ABCDN¹ rel Orig₂ Thl. φαγη DU 1. 69 Orig₂.

15. for ερχονται, ηρχοντο C: εἰσελθων D-gr: venit lat-b i copt-dz aeth. —for εἰσελ-
θων, οτε ην D. rec aft εἰσελθ. ins o ιησους (|| Matt), with ΔN rel lat-f q syrr:
om BCDLΔN 1. 33 latt copt goth (Treg) aeth arm Orig₂. for εις τ. ιερ., εν τω
ιερω in templum D. aft εκβαλλειν ins kai A; εκειθεν D lat-b. rec om τους
(bef αγοραζοντας) (|| Matt), with D rel Orig₂: ins ABCKLMNUPH. for τω ιερω,
αυτω Δ. aft κολλ. ins εξεχεεν (see John ii. 15) N 69 arm. κατεστρεψεν bef κ.
τ. καθεδρας των πωλ. τ. περιστερας (|| Matt) N¹ Orig: om κατεστρ. D-gr lat-c k.

speak here so exactly, having transposed
the anointing in Bethany: see notes on
Matt. xxvi. 2, 6.

12—26.] THE BARREN FIG-TREE. THE
CLEANSING OF THE TEMPLE. Matt. xxi.
12—22. Our account here bears strong
marks of being that of a beholder and
hearer: e.g. ἐξελθ. αὐ. ἀπὸ Βηθ.,—μακρό-
θεν,—ἐχουσιν φύλλα,—καὶ ἥκουον οἱ
μαθ. αὐτ. The times and order of the
events are here more exact than in Matt.,
who places the withering of the tree *imme-
diately after* the word spoken by our Lord.

13.] εἰ ἄρα, si forte, si, rebus ita
comparatis: see Klotz ad Devar. ii. p. 178.

ὁ γὰρ κ. οὐκ ἦν σ.] The ellipsis
may be supplied,—for the season was not
(one) of figs,—or, for the season was not

(that) of figs, i. e. not yet the season for
figs. The latter suits the context best.
The tree was *precocious*, in being clothed
with leaves: and if it had had on it *winter*
figs, which remain on from the autumn,
and ripen early the next season, they
would have been *ripe at this time*. But
there were none—it was a *barren tree*.
On the *import* of this miracle, see notes on
Matt. 15—19.] Matt. xxi. 12, 13,
where see notes: also Luke xix. 45—48.

16. οὐκ ἤφειεν ἵνα "Observa, ἵνα
et ὕψρα a recentioribus poetis frequentari
post verba jubendi." Herm. ad Viger., p.
849. See note on 1 Cor. xiv. 13.

This was the *court of the Gentiles*, which
was used as a thoroughfare; which desec-
ration our Lord forbade. σκευὸς is

p Isa. lvi. 7. καὶ ἔλεγεν Οὐ γέγραπται ὅτι ὁ οἶκός μου ὁ οἶκος ABCDE
 Jer. vii. 11. Isa. lx. 7. GHKL
 q l. John xi. 38. προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πε- MNSUV
 Heb. xi. 38. ποιήκατε αὐτὸν ὁ σπήλαιον ἡ ληστῶν. 18 καὶ ἤκουσαν οἱ ΧΑΡΑΝ
 Rev. vi. 15 only. Gen. ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ ἑξήτουν πῶς αὐτὸν 1. 33. 69
 xix. 30 al. ἀπολέσωσιν ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος
 r Mt. reff. ἔξεπλήσσετο ἐπὶ τῇ διδασκῇ αὐτοῦ. 19 καὶ ὅτε ὁ ὄψ
 s constr., ch. ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. 20 καὶ ὡ παρα-
 xiv. 1, 11. πορευόμενοι ἔκ πρῶτῃ εἶδον τὴν συκὴν ἡ ἐξηραμμένην ἔκ
 Luke i. 22 reff. ἡ ῥίζων. 21 καὶ ὡ ἀναμνησθεῖς ὁ Πέτρος λέγει αὐτῷ
 Acts xiii. 12 al. ῥαββὲ ἰδε ἡ συκὴ ἡν ὡ κατηράσω ἡ ἐξήρανται. 22 καὶ
 v ch. xiii. 35. ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς ὡ ἔχετε de πίστιν ὡ θεοῦ.
 Matt. xxviii. 1 only. Exod. 23 ἀμὴν λέγω ὑμῖν ὅτι ὡς ἂν εἶπῃ τῷ ὄρει τούτῳ Ἄρθητι
 xxx. 8. καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ ὡ διακριθῇ ἐν τῇ
 w ch. ii. 23 reff. 23
 x Matt. [xvi. 31] xx. i. ch. 1. 33. xiii. 35, xv. 1. xvi. 2, 9. John xviii. 28, xx. 1. Acts xxviii. 23 only. Exod. xvi. 7. y ver. 13. z = || Mt. reff. a here
 only. Job xxxi. 12. b ch. xiv. 72. 1 Cor. iv. 17. 2 Cor. vii. 15. 2 Tim. i. 6. Heb. x. 33 only. Gen. d Matt.
 viii. 1 Ed-vat. [B def.] (-μνησις, Luke xxii. 19.) c Matt. xxv. 41 reff. d Matt.
 xxi. 21 reff. e constr., Acts iii. 16 a. Rom. iii. 22. Gal. ii. 16, 20, iii. 22. James ii. 1 al.
 f = || Acts x. 20. Rom. iv. 20. James i. 6 †.

17. rec (for κ. ελεγ.) λεγων, with ADN rel latt syr goth arm: txt BCLΔN 69 lat-k
 (Syr) copt aeth Orig. rec aft ελεγεν ins αυτοις (|| Matt), with ACDN rel [latt syr
 goth] Orig. om B 28 lat-b g₁ arm. om ου D 1 lat-b c i k copt arm. om σι
 CD 69 lat-a c ff₂ i k q aeth arm-mss: ins ABN rel vulg lat-f g₁ Orig. rec (for
 πεποικατε) εποιησατε (from || Luke), with ACDN rel: txt BLΔ Orig. αυτον
 εποι. ΑΜΠ¹ 1. 33 lat-a.—αυτην D¹ (txt D-corr¹).

18. rec transp αρχ. and γρ., with X rel syr goth: txt ABCDKLΔΠN 1. 33 latt Syr
 copt aeth arm Orig. (N ?) om και (bef εζητ.) D latt(not k). rec απολεσου-
 σιν, with KM¹Δ (S, e sil): txt ABCDN Γ(Tischdf) N rel Orig. om αυτον ΔΚΠ
 lat-c ff₂. rec (for πας γαρ) σι πας (to avoid the recurrence of γαρ), with ADN
 rel latt syrr goth (Treg) arm Orig: txt BCΔN 1. 69 copt. εξεπλησσαντο ΜΑΝ
 Scr's d e vulg-mss lat-c copt-wilk.

19. σταν (to suit || Matt, and to signify that every evening this took place: which
 however the context forbids, only one such exit being here spoken of) BCKLΔΠN 33:
 txt ADN rel. εγινετο (emendn with same intention as above, to represent it as a
 daily act ?) ΔΕ²GHV²X 69. εξεπορευοντο (corr'n to suit the next ver ?) ABKM¹ΔΠ
 lat-c D-lat Syr syr-mg arm. for εξω, εκ D lat-b c f k.

20. παρεπορευετο and ins και bef ειδον N¹. rec πρῶι bef παραπορευομενοι (to
 conform to οψε εγεν., ver 19 ?), with AN rel vulg lat-f ff₂ [i] syrr goth arm: txt BCD
 LΔN 1. 33 ev-y lat-b i q copt aeth.—ins το bef πρῶι D.

21. for ιδε, ιδου D Scr's s Orig₁. εξηραθη DLΔ 1. 33 Orig: εξηραται X 69
 Thl.

22. rec (not Mill) om ο (bef ιησ.). ins ABCDN rel. ins ει bef εχετε DN 33¹.
 69 lat-a b i arm. ins του bef θεου D.

23. rec aft αμην ins γαρ (for connexion), with AC rel lat-q Syr-ms syr-w-ast copt
 goth aeth: om BDN 1 latt Syr arm. om σι DN 33 em(with tol) lat-g₂ k goth
 aeth arm. εαν Δ 1. διακριθης D-gr¹: hesitaveritis lat-c. (but -rit D-lat.)

any vessel,—e.g. a pail or basket,—used
 for common life. 17.] πᾶσιν τοῖς

ἔθν., omitted in Matt. and Luke, but con-
 tained in the prophecy:—‘mentioned by
 Mark as writing for Gentile Christians.’
 —Meyer, but qu. ? 18.] πᾶς ὁ ὄχλ.

. . .] This remark, given by Mark and
 Luke, is omitted by Matt.: probably be-
 cause he has given us so much of the
 διδασχῇ itself. 19.] See note on Matt.

ver. 17. On the Sunday and Monday
 evenings, our Lord appears to have gone to
 Bethany. 20—26.] The answers are

very similar to those in Matt., but with
 one important addition here, viz. vv. 25,
 26: see Matt. vi. 14, and 1 Tim. ii. 8. The
 connexion here seems to be, ‘Though you
 should aim at strength of faith,—yet your
 faith should not work in all respects as
 you have seen me do, in judicial anger

καρδία αὐτοῦ, ἀλλὰ πιστεύη ὅτι ὁ λαλεῖ ἡ γίνεταί, ἔσται ἡ
 αὐτῷ [δ' ἐὰν εἴπῃ]. ²⁴ διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα
^h προσεύχεσθε καὶ ^h αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ
 ἔσται ὑμῖν. ²⁵ καὶ ὅταν ἰστήκετε προσευχόμενοι, ἰαφίετε
 εἰ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ ¹ πατὴρ ὑμῶν ὁ ἐν τοῖς
¹ οὐρανοῖς ἰαφῇ ὑμῖν τὰ ^m παραπτώματα ὑμῶν. ²⁶ εἰ δὲ
 F o ev... ὑμεῖς οὐκ ἰαφίετε, οὐδὲ ὁ ¹ πατὴρ ὑμῶν ὁ ἐν ¹ οὐρανοῖς
 ἰαφήσει τὰ ^m παραπτώματα ὑμῶν.

²⁷ Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ
 ἱερῷ περιπατούντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχι-
 ιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι ²⁸ καὶ ἔλεγον
 αὐτῷ ⁿ Ἐν ὁποῖα ἐξουσία ταῦτα ποιεῖς, ἢ τίς σοι τήν

rec πιστευση (corrpn to διακριθη), with ACD rel, πιστευσι XΓ: -σπτε 69: txt
 BLN, πιστευει Δ ev-γ. rec α λεγει (the plur to suit αρθ. και βληθ.: λεγει, as a
 commoner word), with AC rel: txt BLNΔN 33.—for οτι to end, το μελλον ο αν ειπη
 γεινησεται αυτω D, simply latt. om ο εαν ειπη BCLΔN ¹ vulg lat-f g₁ i l copt aeth:
 ins A(D)N ¹² rel lat-a b (c) ff₂ k q syrr goth arm. (The om may be easily accounted
 for, ο λαλει having preceded; or even from εσται υμιν folly: see also || Matt: not
 so the insn: for if εσται αυτω required a subject to be supplied, why not εσται υμιν
 below?)

²⁴ rec aft οσα ins αν (from || Matt), with A rel arm: εαν KNP 253 Scr's ew:
 om BCDLΔN goth. rec προσευχομενοι and om και (to make οσα governed by
 αιτεισθε as in || Matt), with AN rel vulg lat-b f g_{1,2} [i] syr goth arm: txt BCDLΔN
 lat-a c ff₂ k Syr copt with Cyr₁. rec (for ελαβετε) λαμβανετε, with AN rel syrr
 goth arm: ληψεσθε D ¹ latt ath Cyr: txt BCLΔN copt. (The aor not being
 understood was altered to the pres or fut: cf Orig.)

²⁵ rec στηκητε (gramml emendn), with B rel (Orig), στηκειτε E: εστηκηται Δ:
 σπτη E: txt ACDHM² VX 1. 33. 69, εστηκετε L: stabilis latt. (N?) for αφιετε,
 αφετε C¹. ins ων bef εν τ. οvp. D (latt) Cyr₃. αφησει D ev-y. om 2nd
 υμων D Cyr₁(ins₂).

²⁶ om ver (homoeotele) BLSΔN lat-g, k l copt aeth-(rom and ms m) arm-zoh Thl:
 ins ACDN rel latt syrr goth aeth-pl (from ms a) arm-use [Cyr₂]. (I cannot agree with
 Tischdf Treg, in supposing our ver 26 to be interpolated from Matt vi. 15. For it
 varies from that ver in a manner quite unaccountable, if it is copied from it.) rec
 ins τοις bef ουρανοις, with A rel: om CDKMP¹ 1.—[εν ουρανω N.]-om ο ev οvp. 33
 ev-y. aft αφησει ins υμιν (so also in Matt vi. 15) D 33. 69 latt syrr goth Cyr₂.

²⁷ ερχεται ΔX lat-b c ff₂ i (k) [q] aeth. aft πρεσβυτεροι ins του λαου (|| Matt) D.

²⁸ rec (for ελεγον) λεγουσιν (corrpn to ερχονται above), with ADN rel vulg lat-i k
 [l q] syrr arm: txt BCLΔN ¹ lat-a b c f copt goth aeth. rec (for η) και (see || Matt),
 with AN rel latt syrr goth aeth arm: txt BLΔN ¹²⁴ Scr's c ev-y syrr-ing copt. (C un-
 certain).—om η τις to ποιης D 238-58 lat-k: om ινα τ. ποιης 2-pe lat-a b ff₂ i arm.

condemning the unfruitful and evil; but
 you must forgive.' ^{24.} ἐλάβετε is

aor., because the reception spoken of is
 the determination in the divine counsels
 coincident with the request—believe that
 when you asked, you received, and the
 fulfilment shall come, ἔσται. ^{25.]}

On the matter cf. Matt. vi. 14 f. See also
 ib. v. 23 f., where the converse to this is
 treated of.

In ὅταν στήκετε, the ἄν
 connects, not with the verb, but with the
 ὅτε, giving indefiniteness to the occasion,
 not to the act. See Klotz, Devar. p. 470,
 475. He gives an example from Lysurgus

contra Leocratem, p. 162 (§ 107), ὅταν
 ἐν τοῖς ὄπλοις ἐκστρατεύμενοί εἰσι.

^{26.]} In εἰ . . . οὐκ, the negative must be
 closely joined to the verb; the verb, not
 the conditional particle, carrying the ne-
 gative: q. d. "if ye refuse to forgive."

^{27—33.]} THE AUTHORITY OF JESUS
 QUESTIONED. HIS REPLY. Matt. xxi. 23
 —32. Luke xx. 1—8. Our account and
 that of Matt. are very close in agreement.
 Luke's has (cf. ver. 6, δ λ. ἅπας κατ. ἡμ.)
 few and unimportant additions: see notes
 on Matt. ^{28.]} ταῦτα need not neces-
 sarily refer to the cleansing of the temple,

p = ver. 16
ref.
q, Mt. ref.

ἐξουσίαν ταυτην ἔδωκεν ὥνα ταῦτα ποιῆς; ²⁹ ὁ δὲ Ἰη-
σοὺς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς ἓνα ὁ λόγον καὶ ἀπο-
κριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ὃ ἐν ὁποῖα ἐξουσία ταῦτα ποιῶ.
³⁰ τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀν-
θρώπων; ἀποκριθῆτέ μοι. ³¹ καὶ διελογίζοντο πρὸς
ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί
οὐκ ἐπιστεύσατε αὐτῷ; ³² ἀλλὰ εἴπωμεν Ἐξ ἀνθρώπων;
ἔφοβούντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην
ὄντως ὅτι προφήτης ἦν. ³³ καὶ ἀποκριθέντες τῷ Ἰησοῦ
λέγουσιν Οὐκ οἶδαμεν. καὶ ὁ Ἰησοὺς λέγει αὐτοῖς Οὐδὲ
ἐγὼ λέγω ὑμῖν ὃ ἐν ὁποῖα ἐξουσία ταῦτα ποιῶ.

ABCDE
FGHK
LMNSU
VXFAPI
N 1. 33.
69

r Matt. xvii. 7,
ref.
s ch. x. 26 ref.

t change of
constr., Luke
v. 14. Acts
i. 4. xxiii. 22,
24, 26.

u Matt. xiv. 5
ref.

v Luke xxiii.
47. 1 Tim.
v. 3, 5 al.
Num. xxii. 37
only.

XII. ¹ Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν.

ἔδωκ. bef τ. ἐξ. ταυτην (from || Matt) BCLM²ΔN (1) 33 lat[not i q] Syr copt.
ποιεῖς HKLNUXΓ ev-y.

²⁹ rec aft ιησ. ins αποκριθεῖς (from || Matt Luke), with ADN rel latt syr goth arm :
om BCLΔN 33 lat-g₁ i k Syr copt æth. rec aft υμας ins καγω, with DGMNΓK :
και εγω EFHSUVX 69 [el ego latt] : καγω υμας AKΠ lat-g₂ k³ goth [æth] : txt B
C(perhaps) LΔ lat-k¹ copt. om 1st και D 28 lat-a b c f g₁ i k [q] (Syr) copt arm.
καγω υμιν ερω LΔ N^{3a}(but υμιν erased) 33 : και εγω λεγω υμιν D : εγω is
expressed in lat-e Syr copt æth arm.

³⁰ rec om 2nd το (|| Luke), with NX rel : ins ABCDLΔN 33. aft ιωαννου ins
ποθεν ην (|| Matt) CN 33 lat-k Syr sah æth. ουρανων celo D. om ην CLN 33.

³¹ for και, oi δε N (latt). rec ελογιζοντο (prob ΔI was lost in ΔI preceding :
the MSS are too many and important to suppose διελ. taken from || Matt), with ΔN
rel : προσελογ. N : txt BCDGKLMΔ[Π] N^{3a}(but προσελ. restored) 1. 33. 69. aft
λεγοντες ins τι ειπωμεν D 69 lat-a ff₂ i k. for ερει, λεγει D-gr lat-b. aft ερει
ins ημων (|| Matt) D¹(υμ. D¹-gr) M 1. 69 em(with gai mt tol) lat-a b c f ff₂ i k³ [q]
D-lat Syr sah æth arm. rec aft δια τι ins ουν (from || Matt, where only DL al
omit it), with B² D-gr NN rel vulg lat-f g₁ syr sah : om AC¹LMXΔ tol lat-a b c ff₂
i k [q] Syr[el cur] copt goth æth.

³² (ἀλλα, so A B[sic cod] CLΔN 33 : om D.) rec ins εαν bef ειπωμεν (sup-
plied from not understanding txt), with D 69 vulg lat-a b c [f ff₂] g₂ q (Syr) syr æth
arm : om ABCNN rel lat-k coptt goth. φοβουμεν D¹ : -μεθα (|| Matt) D-corr¹
[N] 69 latt(not am em ing) coptt æth arm. for λαον, οχλον (|| Matt) BCNN 33
syr-mg : txt AD rel vss(appy). for απαντες, παντες (|| Matt) CDNN¹ 1. 33 : txt
ABN^{3a} rel. for ειχον, ηδειςαν D 2-pe lat-a b c f ff₂ i k [q] arm. rec οτι bef
οντως (corr'n to supposed sense), with A rel syrr copt goth : οτι αληθως D vulg lat-a f
q : om οντως NN¹ 1 ev-y lat-c k æth arm : txt BCLN^{3a} 69.—τον ιω. οντως ως προφητην
Δ(N) sah.

³³ rec λεγουσιν bef τω ιησου, with AD rel vulg lat-b c [f] i k syrr goth arm : txt
BCLNΔN 33. 69 mt lat-a ff₂ copt. rec aft ιησους ins αποκριθεῖς (prob mechanical
repet'n from above), with X rel : bef ιησ. A D(omg και) KMΠ 1. 69 vulg lat-b ff₂
g_{1,2} i [I] q syr goth æth : om BCLNΓΔN 33 lat-a c f k Syr coptt arm. for αυτοις,
αυτω D-gr. eis ποιαν εξουσιαν D¹(txt D-corr¹ and lat).

CHAP. XII. 1. rec (for λαλειν) λεγειν (from || Luke), with AC D-gr (N) rel lat-k
syr[-txt] goth ; λεγων Γ 126(Tischdf) : txt BGLΔN 1. 69 latt Syr syr-mg coptt. (lat-a
def.)—λεγειν bef αυτ. εν παρ. N.

as Meyer ; but seems from || Luke, to ex-
tend over our Lord's whole course of
teaching and putting himself forward in
public. ὥνα ταῦτα ποιῆς is not a peri-
phrasis of the infinitive, but contains the
purpose of τὴν ἐξ. τ. ἔδ. ^{29.} In ἔπερω-

τήσω, the preposition does not signify in
addition, as Fritz., but merely indicates
the direction of the question. ^{32.]}
The εἰν being omitted as spurious, a note
of interrogation must be set after ἀνθρ.—
a question which is answered by the Evan-

^w Ἀμπελῶνα ^x ἐφύτευσεν ^y ἄνθρωπος, καὶ ^z περιέθηκεν ^w Matt. xx. 1.
^a φραγμόν, καὶ ^b ὥρυξεν ^c ὑπολήνιον, καὶ ὠκοδόμησεν ^{ac, al. Deut.}
^d πύργον, καὶ ^e ἐξέδετο αὐτὸν ^f γεωργοῖς, καὶ ^g ἀπέδημίσειν. ^{xx. 6.}
² καὶ ἀπέστειλεν πρὸς τοὺς ^f γεωργοὺς τῷ ^h καιρῷ δοῦλον, ^{x Matt. xv. 13}
ⁱ ἵνα παρὰ τῶν ^f γεωργῶν λάβῃ ⁱ ἀπὸ τῶν καρπῶν τοῦ ^{reiff.}
^w ἀμπελῶνος· ³ καὶ λαβόντες αὐτὸν ^k ἔδειραν καὶ ἀπέστει- ^{1 Matt. xxi.}
^{λαν} ¹ κενόν. ⁴ καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον ^{25 al.}
^{δοῦλον} ^{κακῆ} κακῆινον ^m ἐκεφαλαίωσαν καὶ ⁿ ἡτίμασαν. ⁵ καὶ ^{7 Matt. xxviii.}
^{ἄλλον} ^{ἀπέ} ἀπέστειλεν ^{κακῆ} κακῆινον ^{ἀπέ} ἀπέκτειναν, καὶ πολλοὺς ^{24 reiff.}
^{ἄλλους}, ^ο οὓς μὲν ^k δέροντες, ^ο οὓς δὲ ^p ἀποκτείνοντες. ^{a || Mt. Luke}
⁶ ἔτι ἓνα εἶχεν υἱὸν ^q ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον ^{xiv. 23. Eph.}
^{πρὸς} ^{αὐτοὺς} ^{λέγων} ^{ὅτι} ^{ἐν} ἐντραπήσουται τὸν υἱόν μου. ^{ii. 14 only.}
^{h Ps. i. 3. Lam. iv. 18.} ^{i Matt. xv. 27 al. ἔκ, Rev. xviii. 4.} ^{k || Mt. reiff.}
^{i. 53. Gen. xxxi. 42. Deut. xvi. 16.} ^{m here only τ. Sir. xxxv. (xxxiii.) 8 only.}
^{viii. 40. Acts v. 41. Rom. i. 24. ii. 23. James ii. 6 only. Ezek. xxviii. 24, 26 al.}
^{p (vv.) Matt. x. 28 reiff.} ^{q = Matt. iii. 17 reiff.} ^{r || Mt. reiff.}

ανθρ. bef εφυτ. (see || Luke) BCΔN 33 copt aeth, ανθρ. εποιησεν L: ανθ. (tis) εφυτ. αμπ.
 N(omg tis) 13. 69 lat-c Syr sah Orig.: txt AD rel vulg lat-a b f ff₂ g₂ i k [l q] syr
 goth arm. ins αυτω bef φραγ. C²N 2-pe syr-w-ob sah arm Orig. (εξεδετο, so
 ΔB¹CKL⁸.) ins τοis bef γεωργ. D.

2. δουλον bef τω καιρω K²N¹ Ser's d e w Syr. λαβοι N¹. rec του καρπου
 (see || Luke), with A(D-[gr]) rel latt syr coptt goth aeth arm: om Γ: txt BCLNΔ 33
 lat-f k D-lat Syr. ινα απο τ. καρπου τ. αμπ. δωσουσιν αυτω (|| Luke) D lat-a b c
 &c(not g_{1,2}) (Syr) aeth.

3. rec (for και) οι δε (see || Luke), with ACN rel syrr sah goth aeth arm: txt BDΛN
 33 ev-y lat-a b ff₂ i k q copt. aft κενον ins pros αυτον D lat-a b ff₂.

4. om δουλον N¹. και εκεινον ΔΔ. rec ins λιθοβολησαντες bef εκεφ. (from
 || Matt), with ACN rel syrr goth aeth: om BDΛN 1. 33 latt coptt arm. εκεφα-
 λωσαν BLN. rec (for ητιμασαν) απεστειλαν ητιμαμενον (conformed to ver 3),
 with ACN rel syrr goth [aeth] arm: txt B D-(μνηταν) LN 33 latt coptt, ηταμασαν Δ.

5. rec aft και ins παλιν, with AN rel vulg lat-f [l] q syrr goth arm: om BCDLΔN
 33 lat-a b c ff₂ i k coptt aeth. aft απεστειλεν ins δουλον D lat-a b (ff₂) i q.
 rec (for οὓς) τους (twice), with ACN rel: txt B D(1st time) LΔN 1. 33.—αλλους δε D.
 —τον μεν δ. τους δε X¹(Treg). rec αποκτεινοντες (with Ser's g u, c sil): -κτενον-
 τες NX rel, -κτιννοντες L, -κτιννυντες N^{3a}, -κταινοντες M S(Tischdf); -κτιναντες Δ,
 -κτεννυντες B: txt ACDEUVN¹.

6. rec aft ετι ins ουν, with ACDN rel vulg lat-[l] q syr: om BLΔN 1. 33. 69 lat-b i
 copt aeth arm. rec (for ειχεν υιον) υιον εχων (as more elegant), with NX rel goth
 arm; εχων υιον AC¹D vulg lat-(a) b ff₂ [l] (sah): txt BC²ΔN 33 syrr (aeth). rec
 aft αγαπητον ins αυτου (see || Luke), with AN rel (lat-c) syr goth: om BCDLΔN vulg
 lat-a b ff₂ [i l q] Syr coptt arm. rec ins και bef αυτου, with ACN rel syr goth: [om
 αυτου i copt:] txt BLX²ΔN (lat-a) Syr aeth (arm).—κακεινον απεστ. D vulg lat-ff₂
 i [l]. rec pros αυτους bef εσχατον (rearrangement consequent on inserting και), with
 AN rel vulg syr sah goth aeth arm: om πρ. αυτ. D lat-a ff₂ i k [q]: txt BCLΔN 33.
 69 copt. om οτι (|| Matt) LND 1. 33 lat-a b c (Syr) sah. τ. vi. μ. bef εντρ. D
 lat-a b i q.

gelist, 'quoniam haud facile quisquam
 sibi aperte timorem adscribere consuevit.'
 Rinck. in Meyer.

CHAP. XII. 1—12.] PARABLE OF THE
 VINEYARD LET OUT TO HUSBANDMEN.
 This parable is, for the most part, identical
 with that in Matt. xxi. 33—46, and Luke
 xx. 9—19. The number, and treatment
 of the servants sent, is enlarged on here;

—and in ver. 4 there occurs the singular
 word κεφαλαίω, which appears to be
 used by a solecism for κεφαλίζω, 'to
 wound in the head.' Some have rendered
 it, 'they made short work with him,'
 which is the more usual sense of the
 word, but not probable here; for they
 did not kill him, but disgracefully used
 him. I must not allow any oppor-

s ch. x. 26 reff.
t || Mt. reff.
u || Mt. (Lk. v. r.) Matt. iv. 19. xi. 28 al. Gen. xxxvii. 20.
v || Mt. reff. w ver. 1.
x = Matt. ix. 28 reff.
y || Mt. reff. Psal. cxvii. 22.
z Matt. xix. 5 reff.
a Luke ii. 1. John xvii. 7 al.
b om., || Mt. 1 Kings iv. 8. Ps. xxvi. 4.
c || Mt., from l.c. John ix. 30. 1 Pet. ii. 9. Rev. xv. 1, 3 only. Exod. xxxiv. 10.
d || Mt. 1 Mace. i. 12.
e || Mt. Luke v. 18 al.
f || Mt. reff. g = Acts xxiii. 30 b.
h here only. Prov. v. 22. vi. 25, 26.
i = 1. Acts xiv. 12. 2 Cor. x. 12. Col. iv. 6.
k || Mt. reff. l Mt. 2 Cor. x. 7.
m || L. Luke iv. 25. Acts iv. 27. x. 34 al. Isa. xxxvii. 18. cxviii. 15 al.

7 ἐκεῖνοι δὲ οἱ ἑγεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι οὗτός ἐστιν ὁ κληρονόμος·^u δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.⁸ καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἁμπελῶνος.⁹ τί ποιήσει ὁ κύριος τοῦ ἁμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς ἑγεωργούς, καὶ δώσει τὸν ἁμπελῶνα ἄλλοις.¹⁰ οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν ὑπέδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη^z εἰς κεφαλὴν γωνίας.¹¹ ἀπαρὰ κυρίου ἐγένετο^b αὕτη, καὶ ἔστιν^c θαυμαστική^d ἐν ὀφθαλμοῖς ἡμῶν.¹² καὶ ἐξήτουν αὐτὸν ἑκρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπήλθον,¹³ καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἁγρεύσωσινⁱ λόγῳ.¹⁴ καὶ ἐλθόντες λέγουσιν αὐτῷ Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ^k μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. ἔξεστιν^o κῆνσον Καίσαρι

ABCDE
FGHK
LMNSU
VXΓΔΠ
81. 33.
69

7. for ἐκεῖνοι δε οἱ, οἱ δε D vulg lat-a b &c sah æth arm. aft γεωργ. ins ιδοντες N. rec ειπ. bef πρ. εαν., with ADN rel latt syrr coptt goth: txt BCL Δ(αυτ.) 8 1. 33 (69 ev-y). (ειπαν, so BCDLΔN.) om οτι (|| Matt Luke) D 1 latt sah æth.

8. rec 1st αυτον bef απεκτειναν, with ADN rel vulg lat-ff₂ copt goth arm: txt BCLΔN ev-y lat-i k q sah. [εξεβαλαν B.] rec om 2nd αυτον (as superfl), with N rel vulg lat-b k [Γ] arm: ins ABCDMNTΠ lat-a c ff₂ q syrr copt goth æth.

9. rec aft τι ins ουν (from || Matt), with ACDNN rel latt [syrr &c]: om BL lat-g₂ copt. aft γεωργους ins τουτους (|| Luke) C² 33 ev-y syrr; εκεινους GN 1 lat-c æth.

12. τ. παρ. bef πρ. αυτ. A sah. απηλθαν D.

13. om πρ. αυτ. D lat-a c i k q. for αγρευσωσιν, παγιδευσωσιν (|| Matt) D 2-pe.

14. rec (for και) οι δε (to indicate the change of subject), with AN rel syrr goth arm: txt BCDLΔN 33 lat-c ff₂ i k (a b [q]) coptt æth. for ελθ. λεγ. αυτ., επηρωτων αυτον οι φαρισαιοι D: ελθοντες ηρξαντο ερωταν αυτον εν δολω λεγοντες G 1. 69.

αλλα DLΔ. ins ειπη ουν ημιν ει bef εξεστιν (|| Matt) (C)D gat lat-a b c ff₂ i [q] syr-w-ast; ειπον ουν ημιν MN tol lat-g₂ arm.—ειπον C¹: om ει C².

tunity to pass of directing attention to the sort of difference, in similarity, between these three reports,—and observing that no origin of that difference is imaginable, except the gradual deflection of accounts from a common, or a parallel, source. See notes on Matt. throughout.

9.] ἐλεύσεται κ.τ.λ. is not the answer of the Pharisees, or of the people, as the corresponding sentence in || Matt. (see note there), but, here and in || Luke, a continuation of our Lord's discourse.

After ver. 11 comes in Matt. vv. 43—45.

12.] Meyer makes ὁ ὄχλος (and ὁ λαός in || Luke) the subject to ἔγνωσαν, but I think quite unnecessarily.

The fear of the people is increased by the consciousness on the part of the rulers that He had spoken the parable against them: they are as men convicted before the people.

13—17.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Matt. xxii. 15—22. Luke xx. 20—26. The parable of the wedding-garment, Matt. xxii. 1—14, is omitted. The only matters requiring additional remark in these verses are,—13.] λόγῳ is the instrument where-with they would ἁγρεύειν: the verb being one taken from the chase. They wished to lay hold on him by some saying of His.

14.] ἐπ' ἀληθ., truly,—indeed,—

^p δοῦναι ἢ οὐ; δώμεν ἢ μὴ δώμεν; ¹⁵ ὁ δὲ εἰδὼς αὐτῶν ^p τὴν ^a ὑπόκρισιν εἶπεν αὐτοῖς Τί με ^t πειράζετε; φέρετέ μοι ^q δηνάριον ἵνα ἴδω. ¹⁶ οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς ^r Τίνος ἡ ^t εἰκὼν αὕτη καὶ ἡ ^u ἐπιγραφή; Οἱ δὲ εἶπαν αὐτῷ Καίσαρος. ¹⁷ ὁ δὲ Ἰησοῦς εἶπεν ^v Τὰ Καίσαρος ^w ἀπόδοτε Καίσαρι, καὶ ^v τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ^x ἐθαύμαζον ^x ἐπ' αὐτῷ. ¹⁸ Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, ^y οἵτινες λέγουσιν ^z ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες ¹⁹ Διδάσκαλε, ^a Μωυσῆς ἔγραψεν ἡμῖν ὅτι εἰν τινος ἀδελφὸς ἀποθάνη καὶ ^b καταλίπη γυναῖκα καὶ μὴ ^c ἀφ' ἑαυτοῦ τέκνον, ^d ἵνα ^e λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ^f ἐξαναστήσῃ ^g σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁰ ἑπτὰ ἀδελφοὶ

d = ch. xi. 16 reff. xiii. 34.

xv. 5; only. Gen. xix. 32, 34.

e || L. Gen. iv. 19. Hos. i. 2, 3.

g = ||. Gen. iv. 25.

f = ||. (nor. intr., Acts

δοῦναι bef κηρσ. καισ. (|| Matt) BC (D, see below) LΔN 33 latt syr coplt ath: txt AN rel.—ημας δουναι επικαιφαλαιον καισ. D. om δωμ. η μη δ. D lat-a b c ff₂ g₁ i l aeth: om η μη δ. 225 vulg lat-g₂ goth arm-mss.

15. aft o δε ins ιησους DG 1. 69 lat-(a) b c (ff₂) i [q] goth (aeth) arm. ειδων videns DN¹ 69 lat-b c ff₂ i q goth, ιδως N^{3a}, aft πειραζετε ins υποκριται FGN 1. 33. 69 syr-w-ast arm. aft δηναρ. ins ωδε N¹.

16. om 2nd οι δε (|| Matt) AD vulg lat-a b i [l q]. (ειπαν, so BC D-gr L X(Treg) ΔN: λεγουσιν (|| Matt) A vulg lat-b i [l q] q D-lat.)

17. rec (for o δε) και αποκριθεις, with AN rel syr goth arm: αποκρ. δε o D vulg lat-a b [i q]: txt BCLΔN 33 (lat-c Syr) sah (aeth). rec aft ειπ. ins αυτοις (|| Matt), with ACN¹ rel [vss]: om BD. rec αποδοτε bef τα καισαρος (from || Matt Luke), with A(D)N rel [(latt syr)] sah goth aeth arm: txt BCLΔN (Syr) copt.—ins του bef καισαρος and τω bef καισαρι D. rec εθαυμασαν (|| Matt), with ACN rel lat-k syr sah goth: εθαυμαζοντο D¹: εξεθαυμαζον BN: txt D-corr LΔ latt Syr copt. επ' αυτον D 28.

18. πρ. αυτ. bef σαδ. D 28. 106 vulg lat-b [i l q]. rec επηρωτησαν (|| Matt Luke), with AN rel lat-c syr goth sah: txt B C(-τουν) DLΔN 33 vulg lat-a b ff₂ g_{1,2} k Syr copt.

19. ημιν bef εγραψεν D vulg lat-b ff₂ i [l q]. om οτι D-gr(ut D-lat) 69 sah. καταλιπει C: ψη N: εχη D 28 lat-a b c [ff₂ i q] k. rec τεκνα (|| Matt), with ACN¹ rel vulg lat-b i q syrr sah goth aeth: txt BLΔ N^{3a}(but -va restored) 1 lat-a c ff₂ k copt arm. rec τεκν. bef μη αφη, with AD rel latt syrr copt goth arm: txt BCLΔN 33 sah (aeth). rec aft γυναικα ins αυτου (from || Matt), with AD rel latt syrr sah goth aeth arm: om BCLΔN 1 lat-k copt. εξαναστησει (itacism?) ACH 69, αναστησει Γ.

20. elz aft επτα ins ουν (from || Luke), with C²(D) vulg lat-c aeth arm; δε (from || Matt) 106(Sz) lat-a syr copt: om ABC¹N rel lat-k Syr goth.—ησαν ουν παρ ημειν ε αδελφοι D lat-a b i [q]: παρ ημιν also N-corr¹(marked for erasure by N³) 69 Scr's c lat-c syr-mg copt [arm].

see reff. and ver. 32.

δῶμεν ἢ μὴ δ.; the originality of the report is shewn by these words. They wish to drive our Lord to an absolute affirmation or negation.

15.] δηνάρ., Mark and Luke, = τὸ νόμισ. τοῦ κήρσ., Matt. 17.] ἐθαύμαζον, imperfect, is graphic. This was going on, when the next incident began.

18—27.] REPLY TO THE SADDUCEES CONCERNING THE RESURRECTION. Matt. xxii. 23—33. Luke xx. 27—40. The three

reports are very much alike in matter, and now and then coincide almost verbally (Matt. ver. 27, Luke ver. 32. Mark ver. 23 end, Luke ver. 33). The chief additions are found in Luke, vv. 34—36, where see notes, and on Matt. throughout.

19. ἔγραψεν . . . ἵνα] This is one of the cases where purpose and purport are mingled in the ἵνα. See on 1 Cor. xiv. 13. It is better to take it so than with Meyer to suppose ἵνα dependent on *volo* under-

ἦσαν. καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων
οὐκ ἠφῆκεν ἡ σπέρμα. ²¹ καὶ ὁ δεύτερος ἔλαβεν αὐτὴν
καὶ ἀπέθανεν μὴ ἡ καταλιπὼν σπέρμα, καὶ ὁ τρίτος ὡσαύ-
τως, ²² καὶ οἱ ἑπτὰ οὐκ ἠφῆκαν σπέρμα. ἔσχατον
πάντων καὶ ἡ γυνὴ ἀπέθανεν. ²³ ἐν τῇ ἡ ἀνάστασει ὅταν
ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἡ ἔσχον
αὐτὴν γυναῖκα. ²⁴ ἔφη αὐτοῖς ὁ Ἰησοῦς Οὐ διὰ τοῦτο
ἡ πλανᾶσθε μὴ εἰδότες τὰς ἡ γραφὰς μηδὲ τὴν δύναμιν τοῦ
θεοῦ; ²⁵ ὅταν γὰρ ἡ ἐκ νεκρῶν ἡ ἀναστῶσιν, οὔτε γαμοῦσιν
οὔτε ἡ γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρα-
νοῖς. ²⁶ περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ ἀνέγνωτε
ἐν τῇ βίβλῳ Μωυσέως ἡ ἐπὶ τοῦ ὁ βάτου, πῶς εἶπεν αὐτῷ
ὁ θεὸς λέγων ἡ Ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ

ABCDE
FGHK
LMSUV
XΓΔΠΝ
1. 33. 69

h = Matt. xiv.
4 reff.
i Mt. reff.
k John v. 39
reff.
l ch. vi. 14 reff.
m Mt. Luke
xvii. 27.
1 Cor. vii.
38 (?) only +.
n = (see note)
1 L. only.
see Acts
xxiv. 20.
o L. Luke vi.
44. Acts vii.
30, 35 only.
P. Mod. iii.
2-4. Deut.
xxiii. 16.
Job xxxi. 40
only.
p Exod. iii. 2.

for πρῶτος, eis N¹(txt N-corr¹⁻³). for ἀποθνήσκων, ἀπεθανεν και D 1 latt syr-txt sah.

²¹. rec (for μὴ καταλιπὼν) και οὐδε αὐτος ἀφηκε (to conform to ver 20: cf the *varns*), with A rel vulg lat-a (b ff₂) g_{1,2} syrr arm; κ. οὐδε αυ. ουκ αφηκεν D[-gr] ev-z; κ. ουδ. ουτος αφ. X lat-a D-lat goth: om lat-k: txt BCL[N] 33 lat-c copt (aeth).

om κ. ο τρ. ωσαντως D lat-ff₂ i.

²². om 1st και X lat-a i. rec aft και ins ελαβον αυτην, with E M-marg Δ-marg rel (lat-a i Syr) aeth; ελαβ. αυ. ωσαντως και, A (vulg) lat-l syr goth: ωσαντ. ελ. αυ. D: om BCLM¹Δ¹N 33. 69 lat-c k copt arm.

rec ins και bef ουκ αφηκε., with DM¹ rel vulg lat-a c i l syrr sah goth aeth: om BCLΔN 33 lat-(b ?) k copt arm. (Text was evidently the origl, and has been variously emended from the context; this agst Mey and De W.) αφηκεν N¹ Scr's c w. om εσχ. παντων D. rec εσχατη (corrⁿ to suit γυνη, not the neut from ||), with A rel vulg lat-g_{1,2} [l] syr goth arm: txt BCGHKLΔΠN 1. 33. 69 Syr copt aeth. rec απεθανε bef κ. η γυνη (from || Matt), with A rel vulg lat-g_{1,2} [l] q syrr copt goth aeth arm: txt BCDLΔN 1. 33. 69 ev-y lat-a b ff₂ i k (sah).

²³. rec aft τη ins ουν (from || Matt Luke), with AC-KMΠ (33, c sil) Syr syr-w-ast aeth arm: aft αναστ. DG 1 lat-a ff₂ l: om BC¹N rel lat-k q goth. om οταν ανα-

στῶσιν (as supers^t and not in ||: a gloss on εν τη αναστασει would be out of the question, and the pleonasm is in Mark's manner) BCDLΔN 33 (lat-b c k) Syr copt aeth. (ins bef εν τη αν. 13. 69. 346.) ins η bef γυνη AD¹.

²⁴. rec (for εφη αυτ. ο ιησ.) αποκριθεις ο ιησ. ειπεν αυτ. (from || Matt: cf D &c), with A rel vulg lat-b c ff₂ [i l q] syr goth aeth arm Orig₁; so, but αποκ. δε, D 1. 69 lat-a: txt BCLΔN 33 Syr copt. for ειδ., γνωσκοντες D Orig. aft θεου ins οιδατε D.

²⁵. ἀναστήσουσιν resurrexerint D¹(txt D²). om ουτε γαμουσιν (homœotel) N¹ (ins N-corr¹). for 1st and 2nd ουτε, ου and ουδε D.

XΠ rel Orig; εκγαμίσκονται AFH: γαμίζουσιν D 2-pe: txt BCGLUΔN 1 Damasc. ins οι bef αγγελοι B Orig₁. om οι (absorbed by last letters of αγγελοι:

see also || Matt) CDEKLUMUΔN 1. 33. 69 latt syr copt aeth: ins AB rel Syr sah goth arm Orig.

²⁶. rec (for του) της (from || Luke), with D M(Treg, expr) 33(c sil) Orig₂: txt ABCN rel. rec (for πως) ως (from || Luke), with AD rel 33: txt BCLUΔN.

om 2nd ο D Orig₂[ins]. rec ins ο bef 3rd and 4th θεος (see || Matt), with ACN rel Orig₁: om BD Orig₂.

stood. ^{23.} ὅταν ἀναστῶσιν, here not, 'when men (the dead) shall rise,' but when they (the wife and seven brothers) shall rise: see on ver. 25.

^{24.} διὰ τοῦτο refers to the following participle μὴ εἰδότες: for this reason . . . because ye know not. ^{25.} The ὅταν . . . ἀναστῶσιν here is general, not as

in ver. 23: see note there.

^{26.} ἐπὶ τοῦ βάτου (so also (τῆς) Luke);—either, 'in the chapter containing the history of God appearing in the bush,' or, 'when he was at the bush.' The former is the more probable, on account of the construction of the verse in our text. In Luke, if we had his account alone, the other rendering

θεὸς Ἰακώβ; ²⁷ οὐκ ἔστιν θεὸς νεκρῶν, ἀλλὰ ζώντων πολὺ ἰπλανᾶσθε. ²⁸ Καὶ προσελθὼν ¹ εἰς τῶν γραμματέων ἀκούσας αὐτῶν ἰσυνζητούντων, εἰδὼς ὅτι ² καλῶς ἀπεκρίθη αὐτοῖς ἐπιρώτησεν αὐτὸν ἰ Ποία ἐστὶν ἠἐντολὴ πρώτη ἠπάντων; ²⁹ ἀπεκρίθη ὁ ἰησοῦς ὅτι πρώτη ἐστὶν ἠἈκουε ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἰς ἐστίν, ³⁰ καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἠἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς

q Matt. xvi. 14.
xviii. 21 al.
r ch. ix. 10
rel.
s = Matt. xv. 7
rel.
t = Matt. xxi.
23 rel.
u Matt. v. 19 al.
Lev. iv. 13.
v neut., 1 Cor.
xv. 8.

w Eph. vi. 6.
Col. iii. 23.
Deut. vi. 5.

²⁷. rec ins ο bef θεος (see || Matt), with ACN rel Orig₁; txt BDKLM² X(c sil) ΔΠ Orig₃. rec ins θεος bef ζωντων, with EGHM¹SVF lat-q syr æth: om ABCDN rel latt Syr copt goth arm Orig₁. rec aft ζωντων ins υμεις ουν (for connexion and emphasis), with AD rel vulg lat-a b ff₂ g_{1,2} syrr sah æth arm; υμεις δε G 1 lat-c goth: om BCLΔN lat-k copt.

²⁸. for αυτων, αυτω D¹(txt D-corr¹ ?). aft συζητούντων ins και D 28 vulg lat-b ff₂ Syr. for ειδως, ιδων CDLN¹ 1. 69 latt syrr goth æth arm. rec αυτοις bef απεκρ. (see || Matt), with AD rel latt goth arm: txt BCLUΔ[N] 1. 33. 69 syrr copt æth. aft αυτον ins λεγων διδασκαλε D lat-b c ff₂ g₂ i k q. rec πρωτη π. bef εντολη, with A rel vulg lat-g₁: εντολη πρωτη D: txt BCLUΔN 33 syrr copt æth.

rec (for παντων) πασων, with M¹ (Ser's l m n, e sil): om D 1. 69 lat-a b c ff₂ i k q arm: txt ABCN rel vulg lat-g₁.

²⁹. rec ο δε ιησ. bef απεκριθη, addg αυτω, with AC rel vulg syr goth [Aug]: αποκριθεις δε ο ιησ. ειπεν αυτω D lat-b ff₂ (sah æth): txt BLΔN 33 copt. om οτι D 1 lat-a b c ff₂ k Syr arm [Marcell, Aug]. rec aft πρωτη ins πασων των εντολων (with Ser's l m n, e sil); παντων των εντ. E rel Ser's-mss Syr; παντων εντολη AKM²UP 33; πασων εντολη M¹: παντων εντολη εστιν αυτη C lat-ff₂: παντων X arm: ins παντων bef πρωτ. D 91 lat-a b i: txt BLΔN copt. rec om 1st εστιν, with AD rel Marcell: ins B(C)LΔN 69 vulg lat-c ff₂ copt æth.

³⁰. om της (3 times) B: om της (bef καρδ.) D¹(insd above the line) X. om κ. ες ολ. τ. ψυ. σου KP¹ 248-53 Ser's c e v w¹ lat-k Marcell-mss. om κ. ες ολ. τ. διαν. σου DH lat-c ff₂ g₁ k syr-jer arm [Marcell] Cyp₃: ins aft καρδ. σ. A.

might be admissible, 'Moses testified, at the bush: ' but this will not answer in our text.

28—34.] REPLY CONCERNING THE GREAT COMMANDMENT. Matt. xxii. 34—40, but with differing circumstances. There the question appears as that of one among the Pharisees' adherents, who puts this question, πειράζων αὐτόν,—and in consequence of the Pharisees coming up to the strife, after He had discomfited the Sadducees. I should be disposed to take Mark's as the strictly accurate account, seeing that there is nothing in the question which indicates enmity, and our Lord's answer, ver. 34, plainly precludes it. The man, from hearing them disputing, came up, and formed one of the band who gathered together for the purpose of tempting Him. Mark's report, which here is wholly unconnected in origin with Matt.'s, is that of some one who had taken accurate note of the circumstances and character of the man: Matt.'s is more general, not entering, as this, into individual motives, but classing the question broadly among the various "temptations"

of our Lord at this time.

28.] The motive, as shewn by the subordination of ἀκούσας to προσελθὼν, and of εἰδὼς to ἐπιρώτησεν, seems to have been, admiration of our Lord's wise answer, and a desire to be instructed further by Him.

ἐντ. πρώτη πάντ.] This was one of the μάχαι νομικαί (Titus iii. 9),—which was the greatest commandment. The Scribes had many frivolous enumerations and classifications of the commands of the law.

πάντων, not πασῶν: πρώτη-πάντων is treated almost as one word, so that πάντων does not belong to ἐντ. understood, but, q. d. 'first-of-all of the commandments.'

29 f.] Mark cites the passage entire,—Matt. only the command itself:—compare the LXX. In this citation the Vat. reading διανοίας and the Alex. καρδίας are combined: and ἰσχύος = δυνάμεις. "Thou shalt love the Lord with spirit, soul, and body:" with the inner spirit, and the outer life. This is faith working by love: for κ. θ. ἡμῶν is the language of faith.

30.] ἰσχύς is the inner spiritual strength of the heart: see Beck's useful little manual, Die bib-

x ll. Luke i. 51. ^x διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. ³¹ δευτέρα ABDEF
 Eph. iv. 18 al. Deut. GHKL
 xxix. 18. MSUV
 y Levit. xix. ΧΓΔΠΣ
 18. 1. 33. 69
 z ver. 22.
 a ver. 14.
 b = Gusppe.
 here (John
 viii. 10 rec. j
 only. Acts
 viii. 1. xv.
 28. xxvii. 22
 only. Deut.
 iv. 35.
 c Luke ii. 47.
 1 Cor. i. 19
 (from Isa.
 xxix. 14).
 Eph. iii. 4.
 Col. i. 9. ii.
 2. 2 Tim. ii.
 7 only.
 d Prov. ii. 2.
 Matt. vi.
 25. xii. 41.
 42. Heb. xi. 4.
 only τ.
 e Heb. x. 6, 8 (from Ps. xxxix. 6) only. Exod. x. 25. 1 Kings xv. 22. f here
 g Matt. viii. 30. Acts xvii. 27 al. Josh. ix. 23.

recaut and ins αυτη πρωτη εντολη (see || Matt), with AD rel (vulg) lat-b c i (k) syrr goth
 æth [arm] Cyp₂ Hil: αυ. πρ. παντων εντ. KUP 33 Ser's d p w: om BELΔN (lat-a) coptt.

31. rec ins και bef δευτερα, addg ομοια (see || Matt), with A rel lat-c q syrr goth æth
 arm Marcell Cyp₂: δευτ. δε ομ. ταυτη D (Ser's f ev-x): txt BL Δ(η δευτ.) N coptt.
 add εστιν N. aft μειζων ins δε LN lat-b i Hil. αλλη bef εντολη D
 lat-c: om εντ. U 13.

32. om 1st και B Syr coptt. επι. bef διδασκ. D lat-a b c i [q] Hil. ειπες
 DEFHLVXΔΠ²N¹. rec aft 1st εστιν ins θεος, with EFH vulg-ed lat-a b c ff₂ i
 syr-w-ast coptt arm Hil: o θεος DG 69 Marcell: om ABN rel am (with em fuld ing
 prag &c) lat-l Syr goth æth. om αλλος D lat-a Marcell.

33. om 1st της BUX. aft καρδιας ins σου LN copt. for συνεσεως, δυναμεις
 D 2-pe lat-a i q: ισχυος 1. 33. om 3rd και to ψυχης BLΔN 1. 33 lat-a copt arm
 Marcell (omd from homæotel. As Mey remarks, if it were an insn from ver 30, it
 would prob be placed aft καρδιας, as it stands there). aft ψυχ. ins αυτου D-gr
 (tua D-lat). om 4th και to ισχυος D 33 [Hil]. om της (bef ισχυος) N ev-p.
 aft πλησ. ins σου Δ N¹(N^{3a} disapproving). σεαυτον ADL S[and U](Tischdf)
 ΓΔ²N lat-k. for πλειον, περισσοτερον BLΔN 33 sah(appy). rec ins των bef
 θυσαι, with LMΔN 1. 33. 69: om ABD rel.

34. om αυτον DLΔN 1. 33 vulg lat-b c ff₂ i k l syr æth arm [Chr] Hil. om ει
 L N¹(ins N-corr¹(appy)^{3b}): απο τ. βασ. bef ει ΔN^{3a}.

lische Seelenlehre, p. 110.

31.] Our Lord adds this second, as an application or bringing home of the first.

The first is the *Sun*, so to speak, of the spiritual life:—this the *lesser light*, which reflects the shining of that other. It is *like* to it, inasmuch as both are *laws of love*: both deduced from the great and highest love: both dependent on ‘I am the Lord thy God,’ Levit. xix. 18. Stier sets forth beautifully the strong contrast between the *requirements of these two commands*, and the *then state of the Jewish Church*: see John vii. 19. 32, 33.] The Scribe shews that he had entered into the true spirit of our Lord’s answer; and replies in admiration at its wisdom.

Observe *συνέσεως* corresponding to *διανοίας*: and see Beck, p. 60. *δλοκ. κ. θ.*, the things to which the outward literal observers paid all their attention.

34.] *νουνεχῶς*—Attice *νουνεχόντως*, op-

posed to *ἀφρόνως*, Isocr. v. 7 (Meyer).

οὐ μακρὰν . . .] This man had hold of that principle in which Law and Gospel are one: he stood as it were *at the door* of the Kingdom of God. He only wanted (but the want was indeed a serious one) repentance and faith to be *within it*. The Lord shews us here that even outside His flock, those who can answer *νουνεχῶς*—who have knowledge of the *spirit* of the great command of Law and Gospel, are *nearer* to being of his flock, than the *formalists*:—but then, as Bengel adds, ‘Si non procul es, intra: alias *præstiterit, procul fuisse.*’ *καὶ οὐδεὶς . . .*] This is apparently out of its place here, as it is *after the question which now follows*, that Matt. relates this discomfiture of his adversaries. We must not however conclude too hastily, especially where the minute accuracy of Mark is at stake. The question just asked *was the last put to our*

T_d xii.35
(appy)...

οὐκέτι ^h ἐτόλμα αὐτὸν ἐπερωτῆσαι. ³⁵ Καὶ ἀποκριθεὶς ^h ὁ ^h Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς λέγουσιν οἱ ^h γραμματεῖς ὅτι ὁ ⁱ χριστὸς ^j υἱὸς ^j Δαυεὶδ ἐστίν; ³⁶ αὐτὸς ^k Δαυεὶδ εἶπεν ^k ἐν τῷ ^k πνεύματι τῷ ἁγίῳ ^l Εἶπεν Κύριος τῷ κυρίῳ μου Κάθισον ^m ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ⁿ ὑποκάτω τῶν ποδῶν σου. ³⁷ αὐτὸς Δαυεὶδ ^o λέγει αὐτὸν κύριον, καὶ ^p πόθεν αὐτοῦ ἐστὶν υἱός; καὶ ὁ ^q πολλὸς ὄχλος ἤκουεν αὐτοῦ ^r ἡδέως. ³⁸ καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν ^s Βλέπετε ^t ἀπὸ τῶν γραμματέων τῶν θελώντων ἐν ^u στολαῖς, περιπατεῖν, καὶ ^v ἀσπασμούς ἐν ταῖς ἀγοραῖς ³⁹ καὶ ^w πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ

^u || ch. xvi. 5. Luke xv. 22. Rev. vi. 11, vii. 9, 13 bis, 14. xxii. 14 only. Jon. iii. 6.
^w || Luke xi. 43 only +.

^h || Mt. reff.
ⁱ Matt. xi. 25
^j reff.
^k = ? Mt. see Luke ii. 27.
^l Rev. i. 10.
^m 1 Pet. cix. 1.
ⁿ Matt. xx. 21,
^o 23 reff.
^p || Mt. reff.
^q ch. x. 18 reff.
^r = Matt. xiii. 27, 51, 56. xv. 23. Luke i. 33.
^s q = here only.
^t ch. vi. 20.
^u 2 Cor. xi. 19 only. Prov. iii. 21. (ἡδίστα, 2 Cor. xii. 9, 15.)
^v ch. viii. 15 reff.
^w Matt. xiii. 15. Luke xii. 1 al. Matt. xxiii. 7 reff.

om ουκετι D-gr ev-z tol coptt: ετολμα bef ουκετι 69 lat-a.
ev-x lat-c.

επερ. bef αυτον N¹

³⁵. om ελεγεν and aft ιερω ins ειπεν D lat-b (c) q. rec εστιν bef δαυειδ, with A rel [latt syrr goth]: txt BDLM²T_dUΔN¹ 1. 33. 69 lat-k coptt.

³⁶. rec aft αυτος ins γαρ, with A rel vulg lat-b i [q] syrr goth æth Hil: om BLT_dΔN¹ 69 lat-a k coptt: και ουτος (see || Luke), D(et ipse D-lat) arm. om εν B.

om τω (twice) A rel: (1st T_d): ins BDLUΔN¹ 33 arm. (See || Matt, where πν. is anarthrous.) for 2nd ειπεν, λεγει A D-gr rel(F def) lat-k q goth: txt BLM²T_dUΧΓΔN¹ 1. 33. 69 latt syrr coptt æth arm Hil. (It appears to have been read sometimes λεγει in the Psalm: Justin, according to Tischd^f, has cited it so twice:—D reads λεγει in || Luke, so that the readg is by no means certain.)

rec ins o bef κυρ. (corrⁿ to LXX), with AT_dN rel: om BD. rec (for καθισον) καθου LXX and || Matt Luke), with ADT_dN rel: txt B. for αν θα, θησω D-corr¹(θωσω D¹).

εκχθους (sic) D(but κ marked for erasure). rec (for υποκατω) υποποδιον (LXX), with ΔN lat latt syrr goth æth arm Hil: txt B D-gr T_d coptt.

³⁷. rec aft αυτος ins ουν (for connexion, from ||), with A rel vulg (lat-b) Syr sw-ast æth: om BDLT_dΔN lat-a (c) i k q coptt Hil. for ποθεν, πως M¹N¹ 1. 33. 69. 238 lat-b sah æth arm. rec υιος bef αυτον εστιν (|| Matt), with ΔN rel lat-b syrr coptt (æth): εστι υι. αυτ. D vulg lat-a c ff₂ [i q] arm Hil: εστ. αυτ. υι. Δ 238 (lat-k): txt BLT_d. om o ΔN 2-pe. ηκουσεν [M and T(Tischd^f)] N [vulg (goth)].

ηδ. αυτ. ηκ. D[pref και] (vulg) lat-b ff₂ i q.

³⁸. rec aft ελεγεν ins αυτοις, placing them bef εν τ. δ. αυτου, with A rel vulg lat-q syr sah goth (æth): ο δε διδασκων αμα ελ. αυτ. D-gr lat-a b i: txt BLΔN lat-e k coptt. (order as txt but adds αυτοις 33 Syr.) for των θελοντων, και των τελωνων D-gr. (et qui volunt D-lat.) aft αγορ. ins ποιεισθαι facilis D.

ηδ. αυτ. ηκ. D[pref και] (vulg) lat-b ff₂ i q.

³⁸. rec aft ελεγεν ins αυτοις, placing them bef εν τ. δ. αυτου, with A rel vulg lat-q syr sah goth (æth): ο δε διδασκων αμα ελ. αυτ. D-gr lat-a b i: txt BLΔN lat-e k coptt. (order as txt but adds αυτοις 33 Syr.) for των θελοντων, και των τελωνων D-gr. (et qui volunt D-lat.) aft αγορ. ins ποιεισθαι facilis D.

ηδ. αυτ. ηκ. D[pref και] (vulg) lat-b ff₂ i q.

³⁸. rec aft ελεγεν ins αυτοις, placing them bef εν τ. δ. αυτου, with A rel vulg lat-q syr sah goth (æth): ο δε διδασκων αμα ελ. αυτ. D-gr lat-a b i: txt BLΔN lat-e k coptt. (order as txt but adds αυτοις 33 Syr.) for των θελοντων, και των τελωνων D-gr. (et qui volunt D-lat.) aft αγορ. ins ποιεισθαι facilis D.

ηδ. αυτ. ηκ. D[pref και] (vulg) lat-b ff₂ i q.

³⁸. rec aft ελεγεν ins αυτοις, placing them bef εν τ. δ. αυτου, with A rel vulg lat-q syr sah goth (æth): ο δε διδασκων αμα ελ. αυτ. D-gr lat-a b i: txt BLΔN lat-e k coptt. (order as txt but adds αυτοις 33 Syr.) for των θελοντων, και των τελωνων D-gr. (et qui volunt D-lat.) aft αγορ. ins ποιεισθαι facilis D.

ηδ. αυτ. ηκ. D[pref και] (vulg) lat-b ff₂ i q.

³⁸. rec aft ελεγεν ins αυτοις, placing them bef εν τ. δ. αυτου, with A rel vulg lat-q syr sah goth (æth): ο δε διδασκων αμα ελ. αυτ. D-gr lat-a b i: txt BLΔN lat-e k coptt. (order as txt but adds αυτοις 33 Syr.) for των θελοντων, και των τελωνων D-gr. (et qui volunt D-lat.) aft αγορ. ins ποιεισθαι facilis D.

ηδ. αυτ. ηκ. D[pref και] (vulg) lat-b ff₂ i q.

³⁸. rec aft ελεγεν ins αυτοις, placing them bef εν τ. δ. αυτου, with A rel vulg lat-q syr sah goth (æth): ο δε διδασκων αμα ελ. αυτ. D-gr lat-a b i: txt BLΔN lat-e k coptt. (order as txt but adds αυτοις 33 Syr.) for των θελοντων, και των τελωνων D-gr. (et qui volunt D-lat.) aft αγορ. ins ποιεισθαι facilis D.

ηδ. αυτ. ηκ. D[pref και] (vulg) lat-b ff₂ i q.

³⁸. rec aft ελεγεν ins αυτοις, placing them bef εν τ. δ. αυτου, with A rel vulg lat-q syr sah goth (æth): ο δε διδασκων αμα ελ. αυτ. D-gr lat-a b i: txt BLΔN lat-e k coptt. (order as txt but adds αυτοις 33 Syr.) for των θελοντων, και των τελωνων D-gr. (et qui volunt D-lat.) aft αγορ. ins ποιεισθαι facilis D.

ηδ. αυτ. ηκ. D[pref και] (vulg) lat-b ff₂ i q.

³⁸. rec aft ελεγεν ins αυτοις, placing them bef εν τ. δ. αυτου, with A rel vulg lat-q syr sah goth (æth): ο δε διδασκων αμα ελ. αυτ. D-gr lat-a b i: txt BLΔN lat-e k coptt. (order as txt but adds αυτοις 33 Syr.) for των θελοντων, και των τελωνων D-gr. (et qui volunt D-lat.) aft αγορ. ins ποιεισθαι facilis D.

ηδ. αυτ. ηκ. D[pref και] (vulg) lat-b ff₂ i q.

³⁸. rec aft ελεγεν ins αυτοις, placing them bef εν τ. δ. αυτου, with A rel vulg lat-q syr sah goth (æth): ο δε διδασκων αμα ελ. αυτ. D-gr lat-a b i: txt BLΔN lat-e k coptt. (order as txt but adds αυτοις 33 Syr.) for των θελοντων, και των τελωνων D-gr. (et qui volunt D-lat.) aft αγορ. ins ποιεισθαι facilis D.

Lord, and therefore the notice of its being the last comes in fitly here. The enquiry which follows did more than silence their questioning: it silenced their answering too: both which things Matt. combines as the result of this day, in his ver. 46. ἐπερωτῆσαι, not, 'to ask him any more questions': see on ch. xi. 29.

35—37.] THE PHARISES BAFLED BY A QUESTION CONCERNING CHRIST AND DAVID. Matt. xxii. 41—46. Luke xx. 41—44. The reports are apparently independent of any common original, and hardly agree verbally in the citation from the LXX. See notes on Matt. 35.] The whole controversy in the temple is regarded as one: hence the new point raised by our Lord is introduced as a rejoinder, with ἀποκριθεὶς. 36.] Ob-

serve ἐν τῷ πνεύματι τῷ ἁγίῳ (ἐν πν., Matt.) = ἐν βίβλῳ ψαλμῶν Luke: a coincidence not to be passed over.

37.] πόθεν, from whence shall we seek an explanation for what follows: see reff. κ. ὁ πολ. ὄχ. ἦκ. αὐτ. ἡδ. is peculiar to Mark.

38—40.] DENUNCIATION OF THE SCRIBES. Luke xx. 45—47. These verses, nearly verbatim the same in the two Evangelists, and derived from a common report, are an abridgment of the discourse which occupies the greater part of Matt. xxiii.—with the additions of θελ. ἐν στολ. περιπ., and οἱ κατέσθ. . . . κρίμα (see || Matt., text, and var. readd.). The words ἐν τῇ διδ. αὐτ. seem to imply that Mark understood it as a compendium.

Ἀσπασμούς and the following accusatives

x ff. Luke xxi. 43 v. r.) xiv. 7. s only t.
y L. reff.
const., Rev. i. 4, 5. ii. 18. x. 2 al. Exod. v. 11. xiv. 6.
z L. John xv. 22. Acts xxviii. 30.
1 Mal. i. 18.
1 Thess. ii. 5 only. Hos. x. 4.
a L. (Mt. v. r.) Luke xii. 4. 1 Cor. xii. 23 al. t.
Dan. iv. 33 (36) Theod.
b ch. xi. 2 L. (Mt. v. r.) xxi. 3. Zech. xiv. 4.
c here, &c. (3ce) and Luke xxi. 1. John viii. 20 only. Neh. x. 37. 2 Macc. v. 18 al. d = ||. Matt. xxvii. 6. John xii. 6.
e = ch. vi. 8 || Mt. (1 Cor. xiii. 1. Rev. xviii. 12) only. f Matt. viii. 19 reff. g || L. Luke xii. 59
only t. (-πτως, Gen. xii. 4.) h Matt. v. 26 only t. i || L. Matt. xiv. 20 || L. xv. 37. 1 Kings ii. 36.

ABDEF
GHKL
MSUV
XΓΔΠΞ
1, 33 69

^x πρωτοκλισίας ἐν τοῖς δείπνοις, ⁴⁰ οἱ ^y κατέσθοντες τὰς οἰκίας τῶν χηρῶν, καὶ ^z προφάσει μακρὰ προσευχόμενοι οὗτοι λήμψονται ^a περισσότερον κρίμα. ⁴¹ Καὶ καθίσας ^b κατέναντι τοῦ ^c γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος ^d βάλλει ^e χαλκὸν εἰς τὸ ^c γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά, ⁴² καὶ ἐλθούσα ^f μία χήρα πτωχὴ ἔβαλεν ^g λεπτὰ δύο ὃ ἐστὶν ^h κοδράντης. ⁴³ καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλείον πάντων βέβληκεν τῶν βαλλόντων εἰς τὸ ^c γαζοφυλάκιον. ⁴⁴ πάντες γὰρ ἐκ τοῦ ⁱ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς

40. rec κατεσθιοντες, with ΔΝ rel: κατεσθιουσιν D I latt: txt B. om tas and των D 229. aft χηρ. add και ορφανων D 69 lat-a b c e ff₂ g₂ i [q] syr-jer.—om [follg] και D latt Syr.

41. om καθισας, insg κατεζομενος ο ιησ. aft γαζοφυλακιον, D. rec aft καθ. ins ο ιησους, with A (D, see above) rel vulg lat-b c ff₂ g₂ i [q] Syr aeth arm Orig₁: om BLDN lat-a k copt. απεναντι BU 33 [Damasc₁]. for εθ., θεωρει Ν¹ [Orig₁]. om βαλλει χαλκ. to πολ. πλ. D. ins τον bef χαλκον Ν [1. 69]. εξεβαλλον Ν¹.

42. for και ελθ., ελθ. δε D 2-pe latt copt-2-mss sah Orig. for μια, αμα D-gr¹ (txt D-corr¹ [appy] and lat). ins γυνη bef χηρα Ν. om πτωχη D 2-pe lat-a b c ff₂ i k q arm.

43. for λεγει, ειπεν (see || Luke) ABDKLMUΔΠΝ 33 lat-a k syrr coptt aeth Orig₁ Damasc₁: txt X rel vulg lat-b c [i q] arm(appy). η πτωχη bef αυτη D ev-y lat-a b ff₂ g₂ i q Orig₂. πλεον Ν [Damasc₁]. for βεβληκεν, εβαλεν (from || Luke) ABDLDN^{3a} 33 Orig₂ [Damasc₁], εβαλεν Ν¹: txt X rel. rec (for βαλλ.) βαλοντων, with FH [Damasc₁]: om 1 lat-a b c ff₂ g₂ i [q] arm-usc: txt ABD rel Orig₂.

44. aft γαρ ins ουτοι D 1. 33 sah.

are governed by θελόντων. οἱ κατέσθοντες may either be dependent on the preceding by a broken construction, or may be the beginning of a new sentence of exclamation, as Meyer takes it. The former is to me the more probable, and I have punctuated accordingly. It is a change of construction not without example in the classics: Herod. i. 51, Λακεδαιμονίων φαιμένων εἶναι ἀνάθεμα, οὐκ ὀρθῶς λέγοντες. See also reff. The art. points them out graphically. They devoured widows' houses, by attaching them to themselves, and so persuading them to minister to them of their substance. A trace of this practice (but there out of gratitude and love) on the part of the Jewish women, is found in Luke viii. 2, 3. What words can better describe the corrupt practices of the so-called priesthood of Rome, than these of our Lord? The πρόφασις was, to make their sanctity appear to these women, and so win their favour. περισσότερον—

because ye have joined thieving with hypocrisy.

41—44.] THE WIDOW'S MITES. Luke xxi. 1—4: probably from a common origin.

41. τοῦ γὰζ. This is usually understood of thirteen chests, which stood in the court of the women, into which were thrown contributions for the temple, or the tribute (of Matt. xvii. 24). But it is hardly likely that they would be called τὸ γὰζ., and we hear of a building by this name in Jos. Antt. xix. 6. 1. Lücke, on John viii. 20, believes some part of the court of the women to be intended, perhaps a chamber in connexion with these chests.

Our Lord had at this time taken his leave of the temple, and was going out of it—between Matt. xxiii. end, and xxiv.

42.] ΛΕΠΤΑ = תריסר the smallest Jewish coin: see Lightfoot. Mark adds ὃ ἐστὶν κοδ. for his Roman readers: —the λεπτόν = $\frac{1}{6}$ of an as. λεπτ. δύο, Bengel remarks, are noticed: she

¹ ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν ² βίον αὐτῆς.

XIII. ¹ Καὶ ἐκπορευομένον αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ ¹ εἰς [ἐκ] τῶν μαθητῶν αὐτοῦ Διδάσκαλε ἴδε ² ποταποὶ λίθοι καὶ ³ ποταπαὶ ⁴ οἰκοδομαί. ² καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Βλέπεις ταύτας τὰς μεγάλας ⁵ οἰκοδομάς; οὐ μὴ ⁶ ἀφελθῇ λίθος ἐπὶ λίθῳ. ὃς οὐ μὴ ⁷ καταλυθῇ. ³ καὶ καθημένου αὐτοῦ ⁸ εἰς τὸ ὄρος τῶν ἑλαιῶν ⁹ κατέναντι τοῦ ἱεροῦ, ἐπηρώτα αὐτὸν ¹⁰ κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας ¹¹ Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ ¹² σημεῖον ὅταν μέλλῃ ταῦτα ¹³ συντελεῖσθαι πάντα; ⁵ ὁ δὲ Ἰησοῦς ¹⁴ ἤρξατο λέγειν αὐτοῖς ¹⁵ Βλέπετε

³⁴. Luke ii. 12. 1 Kings x. 7. v (Matt. vii. 28 v. r.) Luke iv. 2, 13. Acts xxi. 27. Rom. ix. 25. w Matt. iv. 17. xi. 7, 20. xvi. 21. xxvi. 22. x || Mt. reff.

CHAP. XIII. 1. rec om 2nd εκ (as unnecessary), with BLN rel: ins ADFXΔ 1. 69 latt coptt. διδασκαλε is marked for erasure by N-corr^{1,3}: om Scr's c. ποδαπ. (twice) D¹(txt D⁴). aft οικοδομαί ins του ιερου (|| Matt) D gat (with mt tol) lat-b c ff₂ g₂ k l q.

2. rec aft ιησ. ins αποκριθεις (see || Matt), with E rel lat-q æth arm; bef o ιησ. A(D)ΚΔΠ 1. 69 lat-(c) ff₂ k syr: om BLN 33 lat-e Syr coptt.--και αποκρ. ειπεν αυτοις o ιησ. D. βλεπετε (|| Matt) D M-marg lat-a b c e ff₂ g₂ i k [q]. ins αυην

λεγω. υμιν οτι bef ου μη αφελθῇ D. (1) lat-(a) b c e ff₂ g₂ k l arm; αυην λεγω σοι G 69. aft αφελ. ins ωδε (from || Matt) BDGLM²UΔN 1. 33 lat-a b g₂ q Syr syr-w-ast (coptt æth) arm: om A rel vulg lat-ff₂ i. for λιθω, λιθον (|| Matt) BGLMUΧΓΔΠN 1. 33. 69: txt AD rel (see || Luke, where LXN^{3a} δ'c have λιθον). om μη LN⁴.

καταλυθησεται, N¹ 69. at end ins και δια τριων ημερων αλλος αναστησεται ανευ χειρων D lat-a b (c) e (ff₂ g₂) i k n Cyp.

3. rec επηρωτων, with AD rel latt (Syr) syr[-txt] (coptt-schw æth) arm: txt BLN 33. 69 syr-mg coptt-wilk.--(επερ. AEFGRH, επιρ. Δ.) ins o bef πετρος DN 2-pe.

4. rec ειπε (|| Matt), with A rel: txt BDLN 1. 33. 69. μελλει DEMXΓΔ 33. 69 ev-y. rec παντα bef ταυτα συντελεισθαι, with D rel lat-a n: ταυτα παντα συντ. ΑΓΗΚΜΓΠ 1. 33. 69 [lat-q] syrr coptt: om παντα Δ ev-y lat-(c?) k: ταυτα μελλ. συντ. παντα L: txt BN (æth).

5. rec aft ιησ. ins αποκριθεις (from || Matt), with A rel syr: και αποκρ. o ιησ. (|| Matt) DG 69 vulg lat-b (c) [i q] æth: txt BLN 33 Syr coptt arm. rec αυτοις bef ηρξ. λεγ., with A rel syr: ειπεν αυτοις D 237 Scr's u lat-a k n arm: ηρ. αυτ. λεγ. M²(Tischdf) Δ 69: txt BL M-marg(Treg) UN 33 vulg lat-b (c) ff₂ i l [q] Syr coptt æth.

might have kept back one.

43.]

πλεῖον—more, in God's reckoning;—more, for her own stewardship of the goods entrusted to her care. "Non quantum detur, sed quantum residet, expenditur." Ambr. in Bp. Wordsw.

CHAP. XIII.] JESUS PROPHECIES OF HIS COMING, AND OF THE TIMES OF THE END. Matt. xxiv. Luke xxi. 5—36. The accounts are apparently distinct, and each contains some fragments which have escaped the others. On the matter of the prophecy, I have fully commented in Matt., where see notes: also those on Luke.

1. ποταποὶ λίθοι.] Josephus, B. J. v. 5. 2, 3, says, πέτραι δὲ τεσσαράκοντα

πήχεις τὸ μέγεθος ἦσαν τοῦ δομήματος. And again, vi. 4. 1, ἐξ ἡμέραις ἀδιαλείπτως ἡ στερεωτάτη πασῶν ἐλέπολις τύπτουσα τὸν τοίχον οὐδὲν ἤνυσεν' ἀλλὰ καὶ ταύτης καὶ τῶν ἄλλων τὸ μέγεθος καὶ ἡ ἁρμονία τῶν λίθων ἦν ἀμείνων. See also Antt. xv. 11. 3.

3.] Πέτ. κ. Ἰάκ. = οἱ μαθηταὶ Matt., = τινὲς Luke.

4.] ταῦτα π. implies that they viewed the destruction of the temple as part of a great series of events, which had now by frequent prophecy become familiar to them. 'All these things about which thou so often speakest.'

5.] ἤρξατο λέγειν—with this begins our Lord's full explanation on the matter. See reff.

γ = ||, ch. ix. 39, Luke xxiv. 47.
 z John iv. 26 reff. Zeph. ii. 15 (iii. 1).
 a = ||, Matt. xi. 2. Acts xxiii. 16.
 b || Mt. Matt. 3 Kings x. 1. iv. 24. 2 Kings xiii. 30.
 c || Mt. 2 Thess. ii. 2 only. Cant. v. 4 only.
 d = || Mt. reff. e = || Mt. Isa. xix. 2.
 f ||, Acts xxii. 19, ii. 46, v. 22, xiv. 23.
 g here (John v. 4 v. r.), only. Ezech. xxx. 4, 9 al.
 h || Mt. Acts ii. 44. 1 Thess. v. 3 only. Exod. xv. 14.
 i Job xxi. 17. Isa. xxi. 3. 12 John 8. j = Matt. x. 17. xxviii. 18. k Matt. xxvi. 59. John
 l xl. 47 al. Prov. xxii. 10. 1 ver. 3 reff. m Matt. xxi. 33 reff. n = Acts xxiv. 20. xxv. 10, 26 al.
 o Matt. xxvii. 11. p ch. x. 29. Matt. x. 18 al. q Matt. viii. 4 reff. Zeph. iii. 8. r Matt. x. 18. Acts vi. 12 al. s here only t. t (προμελ., || L.) Acts iv. 25. 1 Tim. iv. 15 only. Prov. viii. 7.

πλανησει DHΓ.

6. rec aft πολλοι ins γαρ (|| Matt Luke), with AD rel latt syrr coptt arm : om BLS lat- \bar{i} æth. om οτι D 33 lat-b c k sah.

7. ακουσετε 69 : ακουητε B : txt ADN rel. aft πολεμων ins ορατε N¹ (marked for erasure, but the marks removed). for θροεισθε, θορυβεισθαι D[-gr] 57 [lat-a n].
 rec aft δει ins γαρ (|| Matt Luke), with ADN^{3b} rel latt syrr æth arm : om BN¹ coptt.

8. rec ετι, with AD rel : txt BKLΔ²Π¹N 1. 69. om βασιλεια επι (homæotel) N¹.
 rec ins και bef 1st εσονται, with A rel vss : om BDLN coptt. omi κατα τοπ. εσονται λιμοι (homæotel -μοι . . . -μοι) N¹ (ins N^{3b}). rec ins και bef 2nd εσονται (|| Matt), with AD rel [vss] : om BLS^{3b} copt arm. om 2nd εσονται D latt arm.
 om και παραχαι (as not occurring in || : or perhaps because confounded with αρχ. follg : no possible reason can be given for the interpol of the clause) BDLN latt coptt æth : ins A rel lat-q syrr sah arm [Orig-int.].

9. αρχη (from || Matt, where there is no var) BD E¹ (perhaps) KLS¹ UΔΠ¹N 33 vulg lat-a b ff₂ g₂ k [g₁ i n q] syrr coptt æth arm : txt A rel. om βλέπετε δε υμεις εαυτους D 1 lat-a ff₂ i n arm : om εαυτους N¹ (ins N^{3b}) lat-k : αυτους Δ. rec aft παραδωσουσιν ins γαρ, with AN rel vulg lat-e ff₂ [(Sabat) q] syrr sah : ειτα υμας αυτους παραδωσουσιν D lat-a ff₂ [Blanch] i k n : και παραδ. υμας 1 : txt BL coptt æth arm.
 aft ηγεμονων ins δε (see Matt x. 18) AKΓΠ¹. ενεκα B.

10. om τα D¹ (ins D²). rec δει bef πρωτον, with A rel lat-i (appy) q syrr coptt (appy) : txt BDN vulg lat-a (c ff₂ g₂ k) l n ([sah] arm).—aft πρωτον ins λαον N (but marked for erasure). aft ευαγ. ins εν πασιν τοις εθνεσιν D tol lat-ff₂ g₂ i.

11. rec οταν δε (corr from Matt x. 19), with A rel lat-ff₂ q syrr sah æth arm Orig : txt BDLN 33 vulg lat-a c k l [n] copt. rec αγαγωγισιν, with EFHT (SV, e sil) : txt ABDN rel Orig. om μηδε μελετατε BDLN 1. 33. 69 vulg lat-a c ff₂ i k l coptt æth : ins A rel lat-a n syrr (arm).

8. εσονται . . . εσονται] By these repetitions majesty is given to the discourse.

9.] ἀρχαί is put forward for emphasis—the mere beginnings. υμεις likewise has the emphasis—let your care be . . . εις συναγ., a pregnant construction—“ye shall be taken into the synagogues and beaten there.” So also in ver. 16. Bp. Wordsw. explains the εις, “Ye will be exposed before the eyes of congregations in synagogues, for their pleasure :” and εν συν. would mean, “in the buildings, without any reference to

the people in them.” But how will this apply to ο εις τὸν ἀγρὸν ὄν, ver. 16? Meyer, with Lachmann al., would punctuate after συναγωγάς, and take δαρήσεσθε by itself. This is most improbable, especially when we remember that the synagogues were the places where the scourging was inflicted (see Acts xxii. 19), not to mention the objection to taking the verb thus by itself, which seems to me (against Meyer) alien from the character of the discourse.

11.] Mark has vv. 10, 11 peculiar to himself. Luke (vv. 14, 15) has

ABDEF
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 1. 33. 69

...υμιν
33.

ἐὰν ^uδοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ^u Matt. x. 19
ref.
ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. ^v Matt. x. 21.
2 Cor. iv. 11.
Isa. liii. 12.
¹² καὶ ^v παραδώσει ἀδελφὸς ἀδελφὸν ^v εἰς ^v θάνατον, καὶ ^w Matt. x. 21
only. Deut.
xix. 11. xxii.
26.
πατὴρ τέκνον· καὶ ^w ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ ^x Matt. x. 21.
xxii. 57.
2 Cor. vi. 9.
1 Pet. iii. 18.
2 Kings viii. 3.
θανατώσουσιν αὐτούς, ¹³ καὶ ἔσεσθε μισούμενοι ὑπὸ ^y John xv. 21
ref.
πάντων ^y διὰ τὸ ^y ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος, ^z Mt. Luke xvi.
15. Rev. xvi.
4, 5. xxv. 27
only. Deut.
xxix. 17 al.
οὗτος σωθήσεται. ¹⁴ "Όταν δὲ ἴδῃτε τὸ ^z βδέλυγμα τῆς ^a Mt. Luke
xxi. 20 only.
Jer. xxxii.
(xxv.) 18.
Dan. ix. 27.
xii. 11.
ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ· ὁ ἀναγινώσκων ^b νοείτω· ^b Mt. ref.
c Matt. x. 27
ref.
d inwter. aor.,
Mt. Matt.
vi. 3. Deut.
xxiii. 6.
e (ver. 3).
Matt. ii. 23.
Luke ix. 61 al.
f. Mt. ref.
g Luke ix. 62.
xvii. 31. John
xv. 66 al.
τότε οἱ ἐν τῇ Ἰουδαίᾳ φευνγέτωσαν εἰς τὰ ὄρη, ¹⁵ ὁ δὲ ^j [Luke xxiii. 29
1 constr., Rom.
i constr., Rom.
i. 25 al. 9. Rev. iv. 11 bis. c. 6. Deut. iv
ref.]
ἐπὶ τοῦ ^c δώματος μὴ ^d καταβάτω εἰς τὴν οἰκίαν μηδὲ ^e h Matt. i. 18 ref.
k Mt. ref.
εἰσελθέτω τι ἄραι ἐκ τῆς οἰκίας αὐτοῦ· ¹⁶ καὶ ὁ ^e εἰς τὸν ^j j = d
ἀγρὸν ὧν μὴ ^f ἐπιστρεψάτω εἰς ^e τὰ ὀπίσω ἄραι τὸ ἱμάτιον ^f h Matt. i. 18 ref.
k Mt. ref.
αὐτοῦ. ¹⁷ ^h οὐαὶ δὲ ταῖς ⁱ ἐν ⁱ γαστρὶ ⁱ ἐχούσαις καὶ ταῖς ^j h Matt. i. 18 ref.
k Mt. ref.
θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. ¹⁸ προσεύχεσθε ^j h Matt. i. 18 ref.
k Mt. ref.
C γὰρ α δὲ ἵνα μὴ γένηται ^k χειμῶνος. ¹⁹ ἔσονται γὰρ αἱ ἡμέραι ^j h Matt. i. 18 ref.
k Mt. ref.
ἐκείναι ^l θλίψις, ^m οἷα οὐ γέγονεν ^m τοιαύτη ἀπ' ἀρχῆς ^j h Matt. i. 18 ref.
k Mt. ref.
ἡ κτίσεως ἧς ^o ἔκτισεν ὁ θεὸς ^p ἕως τοῦ ^p νῦν, καὶ οὐ μὴ ^j h Matt. i. 18 ref.
k Mt. ref.

C γὰρ α
...

h Matt. xxiii. 13, &c. Luke vi. 24, &c. xi. 42, &c.
v. r.] (Matt. xxi. 6. Luke xi. 27) only. Gen. xxi. 7.
xiii. 3. m plen., here (1 Cor. xv. 48 bis. 2 Cor. x. 11. Sir. xlix. 14) only. see ch. vii. 25. Rev.
vii. 2 al. fr. n = ch. x. 6 ref. o Paul, Rom. i. 25 al. 9. Rev. iv. 11 bis. c. 6. Deut. iv
32. p || Mt. only. Gen. xviii. 12. ἄχρι 7. v., Rom. viii. 22. Phil. i. 5.

i Matt. i. 18 ref.

k || Mt. ref.

j = d [Luke xxiii. 29
1 constr., Rom.
i constr., Rom.
i. 25 al. 9. Rev. iv. 11 bis. c. 6. Deut. iv
ref.]

for εαν, αν AD.

for τουτο, αυτο D lat-c: κεينو 28. 69 Orig.

12. rec παραδωσει δε (from Matt x. 21), with A rel vulg lat-ff₂ [i q] syrr æth Orig.;
txt BDLN lat-a c k n coptt. επαναστησεται (gramml corr) B.

14. rec aft ερημωσως ins το ρηεν υπο δανιηλ του προφητου (from || Matt), with A
rel lat-c n² syrr æth; so, but δια for υπο, 1 ev-y: om BDLN vulg lat-a ff₂ g_{1,2} i
n¹ q coptt arm Aug₁expr Vict Thl_{app}. Steph εστος, with A rel: elz εστως, with

KMUXHT: (both from || Matt:) εσθηκος D: στηκον 1. 69: txt BLN. aft
νοειτω ins τι αναγινωσκει D lat-a g₂ i n.

15. om δε (see || Matt) BFH lat-c coptt Orig: και ο (see || Luke) D vulg lat-a ff₂ k
[i n q] Syr æth: txt AN rel syr arm. om εις την οικιαν (see || Matt) BLN lat-c k
Syr coptt: ins AD rel vulg lat-a ff₂ g₁ [i l n q] syr æth arm Orig. εισελθათω

ADLΔN. rec αραι bef ti (see || Matt), with ADN rel: txt BKLΠ¹.

16. om ων (see || Matt, and ver 15) BDLΔN 1 lat-ff₂ q coptt. επιστρεψετω D¹
(txt D²). om εις τα (|| Matt) D² vulg lat-(a) c ff₂ g₁ k.

17. om δε D[-gr]. θηλαζομεναις D: ενθηλαζουσαις L.

18. και προσευχεσθε D lat-a i n. rec aft γενηται ins η φυγη υμων (from || Matt),
with AN^{ab} rel gat lat-g₂ k syrr sah goth æth: om B(DL)N¹ vulg arm.—χειμωνος
γενωνται D lat-a l [Aug.]: μη χειμωνος γενηται ταυτα L lat-a n [q].

19. θλιψεις ADA ev-y. οiai ουκ εγενοντο τοιαντα, και γενωνται D (ev-y) latt
(arm). for ης, ην (corr) BC¹LN.—om ης εκτ. ο θ. D lat-a c ff₂ i k n arm.

for και ου, ουδε D: ουδ ου FG 1. 69.

something very like them.—Matt. nothing:
but they occur Matt. x. 19, where see note.

Meyer remarks that μελετάτε is the
regular technical word for premeditating
a discourse—in contrast to extempore
speaking. Observe the emphasis on
εστε—it is not you at all, but another.

12.] = καὶ ἀλλήλους παραδώσουσιν
καὶ μισήσουσιν ἀλλήλους Matt. 13.

ὑπομείνας] Scil. in the confession implied

by διὰ τὸ ὄνομά μου preceding. 14.

ὅπου οὐ δεῖ] See note on Matt. ver. 15.
This is a less definite description of the
place than we find there. In connexion
with the reading ἐστηκότα in the text,
the Oxf. Catena explains τὸ βδέλ. τῆς
ἐρημ. by τὸν ἀνδριάντα τοῦ τότε τὴν πόλιν
ἐλόντος. 18.] Matt. adds μηδὲ ἐν
σαββάτῳ. Mark wrote mostly for Gentile
readers, and thus perhaps was not likely

q here & || Mt. 2 Kings iv. 12 only, see Lev. xxi. 16, xxi. 23.
 r = || Mt. reff. s here & || Mt. bis. ver. 27
 || Mt. Luke xviii. 7, Col. iii. 12, 2 Tim. ii. 10, Tit. i. 1, 1 Pet. ii. 9, Isa. lxx. 23, Wisd. iii. 9, t = Matt. xi. 11 reff.
 u || Mt. Matt. vii. 15 al. Jer. vi. 13, Zech. xiii. 2, v || Mt. reff. w 1 Tim. vi. 10 only, Prov. vii. 21.
 x abs., = ver. 33 only.
 y || Mt. reff. z ver. 19.
 a || Mt. reff. b constr., Matt. xix. 22 reff. c || Mt. reff.
 d Matt. xi. 7. Luke vi. 48. Ps. xvii. 7. e Matt. viii. 20 reff. f || Mt. reff. g Acts xxvi. 12. Isa. xxxiii. 17. DAN. vii. 13.

γένηται. ²⁰ καὶ εἰ μὴ κύριος ^α ἐκολόβωσεν τὰς ἡμέρας, οὐκ ἂν ἐσώθη ^τ πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ^β ἐκλεκτοὺς οὓς ἐξελέξατο ^α ἐκολόβωσεν τὰς ἡμέρας. ²¹ καὶ τότε ἐάν τις ὑμῖν εἴπῃ Ἴδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε. ²² ἔγερθήσονται γὰρ ^υ ψευδοπροφῆται καὶ ποιήσουσιν ^ν σημεῖα καὶ ^ν τέρατα πρὸς τὸ ^ω ἀποπλανᾶν εἰ δυνατόν τοὺς ^β ἐκλεκτούς. ²³ ὑμεῖς δὲ ^κ βλέπετε· ^υ προεῖρηκα ὑμῖν πάντα. ²⁴ ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν ^ζ θλίψιν ἐκείνην ὁ ^α ἥλιος ^α σκοτισθήσεται. καὶ ἡ ^α σελήνη οὐ δώσει τὸ ^α φέγγος αὐτῆς, ²⁵ καὶ οἱ ^α ἀστέρες ^β ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ ^ε δυνάμεις αἱ ἐν τοῖς οὐρανοῖς ^δ σαλευθήσονται. ²⁶ καὶ τότε ὄψονται τὸν ^ε υἱὸν τοῦ ^ε ἀνθρώπου ^ι ἐρχόμενον ἐν ^ι νεφέλαις ^β μετὰ δυνάμεως πολλῆς καὶ δόξης. ²⁷ καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους

Frag. Neap. xiii. 21 (app.)... ABCDE FGHL MSUV XTAIIN Frag. Neap. 1. 69

²⁰ εκολ. bef kurios (ει μη εκολοβωθησαν being the arrangemt in || Matt, kurios was transpd to suit it) BLN vulg lat-b (c ff₂) g_{1,2} [i] k aeth. aft ημ. ins εκειwas EFGMD 1. 69 mt(with tol) lat-c g_{1,2} Syr coptt aeth arm Op Promiss. δια τους εκλεκτους αυτου D lat-a b ff₂ i q arm.

²¹. for εαν, αν DL. rec (for 1st ιδε) ιδου (see || Matt), with ACD rel: txt BLN. rec aft χριστος ins η (interpoin for connexn, as the varr shew: see also Matt), with ACD rel lat-a b c ff₂ g₂ i syr copt goth aeth arm; και B prag Syr sah: om LUN 69 vulg lat-k l Cyr-jer [Vict.] Promiss. rec (for 2nd ιδε) ιδου, with A Frag-neap rel: om C [copt]: txt BDLN. rec πιστευσητε (from || Matt), with X rel: txt ABCDEFHLVAN 69 Vict Thl.

²². for γαρ, δε CN. rec aft γαρ ins ψευδοχριστοι και (from || Matt), with ABCN rel [vss]: om D 124 lat-i k. rec (for ποιησουσιν) δωσουσι (from || Matt, where there is no var), with ABCN rel vulg lat-b c ff₂ k [syrr copt &c]: txt D 69 lat-a Vict₁. rec ins και bef τους εκλ. (from || Matt), with AC rel vss (Orig): om B D-gr N.

²³. rec ins ιδου bef προειρηκα (from || Matt), with ACDN rel vulg lat-b (c) ff₂ k syr goth arm Cyp: txt BL lat-a copt aeth. παντα AKMUP.

²⁴. (αλλα, so BCDAN.) (N.B. lat-b is def from εκεινην to end of Mark.)

²⁵. rec του ουρ. bef εσονται, omg εκ, with L Frag-neap rel vulg lat-i syr[-txt] goth: oi εκ του ουρ. εσ. D lat-c ff₂ q [syr-mg arm]: txt ABCUPI^hN 69 lat-a (e g_{1,2}) Syr [copt aeth] Aug Promiss. rec εκπιπτοντες, with A lat vulg [lat-q] Promiss: txt BCDLPI^hN lat-a c [e ff₂ g₁ i k]. (Txt appears to have been origl. If it had been corrd after || Matt, απο, not εκ, would have been adopted.) for αι εν τ. ουρ., των ουρανων DK lat-a c ff₂ g₁ i (Syr) copt aeth arm-mss Aug Promiss.

²⁶. επι των νεφελων D. κ. δοξ. bef πολλ. (see || Matt) AMΔΠ 69 syr aeth arm.

²⁷. rec aft αγγελους ins αυτου (from || Matt), with ACN rel vulg lat-c [g₁] syr coptt goth aeth arm Orig-int₁: om BDL lat-a e ff₂ i k q copt-ms.

to report this. 19, 20.] κτίσεως ἧς ἔκτισεν . . . and ἐκλεκτοὺς οὓς ἐξελέξατο, peculiarities of Mark's style—for greater solemnity. [John xvii. 26: v. 16, cited strangely by Mr. Elliott to disprove this, are no cases in point. In both those, the expression is necessary to the sense: here, and usually in St. Mark, it is merely idiomatic.] Meyer remarks that the first ι in θλίψις, being long by nature, and not by position only, ought to be circum-

flexed. ²⁴] ἀλλά is to be noticed. It is more than the simple 'but' and is best rendered by nevertheless: qu. d., though I have forewarned you of all things, yet some of those shall be so terrible as to astound even the best prepared among you. ἐν ἐκ. τ. ἡμ. μετὰ τ. θλ. ἐκ.—then those days come after this tribulation: see note on Matt. ver. 29.

²⁵] ἔσονται π. (= πεσοῦνται Matt.), Mark's usage. Our Evangelist

καὶ ^h ἐπισυνάξει τοὺς ἐκλεκτοὺς ἐκ τῶν ⁱ τεσσάρων ἀνέμων, ^h ἢ Mt. ch. i. 33. Matt. xxiii. 37. Luke xii. 1. xiii. 34. xvi. 37 only. 2 Chron. xx. 26. Isa. lii. 12. ⁱ ἢ Mt. Rev. vii. 1. Zech. ii. 6 ^k = here & ^{||} Mt. bis (Luke xvi. 24. Heb. xi. 21) only. ^{||} Mt. only. xxx. 4. Neh. i. 9. Jer. xli. 12. ^{||} Mt. reff. m Matt. xiii. 32 reff. ⁿ ^{||} Mt. only. Gen. xviii. 7. Lev. ii. 14 Aq. Symm. o ^{||} Mt. only. Ps. ciii. 14. r ^{||} Mt. Acts

ἀπ' ^k ἄκρου γῆς ἕως ^k ἄκρου οὐρανοῦ. ²⁸ Ἀπὸ δὲ τῆς ^l συκῆς μάθετε τὴν παραβολήν. ὅταν αὐτῆς ἦδη ὁ ^m κλάδος ⁿ ἰπαλὸς γένηται καὶ ὁ ^o ἐκφυῖ τὰ ^p φύλλα, γινώσκεται ὅτι ἐγγὺς τὸ ^q θέρος ἐστίν. ²⁹ οὕτως καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ^r ἐπὶ θύραις. ³⁰ ^s ἄμην λέγω ὑμῖν ὅτι οὐ μὴ ^t παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται. ³¹ ὁ οὐρανὸς καὶ ἡ γῆ ^t παρελεύσονται, οἱ δὲ λόγοι μου οὐ ^t παρελεύσονται. ³² περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδ' ὁ υἱός, εἰ μὴ ὁ

Symm. v. 9. Prov. ix. 14. Cant. vii. 13. 17. Ps. lxxxix. 5. Jer. viii. 20.

p Matt. xxi. 19 reff.

q ^{||} only. Gen. viii. 22.

s Matt. v. 18 reff.

t = Matt. v. 18. 2 Cor. v

rec aft εκλεκτους ins αυτου (from || Matt), with ABCN rel vulg lat-c g₂ syrr coptt goth æth arm: om DL 1 lat-a e ff₂ i k Orig-int₁. (Frag-neap?) ακρων γ. D-gr lat-a æth: επ' ακρου V. ακρων ουρ. 1 æth.

28. ἦδη ο κλαδ. bef αυτης (from || Matt) ABCDLΠN 69 vulg lat-a c ff₂ g₂ k l ([copt] arm). rec εκφυη with F[S]UF 69 lat-a k syr coptt goth æth: εκφυη E²GHKMVP Frag-neap vulg lat-c ff₂ g₂ l [i q] Syr sah. aft φυλλα ins εν αυτη D 28. 2-pe lat-q arm. rec γινωσκετε (prob from || Matt), with B¹CN rel latt syrr coptt goth arm: txt AB² D-gr ΛΔ copt-ms æth. [aft ου ins ηδη D.]

29. ιδητε bef ταυτα (see || Matt) ABCLUP¹N 1. 69 vulg lat-k l syrr coptt goth: ιδητε παντα ταυτα D lat-(c ff₂ q) i. γινωσκεται ADLΔ.

30. for μεχρις, εως D 1. 69: μεχρι N. for ου, ουτου B; αν 1. 69: om N. rec παντα bef ταυτα (|| Matt), with A D-gr rel vulg lat-ff₂ k² q arm: txt BCLΔN 69 D-lat syrr coptt.

31. παρελευσεται [1st] (|| Matt) A(C?) rel lat-a k: txt B (C¹ prob) DKUPN 1. 69 vulg lat-c ff₂ g₁ [i q] arm. rec aft ου ins μη (from || Matt, where there is no var), with ACD¹N rel: om BD¹. rec (for 2nd παρελευσονται) παρελθωσι, with ACD rel: txt BLN ev-y.

32. rec (for η) και (from || Matt), with DFS¹N 1. 69 lat-a g₁ i k Syr coptt æth arm (Ath, Iren-int): txt ABC rel vulg lat-c ff₂ syr (Ath, Baz Naz Cyr). om της (bef ap.) (|| Matt) A rel arm-zoh Ps-Ath Bas Thl: ins BCDKLMUΔPN 1 arm. rec (for αγγελος εν ουρ.) οι αγγελοι οι εν ουρ., with AC rel [syr sah]: οι αγγ. εν τω ουρ. D Ser's r s: οι αγγ. εν ουρ. K¹L¹N Frag-neap: οι αγγ. των ουρανων (|| Matt) U lat-a g₁ Syr æth: txt B, neque angelus neque virtus Aug. (The clause seems to have been variously adapted to || Matt.)

omits the mourning of the tribes of the earth, and the seeing the sign of the Son of Man.

27.] ἀπ' ἄκρου γῆς, from the extremity of the visible plane of the earth, shall the collecting begin: and shall proceed ἕως ἄκρου οὐρανοῦ, to the point where the sky touches that plane on the other side.

28.] αὕτης, emphatic, when her branch . . . conveying an *a fortiori* in the application. If in so humble an example as the fig-tree you discern the nearness of a season, much rather should you in these sure and awful signs discern the approach of the end.

30. ἡ γενεὰ αὕτη] See on Matt. ver. 34. Meyer, who is strongly for the literal and exact *yeveá*, states in a note that *yeveá* never *absolutely means*

'nation,' but that it may by the context acquire this *sense accidentally* from its meaning as *race*, 'progenies.' This is exactly what is here wanted. Never were a nation so completely one *yeveá*, in all accuracy of meaning, as the Jewish people.

32.] This is one of those things which the Father hath put in his own power, Acts i. 7, and with which the Son, in his mediatorial office, is not acquainted: see on Matt. We must not deal unfaithfully with a plain and solemn assertion of our Lord (and what can be more so than οὐδὲ ὁ υἱός, in which by the οὐδέ He is *not below* but *above* the angels?) by such evasions as "He does not know it so as to reveal it to us," Wordsw. ("non ita sciebat ut tunc discipulis indicaret.") Aug.

u abs., = ver.
23 only.
v Luke xxi. 34.
Eph. vi. 18.
11c. xiii. 17
only. Prov.
viii. 34 al.
(-πνία, 2 Cor.
xi. 27.)

w pres., Matt.
xxvi. 2.
John xiv. 3.
x here only +
(-μειν, ch.
xii. 1.)
y = Matt. iv.
11 reff.
z = Matt. xvi.
19. xxv. 15.
Isa. xxii. 22.
a = here only.
b John x. 3.
xviii. 16, 17
only. 4 Kings
vii. 11.
c Matt. xxiv. 42
reff.

25. xx. 7 only.
xxii. 24.
k || L. ver. 12 ||.

πατήρ. ³³ u βλέπετε, ^v ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε
ὁ καιρὸς ^w ἐστίν. ³⁴ ὡς ἄνθρωπος ^x ἀπόδημος ^y ἀφ' εἰς
τὴν οἰκίαν αὐτοῦ καὶ ^z δούς τοῖς δούλοις αὐτοῦ τὴν ^a ἐξου-
σίαν, ἐκάστω τὸ ἔργον αὐτοῦ, καὶ τῷ ^b θυρωρῷ ἐνετείλατο
ἵνα ^c γρηγορή. ³⁵ ^c γρηγορεῖτε οὖν οὐκ οἴδατε γὰρ πότε
ὁ κύριος τῆς οἰκίας ^w ἔρχεται, ἢ ^d ὀψέ ^η ἢ ^e μεσονυκτίον ἢ
^f ἄλεκτοροφωνίας ἢ ^g πρωΐ. ³⁶ μὴ ἐλθὼν ^h ἐξαίφνης εὕρη
ὑμᾶς καθεύδοντας. ³⁷ ὁ δὲ ὑμῖν λέγω, πᾶσιν λέγω,
^c γρηγορεῖτε.

XIV. ¹ Ἦν δὲ τὸ ⁱ πάσχα καὶ τὰ ^k ἄζυμα μετὰ δύο
ἡμέρας, καὶ ^l ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς

³³. aft βλέπετε ins om D lat-c ff₂ g₂ i q. rec aft ἀγρυπνεῖτε ins και προσευ-
χεσθε (usual addition: see Matt xxvi. 41), with ACN rel vulg lat-f ff₂ [i q] syrr coptt
æth arm: om BD tol¹ lat-a c. om ἐστίν D-gr lat-a c.

³⁴. ἀποδημων DX 1. for αὐτου (aft οικ. and δουλ.), εαυτου B. rec ins και
bef εκαστω, with AC² rel lat-i syrr sah arm: om BC¹DLN latt copt æth. θυρωρω
D¹(txt D²).

³⁵. rec om 1st η, with AD rel latt syrr arm Orig¹[and int.]: ins BCLAN lat-k syr-
mg coptt æth. rec μεσονυκτιον (gramm corr, to suit αλεκτ.), with AD rel:
-τω Scr's c Orig¹: txt BCLAN. (μεσαν. B¹.)

³⁶. ἐξελθων D-gr Γ.

³⁷. rec (for β) α, with A rel lat-q syr [Bas₁]: εγω δε D lat-a: txt BCKLXΔΠ¹N
vulg lat-c f k l Syr (copt) sah arm. 1st λεγω bef υμιν DU 1 lat-a æth. om
πασιν λεγω (homæotel) DE lat-a ff₂ i.

CHAP. XIV. 1. om κ. τα ας. D lat-a (ff₂ ?) i.

de Trin. xii. 3 (it should be i. 12 (23), vol. viii.)). Of such a sense there is not a hint in the context: nay, it is altogether alien from it. The account given by the orthodox Lutherans, as represented by Meyer, that our Lord knew this κατά κτῆσιν, but not κατά χρήσιν, is right enough if at the same time it is carefully remembered, that it was this κτῆσις of which He emptied Himself when He became man for us, and which it belongs to the very essence of His mediatorial kingdom to hold in subjection to the Father.

^{33—37.} Peculiar to Mark, and containing the condensed matter of Matt. vv. 43—47, and perhaps an allusion to the parable of the talents in Matt. xxv.

The θυρωρ. is the door-porter, whose office it would be to look out for approaching travellers,—answering especially to the ministers of the word, who are (Ezek. xxxiii.) watchmen to God's church.

The construction of ver. 34 is remarkable; the participial clauses being in subordination to ἀφ' εἰς, and constituting part of the householder's arrangements of departure, and the direct tense being assumed at

ἐνετείλατο, as signifying what took place at his very going out of the door, where the porter would be stationed: as if he had been ἀφ' εἰς τ. οἰκ. αὐτοῦ (καί, &c.) ἐνετείλατο κ.τ.λ.

CHAP. XIV. 1, 2.] CONSPIRACY OF THE JEWISH AUTHORITIES AGAINST JESUS. Matt. xxvi. 1—5. Luke xxii. 1, 2. The account of the events preceding the passion in our Gospel takes a middle rank between those of Matt. and Luke. It contains very few words which are not to be found in one or other of them; but at the same time the variations from both are so frequent and irregular, as in my opinion wholly to preclude the idea that Mark had ever seen either. The minute analysis of any passage in the three will, I think, convince an unprejudiced examiner of this.

On the chronological difficulties which beset this part of the Gospel history, see note on Matt. xxvi. 17. 1.] τὸ πάσχα καὶ τὰ ἄζ., classed together, because the time of eating the Passover was actually the commencement of the feast of unleavened bread. The announcement by our Lord of his approaching death (Matt. xxvi.

ABCDE
FGHK
LMSUV
XΓΔΠN
Frag.
Neap.
1. 69

αὐτὸν ^m ἐν δολῷ ⁿ κρατήσαντες ἀποκτείνωσιν ² ἔλεγον ^{m = Luke xxi. 34.}
 γὰρ ^o Μὴ ἐν τῇ ἑορτῇ, ^p μήποτε ^p ἔσται ^q θόρυβος τοῦ ^{n Matt. xxi. 46}
 λαοῦ. ³ Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ ^{o = || Mt. John}
^{am. 9. 1^s.}
^{cxiii. 9 (cxv. 1).}
^{p constr., Col. ii. 8. Heb. iii. 12. sec Col. iv.}
^{s = ch. ii. 15 reff. u || Mt. reff.}
^{t || Mt. Luke vii. 37 only. 4 Kings xxi. 13 only (but masc.). r Matt. viii. 3 reff. Herod. iii. 20.}
^{v || J. only. Cant. i. 12. iv. 13, 14 only. w || J. only τ. x 1 Tim. ii. 9. 1 Pet. iii. 4}
 ἡλίβαστρον ^u μύρου ^v νάρδου ^w πιστικῆς ^x πολυτελοῦς,

om εν δολω D-gr vulg-ms lat-a i: εν λογω U: om εν Δ 1. 69 vulg lat-ff: l. aft
 κρατησαντες ins και D¹Δ.

2. rec (for γαρ) δε (from || Matt), with AC² rel vulg-ed syr[-txt] sah aeth arm: txt BC¹DL⁸ am lat-a c f ff₂ i k l syr-mg copt. μηποτε εν τη εορτ. εσται θορ. D lat-(a) ff₂ [i q]. rec θορυβος βοε εσται (see || Matt), with A rel lat-a f i D-lat syr copt: θορυβον οντος Δ: θορ. γενηται (|| Matt) M 258-9 vulg arm: txt BC D-gr L⁸ lat-k Syr sah[appy].

3. for αυτου, του ιησου (|| Matt) D lat-c f ff₂ g₂ i [q] copt-dz sah. om τη R¹
 251-3-9 Scr's d k o q¹ r s ev-p. om ναρδ. πιστ. πολ. D-gr: om μυρ. D-lat:
 om ναρδ. lat-g₁. πολυτιμου (|| John) AG M-marg 1. 69.

2) is omitted by Mark and Luke. 2.] μήποτε ἔσται indicates a certain expectation of that which is deprecated. See Winer, § 56. 2. b. Notice also ἔσται, not γενήσεται: "ne, quod suspicamur, tumultus futurus sit," h. e. "erit alioquin (neque enim oriendi notio inculcatur), ut suspicamur, tumultus." C. F. Fritzsche, in Fritzscheorum Opuscula, p. 285.

3—9.] THE ANOINTING AT BETHANY. Matt. xxvi. 6—13. John xii. 1—8. (On Luke vii. 36—50, see note there.) The whole narrative has remarkable points of similarity with that of John,—and is used by Professor Bleek (Beiträge zur Evangelienkritik, p. 83) as one of the indications that Mark had knowledge of and used the Gospel of John. My own view, as explained in the general Prolegomena, leads me to a different conclusion. I have already remarked (note on Matt. xxvi. 3), that while Matt. seems to have preserved trace of the parenthetic nature of this narrative, by his τοῦ δὲ ἱ. γενομένου (ver. 6), and τότε πορευθεῖς (ver. 14),—such trace altogether fails in our account. It proceeds as if continuous.

3. νάρδου πιστικῆς] It seems impossible to assign any certain, or even probable meaning, to πιστικῆς (a word found here and in John's narrative only). The Vulg. and the lat. mss. c ff₂ q render it "spicati." The ancient Commentators give us nothing but conjecture. Euthymius and Theophylact interpret it "genuine;" καταπεπιστευμένην εἰς καθαρότητα, Euth.; ἄδολον καὶ μετὰ πίστεως κατασκευασθεῖσαν, Theophyl.; "veram et absque dolo," Jerome. Augustine supposes it to refer to some place from which the nard came. Origen's comment on the passage is lost.

The expression nowhere occurs in the classics, nor in Clement of Alex., who gives a long account (Pædagog. ii. 8, pp. 76—79 P) of ointments. The word can therefore hardly signify any particular kind of ointment technically so called.

The modern interpretations of the word are principally of two kinds: the first, agreeing with Euth. and Theophyl., 'genuine,' 'unadulterated;' which sense however of the word does not anywhere else occur. It is used transitively for πειστικός, 'persuasive,' by Aristotle (Rhet. i. 2), and in some later writers for πιστός, as ὁ πιστικώτατος τῶν θεραπόντων, Cedrenus, Annal., cited by Lücke on John xii. 3. Euseb. also uses the word (Demonstr. Evang. ix. vol. iv. p. 684, ed. Migne), but in the sense of 'pertaining to the faith,' as his Latin translator renders it, or, as Lücke thinks, perhaps 'potable,' as a derivative of πιστός (from πίνω).

This brings us to the second modern interpretation, which makes πιστικός 'liquid,' 'potable,' and derives it as above. There certainly was a kind of ointment which they drank; for Athenæus (xv. 39, p. 689) quotes from Hicesius, τῶν μύρων ἃ μὲν ἐστὶ χρίματα, ἃ δ' ἀλείμματα. καὶ ῥόδινον μὲν πρὸς πότον ἐπιτήδειον, ἐτι δὲ μύρσινον, μήλινον τοῦτο δὲ ἐστὶ καὶ εὐστόμαχον καὶ ληθαργικοῖς χρήσιμον . . . καὶ ἡ σσακτὴ δ' ἐπιτήδειος πρὸς πότον, ἐτι δὲ νάρδος. The only objection to this interpretation is, that the word is nowhere found—which however is not so decisive as in the last case, for, as πιστικός from πιστός, 'faithful,' so there might be πιστικός from πιστός, 'potable'—and from being a term confined to dealers in ointments, it might have escaped notice elsewhere. Lücke

- γ Matt. xii. 20
reff. Jer. ii.
13.
z || Mt. (ἐπι
w. acc.) only.
Gen. xxix.
21. Job xli.
14. Ps.
lxxxviii. 45
only.
a Matt. xx. 21
reff.
b ch. x. 26 reff.
c = Matt. xiv.
31.
d || Mt. Lev. vi.
3, 4.
e Matt. xiii. 46
reff.
f = 1 Cor. xv.
6 only. Exod.
xxx. 14 al.
elsew. of place.
Luke iv. 39
al.
only τ. Isa. xvii. 13 Symm. (-μῆμα, Lam. ii. 6.)
xviii. 5. Gal. vi. 17. Sir. xxix. 4 AN.
n Matt. xvii. 12 reff. o 2nd pers., Matt. iii. 9 reff.
c dat., Matt. vii. 12. Luke i. 25, 49. Gen. xx. 9.
only τ. Wisd. xvii. 17 only. constr., ch. vii. 4 al.
- ῥ συντρίψασα τὴν ἁλάβαστρον ῥ κατέχευεν αὐτοῦ τῆς κε-
φαλῆς. ἁ ἦσαν δέ τινες ἁ ἀγανακτοῦντες πρὸς ἁ ἐαυτοὺς
c Εἰς τί ἡ ῥ ἀπώλεια αὕτη τοῦ ῥ μύρου γέγονεν; ῥ ἡδύνατο
γὰρ τοῦτο τὸ ῥ μύρον ῥ πραθῆναι ῥ ἐπάνω ῥ δηναρίων τρια-
κοσίων καὶ ῥ δοθῆναι τοῖς ῥ πτωχοῖς. καὶ ῥ ἐνεβριμῶντο
αὐτῇ. ῥ ὁ δὲ ῥ Ἰησοῦς εἶπεν ῥ Ἄφετε αὐτήν· τί αὐτῇ ῥ κό-
πους ῥ παρέχετε; ῥ καλὸν ῥ ἐργον ῥ εἰργάσατο ῥ ἐν ἐμοί.
ῥ πάντοτε γὰρ τοὺς πτωχοὺς ῥ ἔχετε μεθ' ῥ ἐαυτῶν, καὶ
ὅταν θέλητε δύνασθε αὐτοῖς ῥ εὐ ῥ ποιῆσαι, ἐμὲ δὲ οὐ
πάντοτε ῥ ἔχετε. ῥ ὁ δὲ ῥ ἔσχευ ἐποίησεν, ῥ προέλαβεν ῥ μυρί-
g Matt. xx. 2 reff. h Matt. xix. 21 reff. i Matt. ix. 30. ch. i. 43. John xi. 33, 38
j = Matt. xv. 14. 4 Kings iv. 27. k || Mt. Luke
l Matt. v. 16 reff. m || Mt. reff.
n Matt. xxv. 21, 23 reff. o Josh. xxiv. 20.
d see John xiv. 30. e 1 Cor. xi. 21. Gal. vi. 1
f here only τ. (-σμός, Judith xvi. 8.)

- rec ins και bef συντριψασα, with ACD rel [vss]: om BLN copt. for συντριψασα,
θραυσασα D: aperiens lat-a Syr æth: txt ABCN rel. rec (for την αλαβ.) το
αλαβ., with (GM 1, e sil) 69: τον αλ. ADN¹ rel: txt BCLAN^{3a}. rec ins
κατα bef της κεφ., with A rel syr arm; επι D ev-20 latt coptt: om BCLAN 1.
της κεφαλῆς bef αυτου D vulg lat-a c f ff₂ i [q] arm.
4. οι δε μαθηται αυτου διεπονουντο D 2-pe lat-a ff₂ i (arm). for εαυτ., αυτους
N¹. rec aft εαυτους ins και λεγοντες, with AC² rel vulg lat-(a c) f (ff₂) k syr
(copt); και ελεγον D 2-pe Syr æth arm: om BC¹LN lat-i copt-ms. om γεγονεν
(|| Matt) D 64 lat-a ff₂ i.
5. (Tischdf gives no readings of Frag-neap from ηδυνατο ver 5 to εν εμοι ver 6.)
om γαρ D lat-k æth arm. om τουτο N. rec om το μυρον (see || Matt), with
E rel lat-c k Syr copt: ins ABCDKLUΔΠN 1 vulg lat-a (f) g₁ i l [q] syr sah goth
æth arm Ambr.—πραθ. το μ. τουτου D 69 lat-f l [q]. rec τριακ. bef δην. (|| John),
with AB rel vulg lat-f g₂ syr coptt goth æth arm Ambr: txt C(D)LN lat-a c ff₂ g₁
i k q. ενεβριμουντο C¹(appy) N Ser's c. ins εν bef αυτη D¹.
6. aft ειπεν ins αυτοις D 2-pe lat-a c f ff₂ g₂ i k [q] coptt arm. aft καλον ins
γαρ (|| Matt) GN 69 lat-c syr-wast copt-dz (goth) arm. ηορασατο B'DN¹ 69.
rec (for εν εμοι) εις εμε (|| Matt): txt ABCDN Frag-neap rel Ser's-mss syr(appy)
Thl.
7. μεθ υμων D 91. 299. rec αυτους (gramml corr), with AN^{3a} rel: εαυτους
K: om N¹: txt BCDLUGA 1. 69. (Frag-neap?) add παντοτε BLN^{3a} copt.
8. rec ειχεν, with 1. 69: txt ABCD rel latt (coptt) goth arm Vict Thl. rec
ins αυτη bef εποιησεν (see || Matt), with ACD rel vulg lat-c f ff₂ k [i q]; aft Δ: om
BLN 1. 69 lat-a copt.

(from whom the substance of this note is derived) seems to incline to Augustine's conjecture (see above): but then surely the name would be *more common*, as 'balm of Gilead,' &c. The uncertainty being so great, the best rendering would be to leave the word *untranslated*, as Jer. Taylor does in his "Life of Christ" (sect. 15): 'Nard Pistick.' Bp. Wordsw. sees in the word the mystical sense, that "offerings to Christ should be . . . the fruits of a lively and loving *πίστις*, or faith, in Him." συντρ. τὴν ἀλάβ. can hardly mean only having broken the resin with which the cork was sealed. In ch. v. 4: John xix. 36: Rev. ii. 27, the word is used of *breaking*, properly so called: and

I see no objection to supposing that the ἀλάβαστρον was crushed in the hand, and the ointment thus poured over His head. The feet would then (John xii. 3) be anointed with what remained on the hands of Mary, or in the broken vase (see note on Luke vii. 38). 4, 5. *τινες*] See notes on Matt. The δην. τριακοσ. is common to our narrative and that of John. ἐπάνω does not govern τρ. δην.: the genitive is one of *price*. 6.] ἄφετε αὐτ., also common to John, but as addressed to Judas. 7.] The agreement verbatim here of Matt. and John, whereas our narrative inserts the additional clause καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι, is decisive against the

ABCDE
FGHK
LMSUV
XTAPN
Frag.
Neap.
1. 69

σαι μου τὸ σῶμα εἰς τὸν ἑνταφιασμόν. ὁ ἀμὴν δὲ g = Luke ix. 13 *reff.*
 λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον ἰ εἰς κ ὅλον ἡ || J. (-ἀξεν,
 τὸν κ κόσμον, καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς ἡ || Mt.) only τ.
 ἰ = ch. i. 39 al.
 κ || Mt. *reff.*
 ἰ = Mt. Acts x.
 4 only.
 Exod. xii. 14.
 Mal. iii. 16 al.
 m Matt. xvii.
 22 al. -δοῖ,
 ch. iv. 29. *see*
 ch. v. 43 *reff.*
 o = Acts vii. 5.
 p ver. 1.
 q (-ρία, || Mt.
 L.) 2 Tim.
 iv. 2 only τ.
 Sir. xviii. 22
 only. (-ρος,
 ch. vi. 21.)
 r ver. 1 (*reff.*)
 s || L. 1 Cor. v. 7 only. Exod. xii. 21.

¹ μνημόσυνον αὐτῆς.

¹⁰ Καὶ Ἰούδας Ἰσκαριώθ, ὁ εἰς τῶν δώδεκα, ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς, ἵνα αὐτὸν ^m παραδοῖ αὐτοῖς. ¹¹ οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ὁ ἐπηγγείλαντο αὐτῷ ἀργύριον ὁ δοῦναι καὶ ὁ ἐξήτει πῶς αὐτὸν ^q εὐκαίρως ^m παραδοῖ.

¹² Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ ^{rs} πάσχα

το σωμα bef μου (*see* || *Matt*) BDLM²N vulg lat-a c f.

9. rec om δε (|| *Matt*), with ACFHMUX vss: ins BD Γ(Tischdf) N rel lat-a. rec (for εαν) αν, with DL¹: txt ABCN rel. rec aft ευαγγελιον ins τουτο (*from* || *Matt*), with AC rel vulg lat-(c f) g_{1,2} [q] Syr coptt goth æth arm: txt BDLN 69 lat-a ff₂ i k.

10. rec ins o bef ιουδας, with X rel: om ABCDELM Γ(Tischdf) ΔΠΝ 1. 69 Orig₁ Eus₁. (Frag-neap ?) rec ins o bef ισκ., with AC²N^{3a} rel copt Eus₁: om BC¹DN¹ 69 Orig. rec ισκαριωτης, with AC² rel vulg [Orig Eus]: σκαριωτης D lat-k: txt B(C¹ ?)LN lat-a ff₂ i. om o εις τ. δ. A: εις εκ τ. δ. D. rec om o (bef εις), with (D)N¹ rel Orig Eus: ins B C¹(appy) LMN^{3a} copt. rec παραδ. bef αυτον (|| *Matt*), with A(D) rel latt coptt goth arm Orig₁ [Eus₁]: txt BCLΔN (Frag-neap) 69 lat-f k q Eus₁. rec παραδω (|| *Matt*), with AN rel Eus: txt B(C ?), προδοι D lat-c. αυτοις bef παραδω Frag-neap: om αυτοις D 28. 91. 299. 2-pe lat-a c ff₂ i k Orig [Eus₁].

11. (Tischdf gives no readings of Frag-neap in this ver.) for οι δε, και Α. om ακουσαντες D lat-a c ff₂ i k (Eus₁). απηγγιλαντο N¹. αργυρια (corrū) AKUPN¹ syr Eus₁. rec ευκαιρως bef αυτον, with D rel lat-q goth arm: txt ABC LMΔN latt Eus₁. rec παραδω, with AN rel: txt B(C ?)D.

idea that Mark compiled his account from the other two. In these words there appears to be a reproach conveyed to Judas, and perhaps an allusion to the office of giving to the poor being his. 8.]

We have here again a striking addition peculiar to Mark—δ ἔσχεν ἐποίησεν—she did what she could: a similar praise to that given to the poor widow, ch. xii. 44—πάντα ὅσα εἶχεν ἔβαλεν. We have also the expression προέλαβεν μυρίσαι, shewing, as I have observed on Matt., that the act was one of prospective love, grounded on the deepest apprehension of the reality of our Lord's announcement of His approaching death. 9.] See notes on Matt. ver. 13.

10, 11.] COMPACT OF JUDAS WITH THE CHIEF PRIESTS TO BETRAY HIM. Matt. xxvi. 14—16. Luke xxii. 3—6. The only matters requiring notice are,—the elliptical ἀκούσαντες,—‘hearing the proposal,’—and ἐπηγγείλαντο, implying, as does συνέθεντο in Luke, that the money was not paid now, either as full wages or as earnest-money,—but promised; and paid (most probably) when the Lord was

brought before the Sanhedrim, which was what Judas undertook to do. The δ before εἰς is untranslatable in English: ‘that one of the twelve’ is too strongly demonstrative: and yet δ is demonstrative, and expresses much.

12—16.] PREPARATION FOR CELEBRATING THE PASSOVER. Matt. xxvi. 17—19. Luke xxii. 7—13. Our account contains little that is peculiar. 12.] ὅτε τὸ π. ἔθουν, like Luke's expression ἡ εἶδει θύεσθαι τὸ π., denotes the ordinary day, when they (i. e. the Jews) sacrificed the Passover;—for that the Lord ate His Passover on that day, and at the usual time, is the impression conveyed by the testimony of the three Evangelists: see notes on Matt. ver. 17, and Luke ver. 7.

We may notice that if this Gospel, as traditionally reported, was drawn up under the superintendence of Peter, we could hardly have failed to have the names of the two disciples given;—nor again would our narrator have missed (and the omission is an important one) the fact that the Lord first gave the command, to go and prepare the Passover—which Luke

t = as above (s).
 1 Cor. x. 20 only. Gen. xxxi. 54.
 u = Matt. viii. 19 reff.
 v here (bis) & || (L. 3ee).
 John xviii. 28 only. Ezra vi. 21.
 w Matt. xxviii. 9 reff.
 x || L. only. Isa. v. 10. Jer. xlii. (xxxv.) 5 only.
 y Matt. xx. 1, 11 al.†
 z = || John xi. 28.
 a || L. Luke ii. 7 only.
 1 Kings ix. 22.
 b || L. only.†
 c = || L. Acts ix. 34 (Matt. xxi. 8 reff.). only. Ezek. xxiii. 41.
 d abs., || L. Luke ix. 32. Gen. xliii. 16. e ch. iv. 35 reff. f Matt. ix. 10 reff.
 st ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις ἡ ἀπελθόντες ἐτοιμάσωμεν ἵνα ὦ φάγῃς τὸ ὦ πᾶσχα; 13 καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν πόλιν, καὶ ὦ ἀπαντήσῃ ὑμῖν ἄνθρωπος ὁ κεράμιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἂν εἰσέλθῃ εἴπατε τῷ ὠ οἰκοδεσπότῃ ὅτι ὁ ὦ διδάσκαλος λέγει Ποῦ ἐστὶν τὸ ὦ καταλύμα μου, ὅπου τὸ ὦ πᾶσχα μετὰ τῶν μαθητῶν μου ὦ φάγω; 15 καὶ αὐτὸς ὑμῖν δείξει ὦ ἀναγόν μου ὦ ἐστρωμένον ἔτοιμον καὶ ἐκεῖ ὦ ἐτοιμάσατε ἡμῖν. 16 καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πᾶσχα. 17 καὶ ὦ ὀψίας ὦ γενομένης ἔρχεται μετὰ τῶν δώδεκα. 18 καὶ ὦ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ὑἱοῦς εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. 19 ὦ ἤρξαντο ὦ λυπεῖσθαι, καὶ
 g || Mt. al. h Matt. xvii. 23 reff.

12. om αὐτου D latt arm. aft ἐτοιμασωμεν ins σοι (|| Matt) DA vulg lat-c f g₁ k [i q] Syr Orig-int.

13. aft δυο ins εκ D latt Orig-int₁. for κ. λεγει αυτ., λεγων D 2-pe lat-a ff₂ i q [sah Orig-int₁]. υπαγε D¹-gr(txt D²).

14. rec εαν, with CPN rel: txt ABDΔΠ. (Frag-neap?) rec om 1st μου (|| Luke), with AP rel lat-c ff₂ i k syrr copt goth æth arm-zoh Orig-int₁: ins BCDLΔN 1. 69 vulg lat-a f l q syr-mg sah arm-use Orig-int₁. φαγομαι D(which also transp το πασχα to end of ver) 1. 69: φαγωμαι G 28.

15. rec ανωγειον, with Γ 1: ανωγων B²MSUX syr-mg-gr: αναγειον Δ 69: txt AB¹ CD P(Tischdf) N rel. aft αν. ins οικον D-gr. εστρωμενον bef μεγα D Orig-int₁. om ετοιμον (see || Luke) AM¹Δ vulg lat-a l arm Thl [syr has it w-ast].

rec om και (see || Luke), with AP rel lat-a c ff₂ i k [q] syrr copt-ins sah arm Orig₁: ins BC(D)L(N) vulg lat-a f l Syr copt goth æth, κακει DN.

16. om αὐτου BLΔN 1 coptt. om και ηλθον N¹. for ευρον, εποιησαν (|| Matt) D lat-a c ff₂ i (k) q arm-ms.

17. οψιας δε (|| Matt) D vulg lat-c f ff₂ g_{1,2} l [q] sah-woide. γενομενους N¹.

18. rec ειπεν bef ο ιησ., with A rel syrr copt arm: λεγει ο ιησ. D 2-pe: txt BCLN. for ο εσθ., των εσθιοντων (corrⁿ) B (coptt).

19. rec ins οι δε bef ηρξαντο, with AD rel latt syrr sah-woide arm: και C sah-ming æth: om BLN copt Orig₁. (P def.)

only relates. It becomes a duty to warn students of the sacred word against fanciful interpretations. A respected Commentator of our own day explains the pitcher of water, which led the way to the room where the last Supper was celebrated, to mean "the baptismal grace" which we have "in earthen vessels," which "leads on to other graces, even to the Communion of Christ's Body and Blood." 15.] In the midst of a verbal accordance with Luke we have here inserted ἔτοιμον, indicating that the guest-chamber was already prepared for the celebration of the Passover, as would indeed be probable at this time in Jerusalem. The disciples had therefore only to get ready the Pass-

over itself.

17—21.] JESUS, CELEBRATING THE PASSOVER, ANNOUNCES HIS BETRAYAL BY ONE OF THE TWELVE. Matt. xxvi. 20—25. Luke xxii. 14 (21—23). John xiii. 21 ff. The account of Luke (ver. 16) supplies the important saying of our Lord respecting the fulfilment of the two parts of the Passover feast—see notes there. After our ver. 17, comes in the washing of the disciples' feet by the Lord, as related in John xiii. 1—20. 18.] The words ὁ ἐσθίων μετ' ἐμοῦ are peculiar to Mark, and, as we have seen before, bear a relation to John's account, where our Lord had just before cited ὁ τρώγων κ.τ.λ., ver. 18. They do not designate any particular

λέγειν αὐτῷ ¹ εἰς κατὰ εἰς ^k Μή τι ἐγώ; καὶ ἄλλος, ^k Μή ⁱ [John xiii. 9.]
 τι ἐγώ; ²⁰ ὁ δὲ εἶπεν αὐτοῖς Εἰς ἐκ τῶν δώδεκα ὁ ¹ ἐμβαπ-
 τόμενος μετ' ἐμοῦ εἰς τὸ ^m τρυβλίον. ²¹ ὅτι ὁ μὲν ⁿ υἱὸς
 τοῦ ⁿ ἀνθρώπου ^o ὑπάγει ^p καθὼς γέγραπται περὶ αὐτοῦ,
^q οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ ⁿ υἱὸς τοῦ ⁿ ἀνθρώ-
 που παραδίδεται ^r καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἀνθρώ-
 πος ἐκείνος. ²² Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον,
^s εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν Λάβετε
 τοῦτό ^t ἐστὶν τὸ σῶμά μου. ²³ καὶ λαβὼν ποτήριον
^u εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ^v ἔπιον ἐξ αὐτοῦ πάντες.
²⁴ καὶ εἶπεν αὐτοῖς Τοῦτό ^t ἐστὶν τὸ ^w αἷμά μου τῆς ^w δια-
 θήκης, τὸ ^x ἐκχυννόμενον ὑπὲρ πολλῶν. ²⁵ ἀμὴν λέγω
 ὑμῖν ὅτι οὐκέτι οὐ μὴ ^y πῶς ἐκ τοῦ ^y γενήματος τῆς ^y ἀμ-
 ... ἐκχυν-
 νομένου
 P.
 N xiv. 25
 (appy)...

4. Gen. xli. 26, 27. Exod. xli. 11. Ezek. xxxvii. 11.

|| Mt. reff.

w || Mt. reff.

x Matt. xxiii. 35 reff.

u Matt. xv. 36 reff.

y || Mt. reff.

i [John xiii. 9.]
 Rev. iv. 8
 only. (Rom.
 xii. 5.
 3 Marc. v.
 34.)
 k Matt. vii. 16
 reff.
 l Mt. (John
 xii. 26 v. r.
 bis) only +.
 m || Mt. only.
 Num. vii. 13,
 19, &c. Sir.
 xxiv.
 (xxxi.) 11.
 n Matt. viii. 20
 reff.
 o see || Mt. reff.
 p || Mt. reff.
 q Matt. xxiii.
 14, &c.
 r Matt. xvii. 4
 reff.
 s Matt. xiv. 19.
 Luke xxiv.
 30. 1 Kings
 ix. 13.
 t - Matt. xiii.
 57. John xv.
 1. 1 Cor. x.
 v w, ἐκ,

rec eis καθ' eis, with ADP rel: eis εκαστος C: txt BLΔN. aft 1st εγω add εμι
 ραββι (see || Matt) A: εμι 69 [gat lat-g₂ copt] sah[-woide]. om και αλλος μη
 τι εγω (prob from homoeotele: or because the structure of the sentence seems not to
 admit the words aft eis κατα eis. Their insertion would be unaccountable) BCLPΔN
 vulg lat-g₂ l syrr copt aeth arm: ins AD rel lat-a f ff₂ i (k) q syr-mg Orig.

20. rec ins αποκριθεις bef ειπεν αυτοις (|| Matt), with AP rel lat-k syr aeth arm: txt
 BCDLN latt Syr coptt. for ειπεν, λεγει D 2-pe latt. om εκ BCLN [coptt].
 aft εμου ins την χειρα (|| Matt) A vulg-ed(not am em harl ing prag tol) lat-a c
 (f) ff₂ q coptt. eis το εντρυβλιον (or εν τρυβλιον) BC¹ (εν was perhaps written
 in marg, from || Matt, and then adopted ignorantly): εν τω τρυβλιω (|| Matt) 63 sah:
 eis το τρυβαλιον D¹.

21. rec om οτι (|| Matt: so also in || Luke), with ACDP rel lat-a f arm: ins BLN
 coptt. for υπαγει, παραδιδεται D lat-a c i. for γεγραπται, εστιν γεγραμ-
 μενον D. om ο υι. τ. ανθρ. D lat-a. rec aft καλον ins ην (|| Matt), with
 ACDPN rel vulg lat-a f q₁ syrr copt aeth arm: om BL prag lat-c (ff₂ ?) i l q sah.
 η ουκ εγεννηθη (cf A in || Matt) ALΔ: ει ουκ εγεννηθη 69. 247 Scr's s.

22. rec aft λαβων ins ο ιησους (|| Matt), with ACPN¹⁻³ rel vulg lat-c f [q] syrr copt
 aeth arm: om BD N-corr¹ lat-a ff₂ i k sah. εκλασεν bef ευλογ. N. ευλογησεν
 και D 50 lat-a (k) Syr aeth. rec aft λαβετε ins φαγετε (|| Matt), with X rel
 lat-ff₂: om ABCDKLM¹PU Δ(om λαβ. also Δ-gr) ΠN 1 latt syrr coptt aeth arm.
 τουτεστιν D(so ver 24).

23. rec ins το bef ποτηριον (|| Luke Paul), with AP rel: om BCDLXΔN Frag-neap
 1 arm. εδωκ. αυτ. bef ευχ. P.

24. om αυτοις B. rec ins το bef της (gramml emendn), with AD¹P rel lat-i: om
 BCD²ELVXN Frag-neap latt. rec ins καινης bef διαθηκης (see || Luke Paul),
 with AP rel latt syrr sah-woide aeth arm: om BCDLN lat-k copt sah-ming. rec
 περι πολλων εκχυν. (|| Matt), with AP rel: υπερ π. εκχ. DΔ 69: txt BCLN. rec
 εκχυννομενον, with B² Frag-neap rel: txt AB¹CDLPUDΠN.

25. om ουκετι CDLN em(with gat) lat-(a f) c k copt aeth. προσθω πειν D 2-pe
 lat-a f arm. (rec γεννημ. with DKNΓ: txt ABCN rel)

person, but give pathos to the contrast which follows. 19.] εἰς κατὰ (or καθ') εἰς, a later Greek phrase in which the preposition serves merely as an adverb of distribution, is treated by Winer, § 37. 3. The ἄλλος following is used as if not εἰς κατὰ εἰς but only εἰς had been used. Meyer remarks that such broken construction is suitable to the graphic tendency of our Evangelist. 20.] This

description of the traitor here again does not seem to designate one especially, nor to describe an action at that moment proceeding, but, as before, pathetically to describe the near relation of the betrayer to the Betrayed. New however the relation pointed out is still closer than before—it is that of one dipping in the same dish—one of those nearest and most trusted.

z || Mt. Acts i. 22. Judg. i. 21.
 a abs., || Mt. (reff.) only.
 b Matt. xxi. 1 reff.
 c = || Mt. reff.
 d || Mt. reff.
 e Zech. xiii. 7.
 f Matt. xxv. 24, 26 reff.
 g Zech. i. c. A [83a-b].
 plur., Matt. vi. 28 reff.
 h ch. i. 14. xvi. 19. Acts vii. 4 al. i Chron. ii. 24.
 i Matt. xvii. 23 reff.
 j Matt. xiv. 22 reff.
 k ver. 72. Luke xviii. 12. Phil. iv. 16.
 l 1 Thess. iv. 15. Jude 12 only. 3 Kings xi. 9.
 m here only. (See ch. vi. 51. Dan. iii. 23 Theod. Eph. iii. 20. 1 Thess. iii. 10. v. 13.)
 n = Matt. xvi. 21 al.
 o 2 Cor. vii. 3. 2 Tim. ii. 11 only τ. Sir. xix. 9 only.

πέλου ^z ἕως τῆς ^z ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν ^z τῇ βασιλείᾳ τοῦ θεοῦ. ²⁶ Καὶ ^a ὑμνήσαντες ἐξῆλθον εἰς τὸ ^b ὄρος τῶν ^b ἐλαιῶν. ²⁷ καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάντες ^c σκανδαλισθήσεσθε, ὅτι γέγραπται ^d Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα ^e διασκορπισθήσονται. ²⁸ ἀλλὰ ^f μετὰ τὸ ^g ἐγερθῆναί με ^h προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ²⁹ ὁ δὲ Πέτρος ἔφη αὐτῷ Εἰ καὶ πάντες ^c σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. ³⁰ καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἄμην λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ ⁱ δις ^j ἰσχυρότερα ^k φωνῆσαι τρίς με ^l ἀπαρνήσῃ. ³¹ ὁ δὲ ^m ἐκπερισσῶς ἐλάλει Ἐάν με ⁿ δέῃ ^o συναποθανεῖν σοι, οὐ μὴ

ἡμέρας
 ABCDE
 FGHLK
 MNSUV
 XGAΠN
 Frag.
 Neap.
 1. 69

^{27.} for 1st καὶ, τότε D lat-c ff². aft παντες ins vmeis (|| Matt) D 69 gat lat-a c ff² g₂ i k l [q] (syrr) sah. rec aft σκανδαλισθησεσθε ins εν εμοι εν τη νυκτι ταυτη (from || Matt), with AC²EFGKMNUΠ³ vulg lat-c g₂ syrr sah æth arm: ins only εν εμοι G 28 lat-a f i k copt-wilk: om BC¹DN rel am(with prag) lat-ff² copt-muss-schw. for σι γεγρ., γεγραπται γρ N [lat-k]: ιδου γεγρ. Δ. rec διασκορπισθησεται, with Frag-neap rel: txt ABCDEFGKLNΔN. rec διασκ. bef τα προβ., with AN rel latt syrr copt æth: txt BCDLN 69 lat-i k q sah arm.

^{28.} for αλλα, και C.

^{29.} for εφη, λεγει D vulg lat-a f g₁ i: αποκριθεις λεγει 1. 69 (lat-c k) sah-woide. rec και bef ει (ει π. after || Matt), with AN rel syr copt: και εαν D: txt BCDLN 1. 69 arm. σκανδαλισθωσιν D 2-pe vulg lat-c ff² g₁ i k [q]. at end ins (|| Matt) ου σκανδαλισθησμαι D lat-ff² g₁ [q æth]. (D-corr om ου.)

^{30.} rec om ου (|| Matt), with CDΔN lat-a f ff² i q: ins ABLN rel vulg lat-c k syrr copt æth arm Thl Euthym. om σημερον (|| Matt) DS lat-a f ff² i q arm. rec εν τη νυκτι ταυτη (from || Matt), with AN rel vulg lat-c g₁: τη νυκτι ταυτη 1. 69: om S: txt BCDLN lat-a f ff² i k [q]. om η (|| Matt Luke John) DN 69. om dis (|| Matt Luke John) C¹DN tol¹(with prag) lat-a c ff² i k æth arm: ins aft αλεκτ. 69(τρεις 69¹) Scr's c vulg: aft φων. C² coptt. rec απαρνηση bef με (|| Matt), with AN rel: om με L 69 lat-k¹: txt BCDΔ N(σει) latt.

^{31.} aft ο δε ins petros (|| Matt) ACGMNSU 1. 69 syr æth arm. rec (for εκπερισσως) εκ περισσον, with A rel: εκ περιστας Δ: περισσως L 69: txt BCDN. (N doubtful.) rec (for ελαλει) ελεγεν, with ACN rel syr coptt: txt BDLN vulg lat-c f ff² k [i q] sah-ming. rec adds μαλλον (gloss on εκπερισ.), with A rel (lat-c ff² k) syr (æth); and, bef εκ περ. or περισσως, 1. 69: om BCDLN vulg lat-a f [i q] Syr coptt. δεη bef με (|| Matt) ABD²LN^{3a} Frag-neap 1. 69 latt Syr: txt C rel arm, εαν μη δεη D¹: εαν με η (sic) N¹.

22—25.] INSTITUTION OF THE LORD'S SUPPER. Matt. xxvi. 26—29. Luke xxii. 19, 20. 1 Cor. xi. 23—25. See notes on Matt.

26—31.] DECLARATION THAT ALL SHOULD FORSAKE HIM. CONFIDENCE OF PETER. Matt. xxvi. 30—35. (See Luke xxii. 31—34, and notes there.) Our account is almost verbatim the same as that in Matt., where see notes. The few differences are there commented on.

29.] εἰ καὶ πάντες—if even all: καὶ εἰ πάντες—'even if all.' The καὶ before εἰ intensifies the whole hypothesis: the καὶ after εἰ intensifies only that word which

it introduces in the hypothesis. See Klotz on Devar. p. 519 f.: where however the account is not quite as clear as might be desired. ἀλλά has here its full adversative exceptional force—notwithstanding: cf. II. θ. 153, 154, εἴπερ γάρ σ' ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωες: and Klotz on Devar. p. 93.

30.] Notice the climax: σήμερον, but not only this—ταύτῃ τῇ νυκτί, the part of it now present: nor only so, but πρὶν ἢ δις ἰσχυρότερα φωνῆσαι, before a cock crow twice, i.e. long before the night is over.

31.] ἐκπερισσῶς ἐλάλει, went on

σε ¹ ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.

32 Καὶ ἔρχονται εἰς ^p χωρίον οὗ τὸ ὄνομα Γεθσημανεῖ καὶ λέγει τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὧδε ^q ἕως προσεύξωμαι.

33 καὶ ^r παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μετ' αὐτοῦ, καὶ ^s ἤρξατο ^t ἐκθαμβεῖσθαι καὶ

^u ἀδμονεῖν, ³⁴ καὶ λέγει αὐτοῖς ^v Περὶ λυπὸς ἐστὶν ἡ ψυχὴ μου ^w ἕως θανάτου· μένετε ὧδε καὶ ^x γρηγορεῖτε.

35 καὶ ^y προσελθὼν μικρὸν ἐπιπτεν ἐπὶ τῆς γῆς, καὶ ^z προσήχητο ἵνα εἰ δυνατόν ἐστιν ^a παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, ³⁶ καὶ ἔλεγεν ^b Ἀββᾶ ^b ὁ πατήρ, πάντα δυνατὰ σοι· ^c παρένεγκε

τὸ ^d ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.

37 καὶ ἔρχεται καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Σίμων, καθεύδεις; οὐκ

^e ἴσχυσας μίαν ὥραν ^f γρηγορῆσαι; ³⁸ ^f γρηγορεῖτε καὶ

x, 7 (1 Kings xxi. 13) only.
f Matt. xxiv. 42 reff.

d = || Mt. reff.

p || Mt. reff.
q constir., Luke xv. 4. Rev. vi. 11.
r ch. ix. 2 reff. s ver. 19.
t ch. ix. 15.
u xvi. 5, 6 only. v. Si. xxv. 9 only.
v || Mt. Phil. ii. 26 only.
Job xviii. 20 Aq.
w || Mt. ch. vi. 26. Luke xviii. 23, 24 only. Ps. xli. 5, 11.
x = || Mt. reff. x Matt. xxiv. 42 reff.
y Mt. v. 16.
z w. *iva*, 1 Cor xiv. 13.
a = Mt. only (see Matt. xiv. 34, 35).
b Rom. viii. 1 Gal. iv. 6 only.
c = || L. (Heb. xiii. 9. Jude 12) only. Ezra c = Matt. viii. 28 reff.

απαρνήσωμαι EFGKMSUVXΠP²N. D[-gr].

for ὡσαύτως, ομοίως (|| Matt) N¹.

om και

32. for ου το, ω C 282.

γετσημανει B: γησαμ. D: γεσσημ EFGHX.

om αυτου A lat.^{k1}.

for τ. μ. αυτ., αυτοις D lat-a.

ωδε in B "superadditur"

(Mai). aft εως ins απελθων (see || Matt) MN æth: αν απελθων U. προσ-

ευσομαι DΠΧΓ.

33. om τον N¹ Scr's g.

rec ins τον bef ιακωβον, with ABKLP¹, of which

ABKLP¹ have also τον bef ιωανν.

alii aliter: om CDN rel Thl.

rec μεθ' αυτου,

with AN rel: txt BCDN 69.

ακηδεμονειν D¹(txt D-corr¹).

34. for και, τοτε D 69 lat-a arm.

35. προσελθων (error) AC D-gr rel lat-ff₂ syrr: txt BEKMN¹⁻³N vss.

(for επιπτεν) επεσεν (|| Matt), with ACDN rel: txt BLN copt.

add εινι προσωπον (|| Matt) DG f. 69 [gat] lat-a c f ff₂ g_{1,2} i k q arm.

ei δυν. εστιν bef ινα DG f. 69

lat-a k q: om ινα N; om εστιν N¹. παρελθιν N.

at end add αυτη D lat-(c ff₂) f i k.

36. δυν. παντ. σοι D lat-a i copt: alii aliter.

add εινιν D vulg lat-ff₂ [f i q].

παρενεγκαι ACKP¹N Frag-neap.

rec απ' εμου bef τουτο, with EEHSVT

Frag-neap: τουτο το ποτ. απ' εμου DN f lat-a Orig¹ Hil: απ εμ. το π. τουτο KM[P]

frag lat-c syrr æth: txt ABCN rel vulg lat-f ff₂ l copt arm Orig².

ins πλην bef

αλλ (see ||) N. for ου τι, ουχ ο D: ουχ ως (|| Matt) 13. 69. 346. 2-pe.

for τι (bef συ), ο D 70; ως (|| Matt) 13. 69. 346. 2-pe: om Δ: ο τι G f: ει τι CU.

aft συ add θελεις D lat-a (c) [f ff₂ g₂ q copt æth arm].

37. om 3rd και A. om τω A. ισχυσατε (|| Matt) D f. 69 lat-ff₂ k.

repeating superabundantly: the ἐλάλει giving Peter's continued and excessive iteration, the ἔλεγον following expressing merely the one, or, at all events, less frequent saying of the same by the rest. The reading ἔλεγεν has apparently been a correction, λαλεῖν signifying to *speak* and not to *say*, and its peculiar fitness here being missed.

οὐ μὴ with fut. indic. makes the certainty of the assertion doubly sure. The E. V. attempts to represent this by adding "*in any wise*." We sometimes give the same effect by substituting the objective future for the subjective, "I never shall deny thee."

32-42.] OUR LORD'S AGONY AT GETHSEMANE. Matt. xxvi. 36-46. Luke xxii. 39-46 (see John xviii. 1). The same remarks apply here also.

33.] Notice the graphic ἐκθαμβεῖσθαι, and see note on ch. ix. 15. St. Matt. has λυπεῖσθαι.

36.] ἄββᾶ = εἰς, an Aramaic form, and after Mark's manner inserted, as 'Ephphatha,' ch. vii. 34, — 'Tallitha cum,' ch. v. 41.

ὁ πατήρ is not the interpretation of ἄββᾶ, but came to be attached to it *in one phrase*, as a form of address: see reff. Meyer rightly supplies the ellipsis after ἄλλ': nevertheless, the question is not . . . not οὐ

g Matt. vi. 13. **προσεύχεσθε, ἵνα μὴ ἔλθῃτε εἰς ἑπειρασμόν. τὸ μὲν** ABCDΓ
 1 Tim. vi. 9. **ἡ πνεῦμα ἰ πρόθυμον, ἡ δὲ ἡ σὰρξ ἀσθενής. 39 καὶ πάλιν** FGHIK
 h Deut. iv. 34. **ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπὼν. 40 καὶ** LMNSUV
 i Mt. 2 Cor. **πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας· ἦσαν γὰρ οἱ** XΓΔΗΞ
 15 only. **ὀφθαλμοὶ αὐτῶν ἡ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί** Frag.
 1 Cor. **ἀποκριθῶσιν αὐτῷ. 41 καὶ ἔρχεται τὸ ἰ τρίτον καὶ λέγει** Neap.
 xxvii. 21. **αὐτοῖς Καθεύδετε ἡ λοιπὸν καὶ ἡ ἀναπαύεσθε· ὁ ἀπέχει,** 1. 69
 2 Kings xiii. **ἦλθεν ἡ ὥρα· ἰδοὺ ἡ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς**
 25. (ρεῖν, **τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 ἐγείρεσθε. ἡ ἄγωμεν**
 2 Cor. xii. 16.) **ἰδοὺ ὁ ἡ παραδιδούς με ἡγγικεν. 43 Καὶ εὐθὺς ἔτι αὐτοῦ**
 1 see John xxi. **λαλοῦντος ἡ παραγίνεται ὁ Ἰουδᾶς ὁ Ἰσκαριώτης, ἡ εἰς**
 14 reff. **[ὦν] τῶν ἡ δώδεκα, καὶ μετ' αὐτοῦ ὁ ὄχλος ἡ μετὰ μαχαίρων**
 m Mt. 2 Cor. **καὶ ἡ ξύλων, παρὰ τῶν ἡρχιερέων καὶ τῶν γραμματέων**
 xiii. 11. **καὶ τῶν πρεσβυτέρων. 44 δεδώκει δὲ ὁ ἡ παραδιδούς αὐτὸν**
 2 Tim. iv. 8. **q = ἡ Mt. ch. i. 38. John xi. 7, 15, 16. xiv. 13. r = ἡ Mt. reff. s constr., w. παρά, here**
 τὸ ἡ, Phil. **q = ἡ Mt. ch. vi. 31. Deut. xxiii. 20. Dan. xii. 13. but s see Matt. vi. 2. cf. Num. xvi. 3. r v. 10, 11. Matt. xvii. 22 al. Ezek. xxiii. 28. q = ἡ Mt. ch. i. 38. John xi. 7, 15, 16. xiv. 13. only. (Matt. iii. 1 reff.) t ver. 10. u Matt. xxiv. 30. Acts xiii. 17. xxvi. 12.**
 1 see John xxi. **v = here bis & ἡ only. Herodian vii. 7.**

38. om *ἡνα* D. rec *εἰσελθῃτε* (from || *Matt*), with ACDN^{3a} rel vss: txt BN¹ 346 lat-q copt Cypr Fulg Paulin (*q* copt Cypr have *εἰλθ.* also, from this place, in || *Matt*).

39. om *τον αὐτον λογον ειπων* D lat-a c ff₂ k.

40. rec *υποστρεψας ευρ. αυτ. παλιν*, with AC rel, and, but *καθευδοντας* bef *παλιν*, NX: om *παλιν* D lat-a c ff₂ k q: alii aliter: txt BLN copt. (Txt being origl, and in *Mark's manner*, *παλιν* was transpd, and then *ελθων* expld and superseded by *υποστρ.*, a word never used by *Mark*. So *Mey*.) *αυτ. bef οι οφθ.* (|| *Matt*) BCLΔN. rec (for *καταβαρυνόμενοι*) *βεβαρημενοι* (from || *Matt*), with C rel: *βαρυνόμενοι* M: *καταβεβαρημενοι* N¹: *καταβαρουμενοι* D 238-53: txt ABKLN¹UΔΠ^{3a} 1. 69. rec *αυτω bef αποκριθουσιν*, with N Frag-neap rel lat-f k: txt ABCDLU²N latt syrr copt arm.

41. rec *ins το bef λοιπον* (as also in || *Matt*), with BGHIKMN¹U¹ Γ(Tischdf) ΔΠN 1. 69: txt ACD rel. (Frag-neap?) aft *απεχει ins το τέλος* D 69 lat-a c f ff₂ syrr arm. for *ηλθεν, και* D. om *τας* AFKNUΠ Frag-neap 1. 69.

42. *ηγγ. ο παραδιδων με* D, and *ηγγ. bef ο παρ. με* [8-pe Ser's c] lat-a c f ff₂ q Syr coptt ieth: *ηγγισεν* CN.

43. (*ευθως*, so BCLΔN: om D 1. 69 latt(not f) Syr arm.) rec om 1st δ (|| *Matt Luke*), with CDN¹ rel Orig₁: *ins* AB. rec om ο *ισκαριωτης* (|| *Matt Luke*), with BCNN rel am-txt coptt goth: *ins* A(D)KMUP¹ Frag-neap latt am²-marg syrr arm Orig Thl.—om ο D Orig. om ων (see || *Matt Luke*) ABCDKLNSUP¹N¹ Frag-neap latt Syr coptt goth ieth arm-Orig Viet Thl: *ins* X rel syr. rec aft ο *οχλος ins πολυς* (from || *Matt*), with ACDN rel vulg lat-c k Orig: om BLN 69 prag lat-a f ff₂ q syrr coptt goth arm. for *παρα, απο* (|| *Matt*) B. *ins απο bef των γραμματεων* D am lat-f. om *των* (bef *γραμ.*) ACKMNΔ 1. 69. om *των* (bef *πρεσβ.*) AU N¹(ins N-corr¹) 1. 69 [Orig₁].

44. for *δεδωκει, εδωκεν* D-gr lat-a c k.

γηνέσθω, which would not come into construction with τί . . . τί. 39.] *τὸν αὐτὸν λόγον*, not verbatim, but in substance: see || *Matt*. 41. *ἀπέχει*. Scil. *your γρηγορεῖν μετ' ἐμοῦ*. The Lord had no need of it any more, now that the hour had come: not, as Bengel, Kuinoel, al., 'Satis somnorum est:' this, as Meyer observes, is refuted by the *καθεύδετε λοιπόν*. This meaning of *ἀπέχει*, sufficet, is

found in very few and late, but those quite sufficient examples. Meyer mentions Pseud-Anacreon, Od. xxviii. 33, *ἀπέχει, βλέπω γὰρ αὐτήν*: and Cyril on Hag. ii. 9, *ἐμὸν φησὶ τὸ ἀργύριον καὶ ἐμὸν τὸ χρυσόν· τούτέστιν ἀπέχει, καὶ πεπληρωμαι, καὶ δεδέχμαι τῶν τοιούτων οὐδενός*.

43—52.] BETRAYAL AND APPREHENSION OF JESUS. *Matt*. xxvi. 47—56. *Luke* xxii. 47—53. 44.] On the plu-

^w σύσσημον αὐτοῖς λέγων Ὁν ἂν ^x φιλήσω αὐτός ἐστιν ^w here only.
^y κρατήσατε αὐτὸν καὶ ^z ἀπάγετε ^a ἀσφαλῶς. 45 καὶ ^{judg. xx. 38,}
ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει Ῥαββεῖ, [ῤαββεῖ,] ^{A 40 B. 1ss.}
καὶ ^b κατεφίλησεν αὐτόν. 46 οἱ δὲ ^{bc} ἐπέβαλον τὰς χεῖρας ^{v. 26. alx.}
αὐτῷ καὶ ^y ἐκράτησαν αὐτόν. 47 εἰς δὲ ^{*} τῶν ^d παρεστη- ^{22. lxxi. 10}
κότων ^e σπασάμενος τὴν μάχαιραν ^f ἔπαισεν τὸν δοῦλον ^{only.}
τοῦ ἀρχιερέως καὶ ^g ἀφείλεν αὐτοῦ τὸ ^h ὠταρίον. 48 καὶ ^{x Mt. reff.}
ⁱ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Ὡς ἐπὶ ^j ληστὴν ^{y || Mt. Matt.}
ἐξήλθατε ^u μετὰ μαχαιρῶν καὶ ^v ξύλων ^k συλλαβεῖν με. ^{xxi. 46 reff.}
49 ^l καθ' ἡμέραν ^m ἤμην ^m πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, ^{= Matt. xxvi.}
καὶ οὐκ ^y ἐκρατήσατέ με. ἀλλ' ⁿ ἵνα πληρωθῶσιν αἱ γρα- ^{57. xxvii. 2.}
φαί. 50 καὶ ^o ἀφέντες αὐτὸν ἔφυγον πάντες. 51 καὶ ^p εἰς ^{a = Acts (ii. 36)}

xxii. 28.

g || Mt. L. 1 Kings xvii. 51.

h || J. only +.

i red., Matt. xi. 25

reff.

j Matt. xxi. 13 reff.

k = || Mt. reff.

l || Mt. reff.

m Matt.

xiii. 56.

John i. 1. 1 Thess. iii. 4.

n ellips., John i. 8. ix. 3. xiii. 18.

o = Matt. iv. 11

al.

p Luke xxii. 50. John xi. 49.

for συσσημον, σημειον D Ser's s : συνσ. ΔΝ. om αυτοις D 2-pe prag lat-a c ff₂
k [q]. on εαν LN : ο εαν Δ. rec απαγαγετε, with ACN rel : αγαγετε F
Ser's k o s ev-y : txt BDLN 69. add αυτον DN 13. 157. 2-pe ev-y lat-a g, Syr
syr-w-ob coptt aeth.

45. om ελθων D 1 lat-a c ff₂ k [q] Syr arm. (εὐθὺς, so BCLΔN : om D 251.
2-pe lat-a c ff₂ k q.) add και N¹. λεγει bef αυτω DFG lat-a c ff₂ (k) [q] Syr
arm : αυτω λεγει αυτω EGHVS Frag-neap 1 : τω ιησ. λεγ. αυτ. N. (ραββεῖ, so
ABCDEHXX.) om 2nd ραββεῖ (see || Matt) BC'DI,MAN am(with em fuld ing
prag) lat-f, ff₂ g_{1,2} k [q] coptt aeth : χαιρε ραββεῖ (|| Matt) C² 1. 69 ev-y latt syr-mg sah.
46. επεβαλαν BN. rec επεβ. επ αυτον τας χ. αυτων, with X rel; and, omg
αυτων, M'S vulg lat-c f syrr goth arm : επεβ. τ. χ. αυτων επ αυτον AKΠ coptt : επεβ.
τ. χ. αυτων (this reading seems to point at txt as origl) C Δ(-τον) N¹ : επεβ. αυτω τ.
χ. αυτων N : txt BDLN^{3a} 1. 69.

47. *rec aft eis δε ins τις (from || Luke), with BCN rel vulg lat-a syr goth arm :
for eis δε, και τις D : και eis τις 1 lat-c [ff₂] k q : txt ALMN lat-f Syr coptt aeth.
om των παρεστηκ. D lat-a. om την D 1 evn-ii-y. aft μαχαιραν ins και N¹.
(επαισεν is itacised into επεσεν in CDHLΓΔΠ¹N.) rec (for ωταριον) ωτιον
(|| Matt), with ACN rel : txt BDN 1 syr-mg.

48. for και αποκ. ο, ο δε D lat-a ff₂ q. om ως D. (εξηλθατε, so ABCDE
GHLNXΔN 69 ev-y.)

49. δεδ. bef εν τω ιερ. P Ser's c e lat-f q D-lat Sylr coptt aeth arm. *εκρατει B
at end add των προφητων (|| Matt) N 69 Ser's c syr-w-ast [sah] arm.

50. for και, τοτε οι μαθηται (|| Matt) N 69 Ser's c vulg lat-c g_{1,2} l (Syr) syr sah (aeth)
arm. rec παντες bef εφυγον (|| Matt), with ADP rel latt syr (sah aeth) arm : om
παντες N Ser's s [Syr] : txt BCLΔN coptt goth.

perfect without the augment, see Winer, § 12. 9. σύσσημον is a word belonging to later Greek. We have in Diod. Sic. xx. 42, ἦρε τὸ συγκείμενον πρὸς μάχην σύσσημον, ἀσπίδα κεχυρωμένην. See other examples in Kypke. ἀπάγετε ἀσφαλῶς] It does not quite appear whether ἀσφαλῶς is to be subjectively taken, 'with confidence;' or objectively, 'safely.' Some suppose that it has an ironical meaning—q. d. 'He will know how to rescue himself—take care that you keep Him safe.' This of course depends upon the view taken of the whole character and

purpose of Judas, on which see notes at Matt. xxvi. 14 and xxvii. 3. 45.] ῤαββεῖ appears to have been the usual form in which Judas addressed our Lord—see Matt. xxvi. 25. But we must not conclude from this with Bengel, that he never seems to have called Him Lord : see Matt. vii. 21, 22. 51.] It is impossible to determine, and therefore idle to enquire, who this was. Epiphanius, Hær. lxxviii. 13, vol. i. (ii., Migne) p. 1045, in recounting the traditional austerities of James the brother of the Lord, says, ὅς χιτῶνιον δεύτερον οὐκ ἐνεδύσατο· ὅς τριβωνίφ ἐκί-

q Matt. xix. 20, 22 reff.
 r ch. v. 37 reff.
 s Matt. vi. 29, 31 reff. ch. xvi. 5.
 t Luce bis. ch. xv. 46 (bis) || Mt. l. only. Judg. ix. 12, 13 v. Piseo. xxi. 24 only.
 u = Rev. xvii. 16. Job xxii. 10.
 v || Mt. reff. w see ch. xv. 28 ||. Luke xxiii. 5. John ii. 7. 2 Chron. xvi. 8.
 x Matt. vii. 29 reff.
 y Acts xxvi. 30 only. Exod. xxiii. 32 33 Ald.
 a = ch. xi. 4. Luke xxii. 56.
 22. Acts v. 41 al. Prov. xxii. 10. xxi. 2. Acts iii. 19. Rom. i. 11 al. fr.
 z ver. 67. John xviii. 18 bis, 25. James ii. 16 only. Hag. i. 6.
 b = Luke xxii. 56 only. see Isa. i. 11. 1 Macc. xii. 29. c Matt. v. 1.
 d = Matt. xii. 43. Luke xiii. 6, 7. Ruth iii. 2 B. e Matt.

τις ¹ νεανίσκος ¹ συνηκολούθει αὐτῷ ² περιβεβλημένος ³ σινδόνα ἐπὶ ⁴ γυμνοῦ· καὶ κρατοῦσιν αὐτόν, ⁵² ὁ δὲ καταλιπὼν τὴν ¹ σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν. ⁵³ Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. ⁵⁴ καὶ ὁ Πέτρος ⁵ ἀπὸ ⁶ μακρόθεν ἠκολούθησεν αὐτῷ ⁷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ ⁸ ἦν ⁹ συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ ¹⁰ θερμαινόμενος ¹¹ πρὸς τὸ ¹² φῶς. ⁵⁵ οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ ¹³ συνέδριον ¹⁴ ἐξήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν ¹⁵ εἰς τὸ

51. κ. νεαν. τις (corr to more usual exprn) BCLN lat-a Syr copt æth arm: v. δε τις D vulg lat-c f (ff?) k l [g] sah: txt ANP rel syr goth. rec (for συνηκ.) ηκολουθει (corr to more usual word, as in ch v. 37), with D 1 latt Syr arm: ηκολουθησεν ANP rel syr goth Thl: συνηκολουθησεν Δ: txt BCLN. (Frag-neap?) for αυτω, αυτους D. rec at end ins oi νεανισκοι (prob arising from the words τον νεανισκον in marg, as a gloss on αυτον. This is further shewn by oi νεαν. κρατησαν αυτ. standing in some cursives, and oi v. κρατουσιν αυτ. in another), with ACNP rel lat-g syr goth æth arm: om BC'DLΔN latt Syr copt Thl.

52. καταλειπων (itacism?) DKPX Frag-neap. om απ' αυτων (as superfl, no subject to κρατουσιν having been mentd) BCLN lat-c k Syr copt æth: ins ADN P rel vulg lat-a f syr goth arm. (Frag-neap?)

53. aft αρχ. ins καιαφαν AKMΠ 69 (Syr) syr sah-woide arm (Orig₁). om αυτω DLΔN 69 latt æth Orig: προς αυτον C Syr. (Frag-neap?) [om παντες C lat-ff?] om 2nd and 3rd oi D Orig₁. transp πρεσβ. and γρ. ADKΠ latt Syr æth arm Orig₁.

54. om εσω D Scr's d (c ev-y) 1 am(with gat) lat-a ff₂ g₁ k l. for συγκαθ., καθημενος D. om και (bef θερμ.) D lat-a c [k g] sah. elz om το, with Scr's q¹ r (e sil): ins ABCDN rel. [om π. το φ. 1.] (Tischdf has not cited any readings of Frag-neap in vv. 51, 56—59.)

55. for μαρτυρίαν ψευδομαρτυριαν A S¹ (Tischdf) 259 Ser's e lat-k coptt.

[for

χρητο λίνω μονωτάτῃ, καθάπερ ἐν εὐαγγελίῳ φησὶν Ἐφυγεν ὁ νεανίας καὶ ἀφῆκε τὴν σινδόνα ἣν ἦν περιβεβλημένος. Chrys. al. supposed it to have been St. John: alii aliter. It seems to have been some attached disciple of the Lord (probably well known to the readers of Mark), who had gone to rest, and had been aroused by the intelligence. The disciples were not laid hold of:—this person perhaps was throwing some obstacle in the way of the removal of Jesus: or he may have been laid hold of merely in wantonness, from his unusual garb. γυμνοῦ does not require σώματος to be supplied, but γυμνόν is a neuter substantive: see on this usage generally Kühner, Gramm. ii. p. 118.

53—65.] HEARING BEFORE CAIAPHAS. Matt. xxvi. 57—68. (Luke xxii. 54, 63—65.) John xviii. 24. See throughout notes on Matt. 53. ἀρχιερέα] Caiaphas, de facto, and in the view of our narrator;—so Matt. and Luke: but Jesus was first

taken before Annas, who was de jure the high-priest: see John xviii. 12—23. It is not easy to interpret συνέρχονται αὐτῷ. Meyer, relying on the fact that the dative after συνέρχεσθαι is always one of companionship, maintains that αὐτῷ refers to our Lord—‘there come with him.’ And so Winer, ed. 6, § 31. 5 ad fin. But surely this is very precarious. For 1) St. Mark uses this verb once only besides here, and then absolutely. And there could be no difficulty in taking it thus here and applying αὐτῷ to the High-priest as a dative of direction. And 2) could it be said of one whom they ἀπήγαγον, that he ἔρχεται to the High-priest? I venture therefore to prefer the usual construction of the words, ‘there come together to him.’ The E. V. has ‘with him were assembled;’ and so Winer in former editions of his Grammar. 54.] The usage of φῶς for a fire is found in Xen. Cyr. vii. 5. 27, οἱ δ' ἐπὶ τοὺς φύλακας

[†] θανατῶσαι αὐτόν, καὶ οὐχ ἡύρισκον. ⁵⁶ πολλοὶ γὰρ [†] Matt. x. 21. xxvii. 1 lat. [‡] Chron. xxiii. 19. [§] Matt. xix. 18 || (& Rom. xiii. 9 v. r.) only, from Exod. xx. 16. Deut. v. 2 i. ^{||} Luke lxx only? (Matt. x. 12 reff.) i Acts i. 15, vi. 9. 2 Chron. xx. 5. k || Mt. Matt. xxiv. 2. xxvii. 40. John i. 19. Ezra v. 12. i Acts vii. 48. xvii. 24. Eph. ii. 11. Heb. ix. 11, 24 only. Isa. ii. 18. m. || Mt. ch. ii. 1. Acts xxiv. 17. Gal. ii. 1. Deut. ix. 11. n 2 Cor. v. 1. Col. ii. 11 only τ. o ch. iii. 3. Job xv. 6. Acts xxiv. 17. Eph. ix. 11, 24 only. u Matt. viii. 20 reff. x Matt. xxiv. 30 reff.

1, οικοδομήσω
...
33 τ...
...επηρωτα Ρ.

† θανατῶσαι αὐτόν, καὶ οὐχ ἡύρισκον. ⁵⁶ πολλοὶ γὰρ [†] Matt. x. 21. xxvii. 1 lat. [‡] Chron. xxiii. 19. [§] Matt. xix. 18 || (& Rom. xiii. 9 v. r.) only, from Exod. xx. 16. Deut. v. 2 i. ^{||} Luke lxx only? (Matt. x. 12 reff.) i Acts i. 15, vi. 9. 2 Chron. xx. 5. k || Mt. Matt. xxiv. 2. xxvii. 40. John i. 19. Ezra v. 12. i Acts vii. 48. xvii. 24. Eph. ii. 11. Heb. ix. 11, 24 only. Isa. ii. 18. m. || Mt. ch. ii. 1. Acts xxiv. 17. Gal. ii. 1. Deut. ix. 11. n 2 Cor. v. 1. Col. ii. 11 only τ. o ch. iii. 3. Job xv. 6. Acts xxiv. 17. Eph. ix. 11, 24 only. u Matt. viii. 20 reff. x Matt. xxiv. 30 reff.

καὶ ^m διὰ τριῶν ἡμερῶν ἄλλον ⁿ ἀχειροποιήτων οἰκοδομήσω. ⁵⁹ καὶ οὐδὲ οὕτως ^h ἴση ἦν ἡ μαρτυρία αὐτῶν. ⁶⁰ καὶ ⁱ ἀναστὰς ὁ ἀρχιερεὺς ^o εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων Οὐκ ἀποκρίνη οὐδὲν ^p τί οὗτοί σου ^q καταμαρτυροῦσιν; ⁶¹ ὁ δὲ ^r ἐσιώπα καὶ οὐδεν ἀπεκρίνατο. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ ^s εὐλογητοῦ; ⁶² ὁ δὲ Ἰησοῦς εἶπεν ^t Ἐγὼ εἰμὶ καὶ ὅψεσθε τὸν ^u υἱὸν τοῦ ^v ἀνθρώπου ^v ἐκ δεξιῶν καθήμενον τῆς ^w δυνάμεως καὶ ^x ἐρχόμενον

|| L. John xx. 19, 26.

r Matt. xx. 31 reff.

i. 3. 1 Pet. i. 3 only. Gen. ix. 26.

v Matt. xx. 21, 23 reff.

p || Mt.

s (see note) Luke i. 68. Rom. i. 25, ix. 5.

t ch. xiii. 6 reff.

q || Mt. Matt. xxvii. 13. (ch. xv. 4 v. r.) only. Job xv. 6.

u Matt. viii. 20 reff.

w = || only. so δόξης, 2 Pet. i. 17.

x Matt. xxiv. 30 reff.

εις το θ] ιναθανατωσουσιν D 2-pe(-σow-) latt. (ηυρισκ., so BD F(Wetst) LP(Δ) 1.)

56. aft εψευδ. ins ελεγον D¹-gr(και ελεγ. I²)

57. for και τινες, και αλλοι D lat-a ff₂ k q Orig-int₁; αλλοι δε 69. 2-pe lat-c. for κατ' αυτ. λεγ., και ελεγον κατ' αυτ. D; latt vary.

58. for ημεis το λεγοντος, ειπεν (cf || Matt) N lat-c k.

καταλνω [for -σω] AP¹

2 vulg-mss goth Orig-int₁. om τουτον D-gr goth.

αλλον αχειρ. bef τρ. ημ.

N. for αχειρ. οικοδ., αναστησω αχειρ. D lat-a (c) ff₂ k.

59. ην bef ιση DL 1 latt.

60. rec ins το bef μεσον, with D (M 1, e sil) copt: om ABCI₂EN¹ rel Orig Thl. αποκρινει HI₂ e-v-y. for τι, ο τι B.

61. os δε B²⁻³ (Tischdf, = B-corr¹⁻²): εκεινος δε D vulg lat-c ff₂ k l [Orig₂]; ο δε ιησ. AN 251 Syr [(æth)]. for εσιωπα, εσειγα D. ουκ απεκρ. ουδεν (confor-

mation to foregoing question) BCLN 33 copt (sah goth) æth [Orig₁]; ουδεν απεκριθη D. aft παλιν ins ουν I₂ [lat-k]: και παλιν 1. 69 [Syr]. for παλιν το αυτω, και λεγει αυτω ο αρχ. D lat-(ff₂ k) [q]: al vary, addg εκ δευτερου &c (see Scholz).

επερωτα A: επηρωτησεν F(Wetst) I₂ Orig₁. ins τ. θεου bef τ. ευλογ. AKH vulg-ed lat-ff₂ arm-zoh Euthym [Clem-int₁]: for ευλογ., θεου N¹(txt N^{3a-b}).

62. aft ιησ. ins αποκριθεις DG 1. 69 lat-a ff₂ (k) q sah (arm) Orig₁ Clem-int₁. for ειπεν, λεγει D 2-pe Orig. add αυτω DG 1. 69 Scr's c e-v-y latt syrr copt-[wilk-]

mss æth arm Orig. rec καθ. bef εκ δεξ. (|| Matt), with AI₂ X(Treg) 1. 33 vulg-ed lat-c ff₂ k syrr copt (æth) arm Orig: txt BCDNN rel am(with em fuld ing int prag tol) lat-(a) l q goth Orig₁[and int.] Clem-int.

om της (bef δυν.) D¹(ins D⁴).

om κ, ερχ. D-gr.

ταχέντες ἐπισκίπτουσιν αὐτοῖς πίνουσι πρὸς φῶς πολὺ. 58.] ἴσαι—consistent with one another. It was necessary that two witnesses should agree.

Deut. xvii. 6. (ἴσος should not be accentuated as in Homer, ἴσος; but as in later writers, ἴσος.) 57.] τινες,—two: see Matt.

58.] ἡμεῖς and ἐγὼ are emphatic. Some have imagined (De Wette, Meyer) that they find in these words χειροπ. and ἀχειρ. traces of later Christian tradition, and an allusion to

Heb. ix. 11: Acts vii. 48; but such con-

jectures are at best very unsafe, and the words are quite as likely to have been uttered by the Lord as they here stand. The allusion is probably to Dan. ii. 34.

59.] Perhaps the inconsistency of these testimonies may be traced in the different reports here and in Matt. οὕτως,—‘in asserting this’—i.e. they varied in the terms in which it was expressed.

60.] On the most probable punctuation and construction, see note on Matt. ver. 62.

61.] τοῦ εὐλ., Heb. יהוה, the ordinary Name for God. “This is the only

y ver. 43".
 z || Mt. Luke v.
 7. viii. 29.
 Acts xiv. 14
 only. Lev.
 xxi. 10.
 Josh. vii. 6.
 a John xix.
 23 (bis, reff.
 pl. = here
 (ch. vi. 9 al.).
 only. 2 Mace.
 iv. 38.
 b Matt. vi. 8
 reff. Wisd.
 xiii. 16.
 c = Matt. xii.
 31. Ezek.
 xxxv. 12.
 d = here only.
 e Matt. xx. 18
 reff.
 f Mt. reff.
 g || Mt. ch. x.
 34 || L. x. 19
 Mt. only.
 Num. xii. 14.
 Dent. xxv. 9
 only.
 h || L. Heb. ix. 4 only. Exod. xxviii. 20. 3 Kings vii. 42. viii. 7 only.
 11. 2 Cor. xii. 7 +. k = || Mt. L. only.
 6 only. (-φίξεν, Matt. v. 39.) m = (appy) here only. n Matt. xvi. 3 reff.
 o || L. Luke xii. 45. Acts xii. 13. Gen. xii. 16. xx. 17. p ver. 54 reff. q ch. x. 21 reff.
 r || Mt. only. Gen. xi. 13 al.

ABCDE
 GHIK
 LMNSU
 VXTA
 PN
 Frag.
 Neap.
 1. 33. 69

.xiv. 66
 (app.)
 Frag.
 Neap.

63. διαρῆξας B¹N.

ins και bef λεγει D lat-c ff₂ k [q].

64. at beg ins ιδε νυν (|| Matt) N.

aft ηκ. ins παντες GN 1 Scr's c sah-woide

arm. την βλασφημιαν (|| Matt) ADG 1. 69. add αυτου DGIcN gat(with mt)

lat-q goth æth; του στοματος αυτου 69 (Syr) syr-mg sah-woide arm. for φαινεται,

δοκει (|| Matt) DN ev-ii sah. παντες δε D lat-c k: και παντες 1. 69 lat-a f ff₂ q.

αυτω D¹(txt D⁴). rec ειναι bef ενοχον, with AN rel latt coptt arm: ον ειναι
 D lat-ff₂: txt BCLΔN 33 lat-l q goth. (Ic def.)

65. for 1st αυτω, τω προσωπω αυτου (|| Matt) D lat-a f Syr coptt goth arm. om

κ. περικ. αυτ. το προσωπον (|| Matt) D lat-a f. rec το προσωπον bef αυτου (|| Matt),

with AIcN rel vulg lat-c ff₂ k [l q]: txt BCLUΔN 33. εκολαφισον αυτον κ. ελεγον

D lat-c k goth. om 2nd αυτω Ic 1. 69 Syr arm. aft προφ. ins ημιν χριστε

ΤΙΣ ΕΣΤΙΝ Ο ΠΑΙΣΑΣ ΣΕ (see ||) IcUX(Δ) 33 (69) gat syr coptt æth arm: ημιν F(Wetst)

Ser's g [lat-c f k]: νυν G 1. om οι υπηρ. D. rec (for ελαβον) εβαλλον (see

note), with H: εβαλον EMUX Frag-neap 33: ελαμβανον D(bef αυτ.) G 1. 69 syr coptt:
 txt ABCIcNNS rel.

66. rec εν τ. αυλ. bef κατω, with AN rel vulg lat-f (q₁) k [l] syr goth [Aug₁]: om κατω
 DIc 69 lat-a c ff₂ q coptt Eus₁: txt BCLU²XN 33 Syr æth arm. aft ερχ. ins προς

αυτον D lat-a c f ff₂ (k) q Eus₁. for των παιδισκων, παιδισκη (|| Matt) CN.

67. λεγει bef αυτω D lat-c ff₂ q. om 2nd και D-gr. rec μετα του ναζ. ιησ.

ησθα, with AN rel: μετα τ. ιησ. τ. ναζ. ησθα (|| Matt) D(ναζορ.) Δ [latt] syr goth æth

arm Eus: ησθα μετα ιησ. του ναζ. 33 coptt: μετα του[. . . .] Ic: μετα τ. ιησ. ησθα

τ. ναζ. N Syr: txt BCL. (τ. ιησ. was omd as superfl: then variously reinsd.)

ης 1. 69 Eus.

68. rec (for ουτε, twice) ουκ (|| Matt Luke) and ουδε, with AN rel lat-a: ουκ and
 ουτε CEGHSVΔ: [. . .] ουκ επιστ. τι Ic: txt BDLN 2-pe vulg lat-c f Eus.

place in the N. T. where the well-known
 Sanctus Benedictus of the Rabbis is thus
 absolutely given." Meyer. 62.] The

ἀπ' ἀρτι of Matt., and ἀπὸ τοῦ νῦν of Luke,
 are here omitted. 63.] χιτῶνας—

not his priestly robe, which was worn
 only in the temple, and when officiating:
 see on Matt. ver. 65. The plural, τοὺς

χιτ., perhaps is due to the wearing of two
 inner garments by persons of note: see
 Winer, Realw. art. "Kleidung," i. p. 662.

65.] ἤρξαντο—when the sentence
 was pronounced. The τινες appear to be
 members of the Sanhedrim: the servants

follow. προφήτ.] Matt. and Luke ex-
 plain this: 'Prophesy, who smote thee?'

The reading ελαβον is harsh in
 sense, but the coincidence of ἐλάμβανον
 in DG al. seems to stamp it with genui-
 ness. The meaning must be 'took Him
 in hand with,' 'treated Him with.' Meyer
 understands it, took Him into custody,
 with . . . , for the further carrying out of
 the sentence against Him. But the un-
 emphatic position of the verb seems to
 preclude this.

66—72.] OUR LORD IS THRICE DENIED
 BY PETER. Matt. xxvi. 69—75. Luke

οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ
^sπροαύλιον, καὶ ^tἀλέκτωρ ^tἐφώνησεν. ⁶⁹ καὶ ἡ ^o παιδίσκη
 ἰδοῦσα αὐτὸν ^u ἤρξατο λέγειν τοῖς ^v παρεστῶσιν ὅτι
 οὗτος ^w ἐξ αὐτῶν ἐστίν· ⁷⁰ ὁ δὲ πάλιν ἠρνεῖτο. καὶ
^x μετὰ ^{xy} μικρὸν πάλιν οἱ ^v παρεστῶτες ἔλεγον τῷ Πέτρῳ
 Ἄλληθῶς ^w ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ. ⁷¹ ὁ δὲ
^u ἤρξατο ^z ἀναθεματίζειν καὶ ὀμνῦναι ὅτι οὐκ οἶδα τὸν
 ἄνθρωπον τοῦτον ὃν ^a λέγετε. ⁷² καὶ ^b ἐκ δευτέρου ^t ἀλέκ-
 τωρ ^t ἐφώνησεν. καὶ ^c ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς
 εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν ^t ἀλέκτορα ^t δις ^t φωνῆσαι,
 τρίς με ^t ἀπαρνήσῃ. καὶ ^d ἐπιβαλὼν ^e ἔκλαιεν.

...ἐξ
 αὐτῶν I_c

s here only +.
 t ver. 50 reff.
 u Matt. xxvi.
 22 al. fr.
 v ver. 47 reff.
 w = Acts xxi.
 8. 2 Tim. iii.
 6 al. Obad.
 11.
 x || Mt. only.
 y = John xiii.
 33. xiv. 19.
 xvi. 16, 18.
 Heb. x. 37.
 Isa. xlvii. 20.
 z Acts xxiii. 12,
 14, 21 only +.
 see Num.
 xviii. 14.
 a = John vi. 71.
 b Matt. xxvi.
 42 reff.
 c ch. xi. 21
 reff.
 d see note.
 e || Mt. reff.

rec τι bef συ (συ omd, as in D, from || Matt, then reinsd), with A_{1c} rel coptt goth arm
 Eus: om συ D latt: txt BCLNUΔN 1. 33. 2-pe. om 1st και D-gr. eis την
 προαυλην D. om κ. αλ. εφων. (to suit || Matt) BLN lat-c copt: ins ACIDLN rel
 vulg lat-a f ff₂ k [l q] syrr sah-ming goth aeth arm Eus.

69. rec aft αυτον ins παλιν (interpoln, as is shewn by the varn of position), with
 A_{1c}N rel (lat-a e) syr goth: aft ηρξατο CLΔN; bef ιδουσα D(π. δε ειδουσα αυτ. η
 παιδ.) 2-pe vulg (lat-k Syr): om BM coptt aeth.—aft παιδ. ins (by transpn from
 below) ο δε παλιν ηρνησατο D. for ηρξ. λεγ., ειπεν B. rec παρεστηκυσιν,
 with ADN rel: txt BCIcKLΔΠ'N Eus. aft οτι ins και D 69 lat-a c ff₂ Syr aeth
 arm. αυτος D.

70. om ο δε παλ. ηρν. D(but see above, ver 69): ηρνησατο F(Wetst) GMNXΔ 1. 69
 latt syr coptt goth Eus. om 1st και N copt-dz. παρεστηκοτες D: περιστωτες
 ιι 1. om τω πετρω D lat-a. rec at end ins και η λαλια σου ομοιαζει, with AN
 rel lat-q syrr goth arm; λ. σ. δηλον σε ποιει αθη; η λαλια σου δηλον σε ομοιαζει (sic)
 33: om BCDLN 1 latt coptt Eus, Aug. (The insn seems to be from || Matt, where D
 reads ομοιαζει: homototel is hardly sufficient to account for the omn.)

71. rec ομνυνει (|| Matt), with ACNN rel Eus: λεγειν D lat-(a) q: txt BEHLSUVXr.
 om τουτον D-gr KN goth[appy]: om τουτον ον λεγετε (as not in || Matt) N.

72. aft και ins ευθως BLN latt Syr aeth arm: ευθως (from || Matt) DG 69 [Eus]:
 om ACN rel syr coptt goth. om εκ δευτερου LN lat-c. rec (for το ρημα ως)
 του ρηματος αυτ, with M 69: το ρ. ο DN rel latt syr-mg: txt ABCLΔN 33 coptt goth.
 om αυτω D-gr. om οτι το απαρνηση D 142¹ lat-a. rec φωνησαι bef
 δις, with AC²LN rel vulg lat-g₂ (Syr) syr goth: om δις (C¹?) DN lat-c ff₂ g₁ l [q] aeth:
 txt B(C¹?) lat-k coptt. rec απαρν. με bef τρις (order of || Luke), with AN rel syr
 goth arm: txt BCLΔN vulg lat-c ff₂ k [l q] (Syr) coptt aeth [Aug.]. κ. ηρξατο
 κλαιεν D latt syrr sah goth arm: εκλαυσεν N¹ [C copt].

xxii. 56—62. John xviii. 17, 18, 25—27.
 See the comparative table, and notes, on
 Matt. 66.] κάτω, because the house

was built round the αὐλή, and the rooms
 looked down into it. See note on Matt.
 xxvi. 69. 68.] οὔτε οἶδα, scil. αὐτόν:
 an union of two separate answers, which
 form the 1st and 2nd in Matt. The οὔτε
 . . . οὔτε simply connect: the repetition
 being that of urgent denial. τὸ προαύλ.
 = τὸν πυλῶνα Matt: The omission of
 the words καὶ ἀλ. ἐφ. appears to be an at-
 tempt to harmonize the accounts.

69.] ἡ παιδίσκη—in Matt. ἄλλη, in Luke
 ἕτερος. Meyer does not appear to be
 justified in asserting that this is neces-
 sarily the same maid as before: it might
 be only the maid in waiting in the

προαύλιον: see note on Matt. 70.]

μετὰ μικρόν = διαστάσης ὥσελ ὥρας μᾶς,
 Luke. καὶ γάρ, for, in addition to all
 that has been hitherto said . . .

72. ἐπιβαλὼν] No entirely satisfactory
 meaning has yet been given for this word.
 1) Hammond and Palairret supply τοὺς
 ὀφθαλμοὺς τῷ Ἰησοῦ—but besides this
 being most fanciful, the fact was not so:
 see Luke ver. 61. 2) The vulgate, Syr.,
 Euth., Thl.², Luth., Kuin., take ἐπιβαλὼν
 ἔκλαιεν for ἐπέβαλεν κλαίειν, 'he began
 to weep.' But granting that this is a
 later meaning of the word (Kuin. cites
 ἐπέβαλε τερετίζειν, cantillare coëpit, Diog.
 Laërt. vi. 2. 4, and Suid. has ἐπέβαλεν
 ἤρξατο), yet this participial construction
 will not bear that interpretation. Acts

f Luke x. 35. XV. ¹ Καὶ εὐθὺς [ἐπὶ τὸ] ² πρὸς ^h συμβούλιον ^h ποιή-
 Acts iii. 1. σαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμμα-
 iv. 5. ἑσθ. τ. 8 [ἡσθ. A
 [appy]]. τέων, καὶ ὅλον τὸ ¹ συνέδριον, δῆσαντες τὸν Ἰησοῦν ^k ἀπ-
 g ch. ix. 20 reff. ἥνεγκαν καὶ ¹ παρέδωκαν Πιλάτῳ. ² καὶ ἐπηρώτησεν ..πλάτω
 h here only. = οὐδὲν, ch. iii. 6. L.
 σ. λαμ- ABCDE
 βανεῖν, Matt. xii. 14 GHKM
 (reff.). δὲ ἀποκριθεὶς αὐτῷ λέγει ⁿ Σὺ λέγεις. ³ καὶ ^o κατ- NSUVX
 i ch. xiv. 55 reff. ηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά. ⁴ ὁ δὲ Πιλάτος πάλιν ΓΔΠΣ 1.
 k Luke xvi. 22. 1 Cor. xvi. 3. 33. 69
 Acts xix. 12. 1 Cor. xvi. 3. 33. 69
 Rev. xvii. 3. 33. 69
 xxi. 10 only. 33. 69
 Ps. xlv. 14, 15.
 — Matt. v. 25 al.
 m here, &c. ||. Matt. ii. 2. n || only. see Matt. xxvi. 23, 64. o Matt. xii. 10 reff. p || Mt. [L.] Luke ii. 41.

CHAP. XV. 1. (εὐθὺς, so BCDLN: om lat-a c sah aeth.) om ἐπὶ το (as unnecessary: *no reason could be given for its insertion*) BCDLN vulg lat-a ff₂ k l coptt Orig₁: ins AN rel (goth) arm. for ποιησ., ετοιμασαντες CLN: εποιησαν and ins και bef δῆσ. D (ev-z₁) lat-a c ff₂ k [q] syrr sah aeth Orig₁. for απνεγκαν, απγαγον (|| Matt) CDGN 1 latt syrr goth aeth Orig. rec ins τω bef πιλάτω, with AN rel: om BCDLN 1 Orig.

2. for ο δε, και D lat-a aeth. rec (for αυτω λεγει) ειπεν αυτω (|| John), with AN rel D-lat syrr goth aeth: [λεγει αυτω V 1:] txt B C(αυτω(. .)) DN copt arm.

3. κατηγορουσιν D-gr. at end add αυτος δε ουδεν απεικρινατο (see Matt xxvii. 12: Luke xxiii. 9) NUD [33] 69 lat-a c syr sah-ming aeth arm Orig.

4. επηρ. αυτων bef παλιν CD lat-k q sah-ming aeth: om παλιν U 238. rec επηρωτησεν (corr'n to above, ver 2), with ACDNN rel: txt BU 33. 69 lat-a k syr-mg. om λεγων N¹ (Tischdf) lat-a sah. (ουδεν is on marg in B.) ιδου (i. e. (P) ιδου) Δ.

rec (for κατηγορουσιν) κατακαρτυουσιν (from || Matt), with AN rel syrr sah goth arm: txt BCDN 1 latt copt aeth Orig-int₁.

6. ins την bef εορτην D.

xi. 4, which Kuin. cites to support it, has quite another meaning—see note there. 3) Grot., Le Clerc, al. render it ‘*addens flevit*’—i. e. he continued weeping (so ἐπιβαλὼν ἑρωτᾶν Theophr. Char. 8. ἐπιβαλὼν φησι Diod. Sic. p. 345 B);—but then his *beginning* to weep would have been noticed before. Grot. wants to give it the sense of ‘*præterea*.’ 4) Beza, Raphel, Bretschn., Wahl, al. say, ‘*quum se foras projecisset*,’ but although ἐπιβάλλειν τινί or ἐπὶ τι may mean ‘*to rush upon*’ (see 1 Macc. iv. 2), it cannot stand alone in this meaning. The chief support of this sense is the ἐξελθὼν ἔξω of Matt. and Luke: but this cannot decide the matter. 5) Thl. al. supply τὸ ἱμάτιον τῇ κεφαλῇ, ‘*casting or drawing his mantle over his head*,’ but this, without any precedent for such an ellipsis, although it suits the sense very well, appears fanciful. 6) Wetst. al. take it for ‘*attendere*,’ and some supply τῇ ἀλεκτοροφάνῃ, others τῷ ῥήματι: Wetst. and Kypke have however shewn that the word is used *absolutely* in this sense, in Polyb. and other late writers. One example given by Kypke is much to the point: ‘*αἱ μὲν γινώσκει, ἄλλως δὲ καὶ ἄλλως*

ἐπιβάλλει, καὶ μᾶλλον ἐστὶν ὅτε καὶ ἤττον, semper quidem cognoscit, sed diversis modis res animadvertit, imo magis interdum et minus:’ Hierocl. in carn. Pythag. p. 14.

The above list is taken mainly from De Wette (Exeg. Handb. p. 247), who while preferring this last sense, yet thinks that it was before expressed in ἀνεμνήσθη. But ἐπιβαλὼν contains more than ἀνεμν.: *that was the bare momentary remembrance—the ῥῆμα occurred to him;—this is the thinking, or, as we sometimes say, casting it over; going back step by step through the sad history.* This sense, though not wholly satisfactory, appears to me the best. In ἐκλαίεν, Bp. Wordsw. well points out the imperf. ‘*wept, and continued weeping: something more than ἐκλαυσε.*’

CHAP. XV. 1—5.] JESUS IS LED AWAY TO PILATE, AND EXAMINED BY HIM. Matt. xxvii. 1, 2, 11—14. Luke xxiii. 1—5. John xviii. 28—38. Our account is very nearly related to that in Matt.: see notes there. The ὅλον τὸ σ. is a touch of accuracy. From ch. xiv. 53 we know that πάντες were assembled. Lightfoot quotes from Maimonides Sanhedr. 3 b.,

^a ἀπέλυνεν αὐτοῖς· ἓνα ⁱ δέσμιον, ^s ὅνπερ ἠτούντο. ⁷ ἦν δὲ ^q ο λέγόμενος Βαραββᾶς μετὰ τῶν ⁱ στυσιαστῶν δεδεμένους, ^r οἵτινες ἐν τῇ ^v στάσει ^w φόνον ^x πεποιήκεισαν. ⁸ καὶ ^x ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι ^y καθὼς αἰεὶ ἐποίει αὐτοῖς. ⁹ ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων ^z Θέλετε ^a ἀπολύσω ὑμῖν τὸν ^m βασιλέα τῶν ^m Ἰουδαίων; ¹⁰ ἐγίνωσκεν γάρ ὅτι διὰ ^a φθόνον ^b παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. ¹¹ οἱ δὲ ἀρχιερεῖς ^c ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ^d ἀπολύσῃ αὐτοῖς. ¹² ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς Τί οὖν ^z θέλετε ^d ποιήσω ὃν ^e λέγετε τὸν ^m βασιλέα τῶν ^m Ἰουδαίων;

Ρ του-
δων...

9. y ellips., 2 Cor. iii. 13. z constr., Matt. xx. 32 ref.
in Gospp., Rom. i. 29 al.+ Wisd. vi. 23 (25). 1 Macc. viii. 16 only. b ver. 1.
xxiii. 5 only +. Job ii. 3 Aq. d = $\frac{1}{2}$ Mit. only. e ch. x. 18 ref.

ον παρηγουγτο AB^1N^1 : ον αν ητ. DG 69.

7. rec **συστασιαστων** (to include Barabbas among the seditious, as is exprd in || Luke? On the other hand ΣΥ may easily have been absorbed in the follg ΣΤ. The unusual word would hardly have occsd a corrpn, as Mey and De W., for though the word may be *unusual*, the analogy which it follows is *common enough*), with ΔΝ rel: txt BCDEKΣ 1.69 sah. πεπ. bef φον. D 2-pe vulg lat-c k [ff² Γ] sah. aft φον. ins τινα Ν. ἐπεποικείσαν C1(perlhaps) F(Wetst): πεποικισα Γ.

8. rec (for *αναβας*) *αναβοησας* (corrⁿ aft || *Luke*, *ανεκραγον δε* &c: see note), with ACNN^{3b} rel syrr (arm): *ascendit et clamavit* xth: txt BDN¹ latt coptt goth.
 ins *αλος* bef *ο* *οχλος* (see *παμπληθει*, || *Luke*) D lat-*a* (*k*) goth. aft *αιτεισθαι* ins
οταν D mt lat-*k*. om *αι* *ΒΔΝ* coptt (Tischdf).

9. ἀποκρίβεις λέγει αὐτ. D 2-pe lat-a ff₂. om υμιν D lat-ff₂.
 10. ἐπεγεινώσκεν ΑΚΠ: ἡδε (|| *Mat*) D 1.69: ἐγνώκει N¹. for παραδεδ-,
 παραδωκεισαν AEGNVXΔ: παραδωκαν D-gr HS 1:69 lat-a c ff₂ sah. om οι αρχιε-
 ρεις (|| *Mat*) B 1 (lat-k) copt.

11. for ἀπεισεῖσαν, ἐπεισαν *suaserunt* (|| *Matt*) D lat-*a* : ἀπεισεῖσαν *persuaserunt* Γ 238
[ev-]48 Scr's f k² lat-*c* ff₂ *k*, simly sah arm. τω οχλω D¹-gr(txt D⁴?). om
2nd τον D.

12. rec αποκριθεις bef παλιν, with AN rel (lat-*a*) arm: om παλιν DG prag lat-ff₂ *k*
copt: om π. α. Syr: txt BCN 33 vulg lat-(*c*) *g*_{1,2} *l* syr (sah) goth æth [Aug₁]. rec
(for ελεγειν) ειπεν (|| *Matt*), with ADN rel lat-(*a*) *k* Syr goth: λεγει Γ vulg lat-ff₂: txt
BCN syr. om θαλεει (|| *Matt*) BCAN 1. 33. 69 copt: ins ADN rel latt syr goth
æth arm. om ον B: om ον λεγετε AD 1. 69 latt sah arm: ins CNX rel syrr copt
goth æth. rec om τον, with N rel goth: βασιλει D¹: τω βασ. D²: txt ABCAN
1. 69 arm.

“Synedrium septuaginta unius seniorum
non necesse habet ut sedeant omnes . . .
cum vero necesse est ut congregentur om-
nes, congregentur omnes.”

6-15.] BARABBAS PREFERRED TO HIM. HE IS DELIVERED TO BE CRUCIFIED. Matt. xxii. 15-26. Luke xxiii. 17-25. John xviii. 39, 40. Our account is nearly cognate to, but distinct from that of Matt., where see notes. The principal points of distinction will be noticed.

6.] ἀπέλυνε—‘imperfectum ubi solere notat, non nisi de re ad certum tempus restricta dicitur,’ Herm. ad Viger. p. 745. 7.] The circumstance that Barabbas was *one of a set of murderers*, shewn by the τῶν στασ. and the οὔτινες.

is peculiar to our narrative, and shews that it is not compiled from Matt. and Luke.

8.] This is also peculiar to Mark—in Matt. it is Pilate who *first offers them* the choice—in Luke they cry out, but it is *αἶρε τοῦτον κ.τ.λ.* ver. 18. *αἰτεῖσθαι καθώς*—i. e. *αὐτοῖς ποιεῖν, καθώς. ἀναβῆς* probably implies the *rising of the crowd* in excitement—or perhaps their *coming up towards the palace*, as συννηγμένον in Matt. 9.] Here our account differs

10.] ἐγίνωσκεν, imperf. He was aware, He perceived, His apprehension of it was concurrent with the action going on. 12.] ὃν λέγετε τ. βασιλ. τ. Ἰουδ.

= Ἰησοῦν τὸν λεγόμενον χριστόν Matt.

f Mt. reff. 13 οἱ δὲ πάλιν ἔκραξαν Σταύρωσον αὐτόν. 14 ὁ δὲ Πι-
 g here only. λάτος ἔλεγεν αὐτοῖς Τί γὰρ ἐποίησεν κακόν; οἱ δὲ ἑπι-
 h Mt. L. Matt. xxvii. σῶς ἔκραξαν Σταύρωσον αὐτόν. 15 ὁ δὲ Πιλάτος βου-
 22. Beek. λόμενος τῷ ὄχλῳ τὸ ἑικανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς
 i Mt. only r. (-ΑΛΩΝ, John ii. 15.) τὸν Βαραββῆν, καὶ ἡ παρέδωκεν τὸν Ἰησοῦν ἡ φραγελλώ-
 h Matt. xxvi. 3 reff. σας ἵνα σταυρωθῇ. 16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν
 l attr., Gal. iii. ἔσω τῆς αὐλῆς, ὁ ἔστιν πραιτώριον, καὶ συγκαλοῦσιν
 16. Eph. i. ὀλην τὴν σπεῖραν, 17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύ-
 14. 1 Tim. ραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον,
 iii. 16 al. Winer, § 21. 18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτὸν Χαῖρε ὁ βασιλεὺς τῶν
 3. Ἰουδαίων. 19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλὰ μω καὶ
 n Mt. reff. ὠ ἐνέπτυν αὐτῷ καὶ τίθεντες τὰ γόνατα προσεκύνουν
 n Luke xv. 6 αὐτῷ. 20 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν
 o Mt. reff. ἡ πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια, καὶ
 p (-διδύσκ.) Luke xii. 27. ἡ καὶ ἐξαγού-
 Luke xii. 27. xvi. 19 only. 2 Kings i. 21. (see Mt. vi. 25 reff.) σιν...
 q (ροῦς, || J. reff.) here u voc.,
 b. Luke xvi. 19. Rev. (σῶμα, Isa. i. 6.)
 xvi. 12 only. Exod. xxvi. 1. y as above (x). Luke v. 8. Rom. xiv. 11 (from Isa. xlv. 21 al.).
 s || only. Exod. xxviii. 14. Isa. xxviii. 5 only. t John xix. 5 only. Isa. xxviii. 13 B8 only.
 Luke xii. 33 reff. v Matt. xi. 7 reff. Ps. xlv. 1. w ch. xiv. 65 reff. (σῶμα, Isa. i. 6.)
 x Luke xxii. 41. Acts vii. 60 al.† y as above (x). Luke v. 8. Rom. xiv. 11 (from Isa. xlv. 21 al.).
 z ch. x. 34 al. Exod. x. 2. a Matt. xxvii. 29, 31. Luke x. 30. 2 Cor. v. 4 only. Gen. xxvii. 23.
 b Matt. vi. 25 reff. see ver. 17.

13. κρ. bef παλιν D. ins λεγοντες bef σταυρωσον ADKMP gat lat-a c ff₂ sah-woide ath; ανασειομενοι υπο των αρχιερεων και ελεγον G 69 syr-mg, and, omw κ. ελεγ., arm.

14. for ελεγ., λεγει N. om αυτοις N¹. rec κακον bef εποιησεν (|| Matt), with ADN⁸ rel vss: txt BCD. rec περισσοτερας, with ENPUXΓ Π-marg (SV, e sil): txt ABCDN rel sah. (Txt is so very strongly attested, that it can hardly in this case be regarded as from || Matt. περισσοτερας is very common in St. Paul, and hence may have been substd here.) εκραζον (prob from || Matt) ADGKMPΠ¹ 1. 69 latt Syr arm. add λεγοντες N 2-pe lat-c.

15. βουλομενος ποιησαι το ικανον τω οχλω CN Syr coptt: om D lat-ff₂ k: for ποιησαι, ποιειν B. παρεδ. δε B copt.—τον δε ιησ. φλαγ. παρεδ. D (φραγ. D-corr¹) sah. (lat-a (as also b, see ch xiii. 8) def from this point to the end of Mark: a supplement by a later hand begins at xvi. 7.)

16. εσω εις την αυλην (see ch xiv. 54) DP 1. 69 fuld (with em ing gat int prag) lat-g₂ copt arm: εις την αυλην C³M vulg lat-c ff₂ l. καλουσιν D-gr.

17. rec (for ενδιδυσκουσιν) ενδυουσιν (more common word), with AN rel: txt BC D (ενδυισκ.) FAN 1. 69. επιτιθεασιν D vulg lat-c ff₂ k [l]. om πλεξαντες D.

18. aft αυτον ins και λεγειν (cf || Matt) C²NUN 33 arm: λεγοντες M Ser's s² lat-c. rec (for ο βασιλευς) βασιλευ (corr^m), with BD (which have it also in || Matt) MPSVXN: txt ACN rel.

19. αυτον καλαμω εις τ. κεφ. (|| Matt) D 2-pe lat-c ff₂ k (sah). την κεφ. bef αυτου C Ser's d e k p q r s vulg. ενεπτυσαν C¹ (appy). om last clause (homœotel) D 253 ev-32 lat-k.

20. om ενεπαιξαν αυτω D. for τα ιμ. τα ιδια, τα ιμ. αυτου (from || Matt) BCD: τα ιδια ιμ. αυτου N [Ser's c]: om τα ιδ. D ev-z₁.

Neither of these expressions can well have been copied from the other. 13.]

πάλιν only refers to ἔκραξαν: cf. ver. 8, where this is implied in ἤρξαντο αἰτεῖσθαι:—they had not cried out *this* before. 15.] τὸ ἱκ. ποι., to satisfy.

West. gives examples of the expression from Polyb., Diog. Laërt., and Appian.

16—19.] JESUS MOCKED BY THE SOLDIERS. Matt. xxvii. 27—30 (omitted in

Luke). John xix. 1—3. See notes on Matt. 16.] αὐλῆς, the court or guard-room, but *open*—see note on Matt. xxvi. 69.

17.] We have here a curious instance of a word used in two accounts in the same part of the narrative, but applied to different things, in περιτιθέασιν, here said of the *crown of thorns*, in Matt. of the *robe* (see Prolegg. ch. i. § iii., iv.).

πορφύρα is vaguely used, to signify

^c ἐξάγουσιν αὐτὸν ἵνα σταυρώσουσιν αὐτόν. ²¹ καὶ ^d ἀγ- ^c Luke xiv. 30. John x. 31. Num. xv. 36. ^d || Mt. Matt. v. 41 only +. ^e Matt. ix. 9 reff. ^f ch. v. 41 reff. ^g || (Mt. reff.) only. ^h Luke only τ. (—ονα. Matt. ii. 11.) ⁱ || Mt. reff. ^j || (Mt. reff.) only. ^k || only. ^l Joel iii. 3. ^m Obad. 11. ⁿ Jon. i. 7. ¹ constr., John xix. 24, from Ps. xxi. 18. 1 Cor. vii. 36. James v. 11. ^m constr., Acts xi. 17. see Matt. xxvi. 62. ⁿ = Luke xix. 43. Jer. xxxi. (xxxviii.) 12.

for εξαγ., αγουσιν A prag, *duxerunt* lat-c *ff*₂ [D-lat]. rec σταυρωσωνιν (*gramml* *corr*), with BN rel: txt AC²DLNPΔ 33. om last αυτον DN 1 lat-*ff*₂ k.

21. εγγαρ. B¹N¹. τον σιμ. παραγοντα τον κυρηνεον D (lat-*ff*₂): om παραγοντα N. απο DNX 1.

22. for φερουσιν, αγουσιν D 69 vulg lat-c *ff*₂ l sah goth. ins τον bef γολγ. BC²FLNΔN 33. 69. τοπον bef γολγ. D: om τοπον N¹ lat-c. (γολγοθαν, so B(Tischdf) FGKLMNSUVΓΔN.) μεθερμηνευομενος ABN: txt CDPN rel.

23. rec aft αυτω ins πειν (*from* || *Matt*), with A D(πειν) P rel vulg lat-c *ff*₂ k [l] syr sah goth aeth [Aug]: om BC¹LΔN lat-n copt arm. for ο δε, και D 1 vulg lat-c *ff*₂ k [l n Aug]: os δε B Γ¹(appy) N 33.

24. rec κ. σταυρωσαντες αυτ. δι. (*rearrangement of constr from* || *Matt*), with AC D-gr PN rel vulg lat-*g*_{1,2} l n (syr, appy) goth: txt B lat-c *ff*₂ k copt aeth arm, and, omg 2nd και, L D-lat. rec (for διαμεριζονται) διεμεριζον: διαμεριζον ev-y₁: εκαθηντο διαμεριζοντες Scr's d: διεμεριζοντο 69 Scr's a c h: txt ABCDPN rel Scr's-mss. εαυτου N¹(but corrd). om τις τι αρη D 157 ev-z₁ lat-*ff*₂ k n.

25. τριτη bef ωρα AC¹KΠ¹.

for εσταυρωσαν, εφυλασσον D lat-*ff*₂ k n.

different shades of red, and is especially convertible with *crimson* = κοκκίνη Matt.

20—23.] HE IS LED TO CRUCIFIXION. Matt. xxvii. 31—34. Luke xxiii. 26—33. John xix. 16, 17. See notes on these.

21. Ἀλεξάνδρου κ. Ῥούφου] It is quite uncertain whether Alexander be identical with either of the persons of that name mentioned Acts xix. 33: 1 Tim. i. 20: 2 Tim. iv. 14, or whether those, or any two of them represent one and the same person. There is a Rufus saluted Rom. xvi. 13. The words ἐρχόμ. ἀπ' ἀγρ. determine nothing as to its being a working day or otherwise, any more than οἱ παραπορευόμενοι, Matt. ver. 39: nothing is said as to the distance from whence he came.

22.] Γολγοθᾶν must be regarded as accusative from Γολγοθᾶς, the name being Græcised. The construction is varied in the interpretation. 23.] ἐσμ. οἶν. = ὅξος μετὰ χολῆς μεμ. Matt., which see. ἐδίδουν, they were giving, i. e. 'they offered.'

24—28.] HE IS CRUCIFIED. Matt. xxvii. 35—38. Luke xxiii. 33, 34, 38. John xix. 18—24. 25. ὥρα τρίτη] This date is in agreement with the subsequent account, ver. 33, and its || in Matt.

and Luke, but, as now standing unexplained, *inconsistent with John*, xix. 14, where it is said to have been about the *sixth hour* at the time of the exhibition of our Lord by Pilate. I own I see no satisfactory way of reconciling these accounts, unless there has been (see note on John) some very early erratum in our copies, or unless it can be shewn *from other grounds than the difficulty before us*, that John's *reckoning of time* differs from that employed in the other Evangelists. The difficulty is of a kind in no way affecting the authenticity of the narrative, nor the truthfulness of each Evangelist; but requires some solution to the furnishing of which we are not competent. It is preposterous to imagine that two *such accounts as these* of the proceedings of *so eventful a day* should differ by *three whole hours* in their apportionment of its occurrences. So that it may fairly be presumed, that some *different method of calculation* has given rise to the present discrepancy. Meanwhile the chronology of *our text*,—as being carried on through the day, and as allowing time both for the trial, and the events of the crucifixion,—is that

ο || L. Matt. xxii. 29
 | only t.
 p || Mt. Acts xxv. 19, 27.
 Gen. iv. 13.
 q || L. v. r.)
 Acts xvii. 23.
 Heb. viii. 10
 & x. 16, from
 Jer. xxxviii.
 (xxx.) 33 A.
 Rev. xxi. 12
 only. Prov.
 vii. 3.
 r vv. 2, 9, 12,
 18.
 s Matt. xxi. 13
 refl.
 t Matt. xx. 21
 (refl.).
 u ch. ii. 23 refl.
 v = (1 Cor. xiv.
 15 v. r.)
 Tit. iii. 2.
 James ii. 7.
 4 Kings xix.
 6, 22.
 w || Mt. only.
 Ps. xxi. 8, see
 Ps. xliii. 14.
 x Here only.
 y ch. xiv. 58
 refl.
 z ver. 20. Luke xviii. 32 al. Exod. x. 2.
 32. Rom. vi. 6. Gal. ii. 20 only t.
 vi. 13 al.
 a abs., ch. xvi. 16 al. fr.
 c = Matt. v. 12 refl.
 b || Mt. John xix.
 d ver. 42. ch. vi. 21. Luke
 i. 33. 69

ἦν ἡ ὁ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἡ ἐπιγεγραμμένη Ὁ
 βασιλεὺς τῶν Ἰουδαίων. 27 καὶ σὺν αὐτῷ σταυροῦσιν
 δύο ληστές, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐνύμων
 αὐτοῦ. 29 καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν,
 κινούμεντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Οὐδὲ ὁ
 καταλύων τὸν ναὸν καὶ οἰκοδομῶν τρισὶν ἡμέραις,
 30 σῶσον σεαυτὸν καταβάς ἀπὸ τοῦ σταυροῦ. 31 ὁμοίως
 καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν
 γραμματέων ἔλεγον Ἄλλους ἔσωσέν, ἑαυτὸν οὐ δύναται
 σῶσαι, 32 ὁ χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ. καταβάτω
 νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ
 οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν. 33 καὶ γε-
 νομένης ὥρας ἑκτῆς σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν,
 34 ἕως ὥρας ἐνάτης. 35 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ

26. for καὶ ἡν η, ἡν δε D lat-*k* (sah); η δε D-corr. ins *ουτος εστιν* bef ο βασ.
 D (syrr) goth; *outos* at end 33.

27. σταυρουνται β' λησται (from || Matt) D¹-gr: εσταυρωσαν (|| Luke John) B lat-*c*
*ff*₂ *k* [n] D-lat goth. om αυτου C³D 1. 2-pe 71 lat-*c* *ff*₂ *k* [n].

[28. rec ins καὶ ἐπληρώθη ἡ γραφή ἡ λεγούσα καὶ μετὰ ἀνομιῶν ἐλογίσθη (see Luke
 xxii. 37, from which place prob it was noted in the margin here, and thence has come
 into the txt. Mark very rarely adduces prophetic testimony. For ἡ γρ. ἡ λεγούσα,
 see John xix. 24), with L M-w-ast P Δ-w-ob rel vulg lat-*c* *ff*₂ *g*₁ syrr copt goth ath
 arm (Orig): om ABCDXN lat-*k* sah Eus-canon_{app}.]

29. for παραπορευόμενοι, παραγοντες D-gr Eus. om αυτων D 59 lat-*k* n.
 om ονα L¹ Δ-gr N^{3a}(app; but re-insd) lat-*k* D-lat. rec τρισιν ημεραις bef οικο-
 δομουν (|| Matt), with ACPN rel vulg lat-*ff*₂ [l] syrr goth ath arm Eus₁: txt BDI lat-*c*
k n Syr copt. rec ins εν bef τρισιν ημεραις (|| Matt), with B C(sic, Tischdf) N
 rel vulg lat-*ff*₂ [l m] D-lat Eus; om A D-gr PV lat-*c* *k* sah.

30. rec (for καταβηθι) καὶ καταβα, with AC rel lat-*c* *ff*₂ D-lat syrr sah(omg κ.) goth
 ath arm; κ. καταβηθι P 1 Eus; txt B D-gr LΔN vulg lat-*k* [l] n copt.

31. om ομοιως D 238 lat-*c* *ff*₂ *k* n. rec ins δε bef καὶ, with C³M² 33 sah: om
 ABC¹(D)N rel vulg lat-*c* *ff*₂ *k* [l] (Syr) syrr copt goth arm Eus₁ Thl. for προς, εις
 D Eus₁.

32. om του (see || Matt) BDKLΔΠN 1. 69: ins ACP rel coptt Eus₁. aft πιστευ-
 σωμεν ins αυτω C³DEFGHM¹P V(as corrd by origl scribe) ΓΠ² 1. 69 fuld(with gat) lat-*c*
*ff*₂ *k* l n Syr sah ath arm Eus; επ. αυτω Scr's q εν-γ, εις αυτον ενν-49₁-z, αυτον
 εν-49₁: om ABC¹N rel [vulg](with am em prag ing) lat-*g*_{1,2} syrr copt goth. aft
 συνεστ. ins συν (from || Matt) BLN. om αυτω D-gr.

33. rec (for καὶ γεν.) γεν. δε (|| Matt), with ACP rel ath arm Eus₁ Orig-int₁: txt
 BDGLMSΔN 1. 33. 69 vulg lat-*c* *ff*₂ [k l n] Syr copt goth. εφ ολης της γης D Eus.

34. rec τη ωρα τη εννατη (prob conformation to last verse), with AC rel vulg lat-*ff*₂
 [l n] D-lat syrr copt arm: txt B D-gr FLN 1. 69 lat-*c* Syr goth ath Eus₁. for
 εβοησεν, εφωνησεν D. om ο ιησ. D lat-*k*.

which will I believe be generally concurred
 in. All the other solutions (so called)
 of the difficulty are not worth relating.

29-32.] HE IS MOCKED ON THE
 CROSS. Matt. xxvii. 39-44. Luke xxiii.
 35-37, 39-43. (John xix. 25-27.)
 Our narrative, derived from a common
 source with that of Matt., omits the scrip-
 tural allusion, 'He trusted in God,' &c.

Matt. ver. 43. 29.] οὐδὲ, an expres-
 sion of *reproach*:—sometimes one of ad-
 miration and respect, as in Dio Cassius,
 lxiii. 20, where the Romans shout after
 Nero, on his triumphal entry after his vic-
 tories in the Grecian games, *δλυμπιονικα*,
οὐδὲ, πυθιονικα, οὐδὲ αἰγουστε, αἰγουστε.

32. κ. οἱ συνεστ.] See notes on Luke.

33-37.] SUPERNATURAL DARKNESS.

Ἰησοῦς φωνῇ μεγάλῃ Ἐλωὶ ἔλωὶ λαμῶ σαβαχθανί; ὁ
 ἔστιν ἡ μεθερμηνευόμενον Ἐὸ θεός μου ὁ θεός μου, ἡ εἰς τί
 ἡ ἐγκατέλιπές με; καὶ τινὲς τῶν ἡ παρεστηκότων ἀκού-
 σάντες ἔλεγον Ἴδε Ἡλίαν ἡ φωνεῖ. 36 δραμὼν δέ τις
 ἡ γεμίσας ἡ σπόγγον ὁ ὄξους ἡ περιθεὶς ἡ καλὰ μὲν ἡ ἐπότιζεν
 αὐτὸν λέγων ἡ Ἀφετε ἴδωμεν εἰ ἔρχεται Ἡλίας ἡ καθελεῖν
 αὐτόν. 37 ὁ δὲ Ἰησοῦς ἡ ἀφείς φωνὴν μεγάλην ἡ ἐξέπνευ-
 σεν. 38 καὶ τὸ ἡ καταπέτασμα τοῦ ναοῦ ἡ ἐσχίσθη ἡ εἰς
 δύο ἡ ἀπ' ἡ ἀνωθεν ἡ ἕως ἡ κάτω. 39 ἰδὼν δὲ ὁ ἡ κεντυρίων
 ὁ ἡ παρεστηκὼς ἡ ἐξ ἡ ἐναντίας αὐτοῦ ὅτι οὕτως ἡ ἐξέπνευ-
 σεν, εἶπεν ἡ Ἀληθῶς οὗτος ὁ ἡ ἀνθρώπος ἡ υἱὸς ἡν θεοῦ.
 40 ἡ Ἰσαν δὲ καὶ ἡ γυναικες ἡ ἀπὸ ἡ μακρόθεν θεωροῦσαι, ἐν

...ἐξ-
 πνευσεν
 P.

...κεντυ-
 ρίων F.

|| L. Acts xiii. 29. Josh. viii. 29. u Gen. xlv. 2. y here (bis) & || L. only +.
 w || Mt. L. Heb. vi. 19. ix. 3. x. 20 only. Exod. xxvi. 31, &c. x || Mt. L. ch. i. 10 al. Isa. xlviii.
 21. Zech. xiv. 4. y || Mt. reff. z see Ezek. i. 27. a here and vv. 44, 45 only +.
 b Tit. ii. 8 only. f Kings ii. 7. εἰσαντ. ch. vi. 48 reff. c Matt. xxvi. 73 reff. d = Matt.
 xiv. 33. e Matt. xxvi. 58 reff.

rec aft *μεγαλη* ins *λεγων* (from || *Matt*), with ACP rel vulg lat-c [I] Syr goth (æth)
 arm: om BDLN lat-ff₂ k [n] copt. ηλει ηλει D 2-pe 131 lat-c i k n Syr arm
 Eus., (the aspirate with mss of vulg.) rec *λαμμα*, with (Scr's i v, e sil) vulg-ed:
 λιμα AP rel goth: λεμα CLAN lat-c ff₂ l (Syr copt): txt BD 1 am (with gat) lat-ff₂
 g₁ n arm Eus. σαβακτανει N¹: σιβακθανει A goth: ζαβαθθ. B, ζαθθ. D. om
 1st μου AEEFGKPRΔΠ 1. 69 Eus. om 2nd ο θεος μου B Iren-gr [Tert]. rec
 με bef *εγκατελιπες* (from || *Matt*), with AC rel lat-k n [D-lat] goth: txt B (D[-gr])
 LN vulg lat-ff₂ copt Iren-gr Eus.—for *εγκατ.*, *ωνιδισας* D-gr.

35. *παρεστωτων* DUN 33: *εσθηκωτων* B: *εκει εσθηκ.* (|| *Matt*) A: txt C P (Tischdf)
 rel. (*παρεσ*. . .) X. om *ακουσantes* C. rec *ιδου*, with AP rel: *στι ιδου* KP
 76 Scr's a d o p w evn-π-ζ: *στι* (|| *Matt*) C 2-pe arm: om D gat (with tol) lat-c k Syr:
 txt BFLUΔN 1. 33. 69. (X def.) aft *φωνει* ins *ουτος* (|| *Matt*) D lat-c ff₂.

36. for *δρ. δε, κα, δραμων* D 1. 2-pe lat-c ff₂ [k n] (æth).—κ. *δρ. πλησας σπ. οξ.*
επιθεις k. D (om επ. κ. D-lat, simly 2-pe): κ. *δραμοντες ενεμισαν σπ. οξ. κ. περιθεντες* k.
εποτιζον αυτ. λεγοντες 13. 69. 124. 346. rec (for *τις*) *εις* (see || *Matt*), with ACDP
 rel vulg lat-c ff₂ goth: txt BLΔN æth. rec ins *και bef γεμισας*, with ACDP Δ (sic)
 N rel vulg [lat-k l n (appy)] Syr goth æth arm: om BL lat-c ff₂ syr copt. rec aft
περιθεις ins *τε* (see || *Matt*, where *τε* follows *πλησας*), with ACP rel vulg syrr æth
 arm: om BDLN 1. 33. 69 copt goth. αφες (|| *Matt*) DVN 1. 69 lat-c i [k
 n (appy)] (goth) arm-zoh.

38. aft *δυο* ins *μερη* D lat-c [ff₂ i k n]. (απ', so BDL X (appy) 69.)
 39. for *εξ εν. αυτ.*, *εκει* D 2-pe lat-i [sic, Tischdf] n q Orig-int. rec aft
ουτως ins *κραζας* (*carling gloss on ουτως*), with AC rel vulg lat-c ff₂ [n q Aug.]: om
 BLN copt.—*ουτως αυτον κραξαν και εξεπνευσεν* sic eum exclamasse et exspirasse D.
 om *ειπεν* D. rec ο ανθρωπος bef *ουτος* (|| *Luke*), with AC rel am (with fuld
 ing i rag tol) syr arm [Aug.]: txt BDLΔN 33 [vulg] em lat-c ff₂ k n q Syr copt goth
 æth Orig-int. θεου bef ην (|| *Matt*) BLΓΔN vulg lat-[I] n (copt?) æth [Aug.];
 bef *uios* D 2-pe lat-[i] k q. (X def.)

40. aft *δε* ins *εκει* (|| *Matt*) C.

LAST WORDS, AND DEATH OF JESUS.
 Matt. xxvii. 45—50. Luke xxiii. 44—46.
 John xix. 28—30. Our account is nearly
 verbally the same with Matt. 34.]
 ἔλωι, the Syro-chaldaic form, answering to
 ἡλί in Matt. Meyer argues that the
 words in Matt. must have been those
 actually spoken by our Lord, owing to the
 taunt, that He *called for Elias*. 36.]
 On the difference in Matt., see notes there.

38—41.] SIGNS FOLLOWING HIS DEATH.
 Matt. xxvii. 51—56. Luke xxiii. 45, 47
 —49. Omitted by John. See notes on
 Matt. 39.] ὁ παρεστ. ἐξ ἐναντ. αὐτ.,
 a minute mark of accuracy, so common in
 Mark. οὕτως—οὕτω δεσποτικῶς, Thl.
 There was something in the manner of
 this last cry so unusual and superhuman,
 that the Centurion (see on Matt.) was
 convinced that He must have been that

f here only.
g Matt. xx. 28
h Acts xiii. 31
i ch. iv. 35 reff.
k = J. Matt.
l xvi. 32.
Luke i. 34 al.
see note.
m Matt. xxvii.
62 reff.
n here only +
Judith viii. 6
only.
o = Acts xiii.
12.
1 Cor. vii. 35
(xii. 24) only.
Prov. xi. 25
(only ?).
p = L. only.
Job iii. 14, xii. 17 only.
xxii. 46 reff. 2 Mace. iv. 2.

αἷς [ἦν] καὶ Μαρία ἡ Μαгдаληνὴ καὶ Μαρία ἡ Ἰακώβου
τοῦ ἱεροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη, ⁴¹ αἱ καὶ
ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ ^ε διηκόνουν
αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ ^h συναναβᾶσαι αὐτῷ εἰς
Ἱεροσόλυμα.

ABCDE
GHKI
MSUV
ΣΓΔΠΝ
1. 33. 69

⁴² Καὶ ἤδη ἰοφίας ἰγενομένης, ^k ἐπεὶ ἦν ¹ παρασκευή, ὃ
ἐστιν ^m προσάββατον, ⁴³ ἐλθὼν Ἰωσήφ ὁ ὑπὸ Ἀριμαθαίας,
ⁿ εὐσχήμων ὁ βουλευτής, ὃς καὶ αὐτὸς ἦν ^p προσδεχόμενος
τὴν βασιλείαν τοῦ θεοῦ, ^q τολμήσας εἰσῆλθεν πρὸς Πιλά-
τον καὶ ^r ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ⁴⁴ ὁ δὲ Πιλάτος

...του
ιησου Η.

p = Luke ii. 25, 38. xii. 36. Acts xxiii. 21 al. Ps. liv. 8.
r ver. 6. Matt. xiv. 7.

q Matt.

om ην BL⁸ am(with tol prag): ins (so || Matt) ACD rel.

1. 33. 69 vulg [lat-c ff₂ k n q] syr copt goth arm. (X def.)

om 1st η D. om 2nd η DF¹ (Wetst) L 33. 69 arm.

with A rel: om BCD F¹ (Wetst) KLUΔΠ¹N [1. 69].

(|| Matt), with ACN¹ rel syrr goth arm: *joseph* vulg lat-c ff₂ g₁₂ l q D-lat æth Aug: *ιωσηφτος* Δ¹: *ιωσηπος* 1: txt B D[-gr] LN^{3a} 33. 69 lat-k n copt Jer. (X def.)—ins η βef *ιος*. B.

41. om αι ACLΔ vulg lat-l goth [Angl].

Syr copt æth arm. ηκολουθησαν D[-gr].

lat-n. for αλλαι, ετεραι A.

42. επειδη A.

προς σαββατον AB²EGLSUVΓΠ²: πριν σαββατον D: *ante sabbatum* vulg lat-ff₂ [l n q D-lat] syrr copt arm(appy): *primus sabbatorum* goth: *tempore initii sabbati* æth: txt B¹CN rel. (X def.)

43. rec (for ελθων) ηλθεν, with D rel vulg lat-c ff₂ [k l n q] syrr æth: txt ABC

KLMYΓΔΠN 1. 33. 69 copt goth arm Thdrt.

N¹. ην bef και αυτος D 2-pe lat-c ff₂ k n q.

τον bef πιλατον (see || Matt) BLΔN 33.

om o D Scr's c r ev-z₁.

for ειςηλθεν, ηλθεν D.

ins for σωμα, πτωμα D-gr æth.

Person, whom He was accused as having declared Himself to be. Observe the Latin *κεντυρίων* = *ἐκατόνταρχος* in || Matt. Luke.

40, 41.] τοῦ μικροῦ—either in age, or in stature, so distinguished, hardly, at the time of this Gospel being written, from James the son of Zebedee, but more probably from James the brother of the Lord, the bishop of Jerusalem: see Prolegg. to Ep. of James, § i. 8. This Mary is the wife of Alphaeus or Clopas: see John xix. 25. Σαλώμη = ἡ μήτηρ τῶν νύων Ζεβεδαίου, Matt.: our Evangelist mentions that they had accompanied Him to Jerusalem;—and we may observe a curious variation of the wordings, in ἠκολούθουν αὐτῷ ὅτε ἦν ἐν τῇ Γ., and ἠκολούθησαν τῷ Ἰ. ἀπὸ τῆς Γ.—the former rendering necessary the additional clause, αἱ συναναβᾶσαι κ.τ.λ.

42—47.] JOSEPH OF ARIMATHÆA BEGS, AND BURIES, THE BODY OF JESUS. Matt. xxvii. 57—61. Luke xxiii. 50—56. John xix. 38—42. For all notes on the substance of the common narrative, see Matt. 42. παρασκ., ὃ ἐστι προσάβ.] The Friday afternoon (ἡ παρασκ., “the

name by which Friday is now generally known in Asia and Greece.” Wordsw.) before sunset, at which time the Sabbath would begin, and the taking down, &c. would be unlawful. The three Evangelists do not imply that this παρασκ. had any thing especial in it, as John does, ver. 31. It is very remarkable, that ἐπεὶ occurs only here in this Gospel, but is found in the corresponding clause of John, ver. 31, shewing perhaps in this place a community of source in two accounts otherwise so essentially distinct. 43.] ἐλθὼν, or ἦλθεν, is common to Matt., Mark, and John, but in different connexion—see on Matt. εὐσχήμων—probably in its later sense of noble, ‘honourable,’ i. e. in station. But Meyer supposes it rather to refer to something noble in the character or appearance of Joseph. βουλευτής, a member of the Sanhedrim: see Luke ver. 51. προςδ. τ. β. τ. θ., common to Mark and Luke. τολμήσας εἰς., characteristic of Mark’s narrative. On the change of mind produced in Joseph and in Nicodemus by the crucifixion, see note, John xix. 39.

44.] There is no

ἐθαύμασεν ^s εἰ ἤδη τέθηκεν καὶ προσκαλεσάμενος τὸν ^s s constr. 1 John iii. 13. see Sir, xxvi. 11. t here bis & ver. 39 only+ u ch. 3. 2 reff. v = 2 Cor. xii. 19 (Matt. xi. 21 reff.) only. w = ch. v. 43. Acts ix. 24. x 2 Pet. i. 3. 4 only. Gen. xxx. 20. Matt. xiv. 28. ch. vi. 29 (Mt. v. r.). Rev. xi. 8, 9 only. Judg. xiv. 8. z ch. xiv. 51 reff.
^t κεντυρίωνα ἐπηρώτησεν αὐτὸν ^u εἰ ^v πάλαι ἀπέθανεν
 45 καὶ ^w γνοὺς ἀπὸ τοῦ ^t κεντυρίωνος, ^x ἐδορήσατο τὸ
^y πτώμα τῷ Ἰωσήφ. 46 καὶ ἀγοράσας ^z σινδόνα, ^a καθ-
 ελὼν αὐτὸν ^b ἐνέειλησεν τῇ ^z σινδόνι. καὶ ^c κατέθηκεν
 αὐτὸν ἐν * μνημείῳ ὃ ἦν ^d λελατομημένον ἐκ πέτρας, καὶ
^e προσεκύλισεν λίθον ἐπὶ τὴν ^f θύραν τοῦ ^f μνημείου. 47 ἡ
 δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος ἐθεώρουν
 ποῦ τεθεΐται.

a ver. 36 reff.
 d || Mt. only.

b here only. 1 Kings xxi. 9 only.
 Isa. xlii. 16. li. 1.

e || Mt. only +.

c = here (Acts xxiv. 27. xxv. 9) only.
 f || Mt. ch. xvi. 3 only.

44. εθαυμαζεν DN vulg lat-c [ff₂ k l q Augi]. for παλαι, ἤδη (*repetn of ἤδη*
 above) BD vulg lat-c ff₂ l syr-jer copt goth æth arm Thl. for τεθν., ετεθνηκει
 (sic) D-gr. for απεθανεν, τεθνηκει D 6-pe.
 45. for απο, παρα D 1. rec σωμα (*repetn of above: or as Mey, as a worthlier*
 word), with AC rel vulg lat-c D-lat copt [Thdr_t]: txt B D-gr LN. add αυτου D
 lat-q Syr. for ιωσηφ, ιωση B.
 46. for και, ο δε ιωσ. D 2-pe vulg lat-c l Syr syr-mg syr-jer arm [Augi]. rec
 ins kai bef καθελων, with AC rel vulg syrr goth æth arm [Thdr_t]: om BDLN lat-n
 copt. for καθελων, λαβων D. ins εν bef τη συνδ. 1 lat-ff₂: εις την σινδωνα
 D. for κατεθηκεν, εθηκεν (*from || Matt Luke John*) BC²DLN 1. 33. 69: καθηκεν
 A: κατεθηκαν K: κατεθεικεν Γ: txt C¹ rel [Thdr_t].—hom. in Δ αυτον το αυτον.
 for 2nd αυτον, αυτο AM goth [Thdr_t]. ins τω bef μνημ. D. * μνηματι
 (|| Luke) BN: μνημειω (|| Matt) ACD rel. εκ της π. D 1: εν τη π. 69. for
 προσεκυλισεν, προσκυλισας D 1. aft λιθον ins μεγαν N. at end ins (see
 || Matt) και απηλθεν D; απηλθεν G 1.
 47. homœotel in N¹ maria η μαγδ. to maria η μαγδ. next ver. om η (bef μαγδ.)
 D. rec om 3rd η, with DL rel: ins ABCGΔN^{3a} 1. 33. (X def.) rec (for
 ιωσητος) ιωση, with C rel syrr goth: ιωσηφ A 258 vulg lat-l æth: ιακωβου D lat-ff₂
 n q: ιακωβου κ. ιωσητος μνητηρ 69 syr-jer arm: iacobi et joseph lat-c: txt BLΔN^{3a} 1
 lat-k copt. (*The next ver has given rise to much of the confusion.*) εθεασαντο
 notaverunt D lat-c ff₂ q. τον τοπον ου (see ch xvi. 7) D lat-c ff₂ q arm.
 rec τιθεται (*corrū to more usual*), with E rel: τε. θυτα (sic) Δ: txt ABCDΠN^{3a} 33.
 69 vulg lat-c ff₂ arm, τεθηται L Scr^s c. [X def.]

inconsistency, or but a very trifling one, with the order in John, ver. 31, *to break their legs and take them down*. The circumstances related there *had taken place*, but no *report of them had been made* to Pilate. And the Body of the Lord had not been taken down, for some reason which does not appear, but which we can easily guess;—if Joseph had declared to the soldiers his intention of begging the Body, nay, had immediately gone (perhaps with them) to Pilate for that purpose,—and *τολμήσας εἰσῆλθ.* looks like a sudden and unannounced application,—they would have left the Body for him to take down.

ἐθαύμασεν εἰ ἤδη τέθηκεν—he wondered at the fact thus announced to him of His death having already taken place. See Kühner, Gram. ii. p. 481, and the examples there adduced, which make this clear, e.g. Demosth. p. 24. 23,—θαυμάζω, εἰ Λακεδαιμονίοις μὲν πότε . . .

ἀντήρατε, νυνὶ δ' ὀκνεῖτε . . . 45. ἐδο-
 ρήσατο] The passage cited (Meyer, De Wette) from Cicero (in Verrem, v. 45) to shew that it was customary to give money on such occasions, is not to the point; 'moris celeritatem pretio redimere cogebantur parentes' is not said of the body *after death*, but of a fee given to the officer, 'ne diu crucietur.'

46. ἀγορ.] Therefore it was *not the first day of unleavened bread*, which was one of *sabbatical sanctity*; as indeed the whole of this narrative shews, but such expressions as this more strikingly.

καθαίρειν is the technical word for taking down bodies from the cross. See the examples in Kypke from Philo and Josephus. So is *κατατιθέναι* for placing bodies in the tomb: cf. *ibid.* ἐν μνημ.] It is not said, but *implied*, both here and in Luke and John, that the tomb was *his own*—for how should he place the Body there other-

g Acts xxv. 13.
xxvii. 9
only τ.
2 Macc. xi.
26 only, but
not =.
h || L. bis, John
xix. 40 only.
4 Kings xx.
13.
i Matt. vi. 17
reff.
j w. adv., ch. i.
35.
k || Mt. reff.
l intr., Matt. iv.
16 reff.
m ch. x. 25
reff.
n . Mt. L. only. Gen. xxix. 3, 8, 10. Judith xiii. 9 only.
q here only τ. Sir. xxviii. 3 Ald. (ἐνεκῶν. ABN) only.

XVI. ¹ Καὶ ² διαγενομένου τοῦ σαββάτου Μαρία ἡ ABCDE
Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη GKLM
ἡγόρασαν ^h ἄρώματα, ἵνα ἐλθοῦσαι ⁱ ἀλείψωσιν αὐτόν. SUVXΓ
ΔΙΗΝ 1.
33. 69
² καὶ ^j λίαν πρῶτ' τῆς ^k μιᾶς ^k σαββάτων ἔρχονται ἐπὶ τὸ
μνημεῖον ^l ἀνατείλαντος τοῦ ἡλίου. ³ καὶ ἔλεγον πρὸς
ἐαυτὰς Τίς ⁿ ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς ^o θύρας
τοῦ ^o μνημεῖου; ⁴ καὶ ^p ἀναβλέψασαι θεωροῦσιν ὅτι
^q ἀνακεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. ⁵ καὶ
p = Matt. xiv. 19 reff.

CHAP. XVI. 1. for διαγ. to σαλωμη, πορευθεῖσαι merely D lat-n : lat-q has the passage twice, once as D, the other time as txt : διαγ. τ. σαβ. πορευθεῖσαι lat-k : aft ηγ. ins por. syr-jer arm. (por. is simly insd elsw.) om του (bef σαββ.) C² 33. ins η bef 1st maria B¹ (Tischdf) L^N 32a. om 2nd η EL 1. 69. om του (bef ιακ.) N¹ rel : ins ABKLΔΠN^{3a} 33. om ελθουσαι D lat-c ff₂ [k n q]. αυτον bef αλειψωσιν D lat-c ff₂ k n q₁.

2. ερχονται πρωι μιας σαββατου D : om λιαν also lat-c k n Syr arm : τη μια των σ. LΔN 33 copt Eus₁ : της μιας των σ. K : μια των σ. B 1 : txt AC rel Dion. μνημα N¹ [C]. ανατελλοντος D lat-c n q Tich_{exp} Aug.

3. εαυτους D lat-c. ημιν bef αποκ. D 2-pe lat-c ff₂ k n q. (αποκαλυψει D¹, but corrd eadem manu.) for εκ, απο CD 69 vulg lat-c ff₂ l goth Eus₁ [Ps.] Nyss, Sev₁.

4. ην γαρ μεγ. σφ. κ. ερχονται κ. ευρισκουσιν αποκεκυλισμενον τον λ. D 2-pe lat-c ff₂ n Eus : simly syr-jer.—rec αποκεκυλισται (repeln from above : see also || Luke), with AC rel [Ps.-Nyss] : txt BL. — ανακεκυλισμενον τον λ. (omg οτι) N, revolutum vulg lat-kl q.

wise? The *newness* of the tomb is not mentioned here, but by the other three Evangelists. 47.] M. ἡ Ἰωσήτος—

understand, *mother* : see ver. 40. That she is so called here, and Μαρία ἡ τοῦ Ἰακώβου in the next verse, points to a *difference of origin* in the two accounts here, of the *Crucifixion* and *Resurrection*.

The mother of the Lord had in all probability previously departed : see notes on Matt. xxvii. 56 and John xix. 27.

Luke generalizes, and says, *the women who came with Him from Galilee*.

Some have understood by M. Ἰωσήτος or Ἰωσή or Ἰωσήφ, *the wife or daughter* of Joseph of Arimathea—some, *the mother of the Lord* : but both unnecessarily, and without proof. The perf. τεθεῖται is to show that they came up after the burial had taken place ; the pres. (τίθεται, rec) would imply that they were present at the entombment. So Meyer.

CHAP. XVI. 1—8.] THE WOMEN, COMING TO THE SEPULCHRE, ARE A-
PRIZED OF HIS RESURRECTION. Matt. xxviii. 1—10. Luke xxiv. 1—12. John xx. 1—10. On the general difficulties of this portion of the Gospels, and my view respecting them, see notes on Matt.

1. διαγ. τ. σαβ.] It was strictly *when the Sabbath was ended*, i.e. at sunset, that they bought the spices. Luke xxiii.

55, places it on the evening *before* the Sabbath ; a slight but valuable discrep-
pancy, as shewing the independence of the accounts. To suppose *two parties* of women (Greswell) or to take ἡγόρασαν as *pluperfect* (Beza, Grotius, &c.) is equally arbitrary and unwarranted. ἀλείψ.]

This had not been done as yet. Nicodemus (John xix. 40) had only wrapped the Body hurriedly in the spices with the linen clothes. 2. ἀνατείλαντος τ.

ἡλ.] This does not agree with Matt., τῇ ἐπιφωσκ. εἰς μίαν σαβ.;—Luke, ἔρθρον βαθείος : or John, σκοτίας ἐτι οὔσης :—nor indeed with λίαν πρῶτ' of our narrative itself. If the sun was up, it would be between 6 and 7 o'clock ; which in the East especially, where even public business was transacted *very early*, could not be so called. The reading of D, ἀνατέλ-
λοντος, would not help us much, as it was evidently *some time before sunrise*. Even Greswell virtually acknowledges a difficulty here. 3, 4.] It had been rolled away by an angel, Matt. ἦν γὰρ μέγ. σφ. is stated as a reason why they could see that it was rolled away on looking up, possibly at some distance. This explanation is according to Mark's manner of describing minute circum-
stantial incidents ; but to refer this clause back as the *reason why* they questioned

ἐλθοῦσαι εἰς τὸ μνημεῖον εἶδον ¹ νεανίσκον καθήμενον ² ἐν ³ τοῖς ⁴ δεξιούσις, ⁵ περιβεβλημένον ⁶ σπολὴν λευκὴν καὶ ⁷ ἔξεθαμβήθησαν. ⁸ ὁ δὲ λέγει αὐταῖς Μὴ ⁹ ἐκθαμβείσθε· ¹⁰ Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον· ¹¹ ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. ¹² ἅλλὰ ὑπάγετε εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι ¹³ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. ¹⁴ καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημερίου· ¹⁵ εἶχεν δὲ αὐτὰς ¹⁶ τρόμος καὶ ¹⁷ ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

[ΕΤΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΡΚΟΝ.

xxii. 17 only. Deut. xxviii. 28.

5. rec εἰσελθουσαι (from || Luke), with ACDN rel: txt B 127. νεανισκον bef
εἶδον D 2-pe. for ἐξεθαμβηθησαν, εθανβησαν D.
6. for ο δε, και D lat-c ff₂ n. αυτοις D-gr. add ο αγγελος D lat-ff₂.
for εκθ., φοβεισθε D Eus., ins τον bef ιησ. D. om τον ναζ. D N¹(ins N-corr¹).
for ιδε ο τοπος, ειδεθε εκει (add τον D³) τοπον αυτου D, simly 2-pe lat-c ff₂ n q.
7. (αλλα, so AB¹CDGKΛΔΠΝ 33.) ins και bef ειπατε C¹(appy) D 33 prag(with
mt) lat-k goth. ιδου, προαγω εκει με ειρηκα υμιν D.
8. rec aft εξελθ. ins ταχυν (from || Matt), with E: om ABCDN rel vulg lat-a² c ff₂
[k l n q] syrr syr-jer copt goth æth arm Thl. for δε, γαρ BDN vulg lat-a² c ff₂
k l [n q] Syr copt æth arm: txt AC rel syr goth. (X def.) for τρομος, φοβος D
[Π¹(appy)]. ειπαν D.

SUBSCRIPTION (aft εφοβ. γαρ). κατα μαρκον B: ευαγγ. κατα μαρκ. N arm-old-mss.

THE SUPPLEMENTARY PASSAGE appears to have been added by another hand in very early times. The external testimonies (I.) for and (II.) against it are as follows.

I. (1) It is contained in ACD rel vulg lat-a² c ff₂ g_{1,2} l n q Syr syr-cu(recommences at τ. πιστ. ver. 17) syr[-txt] syr-jer copt goth æth arm-recent-mss.

(2) It is cited by Iren (iii. 10. 6, p. 188 (gr in Cramer's addenda): *In fine autem*

who should remove the stone, is not only harsh, but inconsistent with the usage of this Gospel. 5.] In Matt.,—an *angel*, sitting on the stone which he had rolled away. Here he is described as *he appeared*, and we are left to infer *what* he was. In Luke,—*two angels ἐπέστησαν αὐταῖς* in the tomb. The incident to which these accounts point, must be distinct from that related John xx. 11, which was *after Mary Magdalene returned from the city*. It is not worth while to detail the attempts which have been made to reconcile these various reports of the incident: they present curious examples of the ingenuity, and (probably unconscious) disingenuousness, of the Harmonists. I may mention that Greswell supposes the angels in Matt. and Mark to be distinct, and accounts for the *ἐξεθαμβήθησαν* in our text thus: 'After seeing one angel *without* already, they were probably less prepared than before to see another so soon *after within*' (Dissert. vol. iii. p. 187).

6.] From the *δεῦτε* of Matt. I should be inclined to think that his is the strictly accurate account. This word implies that the angel accompanied the women into the tomb; and if so, an imperfect narrative like that in the text might easily describe his whole appearance as taking place within. 7.] *ἀλλά* breaks off the discourse and turns to a new matter—*But now rather do ye . . .* καὶ τῷ Π.] It is hardly perhaps likely that the *denial of Peter* was the ground of this message, though it is difficult not to connect the two in the mind. The mention of him here is probably merely official—as the 'primus inter pares.' We cannot say that others of the Apostles may not have denied their Master besides Peter. It must not be concluded from this that we have a trace of Peter's hand in the narrative. 8.] The idea of our narrative here is, that the women *fled* in terror from the sepulchre, and *did not deliver the message at the time*,—for they

b here only.

[civ. m. a.

ver. 2 al.) see Gen. viii. 5.

[⁹ Ἀναστὰς δὲ πρῶτ' ^b πρῶτῃ σαββάτου ἐφάνη πρῶτον] ACDEG
KLMS
UVXTA
Π 1. 33.
69

evangelii ait Marcus: Et quidem dominus Jesus, postquam locutus est eis, receptus est in caelos, et sedet ad dexteram Dei, Hipp, Celsus(perhaps), Synops, Cæs, Jac-nisib, Cyr jer, Damase, Phot, Thl, Ambr, Aug, Greg, Cassian. Nestorius (in Cyril, vi. 46) quotes ver. 20.

II. (1) It is omd in BN lat-k arm-old-mss. After the subscription in B the remaining greater portion of the column and the whole of the next to the end of the page are left vacant. There is no other instance of this in the whole N. T. portion of the ms, the next book in every other instance beginning on the next column. Some of the old mss of arm add it, but with the subser above and a separate title εὐαγγ. κ. μαρκ.

(2) L thus proceeds: φέρεται που ταῦτα + πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν πέτρον συντόμως ἐξηγγείλαν· μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ ἰησοῦς, ἀπὸ ἀνατολῆς [ἀνατολῶν 274] καὶ ἄκρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας + [so far syr-mg and 274 agree] ἔστι δὲ καὶ ταῦτα φερόμενα μετὰ τὸ ἐφοβοῦντο γάρ + ἀναστὰς δέ &c. 22 has it thus: ἐφοβοῦντο γάρ + τέλος· then in red, ἐν τισι τῶν ἀντιγράφων ἕως ὧδε πληροῦται ὁ εὐαγγελιστής· ἐν πολλοῖς δὲ καὶ ταῦτα φέρεται ἀναστὰς δέ &c. 20. 300 have, ἐντεῦθεν ἕως τοῦ τέλους ἐν τισι τῶν ἀντιγράφων οὐ κεῖται· ἐν δὲ τοῖς ἀρχαίοις πάντα ἀπαράλειπτα κεῖται. 23. 34-9. 41 have this

scholion of Severus of Antioch: ἐν μὲν οὖν τοῖς ἀκριβεστέροις ἀντιγράφοις τὸ κατὰ μάρκον εὐαγγέλιον μέχρι τοῦ ἐφοβοῦντο γάρ ἔχει τὸ τέλος. ἐν δὲ τισι προσκεῖται καὶ ταῦτα· ἀναστὰς δὲ πρῶτ' πρῶτῃ σαββάτου ἐφάνη πρῶτον μαρία τῇ μαγδαληνῇ ἀφ' ἧς ἐκβεβλήκα ἐπὶ τὰ δαιμόνια· τοῦτο δὲ ἐναντίωσιν τινα δοκεῖ ἔχειν πρὸς τὰ ἐμπροσθεν εἰρημένα. 24 has, παρὰ πλείστοις ἀντιγράφοις οὐ κεῖνται ἐν τῷ παρόντι εὐαγγελίῳ ὡς νόθα νομίσαντες αὐτὰ εἶναι· ἀλλ' ἡμεῖς ἐξ ἀκριβῶν ἀντιγράφων ἐν πλείστοις εὐρόντες αὐτὰ καὶ κατὰ τὸ παλαιστίναιον εὐαγγέλιον μάρκου ὡς ἔχει ἡ ἀλήθεια συντεθείκαμεν καὶ τὴν ἐν αὐτῷ ἐπιφερομένην δεσποτικὴν ἀνάστασιν μετὰ τὸ ἐφοβ. γάρ. Similar scholia are given in 36-7-8. 40. 108-29-37-8-43-81-6-95-9. 210-21-2. 374.

In 1. 206-9, we have, ἐν τισι μὲν τῶν ἀντιγράφων ἕως ὧδε πληροῦται ὁ εὐαγγελιστής, ἕως οὐ καὶ εὐσέβιος ὁ παμφίλιος ἐκανόνισεν· ἐν ἄλλοις δὲ ταῦτα φέρεται· ἀναστὰς δέ &c.

(3) In ALUFA al_{ms}, am fuld ing², the numbers of Eus and Ammon are not attached beyond ver. 8. In many mss the passage is insd with an asterisk.

(4) Clem-rom, Just, Clem-alex take no notice of it. Eus states that it is *wanted in many mss*: ἐν τούτῳ (ἐφοβ. γάρ) σχεδὸν ἐν ἅπασιν τοῖς ἀντιγράφοις τοῦ κατὰ μάρκον εὐαγγελίου περιγράφεται τὸ τέλος, and he calls these τὰ ἀκριβῆ τῶν ἀντιγράφων—Ad Marin. Quæst. 1, vol. iv. See the whole quoted in Davidson's Introd. i. 164. Sev, Vict, Greg-nyss(or Hesych of Jerus), Jer(ad Hedib. 3, vol. i. p. 825, omnes Graeciae libros patene hoc capitulum in fine non habere), Euthym say that it is wanting in the greater number, or, in the more accurate.

III. It would thus appear that while the passage was appended as early as the time of Irenæus, it was still absent from the majority of codices as late as Jerome's day. The legitimate inference is that it was placed as a completion of the Gospel soon after the apostolic period,—the Gospel itself having been, for some reason unknown to us, left incomplete. The most probable supposition is, that the last leaf of the original Gospel was torn away.

IV. The attempt to account for its absence by the hypothesis that it was *erased by reason of its inconsistency with the accounts in the other Gospels*, is quite futile. We have no instances of erasure of portions of the Gospels for any such reason: nor do the fathers who mention the inconsistency (Greg-nyss, Vict, Sev, Jer), allege such erasure to have been made: nor, had it been made, need it have included the whole passage. The inconsistency itself is a valuable testimony to the antiquity of the fragment, as having been composed from independent testimony, and not from the other Gospels.

V. The internal evidence, which is discussed in the notes, will be found to preponderate vastly against the authorship of Mark.

9. σαββατων ΚΠ 1.

for εφηνη πρωτον, εφανερωσεν πρωτοις D-gr.

were afraid. All attempts to reconcile this with the other Gospels are futile. It is a manifest evidence that our narrative

is here suddenly broken off, and (perhaps?) that no more information about the women was in the possession of its

Μαρία τῇ Μαγδαληνῇ, ^c ἀφ' ἧς ^c ἐκβεβλήκει ἐπτά δαιμόνια. ^c Matt. vii. 4. Acts xiii. 50 only. 10 ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις, ^d πενθοῦσιν καὶ ^d κλαίουσιν. ¹¹ κἀκεῖνοι ἀκούσαντες ὅτι ξῆ καὶ ^e ἐθεάθη ὑπ' αὐτῆς ^f ἥπιστησαν. ¹² μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ^g ἐφανερώθη ἐν ἐτέρᾳ ^h μορφῇ, πορευομένοις εἰς ἀγρόν. ¹³ κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ⁱ ἐπίστευσαν. ¹⁴ ^k ὕστερον ⁱ ἀνακειμένοις αὐτοῖς τοῖς

3. 2 Tim. ii. 13 only +. Wisd. x. 7 al. 5 constr., John xxi. 1 reff. 7 only. Isa. xlii. 13. i = Matt. xxv. 25 al. j = John v. 46. Acts viii. 12. Gen. xv. 6. k = Matt. iv. 2 reff. l Mk., here (ch. v. 40 v. r.) only. = Matt. xxii. 10, 11 reff.

om τη D. for ἀφ', παρ' C¹ DL 33 : txt AC³ rel Eus.,

10. aft ἐκεῖνη ins δε C¹ lat-c ff² [*g*₂ l'] q arm. for πορευθ., ἀπελθουσα K¹ Scr^s o w. ins αυτοις bef τοις D.

11. ἐκεῖνοι δε C¹ D² (appy) copt : at illi lat-c ff² q : ἐκεῖνοι LU. for ἡπιστησαν, καὶ οὐκ ἐπίστευσαν αὐτῶ D¹ (auth D-corr¹).

12. ins καὶ bef μετὰ δε D¹.

14. aft ὕστερον ins δε AD 1 lat-c *g*₁ n o q Syr syr-w-ast copt (æth).

author. The subsequent verses are quite disconnected from this; and contain the substance of their writer's information respecting the other appearances of the Lord.

[9—20.] APPEARANCES OF JESUS AFTER HIS RESURRECTION: HIS ASCENSION. An addition to the narrative of a compendious and supplementary character, bearing traces of another hand from that which has shaped the diction and construction of the rest of the Gospel.

The reasons for and against this inference will be found in the var. readd. and the course of this note, and a general statement of them at the end of it.

9.] πρώτη σαββάτου = μία σαββάτων ver. 2, and is remarkable as occurring so soon after it (see Luke xviii. 12).

ἀφ' ἧς ἐκβ. . . .] This notice, coming so late, after the mention of Mary Magdalene in ver. 1, is remarkable. The instances quoted by De Wette to shew that the unexpected introduction of notices contained in the other Gospels is in Mark's manner, do not seem to me to apply here.

This verse agrees with John xx. 1 ff. but is unconnected with the former narrative in this chapter.

10.] ἐκεῖνος is no where found used absolutely by Mark,—but always emphatically (see ch. iv. 11; vii. 15, 20; xiv. 21); whereas here and ver. 11 it is absolutely used (not in vv. 13 b and 20, where it is emphatical).

πορευθ.] This word, never used by Mark, is three times contained in this passage (vv. 12, 15).

τοῖς μετ' αὐτοῦ γεν., though found in the Acts (xx. 18), never occurs in the Gospels: nor does the word μαθηταί in

this passage.

11.] See John xx. 18: Luke xxiv. 11. ἐθεάθη ὑπ' αὐτῆς is a construction only found here in N. T., and θεόδομαι (which occurs again ver. 14) is not used by Mark.

ἀπιστέω is only used in ver. 16 and Luke xxiv. 11, 41, throughout the Gospels.

12.] μετὰ ταῦτα is not found in Mark, though many opportunities occurred for using it. This verse epitomizes the events on the journey to Emmaus, Luke xxiv. 13—35.

περιπατοῦσιν ἐφανερώθη, though in general accord with Luke's narrative, is not accurate in detail. It was not as they walked, but as they sat at meal that He was manifested to them.

ἐν ἐτέρᾳ μορφῇ—a slight difference from Luke xxiv. 15, 16, which relates as the reason why they did not know Him, that their eyes were holden, his being in his usual form being declared by αὐτοῖς ὁ Ἰησοῦς: but see notes there.

13.] κἀκεῖνοι—as Mary Magdalene had done before.

τοῖς λοιποῖς] Supply τοῖς μετ' αὐτοῦ γενομένοις. οὐδὲ ἐκείνοις ἐπίστευσαν—not consistent with Luke xxiv. 33, 34.

Here again the Harmonists have used every kind of distortion of the plain meaning of words to reconcile the two accounts; assuming that some believed and some doubted, that they first doubted and then believed; or, according to Bengel, first believed and then doubted.

14.] The following narrative, evidently intended by its author to represent what took place at one and the same time, joins together in one at least four appearances of the Lord: (1) that related in this verse and Luke xxiv. 36—49; (2) that on the mountain in Galilee (Matt. xxviii. 16—20),

m constr., here only. Wisd. ii. 12. acc. pers., Matt. xi. 20 al.
 n Matt. xiii. 58 reff.
 o ch. x. 5. Matt. xix. 8 only. Deut. x. 16. Sir. xvi. 10 only. (δῖος, Ezek. iii. 7.)
 p Mark, ver. 11 only. Luke xiii. 55 reff.
 q ver. 6 al. fr. t abs., ch. xv. 32. w Matt. xii. 38 reff. here only. Matt. never. Luke x. 17 only. John, Acts, Epp. freq.
 r here only. see Col. i. 6.
 s = Rom. viii. 9, 22. Judith xvi. 14. v = 1 Cor. xi. 32. y of Christ, Mark, 1. 33. 69
 u ver. 11 reff. & note.
 x = here only +. (Luke i. 3 reff.) 2 Macc. viii. 11.
 y of Christ, Mark, 1. 33. 69

ἐνδεκα ^ε ἐφανερώθη, καὶ ^μ ὠνείδισεν τὴν ^η ἀπιστίαν αὐτῶν καὶ ^ο σκληροκαρδίαν, ὅτι τοῖς ^ρ θεασαμένοις αὐτὸν ^α ἐγγηγμένον οὐκ ^ι ἐπίστευσαν. ¹⁵ καὶ εἶπεν αὐτοῖς Πορευθέντες εἰς τὸν ^τ κόσμον ^τ ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ ^ς κτίσει. ¹⁶ ὁ ^τ πιστεύσας καὶ βαπτισθῆς σωθήσεται, ὁ δὲ ^υ ἀπιστήσας ^ν κατακριθήσεται. ¹⁷ ^ω σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα ^χ παρακολουθήσει· ^ν ἐν τῷ

aft εγγηγμενον ins εκ νεκρων AC¹ XΔ 1. 33. 69 syr arm: om C³ D rel vulg lat-c ff, Syr copt aeth.

15. for αυτοις, προς αυτους D. om απαντα D-gr 225 gat copt. ins και bef κηρύξατε D lat-c [q] syr-w-ob (copt) aeth [Ambr]. (Jer cont Pelag says that some mss, principally Greek, add et illi satisfaciebant dicentes: *Seculum istud iniquitatis et incredulitatis substantia(sub satana ms), est, quae non sinit per immundos spiritus veram Dei apprehendi virtutem. Idcirco jam nunc revela iustitiam tuam.*)

17. παρακολουθήσει bef ταυτα AC² 33: ακολ. τ. C¹ L.

when the words in ver. 15 were spoken; (3) some unrecorded appearance when the rest of these words (vv. 16—18) were spoken,—unless we consider the whole to have been said on the mountain in Galilee; and (4) the appearance which terminated with the Ascension. The

latter part of this ver. 14 appears to be an epitome of what our Lord said to them on several occasions—see Luke xxiv. 25, 38: John xx. 27: Matt. xxviii. 17.

15.] τὸν κόσμον ἅπαντα = πάντα τὰ ἔθνη, Matt. xxviii. 19: see note there.

κηρύσσειν τὸ εὐαγγέλιον, without the addition of τῆς βασιλείας (Matt.) or τοῦ θεοῦ (Mark i. 14 only, Luke), is in *Mark's manner* (see ch. xiii. 10; xiv. 9). It only once occurs in Matt., viz. xxvi. 13.

πάσῃ τῇ κτ.] Not to men only, although men only can hear the *preaching* of the Gospel; *all creation* is redeemed by Christ—see Col. i. 15, 23: Rom. viii. 19—23. 'Hominibus, primario, ver. 16, reliquis creaturis, secundario. Sicut maledictio, ita benedictio patet. Creatio per Filium, fundamentum redemptionis et regni.' Bengel in loc. κτίσις appears never in the N. T. to be used of *mankind alone*.

Bengel's 'reliquis creaturis secundario' may be illustrated in the blessings which Christianity confers on the inferior creatures and the face of the earth by bringing civilization in its wake. By

these words *the missionary office is bound upon the Church through all ages, till every part of the earth shall have been evangelized.* 16.] These past partici-

ples must be noticed, as carrying on the thought to a time *beyond the work of the*

preacher: when σωθ. and κατακρ. shall take place; and reserving the division of mankind into these two classes, till that day. On βαπτ. see note on Matt.

xxviii. 19. There is no καὶ μὴ βαπτ. in the second clause here. Unbelief—by which is meant the rejection of the gospel in heart and life, not weakness or doubt as in ver. 14—shall condemn a man, whether *baptized or unbaptized*. And, conversely, it follows that our Lord does not set forth here the *absolute*, but only the *general* necessity of Baptism to salvation; as the Church of England also teaches. But that general necessity extends to all to whom Baptism is *accessible*; and it was well said 'Non privatio Baptismi, sed contentus, damnat.'

These words cannot be taken, as those in Matt. xxviii. 19, 20, as setting forth the *order* in which faith and baptism must always come; *belief and disbelief* are in this verse the great leading subjects, and πιστεύσας must on that account stand first.

On ὁ πιστ. σωθ. compare Acts xvi. 31. This is a solemn declaration of the doctrine of 'salvation by faith,' from the Lord Himself; but such a faith as is expanded, Matt. xxviii. 20, into διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν: which is its *proper fruits*.

κατακρ., 'will be condemned;' i.e. in the most solemn sense: for the *sin of unbelief*:—for those are now spoken of who *hear* the gospel preached, and *reject* it. 17.] This

promise is *generally* made, without limitation to the first ages of the Church, *Should occasion arise for its fulfilment,*

ὄνόματί μου δαιμόνια ἐκβαλοῦσιν, ^{za} γλώσσαις ^a λαλή- ^z Gosp.,
σουσιν ^b καιναῖς, ¹⁸ ὅφεις ^d ἄρουσιν· ^e κὰν ^e θανάσιμόν τι ^z here only.
πίωσιν. οὐ μὴ αὐτοὺς ^f βλάψῃ· ἐπὶ ^g ἀρρώστους ^h χεῖρας ^z (ch. vii. 33,
^h ἐπιθήσουσιν, καὶ ⁱ καλῶς ⁱ ἔξουσιν. ¹⁹ Ὁ μὲν οὖν κύριος ^z 35, Luke i.
μετὰ τὸ λαλήσαι αὐτοῖς ^j ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ^z 61, xvi. 24.)
^k ἐκάθισεν ^l ἐκ δεξιῶν τοῦ θεοῦ. ²⁰ ἐκείνοι δὲ ^m ἐξεληθόντες ^z Acts ii. 1. x.
16 al. fr.
b = here only.
see ch. i. 27.
Acts xvii. 19.
— ἐρεπαις,
Acts ii. 4.
c Luke x. 19.
d = ch. vi. 29.
John viii.

..xvi. 19
(appy)Π.

59. 1 Macc. ix. 19. e here only. f Luke iv. 35 (reff.) only. g Matt. xiv. 14 reff. h and
constr., Matt. ix. 18 reff. i here only. see John iv. 52. j = Acts i. 2, 11, 22. x. 16. 1 Tim. iii.
16. 4 Kings ii. 10. (-λημφις, Luke ix. 51.) k intr., Matt. v. 1 reff. l Matt. xx. 21, 23 reff.
m = Luke ix. 6. 1 John iv. 1.

om καιναις C¹L Δ-gr copt arm.

18. ins και εν ταις χερσιν bef οφεις CLM²X Δ-gr 1. 33 syr-cu syr-w-ast copt arm :
om A rel vulg lat-c Syr aeth Hipp¹. for ου μη, ουδεν C¹. rec βλαψει, with
Scr's i : txt AC rel Scr's-mss.

19. om ουν C¹L arm. aft κυριος ins ιησους C¹KLΔ 1. 33 vulg-ed [with em fuld]
lat-c ff² ο syrr syr-cu copt æth arm Iren-int : om AC³ rel am lat-g¹ Iren-gr.—for κυρ.,
ιησ. Η. for εκ δεξιων, εν δεξια CΔ.

there can be no doubt that it will be made good in our own or any other time. But we must remember that σημεία are not needed where Christianity is *professed*: nor by missionaries who are backed by the influence of powerful Christian nations. There are credible testimonies of miraculous powers having been exercised in the Church considerably after the Apostles' time.

δαμ. ἐκβ.] The Lord Himself has declared how weighty a sign this was, Matt. xii. 28. For fulfilments of the promise, see Acts v. 16; viii. 7; xvi. 18. γλώσ. λ. καιν.] See 1 Cor. xiv. 22 : Acts ii. 4 al. On the gift of tongues, see notes at those places.

18. ὅφ. ἀρ.] See Acts xxviii. 3—5. κὰν θαν. . . . βλάψῃ] We have no instance of this given in the Acts: but later, there are several stories which, if to be relied on, furnish examples of its fulfilment. Eusebius, H. E. iii. 39, says, . . . ἕτερον παράδοξον περὶ Ἰουστον τὸν ἐπικληθέντα Βαρσαβῶν γεγονός, ὡς δηλητήριον φάρμακον ἐμπιόντος καὶ μηδὲν ἀηδὲς διὰ τὴν τοῦ κυρίου χάριν ὑπομείναντος. ἐπὶ ἀρρ.] χεῖρας ἐπιθ.

ἐπὶ τινα is in *Mark's manner*: see ch. viii. 25; x. 16. There is no mention of the anointing with oil here, as in James v. 14.

19, 20.] The μὲν οὖν is not to be taken here as if there were no δέ following:—the μὲν answers to the δέ as in Luke iii. 18, 19—and the οὖν is the connecting link with what went before.

μὲν οὖν, ὁ κύριος, and ὁ κύριος Ἰησοῦς, are alike *foreign* to the diction of *Mark*, in speaking of the Lord: we have ὁ κύριος in the message (common to all three Gospels) ch. xi. 3—but that manifestly is no example.

μετὰ τὸ λαλ. can only in fairness mean, 'when He had spoken these

words.' All endeavours of the Harmonists to include in them οὐ μόνον τοὺς λόγους τούτους, ἀλλὰ πάντας ὅσους ἐλάλησε (Euthym.) will have no weight with an honest reader, who looks to the *evident sense of his author alone*, and disregards other considerations. That other words were spoken, we know; but that *this author intended us to infer that*, surely is not deducible from the text, and is too often allowed in such cases to creep fallaciously in as an inference. We never shall read or comment on Scripture with full profit, till all such subterfuges are abandoned, and the gospel evidence treated in the clear light of intelligent and honest faith. We have an example of this last in Theophylact's exposition, ταῦτα δὲ λαλήσας. ἀνελ.] I should hardly say that the author of this fragment necessarily implies an ascension *from the place* where they were then assembled. The whole of these two verses is of a compendious character, and as ἐκάθ. ἐκ δ. τ. θ. must be understood as setting forth a fact not comprehended in the cycle of their observation, but certain in the belief of all Christians, so ἀνελήμφ. may very well speak of the *fact* as happening, not necessarily then and there, but (see remarks above) *after these words were spoken*; provided always that these words are recognized as *the last* in the view and information of our Evangelist. I say this not with any harmonistic view, but because the words themselves seem to require it. (See on the Ascension, notes on Luke xxiv. 51 ff.)

20.] ἐξεληθόντες—not, from the chamber where they were assembled (Meyer)—which would not answer to ἐκήρυξαν πανταχοῦ, but would require some immediate action of that

n ch. i. 28 reff.
o Rom. viii. 28.
1 Cor. xvi. 16.
2 Cor. vi. 1.
James ii. 22
only +. Esdr.
vii. 2. 1 Macc.
xii. 1 only.
(-γος, Rom.
iii. 6.)
p = Luke i. 2
reff.

q here only in Gosp. Rom. xv. 8. 1 Cor. i. 6, 8. 2 Cor. i. 21. Col. ii. 7. Heb. ii. 3. xiii. 9 only. Ps. xl. 12. cxviii. 28 only.
r 1 Tim. v. 10, 24. 1 Pet. ii. 21 only. Job xxxi. 7.

ἐκήρυξαν ⁿ πανταχοῦ, τοῦ κυρίου ^o συνεργούντος καὶ ^{ACEGH}
τὸν ^p λόγον ^q βεβαιούντος διὰ τῶν ^r ἑπακολουθούντων ^{KLMSU}
σημείων. ^{VXΓΔ}
1. 33. 69

ΕΤΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.]

20. Steph adds *αμην*, with C¹ rel *am*(with *gat prag*) lat-*e* o copt *ath*: om AC² 1 33 vulg-ed(with *ing*) lat-*a*² q syrr syrr-cu arm.

SUBSCRIPTION: *ευαγγελιον κατα μαρκον* ACEHLUTΔ: Treg edits *κατα μαρκον* here on no MS authority, but only by the analogy of B in ver 8. MSXΠ^r have no subscr: GKS have *το κατα μαρκον* (add *αγιον* G) *ευαγγελιον εξεδοθη*(δωθη G) *μετα χρονους ιδεκα* K, ιβ' al) *της του χριστου*(κυριου G al) *αναληψεως*: al aft numbering the vv &c, add: *εγραφη ρωμαιστι εν ρωμη*(so Syr) or *εν αιγυπτω* *υπηγορευθη υπο πετρου, επεδοθη μαρκω τω ευαγγελιστη, κ. εκηρυχθη εν αλεξανδρεια κ. παση τη περιχωρω αυτης*.

very day to correspond to it (see Matt. xii. 14);—but used in the more solemn sense of Rom. x. 18 (cited from Ps. xviii. 4 LXX), *εις πασαν την γην εξηλθεν ο φθόγγος αυτων*: see reff. **πανταχοῦ**] No inference can be drawn from this word as to the date of the fragment. In Acts ix. 32 Peter is said *διερχόμενον δια πάντων κατελθεῖν* . . . :—the expression being only a *general one*, indicating their performance, in their time and degree, of our Lord's words, *εις τὸν κόσμον ἅπαντα*.

τοῦ κυρ.] the Lord, i. e. Jesus: see Matt. xxviii. 20: Heb. ii. 3, 4, which last passage some have absurdly supposed to have been seen and used by our Evangelist. **ἐπακολ.** and **παρακολ.** (ver. 17) are both foreign to the diction of *Mark* often as he uses the simple verb.

A few concluding remarks may be added respecting vv. 9—20. (1) For the external evidence, see var. readd. As to its genuineness as a work of the Evangelist *Mark*, (2) internal evidence is, I think, very weighty against *Mark's* being the author. No less than *twenty-one words and expressions occur in it* (and some of them several times), which are *never elsewhere used* by *Mark*,—whose adherence to his own peculiar phrases is remarkable. (3) The inference therefore seems to me to be, that *it is an authentic fragment, placed as a completion of the Gospel in very early times*: by whom written, must of course remain wholly uncertain; but coming to us with very weighty sanction, and having strong claims on our reception and reverence.]

[ΕΥΑΓΓΕΛΙΟΝ]

ΚΑΤΑ ΛΟΥΚΑΝ.

ABDE
FKLM
PRSU
V
XΓΔΛΞ
ΠΗ I.
33. 69

I. ¹ ^a Ἐπειδήπερ πολλοὶ ^b ἐπεχείρησαν ^c ἀνατίξασθαι ^a here only t. Plato, Protag. p. 357 A. ^b Acts ix. 29 xix. 13 only. Esth. ix. 25. ^c here only. Eccl. ii. 20 Ald. (ἀποτ. ABN.)

TITLE: clz το κατά λ. ευαγγελιον: Steph το κατά λ. αγιον ευαγγελιον: λουκας Λ²: om Λ¹: εκ του κ. λ. αγιου ευαγγελιου 69 al: κατα λουκαν BFN: ευαγ. κατα λ. ACDE rel.

CHAP. I. 1—4.] PREFACE TO THEOPHILUS. The peculiar style of this preface,—which is purer Greek than the contents of the Gospel, and also more laboured and formal,—may be accounted for, partly because it is the composition of the Evangelist himself, and not translated from Hebrew sources like the rest, and partly because prefaces, especially when also dedicatory, are usually in a rounded and artificial style.

1. ἐπειδήπερ] This compound, of rare occurrence, is in keeping with the rhetorical style of the preface. See Hartung, Partikellehre, i. p. 342. Valeknaer quotes from Ulpian a similar exordium: ἐπειδήπερ περὶ τούτου πολλοὶ ἐπεχείρησαν ἀπολογησασθαι.

πολλοί] Much depends on the meaning of this word, as guiding, or modifying, our opinion on the relation and sources of our Gospel histories. (1) That the writers of our present Gospels exclusively cannot be meant, is evident; since, even supposing Luke to have seen all three Gospels, one (that of John) was wholly, and another (that of Matthew) was in greater part, the production of an eye-witness and minister of the word,—which would leave only one for the πολλοί. (2) Apocryphal Gospels exclusively cannot be meant: for they would not be 'narrations concerning matters fully believed among us,' nor 'de-

livered by eye-witnesses and ministers of the word,' a great part of their contents being excluded by this very author from his own διήγησις. (3) A combination of these two may be intended—e. g. of the latter sort, the Gospel according to the Hebrews,—of the former, that according to Mark, but then also how shall we make out the πολλοί? Our present apocryphal Gospels arose far later than any likely date which can be assigned to Luke's Gospel: see Prolegomena to Luke, § iv. (4) I believe the only probable interpretation of the words to be, that many persons, in charge of Churches, or otherwise induced, drew up, here and there, statements (narratives, διηγ.) of the testimony of eye-witnesses and ὑπηρ. τ. λ. (see below), so far as they themselves had been able to collect them. (I do not believe that either the Gospel of Matt. or that of Mark are to be reckoned among these; or if they are, that Luke had seen or used them.) That such narratives should not have come down to us, is no matter of surprise: for (1) they would be absorbed by the more complete and sanctioned accounts of our present Evangelists; and (2) Church tradition has preserved very few fragments of authentic information of the apostolic age. It is probable that in almost every Church where an eye-witness

^d here only. ^a διήγησιν περὶ τῶν ^e πεπληροφορημένων ἐν ἡμῖν πραγ-
¹ ματων, ² καθὼς ^f παρέδωσαν ἡμῖν οἱ ^g ἀπ' ἀρχῆς ^h αὐτόπται
καὶ ⁱ ὑπηρέται γενόμενοι τοῦ ^k λόγου, ³ ἔδοξεν κἀμοῖς ^{C και}
^e Rom. iv. ^{υπηρε-}
21. xiv. 5. Col. iv. 12. 2 Tim. iv. 5, 17 only. Eccl. viii. 11 only. (-φορία, Col. ii. 2.) f = Mark
vii. 13. 1 Cor. xi. 2. Acts vi. 14. xvi. 4. 2 Pet. ii. 21. g Matt. xix. 4, 8. John xv. 27. Acts
xxvi. 4 al. Isa. xlviii. 16. h here only +. i = Acts xiii. 5. xxvi. 16. 1 Cor. iv. 1 constr.,
1. Wisd. vi. 4. k = ch. viii. 12, 13, 15. Mark xvi. 20. Acts vi. 4 al. 1 Cor. iv. 1 constr.,
dat. & inf. Acts xv. 22, 25, 28 (34 v. r.) only. L = Esth. i. 19 al.

2. καθὰ Δ. παρέδωσαν AX Scr's b e l¹ m¹ ενν-P-x-y-z: παρεδωκαν ΚΠ Scr's
o w¹ [Ps-Ath.] γενόμενου C.

preached, his testimony would be taken down, and framed into some διήγησις, more or less complete, of the life and sayings of the Lord. ἐπεχείρησαν] have undertaken; or, as E. V., taken in hand. This does not necessarily imply the insufficiency of such διηγήσεις, as Orig., Ambr., Theophyl., &c. have imagined. Nor is any such failure implied (as Bp. Wordsw.) in Acts xix. 13, where the aorist also is used. The failure then was not in the ονομάζειν, but in the issue. In Acts ix. 29, the failure is conveyed by the imperfect tense, not necessarily by the verb itself. The fact of that failure is indeed implied in Luke's description of his own work—but that, more because it possessed completeness (whereas they were fragmentary) than from any difference in kind. ἀνατάσσειν] to draw up—to arrange.

διήγ.] a setting forth: and so if in relation to things past, a narration—history. The word is clearly explained in Plato, Rep. iii. p. 392: ἀρ' οὐ πάντα ὅσα ὑπὸ μυθολόγων ἢ ποιητῶν λέγεται, διήγησις οὕσα τυγχάνει ἢ γεγονότων ἢ ὄντων ἢ μελλόντων; Τί γάρ, ἔφη, ἄλλο; Ἄρα οὖν οὐχί ἦτοί ἀπλῆ διήγησις ἢ διὰ μιμήσεως γιγνομένη ἢ δι' ἀμφοτέρων περαινουσιν; πεπληρ., according to some, 'fulfilled.' De Wette supports this by the meaning of πληρῶα Acts xix. 21; xii. 25, which is beside the purpose. The more likely rendering is that of E. V., certainly believed. (Meyer would render it, 'which have found their completion among us,' i.e. 'us of the apostolic times;' meaning 'Theophilus and himself,' &c. This, I think, gives too emphatic a sense to ἐν ἡμῖν, which can only mean as ordinarily, 'among us,' unless accompanied with some qualifying expression. His objection to the ordinary explanation,—that the participle ought, according to it, to be subjective to the πράγματα, surely is of no force.) See reff. and note on 2 Tim. iv. 5, 17.

The use of the cognate noun πληροφορία supports this view: see 1 Thess. i. 5; Heb. vi. 11. There does not appear to be any reference to the filling of the sails of a ship, as Bp. Wordsw. The word with its

cognates occurs only in a figurative sense, derived from "filling full" without any special reference. ἡμῖν] among us

Christians, i. e. you and me, and all members of the Church of Christ—so also the ἡμῖν in ver. 2. 2. καθὼς παρ.] The Apostles, &c., delivered these matters orally to the Churches in their teaching (see below on κατηχ.) and others drew up accounts from that catechetical instruction. It appears from this, that Luke was not aware of any διήγησις drawn up by an eye-witness or ὑπ. τ. λ. Their account of these matters was a παράδοσις, from which the διηγήσεις were drawn up. He cannot therefore have seen (or, having seen, not recognized as such, which is highly improbable) the Gospel of Matthew. Compare 1 John i. 1—3. ἀπ' ἀρχῆς—not, 'from the very beginning,' i.e. the birth of the Lord, &c., but from the official beginning: see Acts i. 21 f. It differs from ἀνωθεν below. αὐτ. κ. ὑπηρ. τοῦ λ.] αὐτ. most probably stands alone: but it may well be taken with τ. λ. (see below.) ὑπηρ.,—see reff.,—ministering servants—but in connexion with ἀπ' ἀρχῆς. The fanciful idea of "remiges in navi, sc. ecclesia," cited by Wordsw. from Valekn., is out of the question. ὑπηρέτης had long lost trace of its original derivation, in its more common meaning; and it would be abhorrent from good taste to suppose St. Luke to have used it with so pedantic an allusion.

τ. λόγου—not, 'the λόγος' (i.e. Christ: so Orig., Athanasius, Cyril, Euthym.), which would be altogether alien from Luke's usage (see on Heb. iv. 12. Bleek, in his posthumous "Erklärung der drei ersten Evv.," Leipz. 1862, also objects to the personal sense as too precise and definite for the rhetorical generalities of St. Luke in this passage)—nor 'the matter,' so that ὑπ. τ. λ. would signify those who by their labours contributed to bring the matter about, 'qui ipsi interfuerunt rebus, tanquam pars aliqua'—for this is alien from Luke's usage of ὑπηρ.,—see Acts xxvi. 16; but, the word,—the word preached?—so that ὑπηρέτης τ. λόγ. = διάκονος τ. λόγ. Acts vi. 4. 3. ἔδοξεν

C και
υπηρε-
ται...
ABCDE
FKLM
PRSUV
XΓΔΛΞ
ΠΣ 1
33. 69

^m παρηκολουθηκότι ⁿ ἄνωθεν πᾶσιν ^o ἀκριβῶς ^p καθεξῆς ^m σοὶ γράψαι, ^q κράτιστε Θεόφιλε, ⁴ ἵνα ^r ἐπιγυνῶς περὶ ^s ὧν ^t κατηχήθης λόγων τὴν ^u ἀσφάλειαν.

⁵ Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου [τοῦ] βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ^v ἐφημερίας Ἀβιά· καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ

24. xi. 4. xviii. 2] only ^r. L.

r ch. xliii. 7. 1 Cor. xiii. 12. Jer. v. 5.

21. 2. b. t Acts xviii. 25. xxi. 21, 22^{ss} Rom. ii. 48. 1 Cor. xiv. 19. Gal. vi. 6 only ^r.

u = here (Acts v. 23. 1 Thess. v. 3) only ^r. (Prov. viii. 14 al.) (-λῆς, Acts xxi. 34. -λῶς, Acts ii. 36.) v ver. 8 only. 2 Chron. xiii. 10. 1 Chron. xxiv. 10. (-ρος, James ii. 15.)

q Acts xxiii. 26. xxiv. 3. xxvi. 25 only. L. 2 Macc. iv. 12.

s constr., Matt. vii. 2. ch. xii. 40. Rom. iv. 17 al. Winer,

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

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Acts xxi. 34.

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Acts xxi. 34.

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Acts xxi. 34.

xxvii. 51

11 Mk. John

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6 Matt. ii. 8 reff.

p ch. viii. 1.

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Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

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iii. 3 al.) only.

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p ch. viii. 1.

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Acts xxi. 34.

xxvii. 51

11 Mk. John

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Acts xxi. 34.

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xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

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Acts xxi. 34.

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6 Matt. ii. 8 reff.

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Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

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Acts xxi. 34.

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Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

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6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

p ch. viii. 1.

Acts iii.

Acts xxi. 34.

xxvii. 51

11 Mk. John

iii. 3 al.) only.

6 Matt. ii. 8 reff.

ὄνομα αὐτῆς Ἑλισάβετ. ⁶ ἦσαν δὲ ⁷ δίκαιοι ἀμφοτέροι
⁸ ἐναντίον τοῦ θεοῦ, ⁹ πορευόμενοι ἐν πάσαις ταῖς ¹⁰ ἐντο-
 λαῖς καὶ ¹¹ δικαιομασιν τοῦ κυρίου ¹² ἄμεμπτοι. ¹³ καὶ
 οὐκ ἦν αὐτοῖς τέκνον, ¹⁴ καθότι ἦν ἡ Ἑλισάβετ ¹⁵ στείρα,
 καὶ ἀμφοτέροι ¹⁶ προβεβηκότες ἐν ταῖς ἡμεραῖς αὐτῶν
 ἦσαν. ¹⁷ ἐγένετο δὲ ἐν τῷ ¹⁸ ἱερατεύειν αὐτὸν ἐν τῇ ¹⁹ τάξει
 τῆς ²⁰ ἑφημερίας αὐτοῦ ²¹ ἐναντι τοῦ θεοῦ, ²² κατὰ τὸ ²³ ἔθος
 τῆς ²⁴ ἱερατείας ²⁵ ἔλαχεν τοῦ ²⁶ θυμιάσαι εἰσελθὼν εἰς τὸν
 ναὸν τοῦ κυρίου. ²⁷ καὶ πᾶν τὸ πλήθος ἦν τοῦ λαοῦ

w Matt. i. 19
 x Mark ii. 12.
 (ver. 8 v. r.)
 ch. xx. 26.
 xxiv. 19.
 Acts vii. 10.
 viii. 32 (from
 Isa. lvi. 7)
 only.
 y = Act. ix. 31.
 1 Pet. iv. 3.
 2 Pet. ii. 19
 al. 1 Kings
 viii. 5.
 z Gen. xxvi. 5.
 Num. xxvi.
 13. Deut. iv.
 40. vi. 1 al.
 a Rom. i. 32.
 i. 26. v. 16,
 18. viii.
 4. Heb. ix. 1, 10. Rev. xv. 4. xix. 8 only. Deut. xxx. 16 al.
 v. 7 only. Gen. xvii. 1. (-τως, 1 Thess. ii. 10.) constr., ch. xxi. 31.
 9. Acts ii. 24, 45 al. 2. Lev. xxv. 16 bis only.
 1) only. Gen. xi. 30. e = ver. 19. ch. ii. 36 (Matt. iv. 21 || Mk.) only. Gen. xviii. 11. Josh. xiii. 1.
 f here only. Exod. xxviii. 1, 3, 4 al. fr. -τεία, ver. 9. -τεύμα, 1 Pet. ii. 5, 9.) g Heb. v. 6, 10; vi. 20
 and vii. (11 bis) 17 (21 v. r.) from Ps. cix. 4. h ver. 5 (reff.) only. i Acts viii.
 21 only. Gen. xix. 13 Ed-vat. [B def.] Num. xxxii. 13. k ch. ii. 42. xxii. 39 only. (2 Macc. xi. 23.)
 l as above (k). Acts vi. 14 al. L. only, exc. John xii. 40. Heb. x. 25+. Wisd. xiv. 16. 1 Macc. x. 69. 2 Macc. xiii.
 4 only. m Heb. vii. 5 only. Exod. xxix. 9 al. n John xix. 24. Acts i. 17. 2 Pet. i.
 1 only. 1 Kings xiv. 47 (w. τοῦ & inf.). Wisd. viii. 19 only. o here only. Exod. xxx. 7,
 8 al. fr. (-αμα, vv. 10, 11. -ατήριον, Heb. ix. 4.)

...πασαῖς
 ται H.
 ABCDE
 FKLM
 PRSU
 V
 ΧΤΔΔ
 ΞΠΘ
 1. 33. 69
 ...θυμια-
 σαι F.
 ...κυριου
 Ξ.

6. rec (for ἐναντίον) ἐνωπίον, with AC³DPRΞ rel: txt BC¹XN Cyr.

7. rec η ελίσ. bef ην, with ACPR rel syrr copt arm: txt BDLXΔΞΝ 33. 69 latt goth [æth].—om η (bef ελ.) B 69. 258 ev-y. (F lat-a def.) ησαν bef προβ. εν τ. ημ. αυτ. D lat-e.

8. ἐναντίον (corr) ACFMXΔΠΝ 69 Chr: ἐνωπίον K: txt BDPR rel.

9. το θυμ. (sic) C. for κυρίου, θεου C¹ D-gr.

10. rec του λαου bef ην [corr] of arrangement, which is in the manner of Luke, both in Gosper and Aetf), with AC¹DKΠ 1. 69 vulg-ed (with em gnt) lat-e f. g. 2 syrr copt æth arm: ην περ λαου 33: txt BC³PRN rel am (with forj fuld ing) lat-q goth.

and order, though not their descent, after the captivity. The courses, though called ἑφημερίαι, were of a *week's* duration each: ἀπὸ σαββάτου ἐπὶ σάββατον, Jos. Antt. vii. 14. 7. Meyer observes that if any use is to be made of this note of time to fix the date, our reckoning must be made *backward* from the destruction of the temple, not *forward* from the restoration of the courses by Judas Maccabæus, because it is not certain *what course then began* the new order of things; whereas we have a fixed note for the destruction of the temple, that it was on the 9th of Ab, and the course in waiting was that of Jehoiarib. Comm. ii. p. 194.

With the reading κ. γυνὴ αὐτῷ, we must render, and he had a wife from among . . .

Ἑλίσ.] The LXX rendering, Exod. vi. 23, of עֲרֵפָה, the wife of Aaron: signifying, *Deus juramentum*. John was thus of priestly descent by both parents. Cf. Jos. Vit. i. init., ἐμοὶ δὲ γένος ἐστὶν οὐκ ἄσμιον, ἀλλ' ἐξ ἱερέων ἄνωθεν καταβεβηκός. ὥσπερ δὴ παρ' ἐκάστους ἄλλη τίς ἐστιν ἐγγενέας ὑπόθεσις, οὕτως παρ' ἡμῶν ἡ τῆς ἱερασύνης μετουσία τεκμήριον ἐστι γένους λαμπρότητος. δ.] πορ.

ἐν, a Hebraism, as also προβ. ἐν τ. ἡμέραις, ver. 7, and ἐγένετο ἐν τῷ ἱερ. . . . ἔλαχεν, vv. 8, 9. This last is a construc-

tion frequent in Luke. In the phrase ἐντολαῖς κ. δικαιομασιν (see reff.), we must not press any difference between the terms. δικαίωμα, as Bleek remarks, is used of an ordinance of God, laying down what is *δικαιον* for men.

7.] προβαίνειν is only found in the classics in this sense with τῇ or κατὰ τὴν ἡλικίαν, or τῇ ἡλικίᾳ.

9, 10. τοῦ θυμιάσαι (not θυμιάσαι)] This was the *most honourable office* which was allotted among the priests each day, and the same person could not serve it more than once. On the manner of casting the lots, see Lightfoot in loc.

τοῦ θ. εἰσελθόν = to go in and to burn incense. The gen. τοῦ is in government after the verb ἔλαχεν: see Wiener, § 44. 4.

a. This verb commonly governs an accusative, but now and then a genitive: see Kühner, § 521: and cf. II. ω. 76.

τὸν ναόν] the holy place: see Heb. ix. 1—6, and Exod. xxx. 7. An account of John Hyrcanus the high-priest having a vision at the time of offering incense occurs Jos. Antt. xiii. 10. 3: φασὶ γὰρ ὅτι κατ' ἐκείνην τὴν ἡμέραν καθ' ἣν οἱ παῖδες αὐτοῦ τῷ Κυρίῳ συνέβαλον, αὐτὸς ἐν τῷ ναῷ θυμίων μόνος, ὧν ὁ ἀρχιερεὺς, ἀκούσειε φωνῆς ὡς οἱ παῖδες αὐτοῦ νευκῆ-κασιν ἀρίτως τὸν Ἀντίοχον. καὶ τοῦτο προελθὼν ἐκ τοῦ ναοῦ παντὶ τῷ πλήθει

προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ ^pθυμιάματος. ¹¹ ὥθθη ^r here bis.
 δὲ αὐτῷ ἄγγελος κυρίου ἐστὼς ^q ἐκ δεξιῶν τοῦ ^rθυσια-
 στηρίου τοῦ ^pθυμιάματος. ¹² καὶ ^sἐταράχθη Ζαχαρίας
 ἰδὼν, καὶ ^tφόβος ^{tu} ἐπέπεσεν ἐπ' αὐτόν. ¹³ εἶπεν δὲ πρὸς
 αὐτὸν ὁ ἄγγελος Μὴ φοβοῦ Ζαχαρία, ^v διότι ^{wx} εἰσηκούσθη
 ἡ ^{xy} δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβετ' ^z γεννήσει υἱόν
 σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. ¹⁴ καὶ ἔσται
 χαρὶ σοι καὶ ^a ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ ^bγενέσει
 αὐτοῦ ^cχαρήσονται. ¹⁵ ἔσται γὰρ μέγας ^dἐνώπιον τοῦ
 κυρίου, καὶ ^eοἶνον καὶ ^{ef}σίκερα οὐ μὴ πῖνῃ, καὶ ^sπνεύματος
 ἁγίου ^{gh} πλησθήσεται ⁱ ἔτι ἐκ ^kκοιλίας ^kμητρὸς αὐτοῦ,

w = Matt. vi. 7. Acts x. 31. 1 Cor. xiv. 21. Heb. v. 7 only. Ps. iv. 1, 3. x Ps. lx. 1 al. fr. LXX.
 y ch. ii. 37 reff. z = ver. 57 reff. a ver. 44. Acts ii. 46. Heb. i. 9, from Ps. xlv. 7. Jude
 24 only. LXX, Ps. only, xxix. 5 al. b Matt. i. 1 reff. c w. ἐπὶ Matt. xviii. 13 reff. see ver. v.
 d Gosp. Luke only, exc. John xx. 30. Acts iv. 19. Rom. iii. 20. 1 John iii. 22 al. 1 Kings iii. 18. e Lev.
 x. 9. Num. vi. 3. Judg. xiii. 4 A al. f here only. Num. xxviii. 7. g vv. 41, 67. Acts ii. 4. iv.
 8, 31. ix. 17. xiii. 9. see Eph. v. 18. h Luke only, exc. Matt. xxii. 40. xxvii. 48. John xix. 29. Ps.
 cxxv. 2. i = here only. k Matt. xix. 12. Acts iii. 2. xiv. 8. Gal. i. 15. Ps. xxi. 10. lxx. 6.

13. καὶ εἶπεν D mt lat-b c e ff., Syr. (lat-a def.) ζαχαρίας R¹ lat-ff² g₂.
 for διοτι, οτι C¹ Δ. ελισταβεδ' D (so vv 24, 41 bis). om σοι D-gr I sah Orig-
 int.; ins bef υιον (Δ) latt syrr copt aeth arm Thl.—γεννη σοι υιον (sic) Δ.

14. σοι bef χαρα D goth arm [Orig-int₁]. rec γεννησει, with GXR I. 33 (69, e
 sil): txt ABCD⁸ rel Cyr₁.

15. om του ACL Γ (appy) N 1. 33 Cyr₁: ins BD rel.

φανερὸν ἐποίησε· καὶ συνέβη οὕτως γενέ-
 σθαι. Here also we have the people out-
 side (in the courts of the men and women):
 —their prayers were offered *while the incense was burnt*, as the *smoke was sym-*
bolical of the ascent of prayer, Rev. viii.
 3, 4.

It appears, from the allotment
 having been just mentioned, to have been
 the *morning incense burning*. So Meyer.
 Theophylact and others understand the
 whole as describing the entry into the
 Holy of holies on the great day of Atone-
 ment, Levit. xvi. But this is manifestly
 an error: for it would necessitate Zacharias
 having been high-priest, which he never
 was; and in this case there would have
 been no casting of lots.

11.] The
altar of incense, Exod. xxx. 1, must not
 be confounded with the *large altar of*
burnt-offering: that stood *outside the holy*
place, in the court of the priests. It was
 during the sacrifice on the great altar that
 the daily burning of the incense took place:
 one of the two priests, whose lot it was to
 offer incense, brought fire from off the
 altar of burnt-offering to the altar of incense,
 and then left the other priest there
 alone,—who, on a signal from the priest
 presiding at the sacrifice, kindled the incense:
 see Exod. xl. 5, 26. This is no
vision, but an actual *angelic appearance*.

The right is the *favourable side*: see Matt.
 xxv. 33. "We must understand the right

as regarded the officiating priest, who stood
 with his face to the altar. It would thus be
 on the N. side of the holy place, where the
 table of shew-bread stood, whereas on the S.
 side was the golden candlestick." Bleek.

13.] He had then *prayed for a son*
 —but as appears below, long since—for he
 now had ceased to look for an answer to
 his prayer. Many Commentators (Aug.,
 Thl., Euth., Grot., &c.) have thought his
 prayer was for the salvation of Israel by
 the appearance of the Messiah: but the
 former view appears more probable.

Ἰωάννην = ἱηότη, Ἰωανάν LXX, 1 Chron.
 iii. 24;—Ἰωνά, 4 Kings xxv. 23;—
 Ἰωάνης, 2 Chron. xxviii. 12;—= 'God
 is favourable.'

15.] ἐνώπι. τ. κ., sig-
 nifying the spiritual nature of his office
 and influence.

The priests were similar-
 ly prohibited to drink strong drink;
 and the Nazarites even more rigidly: see
 reff.

σίκε. = ρῆ (from ρῆ, 'ine-
 briatus est'),—'any strong liquor not
 made from grapes.' [Wielik renders "*He*
schal not drynke wyne ne sidir."]

πν. ἀγ. πλ. is a *contrast to*, and a
 reason for, the not drinking wine nor
 strong drink: compare Eph. v. 18.

Olshausen and Meyer think that (com-
 paring ver. 44) the meaning is, the
 Holy Spirit should in some wonderful
 manner act on the child even *before* his
 birth. But (see reff.) this is not necessary,

1 trans., James v. 19, 20. 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ¹ ἐπιστρέφει ἐπὶ κύριον ABCDE
 Josh. xx. 4 A. τὸν θεὸν αὐτῶν. 17 καὶ ^m αὐτὸς ⁿ προελεύσεται ^o ἐνώπιον GHKL
 intr., Acts MSUV
 xv. 19 al. αὐτοῦ ἐν ^p πνεύματι καὶ ^r δυνάμει Ἑλίου, ^{1s} ἐπιστρέφει XΓΔΔ
 m = Col. i. 17. n = ch. xxii. ΠΣ
 47, but w. acc. (Matt. 1. 33. 69
 xxvi. 39 reff.) ^s καρδίας ^s πατέρων ἐπὶ ^s τέκνα, καὶ ^t ἀπειθεῖς ^u ἐν ^v φρο-
 Gen. xxxiii. νήσει δικαίων, ^w ἐτοιμάσαι κυρίῳ λαὸν ^x κατεσκευασμένον.
 3 Ed-vat., 14 [not Al. B def.]. 18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον ^{yz} Κατὰ ^z τί
 o = ch. iv. 7. ^z γνῶσομαι τοῦτο; ἐγὼ γάρ εἰμι ^a πρεσβύτης, καὶ ἡ γυνή
 Acts ii. 25, from Ps. xv. 8. μου ^b προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. 19 καὶ ἀπο- Ξ καὶ
 (ver. 15 reff.) 1 Thess. i. 5. κριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ Ἐγὼ εἰμι Γαβριὴλ ὁ
 p Acts x. 38. 1 Cor. ii. 4. 1 Thess. i. 5. q = Acts vi. 10. θεὶς...
 q = Acts vi. 10. r = Eph. iii. 16. Col. i. 11. s Mat. iv. 6. see Sir. xlviii. 10. 3 Kings xviii. 37.
 t Acts xxvii. 19. Rom. i. 30. 2 Tim. iii. 2. Tit. i. 16. iii. 3 only. Deut. xxi. 18. u constr., see John ii. 35
 reff. v Eph. i. 8 only. 3 Kings iii. 28. w ch. iii. 4 || (from Isa. xl. 3). xii. 47 al. 2 Chron. xxvii. 6.
 s Mark i. 2 reff. y Eph. vi. 6. Philem. 14. κατ' αὐτὸ τοῦτο μόνον, Aristoph. Vesp. 1062. z Gen. xv. 8.
 a Tit. ii. 2. Philem. 9 only. 1 Kings iv. 18. b ver. 7.

17. *προελεύσεται* (cf. *προελεθων*, Mark xiv. 34) B¹(Tischdf) CLV: *πορευσεται*
 F(Wetst). *ηλεία* B¹Σ, *ήλια* L. ins τω bef κυριω ΑΚΠ.

18. for τ. αγγ., αὐτον C¹(appy).

—nay, would it not rather be in this case ἐν κοιλίᾳ . . . ? The ἐκ seems to fix the prior limit of the indwelling of the Spirit, *at his birth*. Meyer grounds his view on the meaning of ἔτι as distinguished from ἤδη, and takes the construction as embracing both particulars—he shall be so *in*, and shall become so *from* . . . So likewise Bleek, and Hoffmann, Weiss. und Erfüll. ii. 250 f. 16.] The work of John was one of preparation and turning men's hearts towards God. For full notes on his office, see on Matt. xi. It may suffice here to repeat, that it was a *concentration of the spirit of the law*, whose office it was to *convince of sin*: and that he eminently represented the law and the prophets in their work of preparing the way for Christ.

17.] ἐνώπ. αὐτοῦ—i. e. κυρίου τοῦ θ. αὐτῶν, manifest in the flesh. De Wette denies this interpretation, as contrary to all analogy: and yet himself explains the expression by saying that what the Messiah does, is in Scripture ascribed to God as its doer (similarly Meyer). But *why*? because Messiah is GOD WITH US. This expression is besides used (see Zech. xiv. 5) in places where the undoubted and sole reference is to the Messiah. See Bleek's note, in which he decides for this view, as against that which refers αὐτοῦ directly to the Messiah as the Son of God.

ἐν πν. κ. δυν.] As a type, a partial fulfilment, of the personal coming of Elias in the latter days (see note on Matt. xi. 13, 14). Bleek remarks that it was not in the wonder-working agency of Elias that John was like him, for "John did no miracle,"—but in the power of his uttered persuasion.

ἐπιστρ. . . .] The first member only

of the sentence corresponds with Malachi, and that not verbatim. The angel gives the *exposition* of the second member,—καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ,—for of course that must be understood in the better sense, of the good prevailing, and the bad becoming like them.

ἀπειθεῖς, as in reff., not *unbelieving*, but *disobedient*. On the verb ἀπειθεῖν, see note, Heb. iii. 18, and on ἀπειθεια, note, Eph. ii. 2. ἐν is elliptic for εἰς τὸ εἶναι ἐν . . . see reff. Augustine, De Civ. Dei, xx. 29, vol. vii.—'est sensus, ut etiam filii sic intelligent legem, id est, Judæi, quemadmodum patres eam intellexerunt, id est Prophetæ, in quibus erat et ipse Moyses:' so also Kuinoel, but erroneously, for both articles would be expressed,—τῶν πατέρων ἐπὶ τὰ τέκνα. 18.]

The birth of John, involving *human generation*, but *prophetically announced*, and *supernatural*, answers to the birth of Isaac in the O. T. But Abraham's faith was a strong contrast to the unbelief of Zacharias: see Rom. iv. 19. De Wette, without noticing the above remark (which is Olshausen's), says, "the same doubt, which Abraham also entertained in a similar case;" so that we have here, as often elsewhere, in the interpretation of Scripture (Gen. xv. 6, 8; xvii. 17; xviii. 12), De Wette versus Paul (Rom. as above):—the fact being, that the case Gen. xv. 8 was not similar.

πρεσβύτης] The Levites (see Num. iv. 3; viii. 24, 25) became superannuated at the age of *fifty*: but it appears, by extracts from the Rabbinical writings given by Lightfoot, that this was not the case with the priests.

19.] Γαβριήλ = גַּבְרִיֵּל, Man of God: see Dan. viii. 16; ix. 21, also Tobit xii. 15.

Frag.
Saug.
vos Λα-
λησαι...

^c παρέστηκες ἐνώπιον τοῦ θεοῦ, καὶ ^d ἀπεστάλην ^e λαλῆσαι ^c Mark xiv. 47.
πρὸς σε καὶ ^f εὐαγγελίσασθαι σοι ταῦτα. ²⁰ καὶ ἰδοὺ ἔση ^c reff. = Exod.
^g σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ^h ἄχρι ἧς ἡμέρας ^c xxiv. 13.
γέννηται ταῦτα, ⁱ ἀνθ' ὧν οὐκ ^k ἐπίστευσας τοῖς λόγοις ^c 3 Kings x. 8.
μου, ^l οὔτινες ^m πληρωθήσονται ⁿ εἰς τὸν καιρὸν αὐτῶν. ^d ver. 26. Heb.
²¹ καὶ ἦν ὁ λαὸς ^o προσδοκῶν τὸν Ζαχαρίαν, καὶ ^p ἔθαύ- ⁱ 14. Rev.
μαζον ^q ἐν τῷ ^r χρονίζειν αὐτὸν ἐν τῷ ναῷ. ²² ἐξελ- ^{v. 6. xxiv. 6.}
θὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς. καὶ ἐπέγνωσαν ^{Isa. vi. 6.}
ὅτι ^s ὁπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν ^t δια- ^{Dan. x. 11.}
νεύων αὐτοῖς, καὶ ^u διέμενεν ^v κωφός. ²³ καὶ ἐγένετο ὡς ^e w. πρόσ, ver.
^w ἐπλήσθησαν αἱ ἡμέραι τῆς ^x λειτουργίας αὐτοῦ, ἀπῆλθεν ^{55. ch. ii. 18.}
^g constr., Matt. ^{22. Acts iii.}
^{xxiv. 9.} ^{22. iv. 1 al.}
^{xxiv. 9.} ^{L. only, exc.}
^{xxiv. 9.} ^{1 Thessa. ii. 2.}
^{xxiv. 9.} ^{Heb. v. 5. xi.}
^{xxiv. 9.} ^{18. Deut.}
^{xxiv. 9.} ^{xviii. 17 B.}
^{xxiv. 9.} ^{Dan. (Theod.)}
^{xxiv. 9.} ^{as above.}
^{xxiv. 9.} ^{f ch. ii. 10.}
^{xxiv. 9.} ^{Rom. x. 15.}
^{xxiv. 9.} ^{from Isa. lii.}
^{xxiv. 9.} ^{7. 1 Kings}
^{xxiv. 9.} ^{xxxi. 9.}
^{xxiv. 9.} ^{g constr., Matt.}
^{xxiv. 9.} ^{xxiv. 9. vii.}

29 reff. h Matt. xxiv. 38 reff. i ch. xii. 3. xix. 44. Acts xii. 23. 2 Thess. ii. 10 only. Gen.
xxii. 18. Deut. viii. 20. k John ii. 22. v. 47 bis. xii. 38, from Isa. liii. 1. l = Matt. vii. 15 reff.
m Matt. i. 22 reff. n constr., Acts xiii. 42. John xx. 7. o = & constr., ch. vii. 19, 20. Acts x.
24. (Luke only, exc. Matt. xi. 3. xiv. 50. 2 Pet. iii. 12, 13, 14.) Ps. cxviii. 166. p w. dv, here
only. Sir. xi. 21. q John v. 35. Rom. ii. 23 al. r Matt. xxiv. 48 reff. Exod. xxiii. 1.
s ch. xxiv. 23. Acts xxvi. 19. 2 Cor. xii. 1 only. L.P.† (Mal. iii. 2. Sir. xliii. 2, 1v) only. - Dan. ix. 23 al. Theod.
t here only. Ps. xxiv. 19. Sir. xxvii. 22. u ch. xxii. 28. Gal. ii. 5. Heb. i. 11, from Ps.
ci. 26. 2 Pet. iii. 4 only. v Mark vii. 32 reff. w ver. 57 reff. x 2 Cor. ix.
12. Phil. ii. 17, 30. Heb. viii. 6. ix. 21 only. L.P.H. Num. viii. 22.

19. παρστως D.

20. αχρις ημ. ης usque in diem quo D latt.

πλησθησονται DΞ Orig¹.

21. for προσδοκων, προσδεχομενος D.

for 1st εν, επι D.

εν τω ναω bef

αντον BLΞ.

22. rec ηδυνατο, with B²CDEΞ 33 (Treg, expr) rel: txt AB¹KPN.

[εωρακεν

B¹(Tischdf) EGHMVX.]

διεμεινεν D-gr ev-P latt syrr copt aeth.

23. ins τοτε bef απηλθεν D.

The names of the angels, say the Rabbis, came up with Israel from Babylon. We first read of both Michael and Gabriel in the book of Daniel. But we are not therefore to suppose that they were borrowed from any heathen system, as Strauss and the rationalists have done; the fact being, that the persons and order of the angels were known long before, and their names formed matter of subsequent revelation to Daniel: see Professor Mill's Vindication of Luke, i., § 4, and note A; also Josh. v. 13—16. ^δ παρστως. ἐν. τ. θ., one of the chief angels near the throne of God. They are called seven in Tobit (ibid.): see Dr. Mill's Tract, as above.

20.] We must not consider this dumbness solely as a punishment; it was also a sign, as Zacharias had required. It is impossible for us to say what the degree of unbelief in Zacharias was, and therefore we can be no judges as to his being deserving of the punishment (against Strauss and the rationalists). κ. μ. δυν. λαλ.]

This is not a repetition, but an explanation of the ground and reason, of σιωπῶν.

ἄχρι ἧς ἡμέρας γέν. ταῦτα; ποῖα; ἡ γέννησις δηλαδὴ, καὶ ἡ κλήσις τοῦ ὀνόματος. Euthym. ἀνθ' ὧν is not a

Hebraism, but good Greek: see Passow, and Matthiae, § 480.

οὔτινες not merely identifies, but classifies: "being,

as they are, of that kind which . . ."

21.] It was customary for the priest at the time of prayer not to remain long in the holy place, for fear the people who were without might imagine that any vengeance had been inflicted on him for some informality;—as he was considered the representative of the people. The words εθαύμαζον ἐν are best taken together, wondered at, as in ref. Sir. They may also be taken separately, taking ἐν as 'during:' and so Meyer: but this is not so probable. 22.] They knew, by some excitement, visible in his manner.

It was not his office to pronounce the benediction, but that of the other incensing priest; so that his 'not being able to speak,' must mean, in answer to the enquiries which his unusual appearance prompted. This answer he gave by a sign: and the question was also by signs; for (see ver. 62) he was deaf, as well as dumb, which indeed is the strict meaning of κωφός—οὔτε λαλῶν, οὔτ' ἀκούων, Hesych.

23. ὡς ἐπλήσθη.] The week during which his course was on duty. Mr. Greswell, by much elaborate calculation, has made it probable, but only as one out of several alternatives, that this week was Tisri 18—25, = September 30—October 7, of the sixth year before the Christian era (Prolegg. p. 85 sqq.). A deaf and

γ = vr. 31, 36.
ch. ii. 21.
(v. 9al.)
James i. 5
(but metaph.)
only. Gen.
iv. 1, 17 al.
z here only?
a Matt. xxi. 36,
40.
b so Rev. x. 7.
constr., Acts
xiii. 2, 39.
Winer, edn.
3. 50, 7.
Acts iv. 29
only. = Exod.
ii. 25 B.
2 Macc. viii.
2.
c GEN. xxx. 23.
f here only.
Isa. xlv. 8 al.
g Matt. xi. 11.
h ver. 19.
i Eph. i. 6 only +.

εἰς τὸν οἶκον αὐτοῦ. ²⁴ μετὰ δὲ ταύτας τὰς ἡμέρας
ῥ συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ ῥ περιέκρυβεν
ἐαυτὴν μῆνας πέντε λέγουσα ²⁵ ὅτι οὕτως μοι ῥ πεποίηκεν
[ὁ] κύριος ἐν ῥ ἡμέραις ῥ αἰς ῥ ἐπέιδεν ῥ ἀφελεῖν [τὸ] ῥ οὐει-
δὸς μου ῥ ἐν ἀνθρώποις. ²⁶ Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ
ῥ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν
τῆς Γαλιλαίας ῥ ὄνομα Ναζαρέτ, ²⁷ πρὸς παρθένον
ῥ μεμνηστευμένην ἀνδρὶ ῥ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυεὶδ.
καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. ²⁸ καὶ εἰσελθὼν πρὸς
αὐτὴν εἶπεν ῥ Χαῖρε ῥ κεχαριτωμένη ὁ ῥ κύριος ῥ μετὰ
i ch. ii. 5. Matt. i. 18 only. Deut. xxii. 23, 25. k Matt. xxvi. 49 reff.
m Judg. vi. 12.

...αυτου
Ξ.
ABCDE
GHKL
MSUV
ΧΓΔΔ
ΠΠ
Frag.
Sang.
1. 33. 69
Ξ [av]δ-
Ρι...
..ειπενΞ.

24. for μετὰ δε, και μετὰ D. τας ημ. ταν. DE 69 copt.

25. om o CDLN 33: ins AB rel. εφειδεν ΔΔ Frag-sang: εφιδεν X 69 Scr's c:
επειδεν C: txt BN rel. om το B¹DLN 1: ins AB²C rel.

26. εν δε τω εκτω μηνι D-gr. rec υπο, with ACD rel syr(appy) arm [Thaum,]
Eus [Chron,]: txt BLN Frag-sang 1. 69 Syr goth Cyr-jer. for της γαλ., γαλιλαιαν
D: της ιουδαιας N¹. om η ον. ναζ. D 255-9.

27. εμνηστ. A[B¹]LN^{1,3b}(?) : μεμνησμενην D: txt B²CN^{3a} rel. aft οικον ins
και πατριας (see ch ii. 4) C F(Wetst) LN 1 Thaum, Eus, Chr, Chron.

28. ελθων A¹(but corrd by origl scribe). rec aft εἰσελθων ins ο αγγελος, with
ACD rel latt syr goth [ath Chron, Aug,]; aft αυτην F(Wetst) ΔN 69 lat^f. ff² h l q

dumb person, we thus see, was not precluded from some of the sacerdotal ministrations.

24, 25.] περιέκρυβεν—either, to avoid defilement: see Judg. xiii. 13, 14,—to hide her pregnancy from her neighbours till it was certain and apparent,—or, from the precaution which the first months of pregnancy require. Kuinoel suggests, that the reason may have been, that she might devote herself more uninterruptedly to exercises of devotion and thankfulness, and that this is expressed by the words following.

If so, ὅτι must mean 'because,' as indeed is the usage of these first chapters,—see below on ver. 45; but it seems here to be only the usual particle by which a speech is introduced: see Gen. xxix. 33. And indeed λέγουσα really carries the reason of her hiding herself—"seeing that she said (within herself). . . . ἔπειδεν] There is no ellipsis of ἐμέ or ἐπ' ἐμέ, nor is the meaning, 'hath looked upon me;' but ἐπ' is to be taken with the infinitive following—hath condescended to remove: so ἐφορῶ, Herod. i. 124: cf. ἐπεσκέψατο λαβεῖν, Acts xv. 14. [τὸ] ὄνειδος—of barrenness: see ref.

26—38.] ANNOUNCEMENT BY THE SAME ANGEL OF THE BIRTH OF CHRIST.

26.] τῷ ἕκτῳ—referring to the πέντε in ver. 24. Ναζαρέτ] In this particular the information of our Evangelist appears to be fuller than that of

Matthew, who seems not to be aware of any residence at Nazareth previous to the birth of our Lord: but see note on Matt. ii. 22.

27.] ἐξ οἴκου Δ refers to Joseph in this place, who (see Matt. i.) was of the direct lineage of David. That Mary was so, is no where expressed in the Gospels, but seems to be implied in ver. 32, and has been the general belief of Christians. The Son of David was to be the fruit of his body (Ps. cxxii. 11); which He would not be, unless His virgin mother was of the house of David. See notes on the genealogy in ch. iii. (Still we must remember the absolute oneness in the marriage relation, which might occasion that Mary herself should be reckoned as being in very deed that which her husband was. Perhaps this has been hardly enough taken into account. Edn. 5, 1862.)

28.] κεχαριτωμ., not 'gratia plena,' as the Vulg.;—for, though χαριτώω is not found in classical writers, the analogy of all verbs in -ωω must rule it to mean, the passing on of the action implied in the radical substantive to the object of the verb—the 'conferring of grace or favour, upon.' And this is its meaning in the only other place (see reff.) where it occurs in the N. T. Thl. explains it as corresponding to εἶρες χάριν παρὰ τῷ θεῷ, ver. 30:—τοῦτο γὰρ ἐστιν τὸ κεχαριτώσθαι, τὸ εὑρεῖν χάριν παρὰ τῷ θεῷ. ὁ κύρ. μετὰ σοῦ] i. e. ἐστίν: see

σου. ²⁹ ἡ δὲ ^π ἐπὶ τῇ λόγῳ ^ο διεταράχθη, καὶ ^ρ διελογί-
 ζετο ^α ποταπὸς ^τ εἴη ὁ ^σ ἀσπασμὸς οὗτος. ³⁰ καὶ εἶπεν ὁ
 ἄγγελος αὐτῇ Μὴ φοβοῦ Μαριάμ· ^ω εὗρες γὰρ ^τ χάριν
^ν παρὰ τῷ θεῷ. ³¹ καὶ ἰδοὺ ^ω συλλήμψῃ ^χ ἐν ^χ γαστρὶ,
 καὶ ^υ τέξῃ υἱόν, καὶ ^υ καλέσεις τὸ ^υ ὄνομα αὐτοῦ Ἰησοῦν.
³² οὗτος ἔσται μέγας καὶ ^ζ υἱὸς ^ζ ὑψίστου ^α κληθήσεται, καὶ
 δώσει αὐτῷ ^β κύριος ὁ ^β θεὸς τὸν θρόνον Δαυεὶδ τοῦ πατρὸς
 αὐτοῦ, ³³ καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς
 αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.
³⁴ εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον Πῶς ἔσται τοῦτο,
 ἐπεὶ ἄνδρα οὐ ^ε γινώσκω; ³⁵ καὶ ἀποκριθεὶς ὁ ἄγγελος
 εἶπεν αὐτῇ ^ρ Πνεῦμα ἅγιον ^ρ ἐπελεύσεται ἐπὶ σέ, καὶ
 ἡ δύναμις ^ι ὑψίστου ^ι ἐπισκιάσει σοι, ^κ διὸ καὶ τὸ ^ι γεννώμε-

Ξ μη
φοβου...

...υιος υ
Frag.
Sang.

...αυτου
ABCDE
GHKL
MSUV
XΓΔΛ
ΠΣΙ
33. 69

n ver. 17 reff.
o here only.
Hos. xi. 8.
compl. only.
p Matt. xvi. 7.
8 reff.
q Matt. viii. 27.
Mark xiii. 1.
ch. vii. 39.
1 John iii. 1.
2 Pet. iii. 11
only τ.
opt., ch. iii.
15. viii. 9.
s ch. xx. 16 reff
t Acts vii. 16.
Heb. iv. 16.
Exod. xxxiii.
16.
u = as above (t).
2 Tim. i. 18.
v ch. xviii. 27.
Eph. vi. 9.
James i. 17.
w ver. 24.
x Matt. i. 18 reff
y Matt. i. 21.
z Mark v. 7
(reff.), ch. (vi.
35.) viii. 28
only.
a = Matt. v. 9,
d Mark xv.
e here (Matt. i. 25) only.
f Acts i. 8.
g ch. i. 35. xi. 22. xxi. 26 [35 v. r.]. Acts i. 8 ab.
Luke only, exc.
h = Mark xii. 24.
i w. dat.
k Acts x. 29. Rom. i. 24. Phil. ii. 9.

19. b absol., Rev. i. 8. iv. 8. xxii. 5 al. c pl., Rom. i. 25. ix. 5. xi. 36 al. d Mark xv.
 42. John xiii. 29. e = here (Matt. i. 25) only. Gen. (iv. 1, 25.) xix. 8. Num. xxxi. 17. Judg. xi.
 39. f Acts i. 8. g ch. i. 35. xi. 22. xxi. 26 [35 v. r.]. Acts i. 8 ab. Luke only, exc.
 Eph. ii. 7. James v. 1. 1 Kings xi. 7. h = Mark xii. 24.
 Mark ix. 7. Acts v. 15. Ps. xc. 4. acc., ch. ix. 34 || Mt. only. k Acts x. 29. Rom. i. 24. Phil. ii. 9.
 1 Matt. i. 20. Ps. ii. 7.

Syr arm-use: om BLE 1 copt arm-zoh. rec aft σου adds ευλογημενη συ εν
 γυναιξιν (from ver 42), with ACD rel latt syrr goth [æth] Eus, Tert; om BLN Frag-
 sang(appy, Tischdf) 1 syr-jer coptt arm [Chron.] Damasc, Promiss.

29. rec aft η δε ins ιδουσα, and διεταραχθη bef επι τω λογω αυτου, with A rel: η δε
 ιδ. διετ. (omg rest) C¹: for ιδουσα, cum audisset vulg(not fuld) Chron: txt B
 D(εταραχ.). LXX 1 coptt arm [Chron.] Damasc. (Mey supposes the origl mistake was,
 passing from δε to διε (cf D), and thus arose the glosses and transposns, and reinsns
 of επι τω λογ.) aft διελογιζετο ins εν εαυτη D 28 arm: εν εαυτη λεγουσα F(Wetst)
 X 33 syr-ing. ποδαπος(ποτ. D⁸) αν ειη D.

30. αυτη bef ο αγγελος D 69 Scr's q r lat-b f [ff₂ g₁ g] syrr æth. (lat-a def.)
 for αυτη, pr. αυτην C 28. 46 ev-p lat-e goth Chron₁ Cyp₁ Ambr₁. μαρια D(so
 vv 39, 46, 56) latt Iren-int.

34. και ειπεν D lat-a. μαρια C¹(appy) D¹(txt D³) lat-c. aft εσται ins μοι
 B¹-mar₂ C³ F(Wetst) MX 1. 33. 69 syr coptt æth arm Thaum₂ Cyr-jer₁ Chr [Ps-Ath₂
 Cyr, Epiph₁ Chron₁ Damasc₁].

35. διοτι A¹(appy). aft γεννωμενον ins εκ σου (prob a particularizing addi-
 tion,—see Matt i. 16: Gal iv. 4: so Mey) C¹ 1. 33 vulg-ed(with gat per) lat-a c e
 Syr æth arm Protev-5-mss [Val(in Hipp)] Dial_{xpr} Thaum₂ Ath_{xpr} Epiph₁ Ephr
 [Amphil.] Chr Thdrst Damasc₁ Iren-int [Tert₁] Cyp₁ Hil Gaud Jer: om ABC³D⁸ rel
 am lat-b f ff₂ g₂ l syr syr-jer copt goth arm-mss Protev-6-mss Dion Peir Eus₁ [Cyr-jer₁
 Cyr₂] Orig-int₁ Tert₁.

ref. 32. Δαυεὶδ τοῦ π. αὐτ.] This
 announcement makes it almost certain (but
 see note above) that Mary also was of the
 house of David. No astonishment is ex-
 pressed by her at this part of the state-
 ment, and yet, from the nature of her
 question, it is clear that she did not ex-
 plain it by supposing Joseph to be the
 destined father of her child. Sec 2 Sam.
 vii. 13: Ps. lxxxix. 3, 4: Isa. ix. 7: Jer.
 xxxiii. 15.

34, 35.] This question
 differs from that raised by Zacharias above.
 It is merely an enquiry after the manner
 in which so wonderful a thing should take
 place; not, how shall I know this?—it
 takes for granted that it shall be, and only

asks, How? πνεῦμα ἅγ.] the Holy
 Spirit—the creative Spirit of God, of
 whom it is said, Gen. i. 2, that He ἐρεφέ-
 ρετο ἐπάνω τοῦ ὕδατος. But as the world
 was not created by the Holy Ghost, but
 by the Son, so also the Lord was not be-
 gotten by the Holy Ghost, but by the Fa-
 ther: and that, before the worlds. “No
 more is here to be attributed to the Spirit,
 than what is necessary to cause the Virgin
 to perform the actions of a mother. . . .
 As Christ was made of the substance of
 the Virgin, so He was not made of the
 substance of the Holy Ghost, Whose es-
 sence cannot at all be made. And because
 the Holy Ghost did not beget Him by any

m Matt. xxvii. 43, 54.
 n Mark vi. 4 refl.
 o ver. 24 refl.
 p here only.
 Gen. xxi. 2, 7.
 q ver. 1 refl.
 r Matt. xvii. 20 only. Job xlii. 2. Gen. xviii. 14.
 s = Matt. iv. 4 (from Deut. viii. 31. xviii. 16 al.
 t ver. 48. Acts ii. 18 (from Joel ii. 29) only. xxxii. 1). Gal. vi. 14. Gen. xlii. 17.
 u Mark ix. 21. John v. 14. Acts vii. 40 (from Exod. v = Mark vii. 24 refl.
 36. ελισαβεθ D(so ver 40) 69¹. συγγενεις A B¹(Tischdf) C¹DEGHLΔΞΝ 69
 syr-mg-gr. * συνειληφεν BLEΝ latt copt: συνειληφνια ACD rel syrr [Caes,
 Chron₁]. rec γηρα, with S(e sil)[not so Tischdf]: txt ABCDEΞΝ rel [Chron₁].
 ins o bef μην Α.
 37. οτι ουκ αδυνατησει is repeated by B¹. παν ρ. bef π. τ. θ. D æth.
 rec τω θεω, with ACN^{3a} rel, θεω 1: txt BDLΞΝ¹.
 38. και ειπεν D lat-a. maria C¹D. for απηλθεν, απεστη recessit D.
 39. for αναστ. δε, και αναστασα AK[Π]. επορευετο Ν.

communication of His essence, therefore He is not the Father of Him, though He were conceived by Him." (Pearson on the Creed, p. 165, 166.) ἐπισκιάσει] The figure is perhaps from a bird (as Grotius: see ref. Ps.), or from a cloud: see the other refl. ἄγιον] Some take this for the predicate of τὸ γενν., 'shall be called holy, the Son of God.' But it is more simple to take it as E. V., that holy thing, &c., making τὸ γενν. ἄγ. the subject, and υἱ. θ. the predicate. On the latter expression, see note on Matt. iv. 3.

36. συγγενής] On the συγγενεις in the var. readd., we may remark, that these fem. terminations of common adjectives belong to later Greek. συγγενίς, ἐσχάτως βάρβαρον, Pollux iii. 50. It is found in Plutarch, Quæst. Rom. (vi. 314), &c. See Lobeck on Phrynichus, p. 452 f. Cf. μοιχαλίσ, Matt. xii. 39 refl. What relation, no where appears in Scripture: and traditions are not worth recounting. But we must take the word in the narrower sense, not in the wider reference of Rom. ix. 3. Elisabeth was of the tribe of Levi: but this need not hinder connexion by marriage with other tribes. Aaron himself married into Judah, Exod. vi. 23. We find in Judg. xvii. 7 a young man of the family of Judah who was a Levite. Philo de Monarch. ii. 11 (vol. ii. p. 229), says, προσέταξε τῷ μὲν ἀρχιερεὶ μᾶσθαι μὴ μόνον γυναῖκα παρθένον, ἀλλὰ καὶ ἱερείαν ἐξ ἱερέων . . . ἐπετράπη δὲ τοῖς ἄλλοις καὶ μὴ ἱερέων γαμεῖν θυγατέρας. 37.] The future, in Hebrew, expresses that which does not belong to any fixed time, but shall ever be so. ῥῆμα.] See refl., and above on ver. 4. This place, and its original, Gen.

xviii. 14, which are sometimes quoted to shew that ῥῆμα may mean simply "a thing," are in fact most decisive against any such supposition. For the declaration amounts to this, "Hath the Lord spoken and can He not do it?" 38.] Her own faithful and humble assent is here given to the divine announcement which had been made to her. I believe that her conception of the Lord is to be dated from the utterance of these words. So Euthym.: ἀπ' αὐτῆς — ἥδη συλλαβοῦσης ἅμα τῷ λόγῳ αὐτοῦ. Similarly Iren., Tert., Ath., Maldonat., Grot. Lightfoot, holding a different opinion, says, *Agnosco quidem, communiter obtinuisse, quod Virgo in urbe Nazarela conceperit, idque eodem instante quo Angelus eam alloquebatur.* She was no unconscious vessel of the divine will, but (see ver. 45) in humility and faith, a fellow-worker with the purpose of the Father; and therefore her own unity with that purpose was required, and is here recorded.

39—56.] VISITATION OF ELISABETH BY MARY. 39.] The situation of Elisabeth was not before this known to Mary; and on the intelligence of it from the angel, she arose and went to congratulate her kinswoman. But before this the events related in Matt. i. 18—25 had happened. Mary being betrothed to Joseph, had no communications with him, except through the *pronuba*; who, on the first indications of her pregnancy, represented it to him. This would not take longer time than the expression ἐν ταῖς ἡμ. ταύ. might include—possibly three or four weeks. Then happened Matt. i. 19, 20; and immediately Joseph took her home. As a betrothed virgin she could

ver. 4. This place, and its original, Gen.

F[ασ-
πα]σμον
...

εἰς τὴν ὄρεινὴν^x μετὰ^x σπουδῆς εἰς πόλιν Ἰούδα,⁴⁰ καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἑλισάβετ.⁴¹ καὶ ἐγένετο ὡς ἤκουσεν τὸν ἄσπασμόν τῆς Μαρίας ἡ Ἑλισάβετ,^z ἐσκίρτησεν τὸ^a βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ^b ἐπλήσθη^b πνεύματος ἁγίου ἡ Ἑλισάβετ⁴² καὶ^c ἀνεφώνησεν^d κραυγῇ μεγάλη καὶ εἶπεν^e Εὐλογημένη σὺ^e ἐν γυναιξίν, καὶ^f εὐλογημένος ὁ^g καρπὸς τῆς^f κοιλίας σου.⁴³ καὶ^h πόθεν μοι τοῦτοⁱ ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με;⁴⁴ ἰδοὺ γὰρ ὡς^k ἐγένετο ἡ^l φωνὴ τοῦ^m ἄσπασμου σου εἰς τὰ ὠτά μου, ^z ἐσκίρτησεν ἐνⁿ ἀγαλλιάσει τὸ^a βρέφος ἐν τῇ κοιλίᾳ μου.⁴⁵ καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται^o τελείωσις τοῖς λελαλη-

f DECC. xxviii. 4.
i John xv. 8 reff.
n ver. 14 reff.

g = Acts ii. 30. Gen. xxx. 2.
k = ch. iii. 2. Jer. i. 4.
o Heb. vii. 11 only. Jer. ii. 2.

h = Matt. xiii. 27 ||. xv. 33.
l = Heb. xli. 19. Sir. xliii. 17.

w ver. 65 only.
Gen. xiv. 10.
Josh. xi. 21.
x Mark vi. 25
reff.
y ver. 29.
z here bis.
ch. vi. 23
only. Gen.
xxv. 22.
a = here bis
only. (ch. ii.
12, 16. xviii.
15. Acts viii.
19. Luke
only, exc.
2 Tim. iii. 15.
1 Pet. ii. 2 +.
Sir. xix. 11.
1 Macc. i. 61.
2 Macc. vi. 10
only.)
b ver. 15 reff.
c here only.
1 Chron. xv.
28.
d Matt. xxv. 6
reff.
e Judg. v. 24.
Num. xi. 13.
m vv. 29, 41.

41. rec η̄ λισ. bef τ. ασπ. της μαρ., with AC³ rel syrr copt goth æth [Chron₁]: txt BC¹DL^{EN} 1. 69 latt arm Orig₁[int₁ Thaum₁ Cyr₁] Cyr₁ Ambr₁. aft εσκιρτ. ins εν αγαλλιασει (from ver 44) N¹ [2-pe]: εσκ. εν τ. κοιλ. της ελ. το βρ. αυτης D.

42. for ανεφ., ανεβοησεν CFN 33. 69. rec (for κραυγη) φωνη (more usual), with ACDN rel syrr Orig₁[int₁ Cyr₁]: txt BL^E Orig₂.

43. εμε BN¹.

44. το βρεφος bef εν αγαλλιασει (το βρ. next the verb as in ver 41) AC³ rel lat-e syrr copt goth Orig₁[int₁] Chron: om εν αγ. 33: txt BC¹DL^{EN} 1. 69 (F, e sil)ulg lat-b c f ff₂ g₁ [l q] arm Orig₂-int₂.

45. om και C¹(appy).

not travel; but now immediately, and perhaps for the very reason of the circumstances under which Joseph had taken her home, she visits Elisabeth,—remaining with her about three months, ver. 56. So that we have, five months, during which Elisabeth hid herself, + the sixth month, during which takes place the Annunciation, the discovery of Mary's pregnancy, her taking home by Joseph, + three months visit of Mary = nine months, nearly her full time: see ver. 57.

πόλιν Ἰούδα may possibly mean "the city of Juttah," which (Josh. xxi. 16) was given, together with Hebron (in the hill country of Judæa: ib. ver. 11), and other neighbouring cities, to the children of Aaron the priest. But it may also mean 'a city of Judah;' and this is perhaps more likely, as no place of residence is mentioned for Zacharias in ver. 23,—and one would hardly be introduced so abruptly here. See for Ἰούδα thus used, Matt. ii. 6: Josh. xxi. 11. It is not Jerusalem; for that would hardly have been described as in the hill country; and from vv. 23, 65, the Evangelist clearly indicates some other place than Jerusalem as the residence of the parents of John.

41.] The salutation uttered by Elisabeth is clearly implied to have been

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an inspiration of the Holy Spirit. No intimation had been made to her of the situation of Mary. The movement of the babe in her womb (possibly for the first time: *vel nunc primum, vel saltem vehementius, quam pro more*, Lightf.) was part of the effect of the same spiritual influence. The known mysterious effects of sympathy in such cases, at least lead us to believe that there may be corresponding effects where the causes are of a kind beyond our common experience.

τ. ἄσπασμ., not 'the salutation of Mary (the Annunciation),' but Mary's salutation: the former construction is not according to Luke's usage. 42.] εὐλογ. has a double meaning: that of *blessed*,—from above—blessed among women, i. e. beyond other women; and *praised*,—from below—i. e. called blessed by women. The former is the best rendering here: and then εν γ. will be the Hebrew superlative, as in Jer. xxix. (xlix.) 15, and Cant. i. 8.

43.] The word κυρίου, as applied to the unborn babe, can no otherwise be explained than as uttered in the spirit of prophecy, and expressing the divine nature of our Lord: see especially Ps. cx. 1, from which Bleek thinks the expression is adopted.

45.] Either (as E. V., Vulg., Erasmus, Beza, Meyer) blessed is

G G

^p Acts xxii. 30. ^q Matt. xxiii. 5
^r ref. = Acts
^s v. 13. x. 46.
^t 2 Kings vii.
^u 26. Ps.
^v xxxiii. 3.
^w Act. Rev. xix.
^x 7 only t.
^y = mid. Matt.
^z v. 12.
^{aa} ii. 26 al.
^{ab} Ps. xii. 5.
^{ac} xxix. 9.
^{ad} Isa. lxi. 10.
^{ae} s. ver. 29. Matt.
^{af} xxii. 33.
^{ag} 2 Cor. vii. 13.
^{ah} 1 Tim. vi. 17.
^{ai} Philom. 7 al.
^{aj} t. 1 Tim. i. 1.
^{ak} ii. 3. Tit. i.
^{al} 3. ii. 10. iii.
^{am} 4. Jude 25
^{an} only. Ps.
^{ao} lxi. 5. see 1 Tim. iv. 10.
^{ap} xxiv. 16.
^{aq} x James v. 11 only. GEN. xxx. 13.
^{ar} a Acts ii. 11 only. 1 Chron. xvii. 19. Ps. lxx. 19 only. Sir. xvii. 8 al.
^{as} Rom. ix. 22. c Ps. cx. 9.
^{at} f here only. see Ps. cxvii. 16.
^{au} h Matt. xxvi. 31. John xi. 52. Ps. lxxxviii. 10.
^{av} (from Prov. iii. 34) only. Ps. cxviii. 21.
^{aw} xix. 18. m Mark xv. 36, 46. Acts xix. 27. 2 Cor. x. 5 al. Sir. x. 14.
^{ax} 27. 1 Tim. vi. 15 only. Prov. xxxi. 4.
^{ay} u 1 Kings i. 11. see Ps. xxx. 7.
^{az} w Acts viii. 33 (from Isa. liii. 8). Phil. iii. 21. James i. 10 only. Ps. cxxxv. 23.
^{ba} v Eph. iii. 21. Mark v. 19 al. Gen. xi. 9.
^{bb} z Matt. vii. 12. Mark v. 19 al. Gen. xi. 9.
^{bc} b absol. of God, here only, see
^{bd} d Ps. cii. 17. e plur. here only t. sing., Ps. xlviii. 11 al.
^{be} g John xii. 38 (from Isa. liii. 1). Acts xiii. 17 only. Deut. v. 15.
^{bf} i Rom. i. 30. 2 Tim. iii. 2. James iv. 6 & 1 Pet. v. 5
^{bg} k = Col. i. 21. (Matt. xxii. 37 reff.)
^{bh} l 1 Chron.
^{bi} n Acts viii.

ABCDE
 FGHIKL
 MSUVT
 ΔΛΞΠΝ
 1. 33. 69
 Cod.
 Guelph.,
 Pedl.;
 Verona,
 and
 Zurich
 Psalters;
 and Cod.
 Sang. 17
 contain
 vv. 46—
 55.

47. for $\epsilon\pi\iota$, $\epsilon\nu$ D. (in deo latt Iren[-int, Orig-int,]: *super deo* lat-e.)

48. aft $\epsilon\pi\epsilon\beta\lambda\epsilon\phi\epsilon\nu$ ins $\kappa\upsilon\rho\iota\sigma$ D.

49. * $\mu\epsilon\gamma\acute{\iota}\lambda\alpha$ BD¹LN¹ latt: $\mu\epsilon\gamma\alpha\lambda\iota\alpha$ CD²E¹KU¹ΓΞ[Π¹]N^{3a} Guelph Ver Turic: $\mu\epsilon\gamma\alpha\lambda\iota\alpha$ A rel. ins o $\theta\epsilon\omicron\varsigma$ bef o $\delta\upsilon\nu\alpha\tau\omicron\varsigma$ D. for $\omicron\nu\omicron\mu\alpha$, $\epsilon\lambda\epsilon\omicron\varsigma$ N¹.

50. rec eis $\gamma\epsilon\nu\epsilon\alpha\varsigma$ $\gamma\epsilon\nu\epsilon\omega\nu$ (corrⁿ arising from the formula "in sæcula sæculorum;" so *Meg*), with AC²D² rel lat-a b c syr goth (ath) Chron, [Orig-int,]: eis $\gamma\epsilon\nu\epsilon\omega\nu$ $\gamma\epsilon\nu\epsilon\omega\nu$ D¹: eis $\gamma\epsilon\nu\epsilon\omega\nu$ κ. $\gamma\epsilon\nu\epsilon\omega\nu$ FMN Guelph Bodl Ver Turic Sang 1. 69 lat-f ff² g¹ l q Isid [Cyr-p] Tld Euthym: $\alpha\pi\omicron$ $\gamma\epsilon\nu\epsilon\alpha\varsigma$ eis $\gamma\epsilon\nu\epsilon\omega\nu$ A (in the Magnif insd at the end of the Paulus) 2-pe sah: α *progenie* in *progenies* vulg arm: txt BC¹LΞ am (with em forj fukd ing mt tol vat) Syr copt Aug.

51. $\delta\iota\alpha\nu\omicron\iota\alpha\varsigma$ EFH N^{3a} (but corrd) Guelph Ver.

she that believed, for, &c., or blessed is she that believed that there shall be, &c. The last is maintained by Bengel and De Wette, and supported by Acts xxvii. 25. But I own it seems to me very improbable here; the sense and the period would both suffer;—and the usage of these first chapters is to *render a reason* by $\delta\tau\iota$: see vv. 37, 48, 49, 68. De Wette and Bleek urge against it, that we should thus look for $\sigma\omicron\iota$ and not $\alpha\upsilon\tau\eta$. But surely the preceding η $\pi\iota\sigma\tau\epsilon\upsilon\sigma\alpha\varsigma$, rendering the sentence axiomatic, would prepare the way for the demonstrative pronoun of the third person, on either view of $\delta\tau\iota$. I much prefer the former rendering, as agreeable likewise to the analogy of Scripture, where *faith*, in the recipient of the divine purposes, is so often represented as a *co-ordinate cause* of the fulfilment of those purposes. Lightf. well suggests, that there may have been present to the mind of Elisabeth the *unbelief of her husband*, as contrasted with Mary's faith. 46—55.] Compare throughout the song of Hannah, 1 Sam. ii. 1—10. As connected with the defence of the hymns contained in these two

chapters, we may observe, *taking the very lowest ground*, that there is nothing improbable, as matter of fact, in holy persons, full of the thoughts which permeate the O. T. prophecies, breaking out into such songs of praise as these, which are grounded on and almost expressed in the words of Scripture (see Dr. Mill, Historical character of Luke i. vindicated, p. 40 ff.). The Christian believer however will take a *higher view than this*, and attribute to the mother of our Lord, that same inspiration of the Holy Spirit which filled Elisabeth (ver. 41) and Zacharias (ver. 67). 46, 47.] $\psi\upsilon\chi\eta$ — $\pi\acute{\nu}\epsilon\upsilon\mu\alpha$, the *whole inner being*: see on 1 Thess. v. 23. $\sigma\omega\tau\eta\rho\iota$ —not merely 'Deliverer from degradation, as a daughter of David'—but, in a higher sense, *author of that salvation which God's people expected* [among whom the Holy Virgin reckons herself. Only sinners need a Saviour]. 48.] Bleek remarks, that the $\epsilon\pi\iota\beta\lambda\epsilon\psi\alpha\iota$ $\epsilon\pi\iota$ τὸν νῖδόν μου of Luke ix. 38, is $\epsilon\lambda\epsilon\eta\sigma\acute{\omicron}\nu$ μου τὸν νῖδόν in Matt. xvii. 15. $\tau\alpha\pi\epsilon\acute{\iota}\nu$] *low condition, not humility*; the noun is an *objective* one. 51—

ἰων καὶ ὁ ὕψωσεν ἡ ταπεινούς, ⁵³ ἡ πεινῶντας ἡ ἐνέπλησεν ὁ Matt. xi. 23.
¹ ἀγαθῶν καὶ ἡ πλουτοῦντας ἡ ἐξαπέστειλεν ἡ κενούς. ὁ Ezek. xxi. 26.
⁵⁴ ὡ ἀντελάβετο ἡ Ἰσραὴλ παιδὸς αὐτοῦ, ὡ μνησθῆναι ὁ Matt. xi. 29
⁵⁵ ἐλέους, ὡ καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, ὁ Ps. cvi. 9.
⁵⁶ τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. ὁ (Jek. xxxviii.
⁵⁷ ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὥσεὶ μῆνας τρεῖς, καὶ ὁ (xxxi.) 25.)
⁵⁸ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. ὡ Τῇ δὲ Ἑλισάβετ ὁ s ch. vi. 2.
⁵⁹ ἐπλήσθη ὁ χρόνος τοῦ ὡ τεκεῖν αὐτὴν, καὶ ὡ ἐγέννησεν ὁ John vi. 25.
⁶⁰ καὶ ἡκούσαν οἱ ὡ περίοικοι καὶ οἱ ὡ συγγενεῖς ὁ Acts xiv. 17.
⁶¹ αὐτῆς ὅτι ὡ ἐμεγάλυνεν κύριος τὸ ὡ ἔλεος αὐτοῦ μετ' αὐτῆς, ὁ Rom. xv. 24
⁶² καὶ ὡ συνέχαιρον αὐτῇ. ὡ καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὁ only.
⁶³ ὡ ὅγδοη ὡ ἤλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκύλουν αὐτὸ ὁ t ch. xii. 21.
⁶⁴ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. ὡ 1 Cor. iv. 8 al.
⁶⁵ ὡ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται ὁ Prov. xxviii.
⁶⁶ Ἰωάννης. ὡ καὶ εἶπον πρὸς αὐτὴν ὅτι οὐδεὶς ἐστὶν ἐκ ὁ ch. xx. 10.
⁶⁷ τῆς ὡ συγγενείας σου ὡς καλεῖται τῷ ὀνόματι τούτῳ. ὁ 11. xxiv. 49.
⁶⁸ ἐνένευον δὲ τῷ πατρὶ αὐτοῦ ὡ τὸ τί ἂν θέλοι καλεῖσθαι ὁ Acts vii. 12
⁶⁹ ὡ 1 Cor. iv. 8 al.
⁷⁰ ὡ 6 only. L.P.
⁷¹ ὡ 1 Kings vi.
⁷² ὡ 3 al.
⁷³ ὡ ch. xx. 10, 11.
⁷⁴ ὡ Job xxii. 9.
⁷⁵ ὡ Acts xv. 35.
⁷⁶ ὡ 1 Tim. vi. 2
⁷⁷ ὡ only. Isa.
⁷⁸ ὡ xli. 9.
⁷⁹ ὡ (-ληψας,
⁸⁰ ὡ 1 Cor. xii. 24.)
⁸¹ ὡ 2 Chron. vi.
⁸² ὡ 42.
⁸³ ὡ Ps.
⁸⁴ ὡ xcvii. 3.
⁸⁵ ὡ y ch. ii. 20 reff.
⁸⁶ ὡ z = ver. 23.
⁸⁷ ὡ ch. ii. 6, 21.
⁸⁸ ὡ 22. see Gen.
⁸⁹ ὡ xav. 24.
⁹⁰ ὡ a Matt. i. 21 reff.
⁹¹ ὡ Deut. i. 7. (-κεῖν,
⁹² ὡ f ch. xv. 6,
⁹³ ὡ g Matt. ii. 2.
⁹⁴ ὡ Gen. xlii. 5.
⁹⁵ ὡ k Acts vii. 3 (from Gen. xii.
⁹⁶ ὡ m red., see Mark ix. 23.

52. om kai Ver.

55. εως αιωνος A (at end of Psalter) CFMS Guelph Bodl Ver Turic Sang 1. 69 goth Thaum₁: in saecula lat-b c. at end ins αμην Ver.

56. ws [for ωσει] BLEN 1: om D 69 lat-a b e ff₂ g₁ l q copt-wilk sah Orig-int, Ambr₁.

58. om 2nd oi D. om αυτης L.

59. om εν DL 33 lat-e [Chron₁]. rec τη ογδ. ημ., with A rel lat-a (appy): txt BCDLEN 33. 69 vulg lat-b c arm Chron₁. ηλθαν D¹.

60. aft κληθησεται ins το ονομα αυτου C¹D copt-wilk.

61. ειπα DLΔΞN 1 Chron₁. rec εν τη συγγενεια, with C²D rel latt [syrr] goth arm: txt ABC¹LDΔΞ[Π]N 33 copt æth Chron₁. το ονομα τουτο nomen hoc D.

62. ο τι ο αν θελοι qui vult D, quem vellet latt.—for το, ο Ξ.

55.] These aorists express, not the habit of the past, but the consequences involved for the future in that which the Lord had done to her.

51.] The dative διανοία apparently expresses the realm in which the υπερφανία is shewn. Bleek quotes from Symmachus, Ps. lxxv. 6, ἡπερήφανοι τῇ καρδίᾳ: but it is τῇ καρδίαν: the LXX however in the same place has ἀσύνετοι τῇ καρδίᾳ. Ver. 55 is not rendered in the E. V. according to the construction; from Ps. xcvi. 3 it will be seen that μνησθῆναι ἐλέους τῷ Ἀβ. are to be joined together, and therefore καθὼς . . . ἡμῶν will be parenthetical. See Micah vii. 20.

57—79.] BIRTH AND NAMING OF JOHN THE BAPTIST. 59.] ἐκάλουν—they were calling—wished to call: see Matt. iii. 14 for this use of the imperfect. The names of children were given at circum-

cision, because, at the institution of that rite, the names of Abram and Sarai were changed to Abraham and Sarah.—Gen. xvii. 5, 15.

60.] There is no reason for supposing, with Theophyl., Euthym., Meyer, that Elisabeth had had the name supernaturally intimated to her. She must necessarily have learnt it, in the course of communication by writing, from her husband.

62.] The natural inference (see on ver. 22) from this verse is, that Zacharias was deaf as well as dumb; nor do I think Kuinoel, De Wette, Meyer, Olshausen, Bengel, Bleek, and Bp. Wordsworth have succeeded in invalidating this inference. There could have been no reason for beckoning, had Zacharias been able to hear articulate words. Bengel's reason, adopted by Bp. W., "commodius est muto innuentes videre quam loquentes audire," is surely too far-fetched.

n = Acts xvi. 29. αὐτό. 63 καὶ αἰτήσας ὁ πινακίδιον ἔγραψεν ῥ λέγων ABCDE
 1 Cor. i. 22. Ἰωάννης ἐστὶν [τὸ] ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. FGHKL
 Judg. v. 25. here only τ. 1. 33. 69 MSUV
 o Erek. ix. 2 64 ἠ ἀνεψώθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ ΓΑΛΞ
 Symm. π. (ch. iii. 4 v. r.) γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. 65 καὶ ΠΝ
 2 Kings xi. 15. 1 Kings 1. 6. Frag. 1. 33. 69
 q = Num. xxii. 28. constr. τ' ἐγένετο ἠ ἐπὶ πάντα φόβος τοὺς ὕ περιοικούντας αὐτοὺς, Sang.
 1 Cor. iii. 2. καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας x διελαλεῖτο πάντα και ελα-
 r ch. iv. 39 at 18. τὰ ῥήματα ταῦτα, 66 καὶ ὕθεντο πάντες οἱ ἀκούσαντες ἐν λει...
 Acts iii. 7 at 15. Luke only, τῇ καρδίᾳ αὐτῶν λέγοντες z Τί ἄρα τὸ παιδίον τοῦτο ...εἰται
 exc. Matt. xxii. 19, 20. Num. vi. 9. Judg. v. 2, 9. Acts v. 5, 11. Gen. xxxv. 6. c Matt. xv. 31. Isa. xxix. 23. u Acts iv. 33. v here only τ. (—κος, ver. 68.) ...εἰται
 w ver. 39 only. Gen. xiv. 10. x ch. vi. 11 only τ. Ps. lxxvii. 3 Symm. γ ch. ix. 44. xxi. 14. Acts
 v. 4. xix. 21. 1 Kings xxi. 12. Hag. ii. 19. z John xxi. 21. Gen. xxxvii. 20. a Acts xi. 1. xiii. 11. 1 Kings xxii. 17. 2 Kings xiv. 19. b Mark xiv. 61 reff. Ps. xl. 13. lxxi. 18. cv. 46. Sang. con-
 c Matt. xv. 31. Isa. xxix. 23. d ver. 78. ch. vii. 16. Heb. ii. 6, from Ps. viii. 5. Exod. iv. 31. 68—79.
 e = Acts xv. 3. Job xl. 15 (20). f ch. ii. 38. Heb. ix. 12 only. Ps. cx. 9. cxxix. 7. (—τρούν, ch. xxiv. 21

rec (for αυτο) αυτον, with AC rel latt Chron₁: txt BDFGN 33. 69.

63. πινακίδα C¹(appy) D. om λεγων D lat-e. εἰται CU 1 syr-mg Orig₁:
 txt ABDN rel vss Orig₁-int₂ [Chron₁]. om το (bef ονομα) B¹LΞ Orig₂: ins
 ABC²CDN rel [Chron₁]. aft αυτον add και παραχρημα ελυσθ η γλωσσα αυτου, omg
 παραχρ. κ. η γλ. αυτ. in next ver, D lat-a b g₁.

64. om 2nd αυτου C¹ Scr's c lat-e q. for και εγεν., εγεν. δε AK[Π]N¹. for επι π. φοβ., φοβ. μεγας επι παντ. D
 2-pe lat-b c. αυτον D goth. for διελαλειτο παντα, δια (sic) N¹(txt N-corr¹).

66. ακουοντες C D-gr copt-dz goth arm: txt ABN rel. ταις καρδιαις DLΞ
 lat-e arm: txt ABCN rel vss [Chron₁]. εαυτων B. rec om γαρ (as superfl
 or perhaps from χειρ follg), with AC² or 3 rel syrr: ins BC¹DLN latt syr-mg copt goth
 æth. om ην D 59 lat-l q [arm]: ins bef χειρ 1. 131(Sz).

67. for επροφητευσεν λεγων, ειπεν D. (επροφ., so AB¹CLN¹ 1. 33.)

63.] πινακίδ. (= πινάκιον, Aristoph. Vesp. 167), a tablet smeared with wax, on which they wrote with a style. On λέγων, a Hebraism, as applied to writing, see reff. and Jos. Antt. xi. 4. 7.—Δαρείος ἀντιγράφει τῷ Σισίνῃ . . . τάδε λέγων.

ἑθαύμ. πάντες] This also confirms the view that Zacharias was deaf. There would be nothing wonderful in his acceding to his wife's suggestion, if he had known it: the coincidence, apparently without this knowledge, was the matter of wonder.

64.] For now first had the angel's words, καλέσεις τὸ ὄν. αὐτ. Ἰωάννην, ver. 13, received their fulfilment.

65.] For the construction περιοικ. αὐτούς, see Herod. v. 78: Xen. Anab. v. 6. 16. ῥήματα, words; not 'things,' see above on vv. 4, 37. All this tale became matter of λαλιά throughout, &c.

66.] λέγοντες carries a slightly logical force with it;—almost = 'for they said.' ἄρα refers back to the circumstances which have happened—What then shall, &c.: see ch. viii. 25: Acts xii. 18. καὶ γὰρ χεὶρ κ. . . . , a

remark inserted by the Evangelist himself, not a further saying of the speakers in the verse before, as Kuinoel and others maintain. The γὰρ refers back to the question just asked, q. d., 'And they might well enquire thus, for' &c. 68—79.] This Hymn of thanksgiving appears to have been uttered at the time of the circum-

cision of the child (in which case the matters related in vv. 65, 66 are parenthetical and anticipatory)—and, as the Magnificat, under the immediate influence of inspiration of the Holy Ghost. It is entirely Hebrew in its cast and idioms, and might be rendered in that language almost word for word. It serves, besides its own immediate interest to every Christian, to shew to us the exact religious view under which John was educated by his father. "It may be well for the student to read the beginning of this and the following chapter in Hebrew, in which they have been published in translations of the N. T. and in the Book of Common Prayer rendered into that language." Wordsw.

68.] After ἐπεσκέψατο (for Hebraistic

R κέρας λαῶ αὐτοῦ, ⁶⁹ καὶ ^{gh} ἡγήρειν ^{hi} κέρας σωτηρίας ἡμῖν ἐν ^g οἴκῳ ⁱ Δαυεὶδ ⁱ παιδὸς αὐτοῦ, ⁷⁰ καθὼς ἐλάλησεν ^k διὰ στόματος τῶν ^l ἁγίων ^m ἀπ' αἰῶνος ⁱ προφητῶν αὐτοῦ, ⁷¹ σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ ⁿ χειρὸς πάντων τῶν μισούντων ἡμᾶς, ⁷² ποιῆσαι ἔλεος ^o μετὰ τῶν πατέρων ἡμῶν καὶ ^p μνησθῆναι ^p διαθήκης ἁγίας αὐτοῦ, ⁷³ ὅρκον ^j ὃν ^q ὥμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, ⁷⁴ τοῦ δοῦναι ἡμῖν ^s ἀφόβως ἐκ χειρὸς ἐχθρῶν ^t ῥυσθέντας ^u λατρεύειν αὐτῷ ⁷⁵ ἐν ^{vw} ὁσιότητι καὶ ^v δικαιοσύνῃ ^l ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. ⁷⁶ καὶ σὺ ^m δέ, παιδίον, προφήτης ^z ὑψίστου κληθήσῃ· ^a προπορεύῃ

n Acts xii. 11. xxiv. 7. Exod. xviii. 16. Ps. cv. 10. o ch. x. 37. Acts xiv. 27. xv. 4. Gen. xxiv. 12. Tobit xii. 6. p Exod. ii. 24. Ps. cv. 45. q GEN. xxvi. 3. r Matt. iii. 13. reff. Jer. xi. 5. s 1 Cor. xvi. 10. Phil. i. 14. Jude 12 only. Prov. i. 33. Wisd. xvii. 4 BN (-bos, AC) only. t Rom. vii. 24. 2 Cor. i. 10. Ps. xxx. 15. u ch. ii. 37, iv. 18. Mt., from Deut. vi. 3. Acts vii. 7, 42 al. Exod. iii. 12 al. v Wisd. ix. 3. w Eph. iv. 21 only. Deut. ix. 5. x ver. 17 reff. y Matt. x. 18 reff. z = vv. 32, 35. ch. vi. 35. a Acts vii. 40 (from Exod. xxxii. 1) only. Deut. xxxi. 3.

69. rec ins τω bef οικω, with AR rel Chron₁: om BCDLMN Guelph Sang 1. 33. 69 Eus., Cyr., rec ins του bef παιδος, with ACR rel Eus., [Chron₁]: om BDLN [Cyr₁].

70. om των D. rec ins των bef απ αιωνος, with ACDR rel: om BLΔN Frag-sang 33. 69 Orig₁ Eus.—προφ. αυτ. των απ αιωνος D, simply lat-a b c &c Iren[-int₁]. αυτου bef προφητων N Eus.

71. for ες, εκ χειρος (omg εκ χ. follg) D.

72. om και D.

74. rec ins των bef εχθρων, with ACR rel [Cyr₁] Chron₁; παντων των K: om BDLN 1. 33. 69 Orig₁. rec aft εχθρων ins ημων, with ACDR rel latt Orig₁ [Cyr₁] Chron₁: om BLN Frag-sang 1 (33?) 69 lat-e Iren[-int₁ Orig-int₂]. (The words have been conformed to ver 71.)

75. πασαις ταις ημεραις BL vulg lat-b c &c. rec bef ημων ins της ζωης, with E(G?)HMSFA Bodl Sang arm Orig₁ [Cyr₁] Chron₁: om A(here and at end of Psalter) BCDRN rel latt syrr copt goth æth Iren-int₁ Orig-int₁ Jer.

76. rec om δε, with Δ rel latt syrr goth æth arm Orig₁[int₁] Chron₁ Iren-int₁: ins

sense of which see reff.) must be understood, as an object, τὸν λαὸν αὐτοῦ, contained in the following dative.

69.] κέρας—a metaphor from horned beasts, who are weak and defenceless without, but formidable with their horns: see reff.; and cf. Hor. Od. iii. 21. 18, ‘addis cornua pauperi.’ There does not seem to be any allusion (Selden, &c.) to the horns of the altar—the mere notion of a refuge is never connected with the Messiah’s Kingdom.

70.] Meyer cites τοὺς ἀπ’ αἰῶνος ῥήτορας, Longin. 34.

72. ποιῆσαι] For a similar use of the infinitive, see ver. 54. We may take it here either as of the purpose, “to perform . . .,” which is recommended by the ὅρκον ὃν κ.τ.λ., below,—or with Euthym., Bleek, al., as expegetic, and equivalent to ἐν τῷ ποιῆσαι, or in English to a participial clause, ‘performing,’ &c.

73.] ὅρκον ὃν for ὅρκου, ὃν: see Gen. xxii. 16—18. Calvin, al., suppose the construction to be κατὰ τὸν ὅρκον ὃν: Grotius makes the words dependent on ἐλάλησεν above, as

also the infin. ποιῆσαι: Bleek thinks that the accusative is directly governed by μνησθῆναι, as well as the preceding genitive. “The Holy Spirit, speaking by Zacharias, seems to refer here to the providential dispensation signified in the names of the Baptist and his parents. The Baptist, by his name *John*, spake of the ἔλεος or grace of God: *Zacharias* (from *ἰσῆ, recordatus fuit*, and *יהוה, Jah, Jehovah*) signifies *θεὸς ἐμνήσθη*, and *Elisabeth* (from *הל, El, Deus*, and *שבעה, sheba, juravit*) is connected with the ὅρκος θεοῦ.” Wordsw. This seems probable in the case before us: but the student must be reminded that it is ground to be very cautiously trodden, and where a morbid or pedantic fancy will be constantly going astray.

74, 75.] The attempts to remove the Jewish worship by Antiochus Epiphanes and by the Romans, had been most calamitous to the people. This ἐν ὁσι. κ. δικαιοσ. sufficiently refutes the idea of some, that the whole subject of this song is the temporal theocratic greatness of the Messiah. 76.] It is no-

b ch. iii. 4 ll
 (from Isa.
 xl. 3). Rev.
 xvi. 12.
 c = 1 Cor. iv. 4.
 Eph. i. 3.
 d Mark i. 4.
 Acts ii. 38.
 Col. i. 14 al.
 Deut. xv. 3.
 e Col. iii. 12 al.
 Prov. xii. 10.
 f ver. 68.
 g Jer. xxiii. 5.
 Zech. iii. 9.
 vi. 12. = here
 only.
 h = ch. xxiv.
 49. Eph.
 (iii. 18. iv. 8
 13. 1 Cor. i. 9.
 Rev. xxi.
 16) only. Ps. xvii. 16.
 iv. 16. from Isa. ix. 2.
 xxxix. 2.
 xlii. 32.
 xliii. 6 only. (-δεκινῶναι, ch. x. 1. 2 Nace. ix. 23. x. 11.)

γὰρ πρὸ προσώπου κυρίου ^b ἐτοιμάσαι ^b ὁδοὺς αὐτοῦ,
 77 ^c τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ^c ἐν ^Ξ του
^d ἀφέσει ἁμαρτιῶν αὐτῶν ⁷⁸ διὰ ^e σπλάγχνα ἐλέους θεοῦ
 ἡμῶν, ἐν οἷς ^f ἐπεσκέψατο ἡμᾶς ^g ἀνατολὴ ἐξ ^h ὕψους
 79 ⁱ ἐπιφάναι τοῖς ἐν ^k σκοτεῖ καὶ ^{kl} σκιᾷ ^k θανάτου ^k καθ-
 ἡμένοις, τοῦ ^m κατευθῆναι τοὺς πόδας ἡμῶν εἰς ⁿ ὁδὸν ...τους
ⁿ εἰρήνης. 80 Τὸ δὲ παιδίον ^o ἠϋξανε καὶ ^p ἐκραταιοῦτο
 πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ^q ἀναδειξέως
 αὐτοῦ πρὸς τὸν Ἰσραὴλ. Frag.
 ABCDE
 FGHK
 LMRSU
 VTΔΔΞ
 ΠN I.
 33. 69

i = Acts xxvii. 20 (Tit. ii. 11. iii. 4) only L.P. Deut. xxxiii. 2. k Matt.
 1 Mark iv. 32 reff. m 1 Thess. iii. 11. 2 Thess. iii. 5 only. Ps.
 n Rom. iii. 17, from Isa. lix. 8 only. see Matt. xxi. 32. Acts xvi. 17. o Matt.
 p ch. ii. 40. 1 Cor. xii. 13. Eph. iii. 16 only. Ps. xxx. 24. q here only +. Sir.
 xliii. 6 only. (-δεκινῶναι, ch. x. 1. 2 Nace. ix. 23. x. 11.)

Α (at end of Psalter) BCDLRN 33 copt. for προ προσωπου, ενωπιον BN O¹g, [int₁].

77. for αυτων, ημων Α (here and at end of Psalter) CMU R (Treg, expr) Guelph Bodl Turic 1 sah: txt BDN rel vulg syrr copt-schw goth [æth Chron.] Iren-int.

78. επισκεφεται BN¹ goth arm-zoh, επεσκεψαιται L: visitabit copt: inviset Syr.

79. aft επιφαναι ins φως D.

80. ηυξανeto D¹.

necessary to interpret κυρίου of the Messiah: it may be said of God, whose people (ver. 77) Israel was. But the believing Christian will find it far more natural thus to apply it, especially in connexion with Matt. i. 21. 77.] ἐν ἀφέσει, in remission, the element in which the former blessing was to be conferred. The remission of sin is the first opening for the γνώσις σωτηρίας: see ch. iii. 7.

78.] ἀνατολή is (see reff.) the LXX rendering for ^{נֶצֶחַ} a branch or sprout—and thus, 'that which springs up or rises,' as Light:—which, from the clauses following, seems to be the meaning here.

ἐξ ὕψ. may be taken with ἀνατ., as in E. V.—or perhaps with the verb ἐπιφάναι. But however taken, the expression is not quite easy to understand. The word had come apparently to be a name for the Messiah: thus in ref. Zech. ἰδοὺ ἀνὴρ, Ἀνατολὴ ὄνομα αὐτῷ: and then figures arising from the meaning of the word itself, became mixed with that which was said of Him. The day-spring does not come ἐξ ὕψους, but from beneath the horizon; but the Messiah does. Again the ἐπιφάναι κ.τ.λ. of the next verse belongs to the day-spring, and only figuratively to the Messiah. See Bleek's long note. 79.] See reff. Care must be taken on the one hand not to degrade the expressions of this song of praise into mere anticipations of temporal prosperity, nor, on the other, to find in it (except in so far as they are involved in the inner and deeper sense of the words, unknown save to the Spirit who prompted them) the minute doctrinal distinctions of the writ-

ings of St. Paul. It is the expression of the aspirations and hopes of a pious Jew, waiting for the salvation of the Lord, finding that salvation brought near, and uttering his thankfulness in Old Testament language, with which he was familiar, and at the same time under prophetic influence of the Holy Spirit. That such a song should be inconsistent with dogmatic truth, is impossible: that it should unfold it minutely, is in the highest degree improbable. 80.] A very similar conclusion to those in ch. ii. 40, 52, and denoting probably the termination of that record or document of the birth of the Baptist, which the Evangelist has hitherto been translating, or perhaps transcribing already translated. That this first chapter is such a separate document, appears from its very distinct style. Whether it had been preserved in the holy family, or how otherwise obtained by Luke, no trace now appears. It has a certain relation to, and at the same time is distinguished from, the narration of the next chapter. The Old Testament spirit is stronger here, and the very phraseology more in unison with Hebrew usage.

ταῖς ἐρ.] The δριμύ of Judæa was very near this wilderness, and from the character of John's official life afterwards, it is probable that in youth he would be given to solitude and abstemiousness. It cannot be supposed that the Essenes, dwelling in those parts, had any, or only the most general kind of influence over him, as their views were wholly different from his. ἀναδ., opening of his official life: see note on ch. x. 1.

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II. ¹ Ἐγένετο δὲ ² ἐν ταῖς ἡμέραις ἐκείναις, ³ ἐξῆλθεν ⁴ δόγμα ⁵ παρὰ Καίσαρος Αὐγούστου ⁶ ἀπογράφεσθαι ⁷ πᾶσαν τὴν ⁸ οἰκουμένην. ⁹ αὕτη ¹⁰ ἀπογραφή πρώτη

t Acts xvi. 4. xvii. 7. Eph. ii. 15. Col. ii. 14 (Heb. xi. 23 v. r.) only. Dan. vi. 12. u ch. vi. 19. Lev. ix. 24. x. 2. v here 3cc and Heb. xii. 23 only. Judg. viii. 14 A. Prov. xxii. 20 only. 3 Macc. iv. 14. w Matt. xxiv. 14 reff. Ps. ix. 8. x Acts v. 37 only. 2 Macc. ii. 1 only.

CHAΡ. II. 1. om δε ΑΞ.
LE 33.

αγουστου C¹ΔΝ.

ins του bef απογραφεσθαι

2. rec aft αυτη ins η, with ACRES^{3a} rel coptt Eus₂ [Chron₁]: om BD N-corr¹(appy)

CHAΡ. II. 1—20.] BIRTH OF CHRIST.
ITS ANNOUNCEMENT, AND CELEBRATION
BY THE HOSTS OF HEAVEN. 1, 2.]

We go back again now to the birth of John, or shortly after it.

In annotating on these verses, I will first state the difficulty in which they appear to be involved,—then the remarkable way in which a solution has been found.

The assertion in these verses is this—that a decree went forth, &c., and that this enrolment first took place when Cyrenius (Quirinus, see below) was governor of Syria. It would then appear, either that this very enrolment took place under Quirinus,—or that the first did so, and this was subsequent to it. Now both of these senses formerly seemed to be inadmissible. For Quirinus was not known to have been governor of Syria till the year 758 U.C., after the banishment of Archelaus, and the addition of his territory to the province of Syria.

τῆς δὲ Ἀρχ. χάρας ὑποτελοῖς προσηνεηθίσης τῇ Σύρων, πέμπεται Κυρήνιος ὑπὸ Καίσαρος, ἀνὴρ ὑπατικός, ἀποτιμησόμενος τὰ ἐν Συρίᾳ, καὶ τὸν Ἀρχελάου ἀποδωσόμενος οἶκον. Jos. Antt. xvii. 13. 5. And the birth of our Lord occurred at least eight years before this, previous to Herod's death, and when Sentius Saturninus was governor of Syria. But in a Commentatio of A. W. Zumpt of Berlin (the nephew of the distinguished grammarian of that name), *De Syria Romanorum provincia ab Cesare Augusto ad T. Vespasianum*, he makes it highly probable that Quirinus was TWICE governor of Syria. The substance of his researches is as follows:—In 9 B.C. Sentius Saturninus succeeded M. Titius in the province of Syria, and governed it three years. He was succeeded by T. Quintilius Varus (Jos. Antt. xvii. 5. 2), who, as it appears, remained governor up to the end of 4 B.C. Thenceforward we lose sight of him till he is appointed to the command in Germany, in which he lost his life in A.D. 7. We also lose sight of the governors of Syria till the appointment of P. Sulpicius Qui-

rinus, in A.D. 6. Now from the maxim acted on by Augustus (Dio Cass. lii. 23), that none should hold an imperial province for less than three or more than five years, Varus cannot have been governor of Syria during the twelve years from B.C. 6 to A.D. 6. Who then were the missing governors? One of them has been found, L. Volusius Saturninus, whose name occurs as "legatus Syriae" on a coin of Antioch, A.D. 4 or 5. But his proconsulate will not fill the whole time, and one or two governors must be supplied between Varus, ending 4 B.C., and Volusius, 4 or 5 A.D. Just in that interval falls the census, of which it is said in the text, that it πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρήνιον. Could Quirinus have been governor at any such time? From Jan. to Aug. B.C. 12 he was consul. Soon after that he triumphed over the Homonadenses ("mox expugnatis per Ciliciam Homonadensium castellis insignia triumphi adeptus," Tac. Ann. iii. 48). Now Zumpt applies the exhaustive process to the provinces which could by any possibility have been under Quirinus at this time, and eliminates from the enquiry Asia,—Pontus and Bithynia,—and Galatia. Cilicia only remains. But at this time, as he shews, that province had been reduced by successive diminutions, had been separated (Dio Cass. liv. 4) from Cyprus, and, as is shewn by the history of the misconduct of Piso soon afterwards, who was charged with having, as ex-governor of Syria, attempted "repetere provinciam armis" (Tac. Ann. iii. 12), because he had attacked Celenderis, a fort in Cilicia (ib. ii. 78—80), attached to the province of Syria. This Zumpt also confirms by the accounts in Tacitus (Ann. vi. 41; xii. 55) of the Clitæ, a seditious tribe of Cilicia Aspera, who on two occasions were repressed by troops sent by the governors of Syria. Quirinus then appears to have been governor of Syria at some time during this interval. But at what time? We find him in the East (Tac. Ann. iii. 48), as "datum rector C. Cæsari Armeniam obtinenti;" and this cannot

^y ch. iii. 1 only +.
^z John xii. 8, &c. Neh. vii. 6.
^a ver. 11 only. 2 Kings v. 9 al., but not of Bethlelem.
^b ch. ix. 30 reff.
^c Acts iii. 25. Eph. iii. 15. Num. i. 15.

ἐγένετο ^y ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. ³ καὶ ἐπορεύοντο πάντες ^v ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. ⁴ ^z ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρετ εἰς τὴν Ἰουδαίαν εἰς ^a πόλιν ^a Δαυεὶδ ἥτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ ^c πατριᾶς Δαυεὶδ, ⁵ ^v ἀπογράψασθαι σὺν Μαριὰμ

...γαλι-
 λαίας R.
 ABCDE
 FGHIK L
 MSUV
 ΓΔΛΞΠ
 81. 33.
 69

Eus., αὐτὴν ἀπογραφὴν N¹. εγενετο bef ἀπογραφὴ πρώτη D Orig-int₁.—εγενετο bef πρώτη N¹. κυρεινου B latt Syr sah, κηρυνιου A.

3. ἕκαστος ἀπογραφεσθαι, οἰνγ παντες, N¹. for ἰδιαν, εαυτου (explany, cf D δελου) BDLE N³ Eus.; εαυτων N¹: txt ACR rel syr-mg-gr [Chr Chron₁]. for πολιν, πατριδα D: χωραν C¹ gat.

4. for τὴν ιουδ., γην ιουδα D lat-(a) e. ins την bef πολιν N¹. transp δια to 2nd δαυειδ to end of ver 5 D.

5. ἀπογραφεσθαι (see ver 3) ADN¹ 33 Chr, Thl: -ψεσθαι Δ: txt BCEN^{3a} rel Just, Eus., [Cyr-jer₁ Chron₁]. μαρια D Eus₂.

have been during his well-known governorship of Syria, which began in A.D. 6; for Caius Cæsar died in A.D. 4. Zumpt, by arguments too long to be reproduced here, but very striking and satisfactory, fixes the time of his first governorship at from B.C. 4 to B.C. 1, when he was succeeded by M. Lollius. It is true this does not quite remove our difficulty. But it brings it within such narrow limits, that any slight error in calculation, or even the latitude allowed by the words *πρώτη ἐγένετο* might well cover it. I may mention it as remarkable, that Justin Martyr three times distinctly asserts that *our Lord was born under Quirinus*, and appeals to the register then made, as if from it the fact might, if necessary, be confirmed: Apol. i. 34, p. 65; 46, p. 71: Dial. 78, p. 175.

We conclude then, that an ἀπογραφὴ or enrolment of names with a view to ascertain the population of the empire, *was commanded and put in force at this time*, unaccompanied (probably) by any payment of money. Mr. Greswell (vol. i. p. 511) cites a passage of Suidas—ὅτι Αὔγουστος Καῖσαρ, δόξαν αὐτῷ, πάντας τοὺς οἰκήτορας Ῥωμαίων (?) κατὰ πρόσωπον ἀριθμεῖ, βουλευόμενος γυνῶναι πόσον ἐστὶ πλῆθος: and has made it probable that, notwithstanding a difficulty in the numbers, this was a census of the empire, and not of the city. We know (see Tacitus, Ann. i. 11: Sueton. Aug. 28, 101: Dio liii. 30; lvi. 33) that Augustus drew up a *rationalarium* or *breviarium totius imperii*, which took many years to arrange and complete, and of which the enrolment of the inhabitants of the provinces would naturally form a part. Of the data for this compilation, the enrolment in our text might be one. That Judæa was

not a Roman province at this time, is no objection to our text; for the *breviarium* of Augustus contained the 'regna' of the Roman empire, as well as the 'provincias.'

For a statement of the case and its difficulties as they stood before Zumpt's discovery, see Wieseler, Chronol. Synops. i. 73—122; and a good summary and criticism of the various hypotheses in Winer's Realwörterbuch, edn. 3, art. Quirinus: and a new and curious hypothesis in Bp. Wordsw. h. l., who inclines to reject the above solution. In Dio Cassius, where we might expect to find information, this portion of the reign of Augustus is apparently defective. Κυρην.] P. Sulpicius Quirinus (not Quirinius, for Κυρήνιος is the Greek form of Quirinus, Meyer ii. 222: see Sueton. Tib. 49: Tacit. Ann. iii. 48, where however Beck reads Quirinius).

3—5.] There is a mixture here of Roman and Jewish customs, which is not at all improbable, considering the circumstances. In the Roman census, men, women, and children were all obliged to go and be enrolled. Dion. Hal. iv. 15, ἀπαντας ἐκέλευσε (ὁ Τύλλιος) τοὺς δημογράτους κατὰ κεφαλὴν ὠρισμένον νόμισμά τι συνεισφέρειν, ἕτερον μὲν τὶ τοὺς ἄνδρας, ἕτερον δὲ τὶ τὰς γυναῖκας, ἄλλο δὲ τὶ τοὺς ἀνέθους. But then this census was made at their dwelling-place, not at that of their extraction. The latter practice springs from the Jewish genealogical habits, and its adoption in this case *speaks strongly for the accuracy of the chronology*. If this enrolment was by order of Augustus, and for the whole empire, it of course would be made so as to include *all*, after the Roman manner: but inasmuch as it was made *under the Jewish king Herod*, it was done *after the Jewish manner*, in taking this

...ἐμνη-
στευμένη
C.

τῇ^d ἐμνηστευμένη αὐτῷ οὐσῃ^e ἐγκύῳ. ⁶ Ἐγένετο δὲ^d ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ^h ἡμέραι^f τοῦ^h τεκεῖν αὐτήν. ⁷ καὶⁱ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν^k πρωτότοκον, καὶ^l ἐσπαργάνωσεν αὐτὸν καὶ^m ἀνέκλινεν αὐτὸν ἐνⁿ φάτνῃ^o· διότι οὐκ ἦν αὐτοῖς^p τόπος ἐν τῷ^q καταλύματι. ⁸ Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ^r ἀγραυλοῦντες καὶ^s φυλάσσοντες^s φυλακὰς^t τῆς^u νυκτὸς^v.

^k Rom. viii. 29. ^l Col. i. 15, 18. ^m Heb. i. 6, xi. 28, xii. 23. ⁿ Rev. i. 5 only. ^o Gen. iv. 4. (-κα, Heb. xii. 16.)
^f 1 ver. 12 only. ^g Job xxxviii. 9. ^h Ezek. xvi. 4 only. ⁱ m act., ch. ix. 15 || Mk. xli. 37. (Matt. viii. 11 reff.)
ⁿ vv. 12, 16, ch. xiii. 15 only. ^o Job xxxix. 9. ^p o ch. i. 13 reff. ^q p = ch. xiv. 9, 22. ^r here only †. ^s Num. iii.
^{23, 25.} 1 Macc. ix. 45. ^q ch. xii. 11 || Mk. Exod. iv. 24. ^r here only †. ^s Num. iii.
^{28.} Ezek. xlv. 8. ^t Xen. Anab. v. 7. 14.

rec μεμνηστευμένην, with B²C²D¹⁰ N^{3a} (but txt restored) rel Eus₁: txt AB¹C¹D¹LEN¹.

rec aft αυτω ins γυναικι, with A C²(appy) rel latt syr goth aeth Eus₁ (Cyr-jer ?) Chr₂ [Chron.]: om B C¹(appy) DLEN 1 per lat-ef q² Syr coptt arm Eus₁.

6. for ἐγένετο to ἐπλήσθησαν, ως δε παρεγγεινοντο ἐτελεσθησαν D.

7. for 1st εν, επι N¹ (but corrd eadem manu, so ver 12). rec ins τη bef φάτνη, with Δ rel Eus₁ [Amphil.] Cyr₁ Chr₂ [Chron.]: om ABDLEN goth arm Protev Just₁ Eus-2-mss.

8. for και ποιμ., ποιμ. δε D lat-a b e f ff₂ g₁ [l q] (Syr). χαρα D¹(txt D²⁻⁴).

ταυτη [for τη αυ.] D¹(txt D¹⁰) Scr's c. ins tas bef φυλακας D 131. 242.
om της νυκτος E.

account of each at *his own place of extraction*.

Mary being apparently *herself sprung from the lineage of David* (see ch. i. 32), might on this account go to Bethlehem, being, as some suppose, an inheritress; but this does not seem to be the Evangelist's meaning, but that, after the Roman manner, she *accompanied her husband*.

No stress must be laid on ἐμνηστ., as if she were *only the betrothed* wife of Joseph at this time;—she had been taken to his house before this: the history in our text happening during the time indicated by Matt. i. 25.

7.] Now that πρωτότοκον has disappeared from the text of St. Matthew [i. 25], it must be here remarked, that although the term may undoubtedly be used of an only child, such use is necessarily always connected with the expectation of others to follow, and can no longer have place when the whole course of events is before the writer and no others *have followed*. The combination of this consideration with the fact that brethren of our Lord are brought forward in this Gospel in close connexion with His mother, makes it as certain as any implied fact can be, that those brethren were the children of Mary herself.

Ancient tradition states the birthplace of our Lord to have been a *cave*: thus Justin Martyr, Dial. 78, p. 175, ἐπειδὴ Ἰωσήφ οὐκ εἶχεν ἐν τῇ κώμῃ ἐκείνῃ πού καταλύσαι, ἐν σπηλαίῳ τινὶ συνεγγυς τῆς κώμης κατέλυσε· καὶ τότε, ὄντων αὐτῶν ἐκεῖ, ἐτετόκει ἡ Μαρία τὸν χριστόν, καὶ ἐν φάτνῃ αὐτὸν ἐτεθείκει. And Origen,

against Celsus, i. 51, p. 367: ἀκολουθῶς τῇ ἐν τῷ εὐαγγελίῳ περὶ τῆς γενέσεως αὐτοῦ ἱστορίᾳ δέικνυται τὸ ἐν Βηθλεὲμ σπήλαιον ἔνθα ἐγεννήθη, καὶ ἡ ἐν τῷ σπηλαίῳ φάτνη ἐνθα ἐσπαργανάθη. Similarly Eusebius, Athanasius, and others. This tradition is otherwise inconsistent with our text—for caves are used in most rocky countries as stables. Bleek has noticed that Justin Martyr refers to a prophecy in Isa. xxxiii. 16 (οὗτος οἰκήσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς, LXX), and is disposed to think with Calov., al., that the tradition may have arisen from this. But is not the converse much more likely?

καταλύματι, a public inn, or place of reception for travellers; not 'a room in a private house,' for then the expression would be, 'They found no κατάλυμα.' Of what sort this inn was, does not appear. It probably differs from πανδοχεῖον, ch. x. 34, in not being kept by an host, πανδοχεύς: see note there.

8.] Mr. Greswell has made it highly probable (Diss. x. vol. i.) that our Lord was born on the evening of (i. e. which *began*) the 5th of April, the 10th of the Jewish Nisan: on which same day of April, and the 14th of Nisan, He suffered thirty-three years after. Before this time there would be abundance of grass in the pastures—the spring rains being over: but much after it, and till after the autumnal equinox again, the pastures would be comparatively bare: see note on John vi. 10.

ἀγρ.] spending the night in the open field. φυλ. φυλακὰς τ. ν.,

u = ver. 40, ch. v. 27, xii. 14. Rev. vii. 15. v Matt. xxvi. 31 reff. w ch. ix. 4. Acts iv. 1. xil. 7. L. only, exc. 1 Thess. v. 3. 2 Tim. iv. 2, 6. x = ch. ix. 31. Lev. ix. 6, 23. Num. xiv. 10. xvi. 42. y Acts xxvi. 13 only. z Mark iv. 41. Jon. i. 10 al. constr., Matt. ii. 10 reff. a ch. i. 19 reff. b John xi. 50. xiii. 14. c Matt. i. 21 reff. d ver. 4. e = 2 Cor. xii. 12. 2 Thess. iii. 17. 4 Kings xix. 19. f ch. i. 41, 44 reff. g ver. 7 (reff.). h Mark xiii. 36 reff. i = ch. v. 6. John xxi. 6. Acts xxviii. 3. Ps. cxlvi. 4. Acts xiii. 42 only. 3 Kings xxii. 19. l constr., ch. xix. 37. Rev. xix. 11. m Matt. v. 48 reff. fem., Acts xxvi. 19. so 1 Tim. ii. 9. Rev. iv. 3. Winer, § 11. 1. n ver. 20. ch. xix. 37. [xxiv. 53.] Acts ii. 47. iii. 8, 9. Luke only, exc. Rom. xv. 11, from Ps. cxvi. 1. Rev. xix. 5. o ch. xix. 39 (see Ps. lxx. 19). p Matt. xxi. 9 reff. q Eph. i. 6, 9. Phil. i. 15. ii. 13. 2 Thess. i. 11. Ps. v. 12. i. 18 (20). lxxviii. 13.

u ἐπὶ τὴν ^v ποιμνὴν αὐτῶν. ⁹ καὶ [ιδού] ἄγγελος κυρίου
w ἐπέστη αὐτοῖς καὶ ^x δόξα κυρίου ^y περιέλαμψεν αὐτούς, ^P επε-
καὶ ^z ἐφοβήθησαν ^z φόβον μέγαν. ¹⁰ καὶ εἶπεν αὐτοῖς ^{ABDFG}
ὁ ἄγγελος Μὴ φοβεῖσθε· ^{ιδού} γὰρ ^a εὐαγγελίζομαι ὑμῖν ^{GHKL}
χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ ^b λαῷ, ¹¹ ὅτι ^c ἐτέχθη ^{MPSUV}
ὑμῖν σήμερον σωτήρ, ὅς ἐστιν χριστὸς κύριος, ἐν ^d πόλει ^{ΓΑΛΞΠ}
^d Δαυεὶδ. ¹² καὶ τοῦτο ὑμῖν τὸ ^e σημεῖον· εὐρήσετε ^{81. 33.}
^f βρέφος ^g ἐσπαργανωμένον καὶ κείμενον ἐν ^h φάτνῃ. ⁶⁹
¹³ καὶ ⁱ ἑξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ ^j πλήθος
^k στρατιᾶς ^m οὐρανόθεν ⁿ αἰνούντων τὸν θεὸν καὶ λεγόν-...στρα-
των ¹⁴ ὁ Δόξα ^{op} ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ^{7105 P.}
ἀνθρώποις ^q εὐδοκίας. ¹⁵ καὶ ἐγένετο ὡς ἀπῆλθον ἀπ’

9. om ^{ιδου} BLΞN lat-e g₁ syr-jer sah goth æth arm Eus₁: ins AD rel latt syrr copt [Chron.], for 2nd κυριου, θεου ΞΝ^{2a} vulg lat-c e syr-mg Eus₁: om D 209 lat-b ff₂ l (Orig₁). ετελαμψεν αυτοις Ν¹. for φοβον μεγαν, σφοδρα B.

10. om γαρ P. εστιν Ν¹. aft εσται ins kai D.

12. ημιν Ν¹. om το ΒΞ: ins ADPΣ rel Eus₁. aft σημειον ins εστω D. rec om kai (bef κειμενον), with A rel lat-a copt-ms: ins BLPΣE N-corr¹ 1. 33 vulg lat-b c f g_{1,2} l [q] syr copt-2-mss goth æth arm Eus₁ [Orig₁int₂].—om κειμενον also D Ν¹(ins N-corr¹) 68. rec ins τη bef φατνη, with F² (K, e sil): om ABDPΞ[N] rel goth Eus₁. (33 def.)

13. ουρανου B¹[txt B^{2,3}, Tischd^f] D¹(txt D²). αιτουντων D¹[-gr](txt D⁸).

14. rec ευδοκια, with A(in the “Gloria in excelsis” insd at the end of the Psalms) B²PΞ N-corr rel Psalt-Turic syr copt æth arm Orig₃ Thaum, Const₁ Eus₂ Epiph₁ Bas₁ Naz Chr₁ Cyr₁ [Thdot-aney₁ Procl₁?] Thdrt Thl: txt AB¹DN¹ goth Cyr-jer₁ Iren-int₁ Orig₁int₃ lat-ff, bonæ voluntatis latt, consolationis D-lat.

either, keeping watch by night, or, keeping the watches of the night. The former seems most probable: and so Meyer and Bleek: see ref. Xen., and add Alexis in Athen. xv. 58, p. 700—δ πρῶτος εὐρῶν μετὰ λυχνοῦχου περιπατεῖν τῆς νυκτός, ἦν τις κηδεμών τῶν δακτύλων. 9.]

δόξα—the brightness of God’s presence—the *Shechinah* (see ref.) which also accompanied His angels when they appeared to men. It is agreeable at least to the analogy of the divine dealings, to suppose with Olshausen, that these shepherds, like Symeon, were waiting for the consolation of Israel. 10, 11.] παντὶ τῷ λ., not (E. V.) to all people, here: but to all the people,—the Jewish people. To them was the first message of joy, before the bursting in of the Gentiles,—just as here the one angel gives the prefatory announcement, before the multitude of the heavenly host burst in with their proclamation of ‘peace on earth.’

σωτήρ] a Saviour, as E. V.,—the name being particularized afterwards. χρ. κύρ.]

This is the only place where these words come together. In ch. xxiii. 2 we have χρ. βασιλέα, and in Acts ii. 36 κύριον καὶ χρ. (In Col. iii. 24 we have, in a somewhat different meaning (said to servants), τῷ κυρίῳ χριστῷ δουλεύετε.) And I see no way of understanding this κύριος, but as corresponding to the Hebrew יהוהאֱלֹהִים.

12.] Olshausen hazards a conjecture that the stable or cave may possibly have belonged to these shepherds. But I think the words ἔως B., ver. 15, do not look as if Bethlehem were their home. It seems clear that the spot was somehow known to them by the angel’s description.

βρέφος—not ‘the child;’—the angel in giving the sign, generalizes the term—they were to know the truth of his words, by finding a child wrapped in swaddling clothes, lying in a manger. 14.] The disputes about this short song of praise are (with one exception, see below) so much solemn trifling. As to whether ἔστιν or ἔστω should be supplied, the same question might be raised of every proclamation

e vv. 39, 43, 45. **λουσα ἐν τῇ καρδίᾳ αὐτῆς.** ²⁰ καὶ ^e ὑπέστρεψαν οἱ ποι-...αυτῆς
 ch. i. 56. **μένες δοξάζοντες καὶ ^f αἰνούντες τὸν θεὸν ^e ἐπὶ πᾶσιν ^h οἷς**...
 viii. 37, 40 al. **ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτοὺς.**...
 Gen. xiv. 17. **²¹ Καὶ ὅτε ⁱ ἐπλήσθησαν ἡμέραι ὀκτὼ ^k τοῦ περιτεμεῖν**...
 f ver. 13 reff. **αὐτόν, ^l καὶ ^m ἐκλήθη τὸ ^m ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν**...
 g = ch. ix. 43. **ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ ⁿ συλλημφθῆναι αὐτὸν ἐν τῇ**...
 Acts iv. 21. **οὐ κοιλία.**...
 i Cor. i. 4 al. **²² Καὶ ὅτε ⁱ ἐπλήσθησαν αἱ ἡμέραι τοῦ ^p καθαρισμοῦ**...
 h attr., Matt. **αὐτῶν κατὰ τὸν νόμον Μωσέως, ^q ἀνήγαγον αὐτὸν εἰς**...
 xxiv. 50. **Ἱεροσόλυμα ^r παραστήσαι τῷ κυρίῳ, ²³ καθὼς γέγραπται**...
 ch. iii. 19. **ἐν νόμῳ κυρίου ὅτι πᾶν ^s ἄρσεν ^t διανοίγον ^u μήτραν**...
 ix. 43 al. **αὐτῶν κατὰ τὸν νόμον Μωσέως, ^q ἀνήγαγον αὐτὸν εἰς**...
 Jer. xv. 14. **Ἱεροσόλυμα ^r παραστήσαι τῷ κυρίῳ, ²³ καθὼς γέγραπται**...
 i ch. i. 57 reff. **ἐν νόμῳ κυρίου ὅτι πᾶν ^s ἄρσεν ^t διανοίγον ^u μήτραν**...
 k ch. ii. 6 al. fr. **αὐτῶν κατὰ τὸν νόμον Μωσέως, ^q ἀνήγαγον αὐτὸν εἰς**...
 l red., Matt. ix. **Ἱεροσόλυμα ^r παραστήσαι τῷ κυρίῳ, ²³ καθὼς γέγραπται**...
 m. ch. vii. **ἐν νόμῳ κυρίου ὅτι πᾶν ^s ἄρσεν ^t διανοίγον ^u μήτραν**...
 12. Acts i. **αὐτῶν κατὰ τὸν νόμον Μωσέως, ^q ἀνήγαγον αὐτὸν εἰς**...
 10. x. 17. **Ἱεροσόλυμα ^r παραστήσαι τῷ κυρίῳ, ²³ καθὼς γέγραπται**...
 n Matt. i. 21 reff. **ἐν νόμῳ κυρίου ὅτι πᾶν ^s ἄρσεν ^t διανοίγον ^u μήτραν**...
 o ch. i. 24 reff. **αὐτῶν κατὰ τὸν νόμον Μωσέως, ^q ἀνήγαγον αὐτὸν εἰς**...
 p Mark i. 44 reff. 1 Chron. **Ἱεροσόλυμα ^r παραστήσαι τῷ κυρίῳ, ²³ καθὼς γέγραπται**...
 xxiii. 28. **ἐν νόμῳ κυρίου ὅτι πᾶν ^s ἄρσεν ^t διανοίγον ^u μήτραν**...
 q ch. iv. 5 al. Acts vii. 41 al. Luke only, exc. Matt. iv. 1. Rom. x. 7. Heb. xiii. 20. Gen. i. 24. **αὐτῶν κατὰ τὸν νόμον Μωσέως, ^q ἀνήγαγον αὐτὸν εἰς**...
 r = Rom. **Ἱεροσόλυμα ^r παραστήσαι τῷ κυρίῳ, ²³ καθὼς γέγραπται**...
 u Rom. **ἐν νόμῳ κυρίου ὅτι πᾶν ^s ἄρσεν ^t διανοίγον ^u μήτραν**...
 v. 13. Ps. v. 3. s Matt. xix. 4 reff. t ch. xxiv. 31, 32 reff. Exod. xiii. 2.
 iv. 19 only. Num. iii. 12.

εαυτῆς R N¹(or corr¹) 33.

20. rec επεστρεψαν: txt ABDPRN rel Ser's-mss Thl.

21. for επλησθησαν, συνετελεσθησαν D: επληρωθησαν 33. ins ai bef ημ. D 33.
 69 syr-mg Eus₁ [Amphil.]. ins ai bef οκτω D syr-mg. rec (for 1st αυτον)
 το παιδιον (see ver 59), with DEGHMV em(with gat) lat-e g₂ Syr Eus: αυτο το παιδ.
 Γ: txt ABREX rel am(with fult forj ing mt per) (æth) syr copt goth arm Orig-int.
 om 2nd και D 69 latt(not e q) copt-2-mss [Orig-int.]. for εκληθη, ωνομασθη
 nominatum est D. for κληθεν, λεχθεν N¹. αυτην N¹(txt N: corr¹-3a).
 for τη κοιλια, κοιλια μητρος D.

22. επληρωθησαν N^{3a} [Cyr-jer]. om του B¹. elz αυτης, with 76 [Ps-Ath]:
 om 435 evn-H-P-x-y-z copt-2-mss Amphil, Iren-int₁: αυτου D 254 latt arm-usc
 [Chrou₁]: txt ABREX rel lat-q syrr copt-schw sah[-mut] goth arin-zoh æth [Cyr-jer]
 Cyr_{exp} Orig-int_{exp}. παραστησεται N¹. om τω D.

23. ins τω bef νομω D F(Wetst) [Cyr-jer₁]. διανοιγων N¹ Ser's e i w evn-P-y.

sense, words: viz. those spoken by the shepherds:—or its Hebraistic, as above, ver. 15, which is more probable—all these things now spoken of. **συμβ.** revolving them—comparing one with another.

21.] HIS CIRCUMCISION. The second **καὶ** must not be rendered 'also.' It is simply redundant, as in reff. The Lord was made like unto His brethren (Heb. ii. 17; iv. 15) in all weakness and bodily infirmity, from which legal uncleanness arose. The body which He took on Him, though not a body of sin, was mortal, subject to the consequence of sin,—in the likeness of sinful flesh: but incommutable by the indwelling of the Godhead (1 Pet. iii. 18). In the fulfilment therefore of His great work of redemption He became subject to legal rites and purifications—not that they were absolutely necessary for Him, but were included in those things which were *πρέποντα* for Him in His humiliation and 'making perfect': and in His lifting up of that human nature, for which all these things were *absolutely necessary* (Gen. xvii. 14), into the Godhead.

22—38.] THE PURIFICATION IN THE TEMPLE. SYMEON AND ANNA RECOGNIZE AND PROPHECY OF HIM. 22.] See Levit. xii. 1—8, where however *the child* is not, as here, expressly included in the purification. (It is hardly possible that *Joseph* should be implied in the **αὐτῶν**, as Euthym., Meyer, interpret it.) The reading **αὐτοῦ** is remarkable, and hardly likely to have been a correction. **αὐτῆς**, adopted by the E. V., is almost without authority (see var. readd.), and is a manifest correction. Bengel denies that either the Lord or His mother wanted purification; and mentions that some render **αὐτῶν** 'of the Jews,' but does not approve of it (John ii. 6 is certainly no case in point). See the last note, on the necessity of purification for both. 23.] God had taken the tribe of Levi instead of the first-born that openeth the womb, Num. iii. 12, and required only the excess in number of the first-born over the Levites to be redeemed (ib. vv. 44—51). This arrangement appears afterwards to have been superseded by a general command to redeem *all the first-born* at five shekels of the sanctuary (Num. xviii. 15, 16).

ἅγιον τῷ κυρίῳ κληθήσεται, ²⁴ καὶ ^v τοῦ δοῦναι θυσίαν
κατὰ τὸ ^w εἰρημένον ἐν νόμῳ κυρίου, ^x ξενίτης ^y τρυγόνων
ἢ δύο ^z νοσσοὺς ^a περιστερῶν. ²⁵ Καὶ ἰδοὺ ἦν ἄνθρωπος
ἐν Ἱερουσαλὴμ ^ε ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος
δίκαιος καὶ ^b εὐλαβής, ^c προσδεχόμενος ^d παράκλησιν τοῦ
Ἰσραὴλ. καὶ πνεῦμα ἦν ἅγιον ^e ἐπ' αὐτόν, ²⁶ καὶ ἦν
αὐτῷ ^f κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ
^g εἶδεν ^h θάνατον ⁱ πρὶν ἢ ^j ἰδεῖν τὸν ^k χριστὸν ^l κυρίου.
²⁷ καὶ ἦλθεν ^k ἐν τῷ πνεύματι εἰς τὸ ἱερόν, καὶ ^l ἐν τῷ
εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, ^m τοῦ ποιῆσαι
αὐτοὺς κατὰ τὸ ⁿ εἰθισμένον τοῦ νόμου ^o περὶ αὐτοῦ,
²⁸ ^p καὶ αὐτὸς ^q ἐδέξατο αὐτὸ εἰς τὰς ^r ἀγκάλας [αὐτοῦ], καὶ
εὐλόγησεν τὸν θεὸν καὶ εἶπεν ²⁹ Νῦν ^s ἀπολύεις τὸν δοῦ-
λόν σου, ^t δέσποτα, κατὰ τὸ ῥῆμά σου ^u ἐν εἰρήνῃ, ³⁰ ὅτι

...τοῦ
ποι-
[ῆσαι]
R.

The Bod-
leian and
Zurich
Psalter and
Cod.
Sang. 17
contain
vv. 29—

vi. 18 al. L.P.H.) Nah. iii. 7. e = ver. 40. John i. 32, 33. 2 Chron. xv. 1. f = Matt.
ii. 12 reff. g Heb. xi. 5. see John viii. 51. Ps. lxxxviii. 48. h = Acts ii. 27, from
Ps. xv. 10. i constr., here only. see Acts xxv. 16. j Psal. ii. 2. k Matt. xxii. 43. ch. iv.
1. Col. i. 8. 1 Matt. xiii. 4, 23. ch. i. 8 al. fr. m ch. i. 74 al. n here only τ. Sir.
xxiii. 9 only. (-ισμός, 3 Kings xviii. 28.) o ch. xix. 37. John x. 33. Acts xv. 2. p red.,
ver. 21 reff. q ch. xvi. 6, xxii. 17. r here only. 3 Kings iii. 20. Prov. v. 20 only. s Matt.
xiv. 15 al. Num. xx. 29. Tobit iii. 13. t of God, Acts iv. 24. 2 Pet. ii. 1. Jude 4. Rev. vi. 10
only. 2 Macc. xv. 22. u Acts xvi. 36. 1 Cor. vii. 15. xvi. 11 al. 2 Kings iii. 21, 23.

om τω (bef κυρίῳ) D.

24. ins τω bef νόμου BDLN: om AR rel Coisl-oct-marg [Ps-Ath₁]. rec νεοσσοὺς,
with ADR rel [Ps-Ath₁: txt BEGHSVAN Coisl-oct-marg.

25. om ἰδου D Syr goth æth. ἄνθρωπος bef ην BN vulg lat-b f l: om ην
F(Wetst) 1. aft ονομα ins αυτου N¹. (B has συμεων as Mai, not σιμ. as
Btly. See table at end of prolegomena.) ευσεβης KFN¹ syr-mg(appy) arm.
rec αγιον bef ην, with D Scr's v (b f, e sil) (latt syr) goth arm Cyr-jer₁ [Did₁]:
om ην 1 æth: txt ABRN rel.

26. κεχρηματισμενος δε ην D lat-b c ff₂ g₁ [l q]. for πριν η, πριν 69 Scr's c:
πριν αν B F(Wetst): πριν η αν RX 33: πριν ηνα L: εως αν N¹ 259 [Did₁].
27. εισαγειν A 69(Scr) Scr's d ev-z [Ps-Ath₁]. om ιησουν N¹. for ειθισμενον,
εως D, consuetudinem vulg.

28. aft αυτος ins δε N¹(om N-corr¹). om αυτου BLN lat-a b l Iren-gr₁ [Orig₁]
Cyr-jer₁ Did₁. ηυλογησεν DF Cyr-jer₁.
29. απολυεις N¹.

24.] The offering (ref. Levit.) was, a lamb
for a burnt-offering, and a pigeon for a
sin-offering: but if the parties were too
poor to bring a lamb, then two pigeons.
But as Bleek remarks, we are not hereby
justified in assuming extreme poverty to
have been the condition of our Lord's
family. This no where appears from the
gospel history.

25.] It appears
that this Symeon might have been Symeon
the son of Hillel,—and father of Gamaliel,
mentioned in Acts v. 34 ff. But we have no
means of ascertaining this. It is no objec-
tion to it that he is here merely ἄνθρω-
πος, seeing that Gamaliel himself is only
φαρισαῖος τις in Acts v. 34. παράκλ.]
See Acts xxviii. 20. It was a common
form of adjuration among the Jews, 'Ita
videam consolationem, si' &c., referring to
Isa. xl. 1. On the general expectation
of deliverance at this time, see on Matt.

ii. 1 ff. 26.] Of the nature of this
intimation, nothing is said. Symeon was
the subject of an especial indwelling and
leading of the Holy Ghost, analogous to
that higher form of the spiritual life
expressed in the earliest days by walking
with God—and according to which God's
saints have often been directed and in-
formed in an extraordinary manner by His
Holy Spirit. In the power of this in-
timation, and in the spirit of prophecy
consequent on it, he came into the Temple
on this occasion. 28.] καὶ here again
is not also, but simply the introduction to
the apodosis.

29.] ἀπολύεις, not τοῦ
ζῆν, or ἐκ τῆς γῆς,—but as being τὸν
δούλόν σου, he thinks of his death as the
termination of, and so dismissal from, his
servitude. Meyer. Bleek thinks that there
is no such allusion, but that the word is
used absolutely, as in Gen. xv. 2: Num.

† ch. iii. 6. εἶδον οἱ ὀφθαλμοί μου τὸ ὡ σωτήριόν σου ³¹ ὁ ὡ ἡτοίμασας
 Acts xxviii. 28. Eph. vi. 17 (Tit. ii. 11) x κατὰ πρόσωπον πάντων τῶν λαῶν ³² φῶς ^y εἰς ^z ἀπο-
 only. Ps. xlviii. 2. κάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ. ³³ καὶ ἤν
 cxviii. 166. ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ ^{ab} θαυμάζοντες ^b ἐπὶ τοῖς
 Isa. ix. 6. w = Matt. xx. 23 reff. λαλουμένοις περὶ αὐτοῦ. ³⁴ καὶ εὐλόγησεν αὐτοὺς Συ-
 w = Matt. xx. 23 reff. μέων, καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ
 x Acts iii. 3. οὗτος ^c κεῖται ^c εἰς ^d πτώσιν καὶ ^e ἀνάστασιν πολλῶν ἐν τῷ
 2 Cor. x. 1. Ἰσραὴλ, καὶ ^e εἰς ^f σημεῖον ^g ἀντιλεγόμενον ³⁵ ^h καὶ σοῦ
 2 Chron. xiii. 7, 8. h δὲ αὐτῆς τὴν ψυχὴν ⁱ διελεύσεται ^j ῥομφαία. ^k ὅπως ^k ἀν-
 y = Acts xiii. 47, from Isa. xlii. 6. l ἀποκαλυφθῶσιν ^m ἐκ πολλῶν καρδιῶν ⁿ διαλογισμοί.
 xlii. 6. 1 Kings xv. 11. 1 Mark. i. 33. 69
 z = subj., here only. (Rom. ii. 5 al.)
 a constr., ch. iv. 31, 44. Mark xiv. 54 al. Ezra iv. 4, 24. b Mark xii. 17 reff. Lev. xxvi. 32. c Phil. i. 16 (17). 1 Thess. iii. 3. d Matt. vii. 27 only. Isa. xvii. 1. li. 17. e = here only. (Matt. xvii. 23, &c. reff.) Lam. iii. 63. Zeph. iii. 8. f = ch. xi. 30. Jos. iv. 6. g Acts xiii. 45, xxviii. 19, 22. Rom. x. 21 al. L. P. c. John xix. 12. Hos. iv. 4. h Matt. x. 18. ch. i. 76. 2 Mac. v. 13 Edvat (not AB). i Mark. x. 25. see Job xx. 25. j Rev. i. 16. ii. 12, 16. vi. 8. xix. 15. 21 only. Ps. xxi. 20. k Acts iii. 19, xv. 17 (from Amos ix. 12 A). Rom. iii. 4 (from Ps. l. 4 [6]) only. l Matt. xi. 25, 27 al. Ezod. xx. 25. m = ch. xvii. 24. n Matt. xv. 19. ch. v. 22. Rom. i. 21. Ps. cxxxviii. 20.

31. παντος του λαου Psalt-Turic.

32. om εθνων D.

33. rec (for ο πατηρ αυτου) ιωσηφ, with A(ο ιωσ.) Δ rel lat-a b c e f, ff. 2, g₁ l q Syr goth Phot Thl Hil : txt BDLX i vulg lat-g₂ syr-ms-mg coptt [æth] arm Orig-int (quæ igitur causa exstilit ut eum qui pater non fuit patrem esse memoraret?) Cyr-jer Jer-agst-Helvid Aug₁. (Mey contends, that if ιωσηφ had been substd for ο πατ. αυτου here, it would have been also in ver 48. But this has no force: for the words in ver 48 are spoken by Mary, who could not with any propriety be made to say ιωσηφ. No prob reason can be assigned for ο πατηρ αυτου being substd for ιωσηφ, whereas the converse corrñ was certain to be made.) rec aft μητηρ ins αυτου (in conformity with the above substn), with AN¹ rel lat-a b c e f, ff. 2, g₁ l [q] syrr coptt goth [æth] arm Cyr-jer Hil₁: om B(sic: see table) D N-corr¹ i. 33 vulg lat-g₂ Orig-int₂ [Aug₁].

34. ins eis bef αναστασιν D vulg-ed (not am fuld &c) [lat-c, ff. 2, g₁ l] Orig-int₂. om 2nd eis N¹.

35. om δε BLΞ vulg lat-b f, ff. 2, g_{1,2} l [q] copt æth arm Orig[-int₂]: ins ADN rel lat-a (c) e syrr [goth] Orig₁ [Bas₂ Amphil₁ Cyr₁ Ps-Ath₁ Chron₁]. om αν DΞ. ανακαλυφθωσιν D. om εκ D gat lat-a b c, ff. 2, g_{1,2} Syr æth arm-mss Hil Ambr Paulin Aug₁. at end ins ποιηροι N¹.

xx. 29. 32.] See Isa. xlix. 6. The general term of the last verse (παντ. τ. λαῶν) is here divided into two, the Gentiles, and Israel. It is doubtful, whether δόξαν is to be taken as co-ordinate with φῶς (so Bengel, Meyer, De W., al.), or with ἀποκάλυψιν. The former seems more probable; and so E. V. 33. ὁ πατ. αὐτοῦ] In ver. 48 we have Joseph again called by this name. Our Lord Himself would not speak of him thus, see ver. 49; but in the simplicity of the narrative we may read ὁ γονεὺς αὐτοῦ and such expressions, without any danger of forgetting the momentous history of the Conception and Nativity.

34.] κεῖται εἰς, is appointed for—see reff.: not (Meyer) ‘lies here, in my arms.’

πτῶσιν, as a stone of stumbling and rock of offence (Isa. viii. 14: Rom. ix. 33), at which they should fall through unbelief. ἀνάστ., rising up—in the sense of ch. i. 52—by faith and holiness;

or, the πτώσις and ἀνάστ. may refer to the same persons; as it is said by our

Lord, ‘He that humbleth himself shall be exalted.’ I prefer this last interpretation, as cohering best with the next verse: see note on it.

35.] This prophecy I do not believe to have its chief reference to the deep sorrows of the mother of our Lord on beholding His sufferings (Euthym., al.), much less to her future death by martyrdom (Epiphani., Lightf.); least of all to the Crucifixion, which by shedding the blood of her Son, would also pierce her heart and drain it of its life-blood and make it childless, as Bp. Wordsw. referring to Bede, Aug., who however (cf. Aug. Ep. ad Paulinum cxlix. 33, vol. ii., and Bede, in Luc. Expos. i. vol. iii. p. 346; Homil. lib. i. 15, vol. v. p. 81) say nothing of the kind, but simply refer the saying to her grief at beholding the Passion: and to Origen, who (in Luc. Hom. xvii. vol. iii. p. 952) gives a totally different interpretation, “pertransibit infidelitatis gladius, et ambiguitatis mucrone ferietis, et cogitationes tuæ te in diversa lacerabunt, cum videris illum quem Filium Dei

36 Καὶ ἦν Ἄννα ὁ προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσὴρ, αὕτη ὡς προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενείας αὐτῆς, καὶ αὕτη χήρα ἕως ἑτῶν ὀγδοηκοντατεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ, νηστεύσας καὶ δεήσασιν λατρεύουσα νύκτα καὶ ἡμέραν. 38 καὶ αὕτη τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ.

39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον κυρίου,

xii. 8(not N).
w Matt. iv. 27 reff.
6 only.
a ch. i. 68 (reff.).

u ch. i. 13. v. 33 al. fr. Ps. xvi. 1 al.
x = (Luke only.) ch. x. 40 al. Acts xxii. 13 al. (elw.), 1 Thess. v. 3. 2 Tim. iv. 2.
y here only. Ps. lxxviii. 13. Esdr. viii. 91 (68). Sir. xx. 2 only.

v abs., Acts xxvii. 7. Heb. ix. 2. x. 2.
z ver. 25.
only. 2 Kings
xii. 16. Dan.
ix. 3. Tobit

36. om ην D lat-b Syr. ins και bef αυτη D N^{3a}(but erased) 254 (Syr). for ζησασα, χηρευσασα (appy) N¹(corr'd to txt eadem manu or by N-corr¹). ετη επτα μετα ανδρος ADK[Π] lat-ff₂ Syr Iren-gr: μετα ανδρος ετη επτα B¹GLXΔΞN 33. 69 vulg lat-a e f g_{1,2} [q] syr copt goth [æth Amphil, Ps-Ath₁] Ambr₁: (both rearrangements for perspicuity: it is characteristic of Luke to insert clauses between words in concord:) txt E rel lat-b c [l] arm.—μετα του ανδρος αυτης ετη επτα B²(sic: see table at end of prolegomena). rec παρθενιας, with N rel: txt ABDEMXΔΞ.

37. rec αυτη, with G[Π] (Scr's e f h l n o r w evv-x-y, e sil): txt EHKMΥTA. rec (for εως) ως, with X N-corr rel syrr arm [Ps-Ath₁]: om D lat-a b c e l q goth æth Ambr₁: txt ABLE¹N 33 vulg lat-ff₂ g_{1,2} Δ-lat copt Aug₁. for ογδ., εβδουμηντατεσσαρων N¹. rec aft αφιστατο ins απο, with A rel latt goth [Amphil₁ Ps-Ath₁]: εκ N¹: om B D-gr F(Wetst) LΞ N-corr(but εκ replaced) copt Constt₁. for ιερου, ναου D. νηστιας N¹(txt N-corr¹(appy)³). δεησιν (appy) N¹(txt N-corr¹). ημερα ΑΓ.

38. rec και αυτη αυτη (arising prob from αυτη without accents being taken for the nom, and then αυτη being ins'd to complete the sense), with E rel latt syrr goth arm [Amphil₁ Ps-Ath₁]: txt A B(sic in cod) DLXΔΞ[Π¹] N 33 copt æth Thl. rec (for Θεω) κυρια, with A rel vulg lat-b c e f ff₂ syr goth æth arm [Constt₁ Amphil₁ Ps-Ath₁]: txt BDIX¹EN lat-a syr-mg copt. om εν BΞN I am(with em forj fuld ing mt tol) lat-a b c e f ff₂ g_{1,2} l q Syr copt goth æth arm Iren-int₁ Aug₁: ins AD rel gat syr [Amphil₁ Ps-Ath₁].

39. ετελεσεν [H]N¹.

παντα B F(Wetst) LXΞN: txt AD rel.

om τα

audieras . . . crucifigi &c." None of these interpretations satisfy us: for the words stand in a totally different connexion, and one far worthier of the honour of that holy woman, and of the spiritual character of Symeon's prophecy: that prophecy is, of the struggle of many in Israel through repentance to faith in this Saviour; among which number even *His mother herself was to be included*. The sharp pangs of sorrow for sin must pierce her heart also (cf. esp. Acts ii. 37); and the general end follows; *that the reasonings out of many hearts may be revealed*; that they who receive the Lord Jesus may be manifest, and they who reject Him: see John ix. 39. Similarly Bleek: finding moreover in the traces of her connexion with our Lord in the Evangelic history the piercing and dividing of her soul, and in the last notice of her in Acts i., the triumph of her faith after the

Ascension.

37. νηστ. καὶ δεήσ.] Not merely in the ordinary hours of prayer, at nine, and three, or the ordinary fasts on Monday and Thursday, but in an ascetic-devotional method of life.

νύκτα is put first, because fasts were reckoned from one evening to another. Meyer. Is it not rather because the greater solemnity and emphasis rests on the religious exercise by night?

38.] The ἀνθωμολ. has been understood (by Erasim., Calv., Calov., al.) to refer to Symeon's also having praised God: but Winer, Meyer, and Bleek more accurately regard the prep. as pointing to the retributive nature of the offering of praise.

It was possibly at the hour of prayer; as she spoke of Him to numbers, who would at such a time be flocking to the temple.

39, 40.] RETURN TO NAZARETH.

39.] Certainly the obvious inference from this verse is, that Joseph and Mary re-

b ver. 20 reff.
c Mark iv. 8
reff.
d 1 Cor. xvi. 13.
ch. i. 80.
Eph. iii. 16
only. Ps.
xxx. 24.
e Acts ii. 28
(from Ps. xv.
11), xiii. 32.
Rom. xv. 13.
14. 2 Tim. i.
4. constr.,
Rom. i.
29. 2 Cor. vii. 4 only. 2 Macc. vii. 21.
g here only. h Mark v. 42 reff.
k ch. i. 9 reff.

^b ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζα-
ρέθ. ⁴⁰ τὸ δὲ παιδίον ^c ἠΰξανε καὶ ^d ἐκραταιοῦτο ^e πλη-
ροῦμενον σοφία, καὶ ^f χάρις θεοῦ ἦν ἐπ' αὐτό.

...ναζα-
ρεθ ἔ.
ABDEG
HKLM
SUVXI
ΔΔΠΘ
1. 33. 69

⁴¹ Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ ^g κατ' ^g ἔτος εἰς
Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. ⁴² καὶ ὅτε ἐγένετο
^h ἑτῶν δώδεκα, ⁱ ἀναβαινόντων αὐτῶν ^k κατὰ τὸ ^k ἔθος τῆς

C λυμα
κατα...

f = ver. 52. ch. i. 30. Acts vii. 46. Eph. i. 6. Prov. iii. 4.
i = Matt. xx. 17, 18 reff. 1 Kings ii. 19. Zech. xiv. 16.

DLΔ[Π]^hN 1. 69 arm. ^επεστρεψαν BΞ: ^επεστρεψεν N¹: txt ADN^{3a} rel. om
την N¹. rec ins την bef πολιν, with AD²EN^a rel: om BD¹N¹ 1. rec αυτων,
with D³HL: txt ABD [S(Tischdf)] Γ(Treg, expr) EN rel. at end add καθως ερεθη
δια του προφητου οτι ναζωραιος κληησεται D lat-a.

⁴⁰. aft παιδιον add ιησους D [Cæs]. transp εκραταιουτο and ηυξ. D lat-b c e.—
ηυξαντο D¹. rec aft εκραταιουτο adds πνευματι (from ch i. 80), with A rel lat-f q
syrr goth aeth [Cæs.]: om BDLN latt [syr-jer] copt arm Cyr₁ Orig-int., rec
σοφιας (more usual, cf Acts ii. 28; v. 28 al), with AD N¹(but s erased) rel Cyr₁; txt BL
33. εν αυτω D vulg [lat-f, ff₂ g_{1,2}] Aug₁: επ αυτω KUX 69 evn-x-y-z: επ αυτον M.

⁴¹. for και επορ., επορευοντο δε και D. κατα D. εθος N¹(txt N-corr¹).
ins εν bef τη εορτη D latt(not a).

⁴². for ετων, αυτω ετη DL lat-a b l q arm Ambr₁: txt ABN rel vulg lat-c e f, ff₂ g₁
Orig-int., [Aug₁]. ins και bef αναβ. N¹. rec αναβαντων (corrⁿ to sense, and
to τελειωσ. below), with Δ rel: txt ABKLX[Π]N 33 vulg lat-f q.—ανεβησαν οι γονεις
αυτου εχωντες αυτον D [lat-e]. rec adds εις ιεροσολυμα (explan^y gloss, carelessly
insd without observing that -σαλημ and not -σολυμα is the form here used), with AC
rel latt syr goth aeth arm: om BDLN Syr copt.

turned from Jerusalem to Nazareth direct. But it is only an *inference*, and not the assertion of the text. This part of the gospel history is one where the Harmonists, by their arbitrary reconcilements of the two Evangelistic accounts, have given great advantage to the enemies of the faith. *As the two accounts now stand*, it is wholly impossible to suggest any satisfactory method of *uniting them*; every one who has attempted it has, in some part or other of his hypothesis, violated probability and common sense. But, on the other hand, it is equally impossible definitely to say that they *could not* be reconciled by a *thorough knowledge of the facts themselves*; and such an assertion, whenever made, shews great ignorance of the origin and course of oral narration. How many things will a relator say, being unaware of certain important circumstances outside his narrative, which *seem to preclude* those circumstances? How often will points of time be apparently brought close together in such a narration,—between which, events most weighty to the history have occurred? The *only* inference from these two accounts, which is *inevitable*, is, that they are *wholly independent* of one another. If Luke had seen the Gospel of Matthew, or vice versa, then the variations are *utterly inexplicable*; and the greatest absurdities of

all are involved in the writings, of those who *assume this*, and then *proceed to harmonize*. Of the dwelling at Nazareth before the Nativity, of the circumstances which brought Joseph and Mary to Bethlehem, of the Presentation in the temple, Matthew's account knows nothing; of the visit of the Magi, the murder of the Innocents, the flight to Egypt, Luke's is unaware. In all the main circumstances of the Conception and Nativity *they agree, or are easily and naturally reconciled* (see further in note on John vii. 42).

⁴⁰.] ἠΰξανε—in *body*. ἐκρ., in *spirit*: πνεύματι is a correct gloss. "The body advances in stature, and the soul in wisdom . . . the divine nature revealed its own wisdom in proportion to the measure of the bodily growth." Cyril. Oxf. transl. p. 30. πληρ., becoming filled: see ver. 52 and note there.

⁴¹—52.] VISIT TO THE TEMPLE AT THE PASSOVER. The history of this incident serves for an example of the wisdom wherewith the Child was filled. Bleek. "The Evang. next shews that what he has said is true." Cyril. ib.

⁴¹.] See Exod. xxiii. 14—17. *Women*, according to the maxims of the school of Hillel, were bound to go up once in the year—to the Passover. τῇ ἑορτῇ; at, or in the feast; not 'to the feast;' nor, 'on account of the feast.' ⁴².]

εορτῆς, ⁴³ καὶ ¹τελειωσάντων τὰς ἡμέρας, ἐν τῷ ^bὑπο-
στρέφειν αὐτοὺς ^mὑπέμεινεν [Ἰησοῦς] ⁿὁ παῖς ἐν Ἱερουσα-
λήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. ⁴⁴ο νομίσαντες
δὲ αὐτὸν εἶναι ἐν τῇ ^pσυνοδίᾳ ἦλθον ἡμέρας ^qὁδόν, καὶ
^rἀνεξήτουν αὐτὸν ἐν τοῖς ^sσυγγενέσιν καὶ τοῖς ^tγνωστοῖς·
⁴⁵ καὶ μὴ εὐρόντες ^bὑπέστρεψαν εἰς Ἱερουσαλήμ ^rἀναζη-
τοῦντες αὐτόν. ⁴⁶ καὶ ^uἐγένετο μετὰ ἡμέρας τρεῖς εὗρον
αὐτὸν ἐν τῷ ἱερῷ ^vκαθεζόμενον ἐν μέσῳ τῶν ^wδιδασκάλων,
καὶ ἀκούοντα αὐτῶν καὶ ^xἐπερωτῶντα αὐτούς. ⁴⁷ἔξ-
ίστατο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ^zἐπὶ τῇ ^aσυνέσει
καὶ ταῖς ^bἀποκρίσεσιν αὐτοῦ. ⁴⁸ καὶ ἰδόντες αὐτὸν ^cἐξ-

1 = Acts xx. 24. m = Acts xvii. 11 only. (Matt. x. 22 al.) Num. xxii. 19. Jos. Antt. vi. 5. 2. n 1 Kings iii. 1. 1 Macc. v. 63. o Matt. x. 34 reff. p here only. q = Acts i. 12. Exod. iii. 18. r here (bis) and Acts xi. 25 only. Job iii. 4. x. 6. 2 Macc. xiii. 21 only. s Mark vi. 4 reff. t = ch. xxiii. 49 (Acts i. 19 al.) L only. v Matt. xxvi. 10. 1 Cor. xiv. 33. w = John iii. 10. Rom. ii. 20 r. (2 Macc. i. 10 only.) x ch. iii. 10, 14. Matt. xii. 10. Jer. ii. 12. y Mark xii. 33 reff. Deut. iv. 6. z Mark i. 22. Job xxxv. 3. a Matt. vii. 28 reff. u vv. 1, 6. Gen. iv. 3. v vv. 1, 6. Gen. iv. 3. x ch. iii. 10, 14. Matt. xii. 10. Jer. ii. 12. y Mark xii. 33 reff. Deut. iv. 6. z Mark i. 22. Job xxxv. 3. a Matt. vii. 28 reff.

aft της εορτης ins των αζυμων DX lat-a c e.

43. τελεσαντων D 6-pe. απεμεινεν DX 1. 33 Cyr. om ιησους N¹[V] : o
παις bef ιησ. D [vulg] lat-c f [ff₂ g₁ l] copt aeth [Aug₁]. rec (for εγνωσαν οι
γονεις) εγνω ιωσηφ κ. η μητηρ (prob to avoid repetn of οι γ. αυτ. aft ver 41 : hardly for
theological reasons, for οι γ. αυτ. in ver 41 is altered in some old lat mss only), with
AC(Δ) rel lat-b c f g₁ [ff₂ l q] syrr goth aeth : txt BDLN 1. 33 vulg lat-a e syr-ing
syr-jer coptt arm [Aug₁].—(εγνωσαν Δ ev-48 lat-f ff₂ g₁ goth.)

44. for νομ. δε, και νομ. D. rec εν τη συνοδια bef ειναι, with AC rel syr (goth) :
txt BDLN 1. 33 latt (copt aeth). οδον bef ημερας D latt syrr. συγγενευσιν
B¹(Tischdf [N. T. Vat.], expr) LXΔΔ 1. 33. 69. rec ins εν bef τοις γνωστοις, with
C³D rel lat-f arm : om ABC¹KL²MSN^{3a} 33. 69 (latt).—om και τ. γν. N¹[L].

45. ευρισκοντες D. rec aft ευρ. ins αυτον, with AC³ rel lat-a b f q syrr coptt
goth : om BC¹DLN 1. 33 vulg lat-c e ff₂ g_{1,2} l aeth arm. rec (for αναζητ.) ζητουντες,
with AN¹ rel : txt BCDLN³ 1. 33. 69, requirentes vulg lat-c.

46. rec μεθ, with ACD rel : txt BLN 1. 33. καθ. bef εν τω ιερω D 254.—
καθημενον D 1 : om G. om και (bef ακουοντα) D 240-4 Scr's g latt [coptt] arm.

47. om οι ακουοντες αυτου B [Orig-int₁].

At the age of twelve, a boy was called by the Jews **הַבֶּן הַלֵּוִי**, 'son of the law,' and first incurred legal obligation. At that time, then, commences the *second step* (see note on ver. 52) of the life of the Lord, the time when the **τὰ πρόποντα** for Him began; his course of blameless legal obedience (see note on ver. 21) in his own person and by his own will. Now first (ver. 49) appear those higher consciousnesses to have found expression, which unfolded within Him, till the full time of his public ministry arrived. It cannot be inferred from this narrative, that it was the first time the holy Child had accompanied them to the Passover. 43.]

τὰς ἡμ., seven days, Exod. xii. 15, 17.

44.] **συνοδ.**, the company forming the *caravan*, or band of travellers;—all who came from the same district travelling together for security and company.

ἦλθ. . . . **ἀνεξ.**] 'The interpretation that *they went a day's journey, seeking him,*' is simply absurd: for they would have turned back sooner: a few minutes might

have sufficed for the search. It was *not till they laid up for the night* that they missed him, as at that time (φέρεις μητέρι παῖδα) they would naturally expect his return to their own tent. Olshausen remarks, that being accustomed to his thoughtfulness and obedience, they were free from anxiety, till they discovered He really was not in the company. 45.]

ἀναζητοῦντες αὐτόν—as they went back, all the way. 46.] Some (Grot., Kuin.) interpret the *three days*, of their one day's journey out, one back, and one in Jerusalem: but they were more likely *three days spent in search in Jerusalem* (De Wette); or, at all events, reckoned from their discovery of His not being with them (Meyer). **ἐν τῷ ἱερῷ**] In one of the rooms attached to the temple, where the Rabbis taught their schools. A tradition mentioned by Lightfoot, that till the death of Gamaliel the scholars *stood* in these schools, appears to be false, as Kuinoel has shewn. No stress must be laid on **ἐν μέσῳ**; it is only among

d Matt. xxi. 36. ἐπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, ABCDE
 2 Kings xii. GHKL
 31. τί ^d ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ἐ ὀδυνώ- MSUVX
 e ch. xvi. 24. ΓΔΛΠ
 25. Acts xxa. N 1. 33.
 38 only. Iss. 69
 xl. 29.
 f Acts v. 4, 9. ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν ^ε τοῖς τοῦ πατρός μου δεῖ
 2 Kings xix. εἶναι με; ⁵⁰ καὶ αὐτοὶ οὐ ^h συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν
 g Gen. xli. 51.
 Esth. vii. 9.
 h Matt. xiii. 51. Ps. xci. 6.

48. (syr-cu contains Luke ii. 48—iii. 16.) rec προς αυτον η μητηρ αυτου bef ειπεν,
 with A rel: txt BCDLXN 1 lat-(a) e f Syr goth æth arm Cyr₁. και εγω C¹ L 1.
 33. 69 [Cyr₁]. aft οδυνωμενοι add και λυπονμενοι D gat lat-a e ff₂ g₁ l q syr-cu
 Ambrst Quæst. ζητουμεν BN¹ 6-pe.
 49. ζητειτε [Δ-gr] N¹ [syr-cu copt]. οιδατε D lat-a b c e f ff₂ l q syr-cu
 Iren-gr₁ [int, Cyr.] Thdrt, Orig-int₁ Tert₁: txt ABCN rel vulg lat-g₁ [Did, Cyr-jer]
 Epiph₁ Thdrt₁ Phot₁] Orig-int₂. με bef ειναι D 1. 69 latt Iren₁ Did Cyr[-jer]
 Epiph₂ [Thdrt₁] Orig-int₂ Tert₁.
 50. for και αυτοι, αυτοι δε D lat-e Syr syr-cu copt Orig-int₁.

Nor must it be supposed from ἐπερωτ. that our Lord was acting the part of a *master*. It was the custom in the Jewish schools for the *scholars* to ask questions of their teachers; and a great part of the Rabbinical books consists of the answers of the Rabbis to such questions.

48—50.] The salient point of this narrative appears to lie in ὁ πατήρ σου contrasted with τοῦ πατρός μου. This was the first time that those wonderful words of self-consciousness had been heard from the holy Child—when He began to be “a son of the law.” He first calls HIM His Father, Who gave Him the work to do on earth, of perfectly keeping that Law.

Every word of these verses is of the first importance to modern combatants for sound doctrine. Let the adversaries answer us,—why should his mother here have spoken and not Joseph, unless there were some more than usual reason for her being put forward rather than his reputed father? Again, let the mythical school of Strauss give us a reason, why an incident altogether (*in their view*) so derogatory to the character of the subject of it, should have been inserted, if the myths arose out of an exaggerated estimate of the dignity of that character? ὁ πατ. σου.]

Then up to this time Joseph had been so called by the holy Child Himself: but from this time, *never*. Such words are not chance; had Mary said ἡμεῖς, the strong contrast with what follows could not have been brought out. τί ὅτι ἐξ;]

τί, ὅτι . . . what (reason) is there, that . . . see *reff.* This is no reproachful question. It is asked in all the simplicity and boldness of holy childhood . . . ‘did ye not know?’ . . . it appeared as if that conviction, the expression of which now first breaks forth from HIM, must have been a matter known to them before.

δεῖ] This is that δεῖ so often used by our Lord of His *appointed and undertaken course*. Analogous to this first utterance of His conviction, is the dawn, amongst ourselves, of the *principle of duty* in the youthful and well-trained spirit about this same age,—this ‘*earring time*’ of human progress: see below on ver. 52.

ἐν τοῖς τοῦ π.] Primarily, in the *house of my Father* (so in Sir. xlii. 10, ἐν τοῖς πατρικοῖς αὐτῆς: Theocr. ii. 76, τὰ Λύκωνος: Demosth. p. 1071, τὰ τοῦ ἀποθανόντος: see Lobeck on Phryn. p. 100); but we must not exclude the wider sense, which embraces *all places and employments of my Father’s* (cf. ἐν τοῦτοις ἰσθί, 1 Tim. iv. 15). The best rendering would perhaps be,—among my Father’s matters. The employment in which he was found, *learning the word of God*, would naturally be one of these.

αὐτ. οὐ συν.] Both Joseph and His mother knew *in some sense*, *Who* He was: but were not prepared to hear so *direct an appeal* to God as His Father: understood not the deeper sense of these wonderful words. Still (ver. 51) they appear to have awakened in the mind of His mother a remembrance of κληθήσεται υἱὸς θεοῦ, ch. i. 35. And probably, as Stier remarks (i. 5), the unfolding of His childhood had been so gradual and natural, that even they had not been forcibly reminded by any strong individual notes, of that which He was, and which now shewed itself.

It is a remarkable instance of the blindness of the rationalistic Commentators to the richness and depth of Scripture narrative, that Meyer holds this οὐ συνῆκαν to be altogether inconceivable as coming after the angelic announcement to Mary. Can he suppose that she συνῆκεν that announcement itself? De Wette has given the right interpretation, *ſie ver-*

αὐτοῖς. ⁵¹ καὶ ⁱ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ, ⁱ = ch. x. 30, 31. John iv. 47. Gen. xi. 10. καὶ ἦν ^k ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ ^l δι-
 ετήρει πάντα τὰ ^m ῥήματα [ταῦτα] ἐν τῇ καρδίᾳ αὐτῆς.
⁵² καὶ Ἰησοῦς ⁿ προέκοπτεν σοφία καὶ ^o ἡλικία καὶ ^p χάριτι
^q παρὰ θεῶ καὶ ἀνθρώποις.

III. ¹ Ἐν ἔτει δὲ πεντεκαίδεκάτῳ τῆς ^r ἡγεμονίας Τιβε-

n Rom. xiii. 12. Gal. i. 14. 2 Tim. ii. 16. iii. 9 only. L.P.+ Ps. xlv. 5 alius in Hex. (—Phil. i. 12. Sir. q ch. i. 30. 1 Pet. ii. 20.) o Matt. vi. 27 reff. ch. xix. 3 reff. p = ver. 40. Prov. iii. 4. r here only. Gen. xxxvi. 30. Sir. vii. 4.

51. om kai ηλθεν C¹D F(Wetst) copt: ins ABC²N rel latt syrr syr-cu [goth arm] Orig-int., for kai η, η δε C³DEGHM 69 lat-e Syr syr-cu copt Eus. Orig-int.: txt ABC¹N rel latt syr goth arm. τα ρηματα bef παντα ADK[Π]: om τα ρηματα S.—
 απαντα AK[Π]. om ταυτα [B]DMN¹ lat-a e Syr-ed arm. (Mey thinks that τα
 ρ. fell out through homototel, and was variously restored.)—add συμβαλουσα X, συμ-
 βαλλουσα N^{3a} Scr's g [Eus.], εαυτης N^{3a}.

52. ins o bef ιησ. N¹[Λ] Scr's c [Orig.]. προεκοπται D, -τει M(Tischdf).
 ins τη bef σοφια B; εν τη LN [copt] Orig. transp σοφια and ηλικια DL lat-a b
 c e l q Syr (syr-cu syr-ger) copt Orig.[int.] Epiph. Amphil. Nyss. Cyr Thdr. for
 παρα θεω, θεου N¹. ins παρα bef ανθρωποις D.

CHAP. III. 1. for ηγεμονιας(so B-txt), βασιλειας B¹-marg. (See table at end of

standen nicht den tiefen Sinn, and refers to chap. xviii. 34: so also Olsh., Ebrard.

51.] The high consciousness which had manifested itself in ver. 49 did not interfere with His self-humiliation, nor render Him independent of his parents. This voluntary subjection probably shewed itself in working at his reputed father's trade: see Mark vi. 2 and note. From this time we have no more mention of

Joseph (ch. iv. 22 is not to the point): the next we hear is of *His mother and brethren* (John ii. 12): whence it is inferred that, between this time and the commencement of our Lord's public life, *Joseph died*.

καὶ ἡ μήτ.] These words tend to confirm the common belief that these opening chapters, or at least *this* narrative, may have been derived from the testimony of the mother of the Lord herself. She kept them, as in wonderful coincidence with the remarkable circumstances of His birth, and its announcement, and His presentation in the temple, and the offerings of the Magi; but in what way, or by what one great revelation all these things were to be gathered in one, did not yet appear, but was doubtless manifested to her afterwards: see Acts i. 14; ii. 1.

52.] ἡλικ., probably not only 'stature' (as in ch. xix. 3), but age (ref. Matt.), which comprehends the other: so that σοφ. κ. ἡλ. would be wisdom, as well as age.

During these eighteen mysterious years we may, by the light of what is here revealed, view the holy Child advancing onward to that fulness of wisdom and di-

vine approval which was indicated at His Baptism, by ἐν σοὶ εὐδόκησα. We are apt to forget, that it was *during this time* that much of the great work of the second Adam was done. The growing up through infancy, childhood, youth, manhood, from grace to grace, holiness to holiness, in subjection, self-denial, and love, *without one polluting touch of sin*,—this it was which, consummated by the three years of active ministry, by the Passion, and by the Cross, constituted "*the obedience of one man*," by which many were made righteous. We must fully appreciate the words of this verse, in order to think rightly of Christ. He had emptied Himself of His glory: His infancy and childhood were no mere pretence, but the Divine personality was in Him carried through these states of weakness and inexperience, and gathered round itself the ordinary accessions and experiences of the sons of men. All the time, the consciousness of his mission on earth was ripening; 'the things heard of the Father' (John xv. 15) were continually imparted to Him; the Spirit, which was not given by measure to Him, was abiding more and more upon Him; till the day when He was fully ripe for his official manifestation,—that He might be offered to his own, to receive or reject Him,—and then the Spirit led Him up to commence his conflict with the enemy. As yet, He was in favour with man also: the world had not yet begun to hate Him; but we cannot tell how soon this feeling towards Him was changed, for He alleges (John vii. 7), "Me the world hateth,

^s ch. ii. 2 only. ^ρίου Καίσαρος, ^s ἡγεμονεύοντος Ποντίου Πιλάτου τῆς ABCDE
^t here (See) ^τΙουδαίας, καὶ ^ττετραρχούντος τῆς Γαλιλαίας Ἡρώδου, GHKL
^{only τ.} ^{(χῆς, ver.} Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ ^ττετραρχούντος τῆς MSUVX
^{19.)} ^τἸουραίας καὶ ^τΤραχωνίτιδος χώρας, καὶ ^τΛυσανίου τῆς ΓΔΑΠ
^u Mark ii. 26. ^τἈβιληνῆς ^ττετραρχούντος, ² ^u ἐπὶ ἀρχιερέως Ἄννα N 1. 33.
69

prolegg.) for ἡγεμονεύοντος, επιτροπεύοντος D Eus₂ Chron₁, *procurante* latt.
 om της ιουδ. N¹. om κ. τετρ. τ. γαλ. D-gr. *τετραρχούντος* (thrice) CN
 [copt]. Ἡρώδου bef της γαλιλαίας AK[Π]. *τετραρχ. τ. ιουρ.* is written twice
 in D-gr: from ιουρ. to λυσανιου is written over an erasure by N-corr¹, N^{3a} correcting
τετραρχωνιτιδος (sic) to και τραχ. aft ιουραιας ins ορεινης B¹-marg. (See table of
 readings.) *αβιλλιανης* D¹ (254) [lat-a b e ff₂].

2. rec επ': txt ABCDN rel Ser's-mss Eus₂ [Thdr₁ Chron₁]. rec *αρχιερων*, with
 Ser's r vulg lat-a c &c copt goth [Thdr₁-ed] Chron₁ [Orig-int₁]: txt ABCDN rel
 lat-b e Eus₂ Thdr₁[-ms].

because I testify of it that its deeds are evil;" and we can hardly conceive such testimony, in the years of gathering vigour and zeal, long withheld. The incident of ch. iv. 28, 29 can scarcely have arisen *only* from the anger of the moment.

CHAP. III. 1—22.] PREACHING AND BAPTISM OF JOHN. DIVINE TESTIMONY TO JESUS AT HIS BAPTISM. Matt. iii. 1—17. Mark i. 4—11. 1.] These dates are consistent with the ἀκριβῶς παρακολουθεῖν which Luke predicates of himself, ch. i. 3. In Matt. iii. 1 we have the same events indicated as to time by only ἐν ταῖς ἡμ. ἐκείναις. The fifteenth year of the *sole principate* of Tiberius began Aug. 19, u.c. 781, and reckoning backwards thirty years from that time (see ver. 23), we should have the birth of our Lord in u.c. 751 or about then; for ὥσεϊ τριάκ. will admit of some latitude. But Herod the Great died in the beginning of the year 750, and our Lord's birth must be fixed *some months at least before* the death of Herod. If then it be placed in 749, He would have been at least thirty-two at the time of His baptism, seeing that it took place some time after the beginning of John's ministry. This difficulty has led to the supposition that this fifteenth year is not to be dated from the *sole* but from the *associated* principate of Tiberius, which commenced most probably at the end of u.c. 764. According to this, the fifteenth of Tiberius will begin at the end of u.c. 779—and our Lord's birth would be u.c. 749 or 50: which will agree with the death of Herod. This latter explanation has usually been adopted. Our present æra was fixed by Dionysius Exiguus, in the sixth century, and places the birth of our Lord in 754 u.c. It may be doubted, however, whether in all these reckonings more accuracy has not been sought than the Gospel narrative warrants any expectation of our finding. The ὥσεϊ

ἐτῶν τρ. is a wide expression, and might cover any age from thirty (see note on ver. 23) to thirty-two or thirty-three.

See on Matt. ii. 2, where it appears probable from astronomical considerations, that our Lord was born as early as u.c. 747. Mr. Greswell has devoted several Dissertations to this enquiry: see his vol. i. p. 189 ff. ἡγεμ. Π. Πιλ.] Pilate was only *Procurator* of Judæa: the words cognate to ἡγεμῶν being used promiscuously of the leading officers of the Roman government. PONTIUS PILATE was the sixth procurator from the deposition of Archelaus, and came to Judæa about u.c. 779. He held the province ten years, and was sent to Rome to answer for his conduct by Vitellius, prefect of Syria, u.c. 789, the year of the death of Tiberius. See chronological table in Prolegg. Vol. II. Ἡρώδου] See note on Matt. xiv. 1. HEROD ANTIPAS became tetrarch of Galilee after the death of his father Herod, u.c. 750, and continued till he was deposed in 792.

Φιλίππου] Son of Herod the Great by Cleopatra, a woman of Jerusalem, Jos. Antt. xvii. 1. 3. He was brought up at Rome, and after his father's death in u.c. 750 was made tetrarch of Batanæa, Gaulonitis, Trachonitis, Pautias, Auranitis (Batanæa + Auranitis = Ituræa), and continued till his death in u.c. 786 or 787. He built Cesarea Philippi. He was by far the best of Herod's sons, and ruled his portion mildly and well. He must not be confounded with his *half-brother Philip*, whose wife Herodias Herod Antipas seduced. This latter was disinherited by his father, and lived in privacy. See note on Matt. xiv. 1.

Λυσαν. τ. Ἀβ. τετρ.] ABILENE, the district round Abila, a town eighteen miles north of Damascus, now, according to Pococke, Nebi Abel. It must not be confounded with Abila in Decapolis.

καὶ Καϊάφα, ^v ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν ^v John x. 35.
 Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ, ³ καὶ ἦλθεν εἰς πᾶσαν ^v Acts vii. 31.
 ἡ ^v Gen. xv. 1, 4.
 περιχώρον τοῦ Ἰορδάνου ^x κηρύσσων ^y βίβτισμα ^{yz} μετα-
 νοίας εἰς ^a ἄφεσιν ἁμαρτιῶν, ⁴ ὡς γέγραπται ἐν ^b βίβλῳ
 λόγων Ἡσαίου τοῦ προφήτου ^c Φωνῇ βοῶντος ἐν τῇ
 ἐρήμῳ ^d Ἐτοιμάσατε τὴν ^d ὁδὸν κυρίου, ^e εὐθείας ποιεῖτε
 τὰς ^f τρίβους αὐτοῦ. ⁵ πᾶσα ^g φάραγξ ^h πληρωθήσεται
 καὶ πᾶν ὄρος καὶ ⁱ βουνὸς ^k ταπεινωθήσεται, καὶ ^l ἔσται τὰ
^m σκολιὰ ¹ εἰς ^e εὐθείας καὶ αἱ ⁿ τραχεῖαι ¹ εἰς ὁδοὺς
 1. Mark xii. 26. c Isa. xl. 3, 4. d || ch. i. 76. Rev. xvi. 12. e here
 (bis) & || (from l. c.). Acts viii. 21. ix. 11. xiii. 10. 2 Pet. ii. 15 only. f || only. g. ch. xlix. 17.
 g here only. l. c. Josh. xv. 7. h Matt. xiii. 48. Baruch v. 7. i ch. xxiii. 30 only. Exod. xvii.
 9, 10. k 2 Cor. xii. 21. Phil. ii. 8. Prov. xiii. 7. l Matt. xix. 5 || Mk. 1 Cor. vi. 16 al. Gen.
 ii. 7. m Acts ii. 40. Phil. ii. 15. 1 Pet. ii. 18. Deut. xxxii. 5. n Acts xxvii. 29
 only. l. c. Jer. ii. 25. b Matt. i.

(καῖφα CD latt(so elsewhere) [Orig-int]: txt AB⁸ rel am(with fuld) lat-q copt Eus [Thdrt Chron].) rec ins του bef ζαχαριου, with G 1(e sil) 69 Eus₁: om ABCD⁸ rel Clem₁ Orig₁ Chron₁.

3. rec aft πᾶσαν ins την, with CD⁸ rel copt Eus₁ [Chron₁]: om ABL Orig₃.

4. for ως, καθώς C Eus₁. βιβλιω B. rec aft προφητου ins λεγοντος (from Matt iii. 3), with AC rel lat-f q syrr goth aeth [Chron₁]: om BDΛ⁸ 1 latt syr-copt arm Orig₁ Eus₁. ins του bef κυριου A 243-8-58. for αυτου, υμιω D-gr.

5. φαραξ AHL¹ [S(Tischdf)] X ev-y. rec ευθειαν (corrⁿ to LXX), with AC⁸ rel lat-e f q [D-lat] Syr syr-cu goth (aeth) Iren-int-mss [Chron₁]: txt B D[-gr] E latt Orig₂(expr: ἀντὶ ἐνικοῦ Εἰς εὐθειαν, . . . πληθυντικὸν Εὐθείας)[int₂] Iren-int-mss Leo₁. τροχειαι N¹.

Josephus, Antt. xix. 5. 1, mentions it as among the districts which Claudius gave to king Agrippa I. under the name of Ἀβίλα ἡ Λυσανίου, and in B. J. ii. 11. 5, as ἐτέρα βασιλεία ἡ Λυσανίου καλουμένη. In Antt. xx. 7. 1, he has Ἀβίλα. Λυσανία δὲ αὐτὴ ἐγγενέει τετραρχία: cf. also Ptolem. v. 15, Ἀβίλα ἐπικληθεῖσα Λυσανίου (making it, however, one of the cities of Decapolis). This Lysanias however was son of Ptolemy, the son of Minnæus (B. J. i. 13. 1), and was killed by Antony, at Cleopatra's instigation (B.C. 34). The Lysanias here mentioned may be some descendant of the other, since we find him here *only* ruling Abilene, whereas the other is called by Dio (xlix. 32), king of Ituræa. Now at his death we learn that the οἶκος τοῦ Λυσ. was farmed by one Zenodorus (Antt. xv. 10. 1), whom (ib. § 3) Augustus deprived of his ἐπαρχία, and at his death, which immediately followed, gave the principal of his districts, Trachonitis, Auranitis (Antt. xvii. 11. 4), &c., to Herod, B.C. 23. Among these Abilene is *not* named, and it therefore is possible that it may have been *granted* to a descendant of the former possessor. The silence of Josephus is no reason against this supposition, as he does not minutely relate the fortunes of districts which do not lie in the path of his history. The appellation of Ἀβίλα ἡ Λυσανίου again in the

time of Claudius, after this appellation has disappeared so long, looks as if there had been another Λυσανίας between. See Wieseler, i. 175 ff. Meyer, Comm. in loc. Bleek, Synoptische Erkl. in loc. 2.] ANNAS (= Ananus, Jos. Antt. xviii. 2. 2) the high-priest, was deposed by Valerius Gratus (U.C. 779), and after several changes, Joseph or Caiaphas (Joseph. as above), his son-in-law (John xviii. 13), was made high-priest. It would appear from this verse (and the use of the singular, -ews, renders the inference more stringent. Cf. also St. Luke's own phrase, Acts iv. 6) that Annas, as *ex-high-priest*, and possibly retaining in the view of the Jews the *legitimate high-priesthood*, was *counted still as having the office*: he certainly (John xviii. 13) *exercised the power*,—and had influence enough to procure the actual high-priesthood for *five of his sons*, after his own deposition, Jos. Antt. xx. 9. 1. A substitute, or deputy to the high-priest (called by the Talmudists אַנְשֵׁי הַכֹּהֲנִים), appears to have been usual,—see 2 Kings xxv. 18; and Annas would thus be able to evade the Roman appointment and keep the authority. ῥῆμα 6.] See John i. 33. 3—6.] Matt. iii. 1. Mark i. 4, where see note on βᾱπ. μετ. Vv. 5, 6 are peculiar to Luke. They are nearly verbatim from the LXX Alex., not E, who for ὁδοὺς λέϊας has πεδία. After

o here only.
 Gen. xxvii.
 11. Prov. ii.
 20.
 p ch. ii. 30 reff.
 q Mt. (reff.)
 r Matt. xxvi.
 22. Mark v.
 17. vi. 7 al.
 Gen. xviii.
 27.
 s Mt. (reff.)
 t Mt. only.
 Jer. xxvi.
 (xlvii.) 22.
 u Mt. (reff.)
 v Rom. i. 11.
 xii. 8. Eph.
 vi. 28.
 1 Thess. ii. 8
 only. Job
 xxi. 17.
 w = 1 Cor. xi.
 22. Neh. viii.
 10 (?).
 x Matt. xiv. 15
 reff.
 y = Heb. i. 4.
 iii. 3. ix. 23
 al.
 z 1 Cor. vii. 17.
 Tit. i. 6. L.P.
 exc. Matt. xi.
 1. Judg. v. 9.
 a = ch. xix. 23
 only. Dan.
 xi. 20
 Theod. (?)
 1 Mac. x.
 35 (?).
 b 1 Cor. ix. 7.
 2 Cor. x. 3.
 1 Tim. i.
 18. 2 Tim. ii.
 4. James iv. 1. 1 Pet. ii. 11 only. Isa. xxix. 7.

ο λείας, ⁶ καὶ ὄψεται πᾶσα σὰρξ τὸ ^p σωτήριον τοῦ θεοῦ.
 7 ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ'
 αὐτοῦ ^a Γεννήματα ^a ἐχιδνῶν, τίς ^a ὑπέδειξεν ὑμῖν φυγεῖν
 ἀπὸ τῆς ^a μελλούσης ὀργῆς; ⁸ ^a ποιήσατε οὖν ^a καρποὺς
^a ἀξίους τῆς ^z μετανοίας· καὶ μὴ ^t ἄρξησθε λέγειν ^s ἐν ... μετα-
^s ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι ABCDF
 δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ^t ἐγείραι τέκνα τῷ GHKL
 Ἀβραάμ. ⁹ ἤδη δὲ καὶ ἡ ^t ἀξίνη ^u πρὸς τὴν ῥίζαν τῶν MSUVX
 δένδρων ^u κείται· πᾶν οὖν δένδρον μὴ ^u ποιοῦν ^u καρ- ΓΑΔΠ
 πὸν καλὸν ^u ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ¹⁰ καὶ 69
 ἐπρώτων αὐτὸν οἱ ὄχλοι λέγοντες Τί οὖν ποιήσωμεν;
¹¹ ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς Ὁ ἔχων δύο χιτῶνας
^v μεταδότω τῷ ^w μὴ ^w ἔχοντι, καὶ ὁ ἔχων ^x βρώματα ὁμοίως
 ποιείτω. ¹² ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ
 εἶπον πρὸς αὐτὸν Διδάσκαλε, τί ποιήσωμεν; ¹³ ὁ δὲ
 εἶπεν πρὸς αὐτοὺς Μηδὲν πλέον ^y παρὰ τὸ ^z διατεταγ-
 μένον ὑμῖν ^a πράσσετε. ^{1k} ἐπρώτων δὲ αὐτὸν καὶ
^b στρατευόμενοι λέγοντες Τί ποιήσωμεν καὶ ἡμεῖς; καὶ

6. for θεου, κυριου D aeth.

7. ελεγον N¹. for ουν, δε D 1. 69 ev-z lat-e f copt-dz goth. for υπ',
 ενωπιον D lat-b e l q. υμιν bef υπεδειξεν DA.

8. αξιους bef καρπους B Orig¹: καρπον αξιον (|| Matt) D 106 lat-e syr[-txt] copt goth
 aeth (Did). for εν εαυτοις, αυτοις D¹-gr(ενε is added above the line) aeth(Treg): εν
 αυτοις L: om latt(not f q) syr-cu arm Orig¹(txt₂) [Ambr¹]: add οτι L 33 Syr syr-cu
 syr-w-ast arm Orig¹(om₁).

9. om lst και D lat-b [e q] Syr syr-cu copt goth arm Did Orig-int, jam enim vulg
 [lat-f g₁ l], jam quid enim lat-a. καρπους καλους D Syr syr-cu.—om καλον αυ(with
 forj per) lat-a ff₂ Orig¹(τὸ μὲν γὰρ μὴ ἔχον καρπὸν οὐδὲ καλὸν ἔχει καρπὸν) Iren-int¹-mss.
 10. επρωτησαν D 244, interrogaverunt lat-b c e ff₂ [L] q (interrogant vulg).

om ουν D ev-z lat-b c e [L] q copt-dz. rec ποιησωμεν, with GKU 1 latt Orig-int¹:
 txt ABCD¹ rel goth aeth. add ινα σωθωμεν (cf Acts xvi. 30) D, ut vivamus gat
 lat-b g₁ q syr-cu.

11. rec (for ελεγεν) λεγει, with AC² D[-gr] rel: txt BC¹LXN 1.33.69 vulg lat-c f¹.

12. aft τελωναι ins ομοιως D lat-a. aft βαπτισθηναι ins υπ' αυτου CKX[Π]
 syr-w-ob copt-dz-marg [Orig-int₂]. ειπαν C¹D. rec ποιησωμεν, with GU 1
 latt: txt ABCD¹ rel goth aeth. add ινα σωθωμεν D.

13. for προς αυτους, αυτοις D mt lat-a e f [L] q: om ειπον προς αυτους N¹. μηθεν
 ΔΔ Const¹. πλεον C. add πρασσετε D mt lat-a b c [e ff₂ g₁ l q] (syr-cu) aeth.
 for πρασσετε, πρασσειν D Syr: om lat-a b c [e ff₂ g₁ l q] syr-cu aeth.

14. επρωτησαν CD lat-b c ff₂ g₁ [L] q (goth ?). om δε C fuld. om αυτον
 D lat-c. rec και ημεις bef τι ποι., with AC³ rel lat-a syr copt goth aeth arm:
 om και ημεις D ev-7: txt BC¹LXN 1.69 vulg lat-b c e f l [ff₂ g₁ q] Syr syr-cu.—
 rec ποιησωμεν, with AGKU 1 latt: txt B(sic: see table) CD¹EN rel goth aeth. add
 ινα σωθωμεν D. for 3rd και, ο δε D lat-e.

this there is omitted καὶ ὀφθῆσεται ἡ
 δόξα κυρίου, and then καὶ ὅψ. . . κ.τ.λ.
 as LXX. 7—9.] Matt. vv. 7—10.
 John's speech is verbatim as Matt., ex-
 cept that καρπ. ἀξ. is singular, and δόξητε
 Matt. = ἄρξησθε Luke. This indicates a
 common origin of this portion, which

however is still thus slightly deflected;
 and let it be borne in mind that the slighter
 the deflection, the more striking the inde-
 pendence of the Evangelists. μὴ
 ἄρξησθε λ.] 'Omniem excusationis etiam
 conatum præcidit.' Bengel. 10—14.]
 Peculiar to Luke. 10.] Olshausen re-

E 704.1

Matt. iii. 11, 12: Mark i. 7, 8: John i.
26, 27. The four accounts are cognate,
but vary in expression and arrangement:
ver. 17 is verbatim (except that αὐτοῦ is
after σίτον and ἀποθήκην in Matt.) as
Matthew. 18—20. Luke only: con-

u ch. ix. 7 || Mt. Acts xiii. 1 only +. (xlv, ver. 1.)
 v = Matt. xviii. 15. 1 Tim. v. 20. Gen. xxi. 25.
 w attr., ch. ii. 20.
 x Sir. iii. 27. see ch. xx. 11, 12 reff.
 y ch. xvi. 26 reff.
 z Acts xxvi. 10 only. Jer. xxxix. (xxxii.) 3. Wisd. xvii. 2. 16 (Judg. v. 27?) only.
 a Matt. xxv. 36, &c. reff.
 b w. aor., see note. ch. ii. 27. Ezech. ix. 8. Mt. reff. f ver. 2 reff. g || Mt. reff. d 1 Tim. iv. 8 only +. 4 Macc. i. 32. (-κως, Col. ii. 9.) h = (Col. ii. 18?) 1 Kings xviii. 22. 2 Kings i Matt. xvii. 5. 1 Cor. x. 5. 2 Kings xxii. 20. Mal. Gen. xlii. 12.
 u τετράρχης v ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων w ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης, 20 x προσέθηκεν καὶ τοῦτο y ἐπὶ πᾶσιν, [καὶ] z κατέκλεισεν τὸν Ἰωάννην ἐν a φυλακῇ. ...φυλα- κη Ἐ. ...λαον CF. ABDEG H 1 M SUVXT ΔΑΠΝ 1. 33. 69
 21 Ἐγένετο δὲ b ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου c ἀνεωχθῆ- ναι τὸν c οὐρανόν, 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον d σωματικῶ εἶδει ὡς e περιστερὰν ἐπ' αὐτόν, καὶ e φωνὴν ἡ ἐν σοὶ i εὐδόκησα.
 23 Καὶ αὐτὸς ἦν Ἰησοῦς ὡσεὶ j ἐτῶν τριάκοντα k ἀρχό-

19. rec aft γυναικος ins φιλιππου (from Mark vi. 17), with ACKX 33 syrr copt æth arm-mss: om BDEN rel latt goth arm[-ed] Lucif. om και N¹. for ων εποι.

πον., των πον. ων εποι. N¹(txt N³).

20. om 2nd και BDEN¹ lat-b e Eus₁: ins ACN^{3a} rel [latt syrr syr-jer goth] Lucif., ενεκλισε D; inclusit latt. rec ins τη bef φυλ., with AC rel: om BDKLM

AE[Π]N 1 goth arm Eus₁.

21. for απ., παντα N ev-49.

και (2nd) is repeated in D¹.

ανοιχθηναι D.

22. rec ωσει, with A rel Eus₁: txt BDLN 33 Orig₁. for επ., eis D latt[not f].
 for εξ, εκ του D: απ' Α. rec aft γενησθαι ins λεγουσαν (see || Matt), with

A rel lat-f ff₂ g₂ q syrr goth æth arm: om BDLN latt copt Ambr₁. for συ to

ευδοκησα, vios μου ει συ εγω σημερον γεγεννηκα σε D lat-a b c ff₂¹ l Just₂ (Clem, Meth, ?) Lact Juv Hil₃ Faust Aug, (who however says that the older gr-mss had it not).

(ευδοκησα, so B F(Wetst) KMUA[Π]N 1. 33. 69 Eus₁.)

23. for και αυτος ην, ην δε D Clem, Hipp₁ Ath₁ Epiph₁, Jesus autem erat copt Iren- int₁. rec ins o bef ιησους, with A rel [Chron₁]: om BDLXN 33. for ωσει,

ως D 69. 258² Scr's e [Hipp₁ Epiph₁].

αρχ. ωσει ετ. τριακ. BLXN 1. 33 (69) vulg

taining the corroboration of the account in Mark vi. 20 of John's boldness in rebuking Herod, with this slight variation, that whereas in Mark Herod heard him gladly, and did many things in consequence, here the rebuke for general profligacy seems to have contributed to his imprisonment. These accounts however, though perfectly distinct, are by no means inconsistent. The same rebukes which stung Herod's conscience and aided the desire to imprison John, might work on that conscience, and cause the wish to hear more from the man of God. Vv. 19, 20 are in *anticipation* of what follows; which is in Luke's manner: see ch. i. 80.

21, 22.] Matt. iii. 13—17: Mark i. 9—11. Luke's account is much more concise than usual, and wholly independent of the others; see note on Mark i. 10: we have here however three additional particulars—1. that *all the people had been baptized before* the Lord's baptism: 2. that He was *praying* at the time of the descent of the Spirit: 3. that the Spirit appeared in a *bodily form*. On (1) we may remark that

this is necessarily the meaning of ἐν τῷ βαπ.—for Luke when he means 'during,' &c. invariably uses the *present*; see for the past tense with ἐν τῷ reff. and ch. xiv. 1; xix. 15; xxiv. 30—for the present, ch. v. 1; viii. 5, &c., and for a comparison of the two, ch. viii. 40 and 42. On (3), see note at Matt. iii. 16, § 2.

23—38.] GENEALOGY OF OUR LORD. *Peculiar to Luke.* 23.] Jesus was

about thirty years old when He began (His ministry); not, 'began to be about,' &c., which is ungrammatical. ἀρχόμενος τῆς εἰς τὸν λαὸν ἀναδείξεως αὐτοῦ, ἦτοι τῆς διδασκαλίας, Euthym., so also Orig., Bengel, Kuin., De Wette, Meyer, Wieseler: see also Acts i. 1. This ὡσεὶ τρ. ad-

mits of considerable latitude, but only in one direction; viz. *over* thirty years. He could not well be under, seeing that this was the appointed age for the commencement of public service of God by the Levites: see Num. iv. 3, 23, 43, 47.

If no other proof were in existence of the *total independence of the present Gospels of Matthew and Luke*, their genealogies

μενος, ὃν υἱὸς ὡς ¹ ἐνομίζετο Ἰωσήφ, τοῦ Ἡλεί, ²⁴ τοῦ ¹ Matt. x. 31
 Ματθαί, τοῦ Λευεί, τοῦ Μελχεί, τοῦ Ἰανναί, τοῦ Ἰωσήφ,
²⁵ τοῦ Ματθαίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ Ἐσλεί,
 τοῦ Ναγγαί, ²⁶ τοῦ Μαάθ, τοῦ Ματθαίου, τοῦ Σεμεείν,

lat-b c g_{1,2} l q [Hipp.] Orig₁ [int.] Eus. Ath₂ Ambr₁ Vict Quæst. rec ως ἐνομίζετο
 bef υἱος, with A(D) rel vulg (lat-f) syr copt æth arm: txt BLN 1 (lat-α) Orig₁ Eus₃
 Ath. Epiph₄.—aft ἐνομίζετο ins εἶναι D lat-(b) c e ff₂ g₁ l.

23 to 31. for του ηλει το δαυειδ, του ιακωβ του μαθαν του ελεαζαρ του ελιουδ του
 ιαχειν του σαδωκ του αζωρ του ελιακειμ του αβιουδ του ζοροβαβελ του σαλαθιηλ του
 ιεχονιου του ιωακειμ του ελιακειμ του ιωσεια του αμωσ του μανασση του εξεκια του
 αχας του ιωθαν του οζεια του αμασιου του ιωας του οχοζιου του ιωραμ του ιωσαφαδ
 του ασαφ του αβιουδ του ροβαμ του σολομων του δαυειδ (see || Matt) D.

24. μαθαθ N (but originally μαθεαθ) [em ing. for λευει, ηλει B¹ (but corrd,
 Tischd^f)]. rec ιαννα, with A rel [syr] arm [Chron.] : αννα X : ιανναν H : ιωαννα
 E¹ A ev-γ : ιωανναν Γ : ιωανναι Ι : txt BLΔN 33. 69 am lat-b ff₂ l Syr copt goth [æth].

25. μαθθαθιου B¹ (μαθθ. B²) ev-49 : ματθαιου G : ματθιου H V 33 lat-ff₂ Syr arm :
 ματαθιου X 243-58.

26. rec σεμει, with ΚΥΔ[Π] 69 vulg lat-c f ff₂ g_{1,2} syr æth arm : σεμει A rel : txt

would furnish what I conceive to be an undeniable one. Is it possible that either of these Evangelists could have set down his genealogy *with that of the other before him?* Would no remark have been made on their many and (on *such a supposition*) unaccountable variations? It is quite beside the purpose of the present commentary to attempt to reconcile the two. It has never yet been accomplished; and every endeavour to do it has violated either ingenuousness or common sense. I shall, as in similar cases, only indicate the landmarks which may serve to guide us to all that is possible for us to discover concerning them. (1) The two genealogies are *both the line of Joseph, and not of Mary*. Whether Mary were an heiress or not, Luke's words here preclude the idea of the genealogy being *hers*; for the descent of the Lord is transferred putatively to Joseph by the *ὡς ἐνομίζετο*, before the genealogy begins; and it would be unnatural to suppose that the reckoning, which began with the real mother, would, after such transference, pass back through *her* to *her* father again, as it must do, if the genealogy be *hers*.

The attempts of many, and recently of Wieseler, to make it appear that the genealogy is that of Mary, reading υἱὸς (ὡς ἐνομ. τοῦ Ἰωσήφ) τοῦ Ἡλί, 'the son (as supposed of Joseph, but in reality) of Heli, &c.' are, as Meyer (Comm. in loc.) has shewn, quite unsuccessful: see Dr. Mill's vindication of the Genealogies, p. 180 ff. for the history of this opinion. (2) Luke appears to have taken this genealogy entire from some authority before him, in which the expression υἱὸς θεοῦ as applied to Christ, was made good by tracing it up as here, through a regular ascent of progenitors till

we come to Adam, who was, but here again inexactly, the son of God. This seems much more probable than that Luke should for his gentile readers have gone up to the origin of the human race instead of to Abraham. I cannot imagine any such purpose *definitely present* in the mind of the Evangelist.

This view is confirmed by the entirely insulated situation of the genealogy here, between ver. 23 and ch. iv. 1. (3) The points of divergence between the genealogies are,—in Matt. the father of Joseph is Jacob—in Luke, Heli; this gives rise to different lists (except two common names, Zorobabel and Salathiel) up to David, where the accounts coincide again, and remain nearly identical up to Abraham, where Matt. ceases. (4) Here, as elsewhere, I believe that the accounts might be reconciled, or at all events good reason might be assigned for their differing, if we were in possession of data on which to proceed; but here as elsewhere, *we are not*. For who shall reproduce the endless combinations of elements of confusion, which might creep into a genealogy of this kind? Matthew's, we know, is squared so as to form three tesseradecads, *by the omission of several generations*; how can we tell that some similar step unknown to us may not have been taken with the one before us? It was common among the Jews for the same man to bear different names; how do we know how often this may occur among the immediate progenitors of Joseph? The levirate marriage (of a brother with a brother's wife to raise up seed, which then might be accounted to either husband) was common; how do we know how often this may have contributed to produce variations in the terms of a genealogy? With all

τοῦ Ἰωσήφ, τοῦ Ἰωδᾶ, ²⁷ τοῦ Ἰωανάν, τοῦ Ῥησά, τοῦ ABDEG
HKLM
SUVXIΓ
ΔΑΠΝ
1.33.69
 Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρεί, ²⁸ τοῦ Μελχεί, τοῦ
 Ἀδδεί, τοῦ Κωσάμ, τοῦ Ἐλμαδάμ, τοῦ Ἦρ, ²⁹ τοῦ Ἰησοῦ,
 τοῦ Ἐλιέξερ, τοῦ Ἰωρεῖμ, τοῦ Μαθθαί, τοῦ Λευεῖ, ³⁰ τοῦ
 Συμεών, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάμ, τοῦ Ἐλια-
 κείμ, ³¹ τοῦ Μελεᾶ, τοῦ Μεννᾶ, τοῦ Ματταθά, τοῦ
 Ναθάν, τοῦ Δανεῖδ, ³² τοῦ Ἰεσσαί, τοῦ Ἰωβιήδ, τοῦ Βοός,
 τοῦ Σαλμών, τοῦ Ναασσών, ³³ τοῦ Ἀμειναδάβ, τοῦ Ἀδμείν,
 τοῦ Ἀρνεῖ, τοῦ Ἑσρώμ, τοῦ Φαρές, τοῦ Ἰούδα, ³⁴ τοῦ
 Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ,
³⁵ τοῦ Σερούχ, τοῦ Ῥαγαῦ, τοῦ Φάλεκ, τοῦ Ἑβερ, τοῦ
 Σαλά, ³⁶ τοῦ Καϊνᾶμ, τοῦ Ἀρφαξάδ, τοῦ Σήμ, τοῦ Νῶε,

BLN lat-*b* *e* goth, σημειν copt. rec ιωσηφ, with A rel vulg lat-*a* *f* *q* syrr [copt-
 ms] goth aeth: txt BLN 1. 33. 69 am lat-*b* (*c*) *e* (*f*₂) *g*_{1,2} copt arm. rec ιουδα,
 with A rel latt syrr copt aeth arm: ιωαδα 1: iuda aut iodia Δ-lat: txt BL X(ιωδ) ΓN
 33. 69 am(with em forj harl ing mt) lat-*g*₁ copt-dz goth.

27. rec ιωαννα, with KM[Π] vulg lat-*a* *c* *e* *f* (*f*₂) *g*_{1,2} goth: ιωαν UN¹ aeth (arm):
 ιαναν H (251-9): ιωανναν L[S] VXR 1 copt: txt AB N-corr¹⁻³ rel syrr. ζορομ-
 βαβελ ΔΔ.

28. κωσα N¹ lat-*b* (*e*) [*q*]. rec ελμωδαμ, with A rel lat-*f* *q* syr aeth, ermodam
 goth: ελμωδαν Γ lat-*g*₂: txt BLN 33 (latt) copt.

29. rec (for ιησου) ιωση, with A rel lat-*g* syrr, iosez goth: ιωσηχ X: ιησω Γ 1: txt
 BLN 33. 69 latt copt arm. ελιαξερ N¹. rec ματθατ, with B² rel: ματθαν Γ
 1 lat-*q* syr: ματταθιον X: ματθαθ ΔK[Π] 33: ματτθ (sic) L: μαθατ E: μαθθααθ N¹:
 μαθθαθ N^{3a}: txt B¹ 346.

30. rec ιωαν, with A rel syr[-txt] copt: ιωνα Ser's h evn-49-π-y-z latt: ιωαναν
 ΕΔΔ[Π]: ιωανναν K 240-5-50-9: txt BFN 1 lat-*c* *e* *g*₁ Syr syr-mg copt-dz arm.

31. rec (for μεννα) μᾶιναν, with E rel lat-*f* syr goth aeth [Chron₁]: om A 49. 51:
 μεναν Γ 1 lat-*q*: μενανν vulg-mss copt-2-mss: enam lat-*a* *e*, enan lat-*b*, enan lat-*f*₂:
 txt BLXN 33 vulg lat-*c* *g*_{1,2} copt-schw arm. [μετταθα B(Mai Tischdf).]
 ναθαμ BN¹ lat-*c* *e*.

32. rec (for ιωβηδ) ωβηδ, with E rel vulg lat-*f* [D-lat] (syr?) goth [Chron₁], obeth
 lat-*a* *b* *e* *f*₂ *g*₁ [*l* *q*]: ωβηλ D-gr: ιωβηλ BN¹: txt A F(Wetst) LMUX[Γ] ΔN^{3a} 33. 69
 lat-*c* copt aeth. rec βοοζ, with E rel vulg lat-*c* *f* *f*₂ *g*₁ [*q*] goth [Chron₁]: βαλλας
 (but one λ marked) N¹: boes copt: txt ABDLMX[Π] N^{3a} 33. 69 lat-*a* *b* *e* arm.
 for σαλμων, σαλα BN¹ aeth.

33. for του αμειναδαβ, του αδαμ N¹: om B. rec (for αδμειν του αρνει) αραμ, with
 ADEGHU[Π] 33 vulg lat-*a* *c* *f* *f*₂ *g*_{1,2} [*l* *q*] Syr goth: αραμ του ιωραμ F(Wetst)
 KMSVΔΔ syr(but mss vary): αραμ τ. ωριν aeth: αραμ του αλμει του αρνει 1: txt
 BL(XΓ)N syr-mg copt (but αδμιν N, αδμη X, αλμειν Γ), αδμιν του αρνη(sic) 69.
 εσραμ B ev-y tol lat-*b* Syr, ασρωμ asron D. om του φαρες A.

34. θαρρα XN^{3a} 1. 33. 69 evn-π-y-z syr [copt-wilk Chron₁].

35. rec σαρουχ, with Ser's a b vulg-ed: txt ABN rel Ser's-mss am(with em forj fuld
 ing tol) lat-*a* *c* *f* *f*₂ *g*_{1,2} *l* copt goth arm [Chron₁], σερονκ D lat-*b*. φαλεγ AEGH
 KMSUΓA[Π] 1. 69 vulg-ed goth Chron: phalech lat-*a* *f* *g*₁ copt-wilk.

36. rec καιναν, with A rel latt copt (goth?) [Chron₁]: txt BLN 1. 33 aeth, and
 Δ(twice) in Gen x. 24.—om του κα. D.

these elements of confusion, it is quite as presumptuous to pronounce the genealogies discrepant, as it is over-curious and uncritical to attempt to reconcile them. It may suffice us that they are inserted in the Gospels as authentic documents, and both of them merely to clear the Davidical descent of the putative father of the Lord. His own *real* Davidical descent does not

depend on either of them, but must be solely derived through his mother. See much interesting investigation of the various solutions and traditions, in Dr. Mill's tract referred to above; and in Lord A. Hervey's work on the Genealogies of our Lord. 27. τ. Σαλαθ., τ. Νηρεί] In Matt. i. 12, Ἰεχονίας γεννᾷ τ. Σαλαθ. 31. Ναθάν] See 2 Sam. v. 14:

τοῦ Λάμεχ, ³⁷ τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰαρέδ, ^{a ch. vi. 12.}
 τοῦ Μαλελεήλ, τοῦ Καϊνάν, ³⁸ τοῦ Ἐνώς, τοῦ Σήθ, τοῦ ^{John i. 14.}
 Ἀδάμ, τοῦ θεοῦ. ^{Acts vi. 3, 5.}
^{8. Job x. 15.}
^{b ch. ii. 20 reff.}
^{c = John i. 43}
^{al.}
^{d ch. ii. 27.}
^{Rev. i. 10.}
^{iv. 2.}
^{1. 1 Cor. vii.}
^{5. James i.}
^{13. Wadd. i.}
^{21. Wadd. ii.}
^{f Mt. i. Chron.}
^{xxi. 1. Job i.}
^{6. Wadd. ii.}
^{24.}
^{g ver. 13. Mark}
^{xiii. 4.}
^{Acts}
^{xxv. 47.}
^{Rom. ix. 28}
^{(from Isa. x.}
^{23). Heb.}
^{i = John ii. 9 reff.}

IV. ¹ Ἰησοῦς δὲ ^a πλήρης πνεύματος ἁγίου ^b ὑπέστρε-
 ψεν ὑπὸ τοῦ Ἰορδάνου, καὶ ^c ἤγγετο ^d ἐν τῷ πνεύματι ἐν τῇ
 ἐρήμῳ ² ἡμέρας τεσσαράκοντα ^e πειραζόμενος ὑπὸ τοῦ ^f δια-
 βόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις,
 καὶ ³ συντελεσθεῖσιν αὐτῶν ἐπείνασεν. ³ εἶπεν δὲ αὐτῷ
 ὁ ⁴ διάβολος Εἰ υἱὸς εἶ τοῦ θεοῦ, ^h εἰπὲ τῷ λίθῳ τούτῳ
 ἵνα ⁱ γένηται ἄρτος. ⁴ καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς

viii. 8 only. Job i. 5.

h constr., || Mt. reff.

i = John ii. 9 reff.

λαμεκ D-gr [MX].

37. [μαθουσαλα B¹] ιαρετ B¹ (sic cod: see table) N [lat-a l q]: ιαρεθ AK lat-δ c q₁.
 μελελεηλ A Δ (Treg, expr) N¹ [69 (Tischdf)] copt-ins. καιναμ LN lat-ff₂ copt-dz.

38. for σθη, σθη A lat-l.

CHAP. IV. 1. rec πνευματος αγιου bef πληρης, with A rel lat-e goth arm [Thdr₁]:
 txt BDE F (Wetst) KLΞ[Π] N 1. 33 latt syr [æth Bas₁ Orig-int₂]. om υπεστρεψεν
 N¹ (ins N-corr¹). aft ηγγετο ins το (sic) N. rec eis την ερημον, with AE rel
 vulg-ed (with an forj) lat-c e f g₂ l [ff₂ copt Eus₁ Bas₁ Thdr₁]: txt BDLN fuld (with
 em harl mt) lat-a δ g₁ q sah.

2. for διαβολου, σατανα D 243 lat-e. N¹ repeats ουδεν, marked for erasure by
 N-corr¹: for ουδεν, ουδε επειεν A Frag-neap 69 arm]. rec ins υστερον bef επεινασεν
 (from || Matt), with A rel lat-f ff₂ [q] syr copt-dz² goth [Cyr₁]: om BDLN latt copt
 æth arm.

3. rec (for ειπεν δε) και ειπεν (|| Matt), with A rel lat-e q syr goth æth arm Thdr₁:
 txt BDLN 1. 33 latt copt Ambr₁. for τω λιθω το αρτος, ινα οι λιθοι ουτοι αρτοι
 γωνονται (|| Matt) D ev-31 tol.

4. for και απεκρ., απεκρ. δε 69: κ. αποκριθεις D. rec (for προς αυτον ο ιησους)
 ιησους προς αυτον λεγων, with A rel syr sah goth arm (ο ιησ. M 1): ο ιησ. ειπεν D:
 ιησ. λεγων 69: πρ. αυτ. ο ιησ. λεγων Δ lat-c e f g₂ (et dixit lat-a δ ff₂ g₁ q): txt BLN

1. Chron. iii. 5: Zech. xii. 12. 36.
 Καϊνάν] This name does not exist in our
 present Hebrew text, but in the LXX,
 Gen. x. 24; xi. 12, 13, and furnishes a
 curious instance of one of two things—
 either (1) the corruption of our present
 Hebrew text in these chronological pas-
 sages; or (2) the incorrectness of the
 LXX, and notwithstanding that, the high
 reputation which it had obtained in so
 short a time. Lightfoot holds the latter
 alternative: but I own I think the former
 more probable. See on the whole ques-
 tion of the appearance of this second
 Cainam(n) among the ancestors of our
 Lord, Lord A. Hervey's work above cited,
 ch. viii., in which, with much research and
 acuteness, he has endeavoured to shew that
 the name was probably interpolated here,
 and got from hence into the LXX. Cer-
 tainly it appears not to have existed in the
 earliest copies of that version.

CHAP. IV. 1—13.] TEMPTATION OF
 JESUS. Matt. iv. 1—11. Mark i. 12, 13.

Ver. 1 is peculiar to Luke, and very
 important. Our Lord was now full of the

Holy Ghost, and in that fulness He is led
 up to combat with the enemy. He has
 arrived at the fulness of the stature of per-
 fect man, outwardly and spiritually. And
 as when His Church was inaugurated by
 the descent of the Spirit in His fulness, so
 now, the first and fittest weapon for the
 combat is "the sword of the Spirit, which
 is the word of God." The discourse of
 Peter in Acts ii., like our Lord's replies
 here, is grounded in the testimony of the
 Scripture.

The accounts of Matt.
 and Luke (Mark's is principally a com-
 pendium) are distinct: see notes on Matt.
 and Mark.

2.] The literal rendering
 of the present text will be: Jesus . . .
 was led by (in, in the power of, the ἐν of
 instrumentality by the conditioning ele-
 ment) the Spirit in the wilderness, being
 tempted (the pres. part. carries a slight
 ratiocinative force, as usual) during forty
 days by the devil. So that St. Luke, as
 also St. Mark, implies that the temptation
 continued the whole forty days.

οὐκ ἔφ. οὐδ. testifies to the strictness in
 which the term 'fasted' must be taken.

k || Mt. only.
Gen. xx. ii.
40. Dr T.
viii. 3.
l abs., = here
only, see ch.
ii. 23 reff.
m Matt. xxiv.
14 reff.
n here only.
Isa. xxix. 5.
2 Macc. ix. 11
only.
o = Matt.
xxviii. 18.
Rev. xiii. 4.
Dan. vii. 4.
p = Matt. xi.
27. Acts
xxviii. 16.
Deut. i. 8.
q Rev. iii. 9.
xv. 4. Ps.
lxxxv. 9.
Isa. lxxvi. 23.
r Matt. v. 3.
xix. 14.
s || Mt. (reff.)
t || Mt. only.
1 Kings xv. 27. Dan. ix. 27 Theod. A B-marg. (not Ed-vat.)

Γέγραπται ὅτι οὐκ ^k ἐπ' ἄρτω μόνῳ ^k ζήσεται ὁ ἄνθρωπος.
5 καὶ ^l ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασι-
λείας τῆς ^m οἰκουμένης ἐν ⁿ στιγμῇ χρόνου. ⁶ καὶ εἶπεν ^{Ξ και}
αὐτῷ ὁ ^f διάβολος Σοὶ δώσω τὴν ^ο ἐξουσίαν ταύτην ἅπα- ^{ειπεν...}
σαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ ^p παραδέδοται, καὶ ᾧ
ἂν θέλω δίδωμι αὐτήν· ⁷ σὺ οὖν εἰάν ^q προσκυνήσης
^q ἐνώπιον ἐμοῦ, ^r ἔσται σου πᾶσα. ⁸ καὶ ἀποκριθεὶς αὐτῷ ^{F [apo]-}
εἶπεν [ὁ] Ἰησοῦς Γέγραπται ^s Προσκυνήσεις κύριον τὸν ^{κρίθεις...}
θεόν σου, καὶ αὐτῷ μόνῳ ^s λατρεύσεις. ⁹ ἤγαγεν δὲ ^{ABDEF}
αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ ^{GHKL}
τεῖχος τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε ^{MSUVT}
σεαυτὸν ἐντεῦθεν κάτω· ¹⁰ γέγραπται γὰρ ὅτι τοῖς ^{ΔΛΞΠΝ}
^{1. 33. 69}

33 vulg coptt. om *οτι* (*as* || *Matt*) D 69. rec at end adds *ἀλλ' ἐπι παντι*
ρηματι θεου, with A rel; *ἀλλ' ἐν π. ρ. θ.* D latt; *ἀλλ' ἐπι π. ρ. ἐκπορευομενω δια στοματος*
θεου 118-57. 209 Scr's g r env-n-z copt-wilk æth Thl: (*from* || *Matt*: *the rec and the*
readg in D merely supplying the sense, the other verbatim. The omission would be
unaccountable.) om BLDN copt-schw sah.

5. rec aft *αυτον* ins *ο διαβολος* (*from* || *Matt*), with A rel vulg lat-b c f syrr goth
æth [Hil.], *ο σατανας* syr-ms: om BDLN 1 lat-a e coptt arm [Cyr.]. rec adds
further *εις οπος υψηλον* (*from* || *Matt*. *It is no objection* (Mey) *that rec does not add*
λιαν. *The insn was made carelessly from memory, as above, as well as accurately, in*
D), with A N-corr¹ rel vulg lat-e [f ff₂ q] syrr goth; ε. ο. υψ. *λιαν* D 69 lat-a Δ-lat:
om BLDN¹ am(with em forj fuld harl mt tol) lat-b g_{1,2} coptt [Cyr.]. for *της*
οικουμένης, του κοσμου (|| *Matt*) D 5. 245 lat-f Orig-commj.

6. for *αυτω, προς αυτον* D lat-a b c [e q] Hil. for *απασ., πασαν* N. for *αυτων,*
τουτων D[-gr]. rec *εαν*, with AN rel [Cyr.]: txt BD. (33 def.) for *διδωμι, δωσω* N¹.

7. aft *προσκυν.* ins *μοι* N¹. rec (for *εμου*) BD, with AN^{3a} rel [Cyr.]: txt BDE
F(Wetst) HVGΔΛΞN¹ 1 [Frag-neap]. rec *παντα, omnia* latt arm [Cyr.]: txt
AB D-gr EN rel Scr's-mss Thl.

8. *επι. αυτ. ο ιησ.* AKM¹ [I] lat-a b c q: *ο ιησ. επι. αυτ.* FL M-marg(in red) EN 1.
13. 33. 69 vulg [lat-f ff₂ g_{1,2}] Syr copt: *αυτω ο ιησ.* DA syr goth [arm]: txt B(omg
δ) rel. rec aft *ιησ.* ins *υπαγε οπισω μου σατανα* (see || *Matt and Matt* xvi. 23),
with A rel lat-b e q syr copt-wilk [æth-ms] Thl: om BDLN 1. 33 vulg lat-a c f ff₂
g_{1,2} (I?) Syr copt-schw sah goth æth arm Orig(speaking of || *Matt* wholly rejects *οπ.*
μου). rec aft *γεγραπται* ins *γαρ* (*from* || *Matt*), with UΔΔ [Frag-neap] lat-b q:
om ABDEN rel vulg lat-a c e f ff₂ g_{1,2} l syrr coptt goth æth arm Orig. κυρ. τ. θ.
σ. bef *προσκ.* (see || *Matt*) BDFLAΞN 1. 33. 69 latt syrr copt goth æth Orig.[int,
Cyr.] Cypr₁: txt A rel (lat-a) sah arm.

9. rec (for *ηγ. δε*) *και ηγ.*, with AD rel: txt BLEN syr-mg coptt Orig-int₁. rec
aft *εστησεν* ins *αυτου* (see || *Matt*), with AD rel [vss]: om BLEN lat-e [arm-ed] Orig-
int₁. rec ins *ο* bef *υιος*, with Scr's b o: om ABDEN rel Scr's-mss. for 2nd
του, τουτου D¹.

10. om *γαρ* N¹(ins N-corr¹(appy)^{3a}).

3.] τῷ λ. τ., pointing to some particular stone—command that it become a loaf.

4.] The citation is given in full by Matt.

5.] There can be little doubt that the order in Matt., in which this temptation is placed last, is to be adhered to in our expositions of the Temptation. No definite notes of succession are given in our text, but they are by Matt.: see notes there. Schleiermacher and Bleek suppose that the inversion has been made as suiting better the require-

ments of probability: it seeming more natural that our Lord should be first taken to the mountain and then to Jerusalem, than the converse.

6.] Satan is set forth to us in Scripture as *the prince, or god of this world*,—by our Lord Himself, John xii. 31; xiv. 30; xvi. 11:—by Paul, 2 Cor. iv. 4 (Eph. vi. 12). On the signification of this temptation, see notes on Matt.

8.] With the words ὕπ. δπ. μ. σ. (rec.) here, Luke could hardly have left the record as it stands: being the

ἀγγέλοις αὐτοῦ ^u ἐντελεῖται περὶ σοῦ τοῦ ^v διαφυλάξαι σε, ^u ^u Mt. reff. 11 καὶ ὅτι ^w ἐπὶ χειρῶν ^w ἁρουσίν σε, μήποτε ^x προσκόψῃς ^u ^u Mt. reff. 15a. xv. 11. ^v here only. ^v Gen. xxviii. 15, 20. Prov. 11, 8. ^w w. gen., ^u Mt. (from l. c.) only. Isa. ix. 4. ^x ^u Mt. reff. y = ch. ii. 24 reff. ^z ^u Mt. reff. Deut. vi. 16. ^a ^u ver. 2 reff. 2 Chron. xxx. 22. ^b ^u ch. xi. 1. xxii. 28, 40. ^c ^u Acts xiii. 11. Rom. i. 13. 2 Macc. xiv. 15. ^d ^u ch. ii. 20 reff. ^e ^u Acts i. 8. Rom. xv. 13, 19. ^f ^u Matt. ix. 26 only. Prov. xvi. 2 (xv. 30). 2 Macc. iv. 39 only. ^h = ch. xliii. 5. *Acts ix. 31, 42. x. 37.

14 Καὶ ^e ἐπέστρεψεν ὁ Ἰησοῦς ἐν τῇ ^f δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν, καὶ ^g φήμη ἐξῆλθεν ^h καθ' ὅλης

46. 1 Pet. iv. 12 al. Deut. iv. 34.

d Acts xliii. 11. Rom. i. 13. 2 Macc. xiv. 15.

g Matt. ix. 26 only. Prov. xvi. 2 (xv. 30). 2 Macc. iv. 39 only.

c ch. ii. 37. Acts v. 38.

e ch. ii. 20 reff.

f Acts i. 8.

2 Cor. xii. 8. 1 Kings xvi. 23.

h = ch. xliii. 5. *Acts ix. 31, 42. x. 37.

2 Chron. xxx. 22.

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11. om *οτι* DEFGHSUVΓΔΛ lat-*a* *b* *l* Syr sah æth [Orig-int₁] Eus: ins AB⁸ rel vulg lat-*c* *e f* ff₂ *g* _{1,2} syr copt goth Orig₁.

12. *ο ιησ.* bef *ειπ.* av. D^Ξ 33 vulg lat-*c* *f* ff₂ (Syr) syr copt. om *οτι* D ⁸ corr¹ (but restored) latt(not *a*) Syr arm. for *ειρηται, γεγραπται* D Scr's *c* lat-*a* *b* *c* *e f* ff₂ *g* ₁ *l* [*q* Orig-int₁]: om 243 ev-y.

13. *αχρι χρονου* *ad tempus* D lat-*b* *c*, *usque in tempore* lat-*a*.

first direct recognition by our Lord of His foe, after which, and in obedience to which command, he departs from Him.

10.] τοῦ διαφ. *σε* is wanting in Matt. The LXX following the Hebrew adds ἐν πάσαις ταῖς ὁδοῖς σου. 13. ἄχρι καιρ.] See on Matt., ver. 11, and note on ch. xxii. 53.

14—32.] CIRCUIT OF GALILEE. TEACHING, AND REJECTION, AT NAZARETH. *Peculiar to Luke* in this form: but see Matt. iv. 12—25; xiii. 53—58 || Mark, and note below. 14.] ἐν τῇ δ. τ. πν., in the power of that full anointing of the Spirit for His holy office, which He had received at His baptism: and also implying that this power was used by Him in doing mighty works.

Here the chronological order of Luke's history begins to be confused, and the first evident marks occur of indefiniteness in arrangement, which I believe characterizes this Gospel. And in observing this, I would once for all premise, (1) that I have no bias for finding such chronological inaccuracy, and have only done so where no fair and honest means will solve the difficulty; (2) that where internal evidence appears to me to decide this to be the case, I have taken the only way open to a Commentator who would act uprightly by the Scriptures, and fairly acknowledged and met the difficulty; (3) that so far from considering the testimony of the Evangelists to be weakened by such inaccuracies, I am convinced that it becomes only so much the stronger (see Prolegomena to the Gospels). These remarks have been occasioned by the relation of this account, vv. 14—30, to the Gospels of Matthew and John. Our verses 14 and 15 embrace the narrative of Matthew in

ch. iv. 12—25. But after that comes an event which belongs to a later period of our Lord's ministry. A fair comparison of our vv. 16—24 with Matt. xiii. 53—58 and Mark vi. 1—6, entered on without bias, and conducted solely from the narratives themselves, surely can hardly fail to convince us of their identity. (1) That *two such visits should have happened*, is of itself *not impossible*; though (with the sole exception of Jerusalem for obvious reasons) our Lord did not ordinarily revisit the places where He had been rejected as in our vv. 28, 29. (2) That He should have been thus treated at His first visit, and then *marvelled at their unbelief* on His second, is *utterly impossible*. (Stier, in the 2nd ed. of his *Reden Jesu*, says, with reference to the above position of mine, "To this we give a very simple answer: It was at their persistence in unbelief, after their first emotion and confusion, after His continued teaching and working of miracles, that He wondered." But it may fairly be rejoined, is there any sign of this in the narratives of Matt. and Mark? Is it not a forcing of their spirit to suit a preconceived notion?) (3) That the same question should have been asked on both occasions, and answered by our Lord with the same proverbial expression, is in the highest degree improbable. (4) Besides, this narrative itself bears *internal* marks of belonging to a later period. The ὅσα ἤκούσ. γεν. εἰς τὴν Καφαρν. must refer to *more than one* miracle done there: indeed the whole form of the sentence points to the plain fact, that our Lord had been residing long in Capernaum. Compare too its introduction here without any notification, with its description as πόλιν τῆς Γαλ. in ver. 31, and the separateness

i Matt. iii. 5. xiv. 35 al.
 Deut. iii. 13, 14.
 k Matt. iv. 23
 reff.
 l Matt. vi. 2 reff.
 m = here only (Matt. vi. 26 reff.)
 n Acts xvii. 2 only. Num. xiv. 1 only.
 o Matt. xxvii. 15 reff.
 p Acts xiii. 14, xvi. 13 only. Exod. xx. 8. see ch. xiii. 14, 16. xiv. 5 (John xix. 31).
 r = Acts xiii. 27. xv. 21 al. Neh. viii. 8.
 u = here only. Xen. Mem. ii. 1. 20.
 only. l. c. Hom. Il. α. 11, and passim in classics. Ps. xlii. 7) only.

τῆς ¹ περιχώρου περὶ αὐτοῦ. ¹⁵ καὶ αὐτὸς ἐδίδασκεν ἐν ABDEF
 ταῖς συναγωγαῖς ^k αὐτῶν, ¹ δοξαζόμενος ὑπὸ πάντων. GHKL
 MSUVT
 ΔΔΞΠΝ
 Frag.
 Neap.
 1. 33. 69
¹⁶ καὶ ἦλθεν εἰς Ναζαρέτ οὗ ἦν ^m τεθραμμένος, καὶ εἰσῆλθεν
ⁿ κατὰ τὸ ^{no} εἰωθὸς αὐτῷ ἐν τῇ ^p ἡμέρᾳ τῶν ^p σαββάτων
^s εἰς τὴν συναγωγὴν, καὶ ^a ἀνέστη ^t ἀναγνῶναι. ¹⁷ καὶ
^s ἐπέδοθη αὐτῷ βιβλίον τοῦ προφήτου Ἑσαίου· καὶ
^t ἀναπτύξας τὸ βιβλίον εὗρεν τὸν ^u τόπον οὗ ἦν γεγραμ-
 μένον ¹⁸ Ὁ Πνεῦμα κυρίου ἐπ' ἐμέ, ^w οὗ ^w εἵνεκεν ^x ἔχρισέν

14. for περιχωρου, χωρας N [regionem latt(not a e)].
 15. om αυτος A 11-pe lat-e. om αυτω D lat-a b l.
 16. ελθων δε D lat-e. rec ins την bef ναζαρετ, with A rel Eus₁: om BDLΔΔΞN
 1 Orig₁ [Cyr₁]. (On the form of the proper name, see prolegomena.) σπου D 69.
 ανατεθραμμενος FLEK 1. 33. 69 Eus₁ Cyr₂. om τεθραμμενος και εισηλθεν
 D¹-gr(ins D⁸). om αυτω D lat-a c copt-dz.
 17. rec ησαιου bef του προφητου, with A rel vulg lat-e e f f f₂ g₁ l syrr syr-jer] copt
 goth [ath arm]: o προφητης ησαιας (omg βιβλ.) D: txt BLEK 33. 69 am(with forj
 fold ing per) lat-a b q Orig-int₁. for αναπτυξας, ανοιξας (explanu) ABLΞ 33 syrr
 copt aeth arm Jer: txt D³N rel latt syr-jer goth Eus₁ Orig-int₁, απτυξας D¹. om
 το βιβλιον D env. om τον LEK 33.
 18. (εινεκεν, so every uncial MS.)

of the two pieces will be apparent: see further remarks in the notes below.

Here however is omitted an important cycle of our Lord's sayings and doings, both in Galilee and Jerusalem; viz. that contained in John i. 29—iv. 54 included. This will be shewn by comparing Matt. iv. 12, where it is stated that our Lord's return to Galilee was *after the casting of John into prison*, with John iii. 24, where, on occasion of the Lord and the disciples baptizing in Judaea, it is said, *John was not yet cast into prison*: see note on Matt. iv.

12. φήμη] The report, namely, of His miracles in Capernaum, wrought ἐν τῇ δυν. τ. πν., and possibly of what He had done and taught at Jerusalem at the feast.

15.] Olshausen well remarks (Bibl. Comm. i. 190), that this verse, containing a general undefined notice of our Lord's synagogue-teaching, quite takes from what follows any chronological character. Indeed we find throughout the early part of this Gospel the same fragmentary stamp. Compare ἐν τοῖς σάββασιν, ver. 31—ἐν τῷ ἐπιεισθαί, ch. v. 1—ἐν τῷ εἶναι αὐτ. ἐν μιᾷ τ. πόλ., ch. v. 12—ἐν μιᾷ τ. ἡμερῶν, ch. v. 17; viii. 22—ἐν τέρρῳ σαβ., ch. vi. 6—ἐν ταῖς ἡμ. ταύτ., ch. vi. 12, &c. &c. 16.] οὗ ἦν τεθραμμένος = ἐν τῇ πατρίδι σου, ver. 23: see John iv. 44 and note.

κατὰ τὸ εἰωθός refers to the *whole* of what He did—it is not merely that He had been in the habit of *attending* the

synagogues, but of *teaching* in them: see ver. 15. It was apparently the first time He had ever so taught in the synagogue at Nazareth.

ἀνέστη ἀναγν.] The *rising up* was probably to shew His wish to *explain* the Scripture; for so ἀναγν. imports. Ezra is called an ἀναγνώστης τοῦ θελου νόμου, Jos. Antt. xi. 5. 1. The ordinary way was, for the ruler of the synagogue to call upon persons of any learning or note to read and explain. That the demand of the Lord was so readily complied with, is sufficiently accounted for by vv. 14, 15. See reff.

17.] It is doubtful whether the Rabbinical cycle of Sabbath readings, or lessons from the law and prophets, were as yet in use: but some regular plan was adopted; and according to that plan, after the reading of the law, which always preceded, the portion from the prophets came to be read (see Acts xiii. 15), which, for that sabbath, fell in the prophet Isaiah. The roll containing that book (probably, that alone) was given to the Lord. But it does not appear that He read any part of the lesson for the day; but when He had unrolled the scroll, found (the fortuitous, i. e. *providential*, finding is the most likely interpretation, not the searching for and finding) the passage which follows.

No inference can be drawn as to the *time of the year* from this narrative; partly on account of the uncertainty above mentioned, and partly because it is not

..iv. 19
(appy)
Frag.
Neap.

...εκα-
θισεν Ξ.
X ηρξ-
ατο...

με ^{yz} εὐαγγελισασθαι ^z πτωχοῖς, ἀπέσταλκέν με ^{19 a} κηρύξαι ^y αἰχμαλώτοις ^b ἄφεσιν καὶ τυφλοῖς ^d ἀνάβλεψιν, ^e ἀπο-
στεῖλαι ^f τεθραυσμένους ^g ἐν ^h ἀφέσει, ⁱ κηρύξαι ^k ἐν ἱαντὸν ^z
κυρίου ¹ δεκτόν. ²⁰ καὶ ^m πτύξας τὸ βιβλίον, ⁿ ἀπο-
δοὺς τῷ ^o ὑπηρέτῃ ^p ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ
ἐν τῇ συναγωγῇ ἦσαν ^q ἀτενίζοντες αὐτῷ. ²¹ ἤρξατο δὲ
λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ ^r γραφή
αὕτη ἐν τοῖς ^s ὥσιν ὑμῶν. ²² καὶ πάντες ^t ἐμαρτύρουν
αὐτῷ, καὶ ^u ἐθαύμαζον ^v ἐπὶ τοῖς λόγοις τῆς ^w χάριτος
τοῖς ^w ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον

i = ch. iii. 3 reff. k John xi. 49, 51 al. Lev. xxv. 10. l ver. 24. Acts x. 35. 2 Cor. vi. 2, from
Isa. xlix. 8. Phil. iv. 18 only. m here only +. πτ. τὰς ἐπιστολάς, Jos. Antt. x. 1. 4. n = ch.
ix. 42. o Matt. v. 25 reff. p intr., Matt. v. 1 reff. q Luke only, exc. 2 Cor. iii.
7, 13. dat., ch. xxii. 56. Acts iii. 12 al. Job vii. 8 A. r Mark xii. 10. John xiv. 24, &c. Acts
i. 16. s ch. i. 44. Acts xi. 22. Neh. xiii. 1 al. t = Matt. xxiii. 31 reff. u Mark
xii. 17 reff. v = Eph. iv. 29. Col. iv. 6. Ps. xlv. 2. Prov. x. 32. w Matt. xv. 11,
&c. Eph. iv. 29. Num. xxiii. 24.

rec εὐαγγελίζεσθαι (with 1. 33, e sil): txt ABDEZ rel Ser's-mss Orig² Petr Eus₁ Ath₁
Cyr₁ Thdrt Suid. (-σασθαι might be from LXX: but on the other hand the change to
-ζεσθαι was obvious, and the ms authority is overwhelming.) for ἀποστείλαν
με, ἀπεσταλμαι D¹-gr(txt D³). rec addis ιασσασθαι τους συντετριμμενους την
καρδιαν (from LXX), with A rel vulg-ed(with em gat) lat^f syrr goth Iren-int Hil:
om BDL^{EN} 33. 69 am(with forj harl ing mt per tol) copt æth Orig²[int.] Petr Eus₇
Ath₁ Tit-bostr Cyr₁ Aug.

19. τεθραυματισμένους D¹, τεθραυμένους D-corr.

20. rec εν τη συναγωγη bef οι οφθαλμοι, with D rel vulg lat-a syrr arm; εν τη συναγωγη
ησαν bef οι οφθαλμοι AK[Π] lat-b copt goth: txt BFL^N 33 lat(-c) q (æth) Eus₂.

21. om οτι D arm (Orig).

quite clear whether the roll contained only
Isaiah, or other books also. 18—20.]

The quotation agrees mainly with the
LXX:—the words ἀποστεῖλαι τεθρ. ἐν
ἀφέσει are inserted from the LXX of Isa.
lviii. 6. The meaning of this prophetic
citation may be better seen, when we re-
member that it stands in the middle of the
third great division of the book of Isaiah
(ch. xlix.—lxvi.), that, viz. which com-
prises the prophecies of the Person, office,
sufferings, triumph, and Church of the
Messiah;—and thus by implication an-
nounces the fulfilment of all that went
before, in Him who then addressed them.

18. πνεῦμα κ.] See Isa. xi. 2; xlii.

1. οὐ εἶν.] because, = ἵνα.

αἰχμ. ἀφ.] See ch. xiii. 12, 16. τυφλ.

ἀν.] See John ix. 39. The Hebrew words
thus rendered by the LXX, פְּרָשְׁתָּהּ מִן הַשָּׁבִי, ^z
signify, 'to those who are bound, the
opening of prison:' so that we have here
the LXX and literal rendering both in-
cluded, and the latter expressed in the
LXX words of Isa. lviii. 6. 19. ἐν ἱαντ.

κυρ. δεκ.] See Levit. xxv. 8—17, where
in ver. 10 we find that liberty was pro-
claimed to all in the land in the year of
jubilee (in the prophecy, κηρύξαι = καλέσαι
LXX). No countenance is given by this
expression to the extraordinary inference

from it of some of the Fathers (Clement
of Alex., Origen), that the Lord's public
ministry lasted only a year, and some-
thing over. Compare John ii. 13; vi. 4;
xiii. 1. 20. ἐκάθισεν.] It was the

custom in the synagogues to stand while
reading the law, and sit down to explain
it. Our Lord on other occasions taught
sitting, e.g. Matt. v. 1: Mark iv. 1; xiii.
3.

The ὑπηρέτης was the ἱγ
whose duty it was to keep the sacred
books.

21.] ἤρξ. δὲ λέγειν—implying
that the following words are merely the
substance of a more expanded discourse,
which our Lord uttered to that effect:
see another occasion in Matt. xi. 4, 5,
where the same truth was declared by a
series of gracious acts of mercy. ἡ γρ.

κ.τ.λ.] Not 'this Scripture which is in your
ears'—as the Syriac (Etheridge's transla-
tion, p. 407); which would be ἡ γρ. αὕτη ἡ
ἐν τ. ὧ., and even then an unusual form
of construction: but, is fulfilled in your
hearing, by My proclaiming it, and My
course of ministry. 22.] ἐμαρτ. αὐ.,

bore witness to him (that it was so).
The λόγοι τ. χ. must be the discourse of
which ver. 21 is a compendium.

ἔλεγ.] i.e. πάντες, not τινές. While
acknowledging the truth of what He said,
and the power with which He said it,

^x Acts xxi. 22. Rom. iii. 9 al. L.P.† Tobit xiv. 8 (not N). 2 Macc. iii. 13 only. y ch. v. 31 ||. viii. 43 ||. Col. iv. 11 only. Jer. vii. 22. z constr. Acts vi. 12. xxiv. 10. ch. viii. 46. a = ver. 44. Mark i. 39 al. b Matt. xiii. 54, 57 reff. c ch. vi. 39. xii. 16. xiii. 20. xv. 11. d Matt. v. 18 reff. e ver. 19 reff. f = ch. xxi. 59. (Mark xii. 14 reff.) Job ix. 2. xi. 6. see Sir. xlviii. 3. g Mark xii. 40, 42, 43 al. 3 Kings xvii. 9, 10. h = Rev. i Acts xiii. 31. Heb. xi. 30 al.

Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος; ²³ καὶ εἶπεν πρὸς αὐτοὺς ^x Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, ^y Ἰατρὲ θεράπευσον σεαυτὸν ὅσα ^z ἠκούσαμεν ^z γενόμενα ^a εἰς τὴν Καφαρναοὺμ, ποιήσου καὶ ὧδε ἐν τῇ ^b πατρίδι σου. ²⁴ ^c εἶπεν δὲ ^d Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης ^e δεκτός ἐστιν ἐν τῇ ^b πατρίδι αὐτοῦ. ²⁵ ^f ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ ^g χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ^h ἐκλείσθη ὁ ^h οὐρανὸς [ἐπὶ] ἔτη τρία ^C ἐπὶ καὶ μῆνας ἑξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν. ²⁶ καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμψθη Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναικα ^g χήραν. ²⁷ καὶ

^{22.} rec ουχ ουτ. εστ. ο vi. ιωσ., with A rel vulg lat-b c f ff₂ g₁ [q] syrr copt goth æth arm: ουχι vi. ιωσ. εστ. ουτ. D [lat-a e Cyr₁]: txt BL^x 69 lat-a e Cyr₂, but ουχ ο vi. 69 [Cyr₁].

^{23.} γενομενα D. rec (for εις την) εν τη (corr'n to sense), with X rel copt; εν ΑΚΑ[Π] Epiph₁; eis DL 69: txt BN. (The art is retained, as unusual with a proper name after a preposition, and as attested both by BN and by the MSS which read εν τη.)

^{24.} αμην is repeated in D 300(Sz). υμιν bef λεγω AE[G] HVT Δ(Treg, expr) syr goth. εαυτου DN.

^{25.} om δε DK latt(not f) æth. ins οτι bef πολλαι LX [Δ(Tischdf)] N 1. 33. 69² ev-v lat-e f l syrr goth arm [Bas.] Orig-int. om επι BD vulg lat-b c e f Syr [syrr-ger] copt Orig-int₁: ins ACN rel lat-a syr goth [Bas.] for μινας, μινα D.

^{26.} rec σιδωνος (more usual), with E rel syrr(Treg) [Bas.]: σιδωνας L am lat-e: txt ABCXFN 1. 69 latt copt goth æth Orig[₁], σιδωνιας DV^r.

they wondered, and were jealous of Him, as being the son of Joseph—asking πόθεν τούτῳ ταῦτα: see Mark vi. 2—4. Between this verse and the next, the ἔσκανδαλίζοντο ἐν αὐτῷ is implied, for that is in a tone of reproach.

^{23.} θερ. σ.] Not, 'raise thyself from thy obscure station,' but, exert thy powers of healing in thine own country, as presently interpreted; the Physician being represented as an inhabitant of Nazareth, and σεαυτὸν including His own citizens in it. Stier remarks, that the reproach was repeated under the Cross. Then, with a strictly individual application. On the miracles previously wrought in Capernaum, see note on ver. 14. That in John iv. 47—53 was one such. εἰς τὴν K.] Whether we read ἐν or εἰς, the preposition is equally local in its signification, in Capernaum, not 'in the case of Capernaum,' or 'to Capernaum.'

^{24.}] See John iv. 44 and note. εἶπεν δε] A formula usual with Luke—see reff.; and indicating, if I mistake not, the passing to a different source of information, or at least a break in the record, if from the same source.

^{25.]} Our Lord brings forward instances where the two greatest prophets in Israel were not directed to act in accordance with the proverb, 'Physician heal thy-

self:' but their miraculous powers exerted on those who were strangers to God's inheritance.

ἔτη τρ. κ. μ. ἑξ] So also in James v. 17;—but in 1 Kings xviii. 1 we find that it was in the third year that the Lord commanded Elijah to shew himself to Ahab, for He would send rain on the earth. But it does not appear from what time this third year is reckoned,—or at what time of the year, with reference to the usual former and latter rains, the drought caused by Elias's prayer began (it apparently had begun some time before the prophet was sent to be miraculously sustained, as this very fact implies failure of the ordinary means of sustenance); and thus, without forming any further hypothesis, we have latitude enough given for the three and a half years, which seems to have been the exact time. This period is one often recurring in Jewish record and in prophecy: see Dan. vii. 25; xii. 7: Rev. xi. 2, 3; xii. 6, 14; xiii. 5. Lightfoot (ii. 123) produces more instances from the Rabbinical writers. "The period of three years and a half, = 42 months or 1260 days, had an ominous sound in the ears of an Israelite, being the time of this famine, and of the duration of the desolation of the temple under Antiochus." Wordsw.

^{26.]} Sarepta, now Sūrafend, see Robinson,

πολλοὶ ^k λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ^l ἐπὶ Ἑλισαίου τοῦ ^k προσφύτου· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναϊμὰν ^k ὁ Σύρος. ²⁸ καὶ ^m ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα. ²⁹ καὶ ἀναστάντες ⁿ ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ^o ὄφρους τοῦ ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐτῶν, ^p ὥστε ^q κατακρημνίσαι αὐτόν. ³⁰ αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο, ³¹ καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ^r ἦν διδίδσκων αὐτοὺς ἐν τοῖς ^s σάβ- ^r βασιν. ³² καὶ ^t ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι

Ξ καὶ ἐ-
ἐπλήσ-
σοῖτο...

s Matt. xii. 1 reff.

t Matt. vii. 28 reff.

27. rec επι ελις. τ. πρ. bef εν τω ισρ. (order of ver 25), with A rel syr goth: txt BCDLXN 1. 33. 69 latt Syr [syr-jer] copt aeth arm. (ελισαίου (one σ), so ABDG LUVAN.) (ναιμαν, so ABCKL[Π]N 1. 69, -μας D.)

28. for και, οι δε D lat-e. ακουσαντες D-gr 1 lat-e Syr.

29. om 1st αυτον N¹. rec ins της bef οφρους, with D¹ arm, του D² 69: om ABCN rel Orig., rec αυτων bef ωκοδ., with AC rel vulg lat-b f. ff₂ [g_{1,2} l q]: txt BDLN 33. 69 lat-a c e. (οικοδομηται D.) rec (for ωστε) εις το (explan), with AC rel: txt BDLN 1. 33. 69 copt Orig.

31. aft γαλιλαιας ins την παραθαλασσιον εν οριοις ζαβουλων κ. νεφθαλειμ (Matt iv. 13) D.

iii. 413,—a large village, inland, halfway between Tyre and Sidon:—the ancient city seems to have been on the coast.

27.] Stier remarks that these two examples have a close parallelism with those of the Syro-Phœnician woman (Mark vii. 26) and the ruler's son at Capernaum (John iv. 46).

28—30.] The same sort of rage possessed the Jews, Acts xxii. 22, on a similar truth being announced to them. This whole occurrence, whenever it happened in our Lord's ministry, was but a foreshadowing of His treatment afterwards from the whole nation of the Jews—a foretaste of εις τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον (John i. 11). The expression of St. Paul, Rom. xi. 25, πῶρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, has been regarded as corresponding with the judicial infliction on these Nazarenes, by means of which our Lord passed out from among them. But see my note, and Ellicott's, on Eph. iv. 18, from which it appears that πῶρωσις cannot mean blindness at all. The modern Nazareth is at a distance of about two English miles from what is called the Mount of Precipitation; nor is it built literally on the brow of that mount or hill. But (1) neither does the narrative preclude a considerable distance having been traversed, during which they had our Lord in their custody, and were hurrying with Him to the edge of the ravine; nor (2) is it at all necessary to suppose the city built on the

ὄφρος, but only on the mountain, or range of hills, of which the ὄφρος forms a part— which it is: see Robinson, iii. 187.

Our Lord's passing through the midst of them is evidently miraculous: the circumstances were different from those in John viii. 59, where the expression is ἐκρύβη καὶ ἐξῆλθεν ἐκ τ. ἱεροῦ: see note there. Here, the Nazarenes had Him actually in their custody. 31 f.] Mark i. 21, 22.

The view maintained with regard to the foregoing occurrence in the preceding notes, of course precludes the notion that it was the reason of our Lord's change of habitation to Capernaum. In fact that change, as remarked on ver. 14, had been made some time before: and it is hardly possible that such an expression as ἦλθ. εις τὴν Ν. οὗ ἦν τεθραμμένος should be used, if He still resided there. The words πόλιν τῆς Γ. come in unnaturally after the mention of Καφάρν. in ver. 23, and evidently shew that this was originally intended to be the first mention of the place. What may have been the reason of the change of abode is quite uncertain. It seems to have included the whole family, except the sisters, who may have been married at Nazareth,—see note on John ii. 12, and Matt. iv. 13.

κατήλθ., κατέβη John ii. 12, because Nazareth lay high, and Capernaum on the sea of Galilee. The expression καὶ οὐχ ὡς οἱ γραμματεῖς (Mark) is not added by Luke: see Matt. vii. 29.

- u see ver. 36.
 v Matt. xi. 18
 ref.
 w Matt. x. 1
 ref. w.
 δαμ., here
 only.
 x Mk. Mark
 vi. 19, ch.
 viii. 28.
 xiii. 18
 only. Judg.
 vii. 20.
 y here (|| Mk.
 v. r.) only.
 z Matt. viii. 29.
 2 Kings xvi.
 30 al.
 a || Mk. John
 vi. 69 only.
 see Acts iii.
 14. 1 John
 ii. 20.
 b Matt. xii. 16
 ref.
 c Matt. xxiii. 12
 ref.
 d see var. read.
 e Matt. xv. 30
 ref.
 f Mark xvi. 8
 only. Tobit
 xii. 2 al.
 g ch. i. 65 ref.
 h ch. v. 9. Acts
 iii. 10 only.
 i Eze. vii. 18.
 i constr., here only. (Matt. xvii. 3. Acts xxv. 12.)
 m || Mk. ch. xii. 25. Gen. xlix. 33.
 19) only. f.
 || ch. xii. 53 bis only. Ruth i. 14.
 s here (bis) & ||. John iv. 52. Acts xxviii. 8 only. Deut. xxviii. 22 only.
- 33 καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἁκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς οἰδᾶ σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων Ὁ Φιμώθητι καὶ ἐξέλθε ἀπ' αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἁκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται; καὶ ἐξεπορεύετο ὁ ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου. Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ῥώοτησαν αὐτὸν περὶ αὐτῆς.
- Q ea τλ. ABCDE FGHIKLMQSUUV XΓΔΛΞ ΠΣ 1. 33. 69
- R [ηρ]-ωτήσαν

33. ην δε εν τη συν. D lat-e.
 (om πνευμα latt).

δαιμονιον ακαθαρτον D vulg lat-a b (c) e f ff₂ g₁

34. rec pref λεγων (|| Mark), with ACD rel latt [syrr syr-jer] goth arm Ath₁; om BLV¹ΞN copt Orig₁. om ea (|| Mark) D 33 lat-a b c e f ff₂ [l q] syr-jer copt aeth Tert₁. ναζορηται D¹ (-ζωρ- D²). ημας ωδε απολεισαι D 68.

35. rec (for απ) εξ (from || Mark), with ACQ rel: txt BDLVΞN 1. 69 latt Orig₁. (Luke writes ἀπό after verbs compd with εξ: cf ver 41; ch v. 8; viii. 2, 29, 38, 46; ix. 5; xi. 24; xvii. 29: Mark ες, cf Mark i. 25, 26; vii. 29; ix. 25.) ρειψας D¹(txt D²). om το (bef μεσον) DEFGHKSUUVΓΔΛ[Π] Orig₁. aft μεσον ins ανακραυγασαν τε D. βλαψας D¹.

36. aft θαμβος ins μεγας D 253 gat(with per) lat-b g₁ copt. for εξερχονται, υπακουουσιν αυτω Ν-corr¹(on an erasure: txt Ν^{1-3a}).

37. for εξεπ. ηχ., εξηλθεν η ακοη (|| Mark) D (lat-e).

38. rec (for απο) εκ (from || Mark), with A rel goth: txt BCDLQΞN 1. 33. 69 Orig₁ (a D-lat: de latt). aft συναγωγης ins ο ιησους AM[Π]. ηλθεν D[Π] 248-51-3-4. aft οικ. ins του Ν. aft 1st σιμωνος ins και ανδραιου (|| Mark) D lat-b c ff₂ g₁ l Ambr₁. rec η πενθ. δε, with 1(Treg, expr): η δε πενθ. C 251: txt ABDQΞN rel. (homocotel in [X¹Δ¹] 33.) κατεχομενη D, detinebatur lat-a.

33—37.] HEALING OF A DÆMONIAC IN THE SYNAGOGUE AT CAPERNAUM. Mark i. 23—28, where see notes. The two accounts are very closely cognate—being the same narrative, only slightly deflected; not more, certainly, than might have arisen from oral repetition by two persons, at some interval of time, of what they had received in the same words. 33.]

πν. is the influence, δαμ., the personality, of the possessing dæmon. "Both St. Mark and St. Luke, writing for Gentiles, add the epithet ἀκάθαρτον τὸ δαιμόνιον, which St. Matthew, writing to Jews (for whom it was not necessary), never does." Wordsw. The real fact is, that St. Mark uses the word

δαμόνιον thirteen times, and never adds the epithet ἀκάθαρτον to it (his word here is πνεῦμα only); St. Luke, eighteen times, and only adds it this once. So much for the accuracy of the data, on which inferences of this kind are founded. The true account of the use of ἀκάθαρτον here seems to be, that this evil spirit was of a kind, in its effects on its victim, especially answering to the epithet. 35.] μηδ. βλάψ.

αὐτ. is here only. Mark's σπαράξαν may mean 'having convulsed him'—and our text, 'without doing him bodily injury.'

38—41.] HEALING OF SIMON'S WIFE'S MOTHER, AND MANY OTHERS. Matt. viii. 14—17. Mark i. 29—34. Our ac-

39 καὶ ὁ ἐπιστὰς ἑπάνω αὐτῆς ἔπετίμησεν τῷ πυρετῷ, καὶ ἀφήκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. 40 ὁ δὲ δύνωντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἰσθευνούντας ἰατροῖς ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐν ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτίθει, ἑθεράπευεν αὐτούς. 41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, * κράζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾗδεισαν τὸν χριστὸν αὐτὸν εἶναι. 42 γεγενημένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἤεπεζήτουν αὐτὸν καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν

d Matt. viii. 29 al. fr. κραυγάζ., Matt. xii. 19 reff.
g ch. vi. 13 al.
56. xlii. 19.

h Matt. vi. 32 reff.
1 ch. xxiv. 16 reff.

e see Matt. iv. 3 note.
i = Acts ix. 38.
m ch. xvi. 16, vii. 1.

f Matt. xxiv. 43 reff.
k = Philem. 13. Gen. xxiv.

39. ἐπισταθεὶς D. aft ατην ins ο πυρετος N. for παρ. δε, και παρ. CL vulg lat-b c [f ff₂ g₁ l q] Syr.—παρ. ὡστε ἀναστᾶσαν ατην διακονειν D.

40. δυσαντος D-gr: δυναντος UA Scr's d q r. απαντες BC 1. for σοι, οι DI-gr vulg lat-b f ff₂ g₁ [l q]. ειχαν D. ins και bef ηγ. A. for ηγαγον, εφερον D. om αυτων D vulg lat-b c f ff₂ g₁. επιθεις bef τ. χειρ. CN coptt.

rec επιθεις, with ACRN rel Orig₁: txt BDQE 69. rec εθεραπευσεν, with ACQREX rel Orig₁-mss: txt BD vulg lat-a b c e f ff₂ g₁ syrr.

41. εξηρχοντο CXN 1. 33 Orig₁. om απο N. * κραυγάζοντα ADQ rel [Orig₁]: κραζοντα BCFKLMRSVXAΞ[Π] N(κραζοντων N¹). rec ins ο χριστος bef ο υιος (gloss), with AQ rel lat-f q syrr goth: om BCDFLRXN 33 latt copt arm Orig Tert₁ Victorin. αυτον χρ. εινα D vulg lat-b f q: αυτ. τον χρ. ειν. 69.

42. om τοπον N¹(ins N-corr¹). rec (for επεζ.) εζητουν, with EGHK[Π]: txt ABCDQREX rel Meion Thl Euthym. επιειχον D.

43. εις τας αλλας πολεις and pref δει με και (oing me δει below) D lat-e. δει bef με B(D) latt syrr æth. aft ευαγ. ins αυτ(ais ?) D(but erased). for την βασι-

count has only a slight additional detail, which is interesting however as giving another side of an eye-witness's evidence—it is ἐπιστὰς ἐπάνω αὐτῆς. Now this is implied in laying hold of her hand, as she was in bed; which particulars are both mentioned by Matt. and Mark:—this being one of those many cases where alteration (of κρατήσας τ. χειρ. . . into ἐπιστ. ἐπ. αὐτ.) is utterly inconceivable. 38.] πενθερά, anarthrous, being in fact predicative; as in all such cases of appellatives: see ch. x. 6. πυρ. μεγάλη] An epithet used by Luke, as a physician;—σύνηθες ἤδη τοῖς ἰατροῖς ὀνομάζειν . . . τὸν μέγαν τε καὶ μικρὸν πυρετόν. Galen de different. Febr. i. (Weistein.) Bleek doubts this, and understands it only of the intensity of the fever. 40.] ἐν ἑκάστ. αὐτ. τ. χ. ἐπ. is a detail peculiar to Luke, and I believe indicating the same as above: as also the κράζ. κ. λέγοντα implied in the other Evangelists, but not expressed. 41.]

λαλεῖν, ὅτι . . . to speak, because they knew, &c.; not, 'to say that they knew?'—λαλεῖν is never 'to say,' but 'to speak,' 'to discourse.'

42—44.] JESUS, BEING SOUGHT OUT IN HIS RETIREMENT, PREACHES THROUGHOUT JUDEA. Mark i. 35—39. The dissimilitude in wording of these two accounts is one of the most striking instances in the Gospels, of variety found in the same narration. While the matter related (with one remarkable exception, see below) is nearly identical, the only words common to the two are εἰς ἔρημον τόπον. 42.]

οἱ ὄχλοι = Σίμων κ. οἱ μετ' αὐτοῦ, Mark. The great number of sick which were brought to the Lord on the evening before, and this morning, is accounted for by Schleierm. from His departure having been fixed on and known beforehand: but it is perhaps more simple to view it, with Mey., as the natural result of the effect of the healing of the dæmoniac in the syna-

n Matt. xix. 22 ^m βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. ⁴⁴ καὶ ... του
 reff. θεου Σ.
 o || Mk. reff. ἤν κηρύσσω ° εἰς τὰς συναγωγὰς τῆς * Ἰουδαίας. ABCDE
 p Matt. xiii. 4 reff. V. ¹ Ἐγένετο δὲ ^p ἐν τῷ τὸν ὄχλον ^q ἐπικεῖσθαι αὐτῷ FGHIK
 q = here (John xi. 38 reff.) καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, ^r καὶ αὐτὸς ἦν ἐστὼς MQRSTU
 only. Job xix. 3. xxi. 27. καὶ αὐτὸς ἦν ἐστὼς PQRSTU
 r ver. 17 reff. 2 Kings i. 1. παρὰ τὴν ^s λίμνην Γεννησαρέτ, ² καὶ εἶδεν δύο ^t πλοῖαρία PR 1.
 s here bis. ch. viii. 22, 23, 33. Rev. xix. 20. xx. 10, 14, 15. xxi. 8 only. Ps. cvi. 35. 33. 69.
 t John vi. 22, &c. reff.

λειαν, το εὐαγγέλιον **N**¹(txt **N**. corr¹). for οτι ε. τ., ε. τ. γαρ D lat-e. rec (for
 (επι) eis (|| *Mark*), with AC(D)QR rel: txt BLN. rec απεσταλμαι (see || *Mark*),
 with AQR rel: txt BCDLXN 1. 33. 69.

44. rec (for eis τας συναγωγας) εν ταις συναγωγαῖς (*more obvious*), with ACR rel: txt BDQN 69 ev-y. * rec γαλιλαίας, with AD rel latt Syr syr-mg goth æth arm; iουδαίας BCLQRN 1 ev-y syr[-txt] copt.—(There is no reasonable doubt about the reading of B, but the editor regrets not having looked at it himself when at Rome.)

CHAP. V. 1. for τον οχλ. επικεῖσθαι αὐτω, συναχθηναι τον οχλον **N**¹ [copt]. rec
 (for και) του, with CDQR rel vulg lat-a b &c syrr copt-wilk goth: txt ABLLXN 1 lat-c
 copt-schw [æth] arm. for κ. αυτ. ην εστ., εστωτος αυτου D. om λιμνην **N**¹.

2. πλ. bef δυο B lat-a e Syr copt: om δυο **N**¹. rec πλοια, with BC³DN rel vulg

gogue, on the popular mind. 44.]
 See Matt. iv. 23—25 and notes. καὶ

ἦν κηρ. . . is a formal close to this section of the narrative, and chronologically separates it from what follows.

The reading τῆς Ἰουδαίας must, on any intelligible critical principles, be adopted; and Tregelles can hardly be acquitted of inconsistency with his own usual practice, in rejecting it. It is utterly inconceivable that it should have been a correction, seeing that Γαλιλαίας stands firm, with no various reading, in || *Mark*, from which the rec. reading here has come. (See however *Mark* i. 28, where **N**¹ has Ἰουδαίας for Γαλιλαίας; and *Isa.* ix. 1, where εἰς τὰ μέρη τῆς Ἰουδαίας is added to the Hebrew, by **A**^N and one other uncial ms.) This view is confirmed by the fact that two evangelistaria here read τοῖς Ἰουδαίοις; one, τῶν Ἰουδαίων, both being attempts to escape from the difficulty of τῆς Ἰουδαίας; while one adopts αὐτῶν, part of the sentence in || *Mark*. So far, however, being plain, I confess that all attempts to explain the fact seem to me futile. The three Evangelists relate no ministry in Judea, with this single exception. And our narrative is thus brought into the most startling discrepancy with that of *St. Mark*, in which unquestionably the same portion of the sacred history is related. Still, these are considerations which must not weigh in the least degree with the critic. It is his province simply to track out what is the sacred text, not what, in his own feeble and partial judgment, it ought to have been.

CHAP. V. 1—11.] THE MIRACULOUS DRAUGHT OF FISHES. CALL OF PETER

AND THE SONS OF ZEBEDEE. The question at once meets us, whether this account, in its form here peculiar to Luke, is identical in its subject-matter with *Matt.* iv. 18—22, and *Mark* i. 16—20. With regard to this, we may notice the following particulars. (1) Contrary to Schleiermacher's inference (*Trans.* pp. 75, 76), it must be, I think, that of most readers, that a *previous and close relation* had subsisted between our Lord and Peter. The latter calls Him ἐπιστάτα (= βαβί), and κύριε: evidently (ver. 5, end) expects a miracle; and follows Him, with his partners, without any present express command so to do.

Still all this might be, and yet the account might be identical with the others. For our Lord had known Peter before this, *John* i. 41 ff.; and, in all probability, as one of His disciples. And although there is here no express command to follow, yet the words in ver. 10 may be, and are probably intended to be, equivalent to one. (2) The Evangelist evidently intends this as the first apostolic calling of Peter and his companions. The expressions in ver. 11 could not otherwise have been used. (3) There is yet the supposition, that the accounts in *Matthew* and *Mark* may be a shorter way of recounting this by persons who were not aware of these circumstances. But then such a supposition will not consist with that high degree of authority in those accounts, which I believe them to have: see note on *Mark*. (4) It seems to me that the truth of the matter is nearly this:—that this event is distinct from, and happened at a later period than, the calling in *Matt.* and *Mark*; but

^u ἐστῶτα παρὰ τὴν ^s λίμνην οἱ δὲ ^v ἄλεις ἂπ' αὐτῶν ^u here only.
^w ἀποβάντες ^x ἔπλυνον τὰ ^y δίκτυα. ³ ^z ἐμβὰς δὲ εἰς ἐν τῶν ^v Matt. iv. 18,
 πλοίων ὃ ἦν Σίμωνος ^a ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ¹⁹ || Mk. only.
^b ἐπαναγαγεῖν ὀλίγον, ^c καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδα- ^{Job xl. 26}
 σκευ τοὺς ὄχλους. ⁴ ὥς δὲ ^d ἐπαύσατο λαλῶν, εἶπεν ^{(31).}
 πρὸς τὸν Σίμονα ^b Ἐπανάγαγε εἰς τὸ ^e βάθος καὶ ^w = John xxi.
^f χαλάσατε τὰ ^y δίκτυα ὑμῶν ^g εἰς ^h ἄγραν. ⁵ καὶ ἀπο- ⁹ (ch. xxi. 13.
 κριθεὶς Σίμων εἶπεν αὐτῷ ⁱ Ἐπιστάτα, δι' ὅλης νυκτὸς ^{Phil. i. 19)}
^j κοπιάσαντες οὐδὲν ἐλάβομεν ^k ἐπὶ δὲ τῷ ῥήματί σου ^{only 4.}
^f χαλάσω τὸ ^y δίκτυον. ⁶ καὶ τοῦτο ποιήσαντες ¹ συν- ^x Rev. vii. 14.
¹ ref. ^{16.} Heb. x. 2 al. ^{Gen. xviii. 33.} ^e = here only. ^(Matt. xiii. 5 || Mk. al.) ¹ ch. viii. 24, 45. ix. 33, 49. xvii. 13 only. ^{L. 4 Kings}
^g = ch. iii. 3. ver. 17. ^h ver. 9 only 4. ⁱ ch. viii. 24, 45. ix. 33, 49. xvii. 13 only. ^{L. 4 Kings}
^{xxv. 19.} ^j Matt. xi. 28 al. ^{Ps. cxvii. 1.} ^k = Acts iii. 16. ^{Phil. iii. 9.} ^{Job xxi. 22.}
¹ Rom. xi. 32. ^{Gal. iii. 22, 23 only.} ^{Exod. xiv. 3.} ^c intr., Matt. v.

lat-b c: txt AC¹LQR 1¹. 33 lat-a f. (αλειεις ACLQ⁸¹) rec αποβαντες bef
 απ' αυτων (απ' αυτων omd, then wrongly reinserted), with AC³ rel lat-c f [syrr syr-jer] goth
 [æth arm]: om απ' αυτων R vulg lat-b ff₂ l q: om απ Ν¹: txt BC¹DLN^{3a} 33.
 rec απεπλυναν, with AC³R rel: επλυναν C¹LQXN: txt BD.

3. πλοιον (omg των) D latt. rec ins του bef συμ. (to suit τον σ. below), with
 ACQR rel: om BDLN. επαναγαγειν bef απο της γης D lat-a b c.—επαναγειν A 1.
 for ολιγον, οσον οσον D. rec kai καθισας (to avoid repetn of δε,—εμβ, δε,
 καθ. δε, ως δε), with ACD R rel: txt BLQ⁸ lat-a copt. rec εδιδασκεν bef εκ του
 πλοιου (for perspicuity), with ACQR rel latt: txt B(DN).—for εκ του πλοιου, εν τω
 πλοιω (for perspicuity, aft καθισας) DN.—for εκ, απο 1. 69.

4. for ως, οτε D lat-a e.

5. rec ins ο bef σιμων (from τον συμ. above), with AC(D)R rel: om BLΔN.—ο
 πετρος X.—ο δε συμ. αποκριθ. (apokreis, sic, D¹) ειπεν αυτω D.—ειπεν bef σιμων Ν¹.
 om αυτω BN lat-e copt. [for επιστ.] διδασκαλε magister D lat-a copt. rec
 aft ολης ins της, with CD rel: om ABLN 33. 131 Cyr. ελαβαμεν A. τα δικτυα
 (from ver 4) BLN 1 lat-c [q syr-jer] copt goth æth Amb¹, and (but transp to ver
 6) D [lat-e]. for χαλ. τ. δικτ., ου μη παρακουσομαι (-σομεν D²) non præteribo D.

6. for τουτο ποιησαντες, ευθως χαλασαντες τα δικτυα D [lat-e]. rec ιχθυων bef

that the four Apostles, when our Lord was at Capernaum, followed their occupation as fishermen. There is every thing to shew, in our account, that the calling had previously taken place; and the closing of it by the expression in ver. 11 merely indicates what there can be no difficulty in seeing even without it, that our present account is an imperfect one, written by one who found thus much recorded, and knowing it to be part of the history of the calling of the Apostles, appended to it the fact of their leaving all and following the Lord. As to the repetition of the assurance in ver. 10, I see no more in it than this, which appears also from other passages in the Gospels, that the Apostles, as such, were not called or ordained at any special moment, or by any one word of power alone; but that in their case as well as ours, there was line upon line, precept upon precept: and that what was said generally to all four on the former occasion, by words only, was repeated to Peter on this, not only in words, but by a

miracle. Does his fear, as expressed in ver. 8, besides the reason assigned, indicate some previous slowness, or relaxation of his usually earnest attachment, of which he now becomes deeply ashamed? (5) It is also to be noticed that there is no chronological index to this narrative connecting it with what precedes or follows. It cannot well (see ver. 8) have taken place after the healing of Peter's wife's mother; and (ver. 1) must have been after the crowd had now become accustomed to hear the Lord teach. (6) Also, that there is no mention of Andrew here, as in ver. 10 there surely would have been, if he had been present. (7) It will be seen how wholly irreconcilable either of the suppositions is with the idea that Luke used the Gospel of Matt., or that of Mark, in compiling his own. 2.] ἔπλυνον, 'ut peracto opere,' Bengel: see ver. 5.

4.] ἐπανάγαγε, to Peter alone, who was the steersman of his ship; χαλάσατε, to the fishermen in the ship collectively (Mey.). So below also, χαλάσω, of the

m ch. viii. 29

n here only †.

o Heb. i. 9

(from Ps.

xlv. 7; iii.

1, 14, vi. 4.

xii. 8 only.

(χθ, 2 Cor.

vi. 14.)

p Matt. iii. 13

ref.

q = Phil. iv. 3

only. Gen.

xxx. 8 A.

r 1 Tim. vi. 9

only †.

2 Macc. xii.

4 only †.

(θός, 2 Cor.

xi. 25.)

s Mark iii. 11

ref.

t here only.

u = here only.

v ch. xix.

7. Sir. x. 23.

iv. 16.

xxvi. 55 ref.)

d ch. i. 48, xii. 52.

xxii. [18] 69.

2 Cor. v. 16.

Ps. cxii. 2.

ἐκλείσαν πλήθος ἰχθυῶν πολὺ, ^m διεμήσσετο δὲ τὰ ^y δίκ-
 τὰ αὐτῶν. ⁷ καὶ ⁿ κατένευσαν τοῖς ^o μετόχοις ἐν τῷ
 ἐτέρῳ πλοίῳ ^p τοῦ ἐλθόντας ^q σὺλλαβέσθαι αὐτοῖς· καὶ
 ἦλθον καὶ ἐπλησαν ἀμφότερα τὰ πλοῖα ὥστε ^r βυθίζεσθαι
 αὐτά. ^s ἰδὼν δὲ Σίμων Πέτρος ^t προσέπεσεν τοῖς ^u γόνασιν
 Ἰησοῦ λέγων ^v Ἐξελθε ἀπ' ἐμοῦ, ὅτι ^w ἀνὴρ ^x ἁμαρτωλὸς
 εἰμι, κύριε. ^y ^w θάμβος γὰρ ^x περιέσχεν αὐτὸν καὶ πάντας
 τοὺς σὺν αὐτῷ ^y ἐπὶ τῇ ^z ἄγρα τῶν ἰχθύων * ^η ^a συνέλαβον·
¹⁰ ^b ὁμοίως ^b δὲ ^b καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβε-
 δαίου, οἳ ἦσαν ^c κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν
 Σίμωνα Ἰησοῦς Μὴ φοβοῦ· ^d ἀπὸ τοῦ νῦν ἀνθρώπους

ABCD
FHKL
MSUV
ΧΤΔΔΠ
N 1. 33.
69

w ch. iv. 36 ref. x = here (Acts xxiii. 25. 1 Pet. ii. 6) only. Ps. xvii. 4. 2 Macc.
 y ch. ii. 47 al. z ver. 4 only †. a = here only. Ps. ix. 15, 16. (see Matt.
 xxvi. 55 ref.) b Matt. xxvii. 41 ref. c = 2 Cor. viii. 23. Philem. 17. (Matt. xxiii. 30 ref.)

πληθος, with D 69 latt: txt A[B]CN rel copt goth arm [Eus.]. (*The transposn, as
 May observes, has more prob been to bring πληθος and πολυ together, than to separate
 them.*) rec διεργήγνυτο, with X rel [Eus.], διεργήγνυτο A [Scr's g]: διεργήτο C:
 txt B¹L 33, διεργήτο. B²N.—*ὥστε τα δίκτυα ρησσεσθαι* D lat-e f [æth arm]. rec
 το δίκτυον, with AC rel vulg lat-b e g_{1,2} syr [syr-jer]: txt B(D)LN 1 lat-a c f ff₂ l
 [q] copt goth æth arm Eus.

7. κατένευσαν D E¹(perhaps) gat lat-a e: -σεν N¹. rec aft μετοχοις ins τοις,
 with AC rel: om BDLN lat-a. for του, τους N¹(txt N-corr^{1,3}). for συλλα-
 βεσθαι, συλλαμβανασθε N¹(txt N-corr^{1,3}): βοηθειν D. ηλθαν LN 435: for κ. ηλθ.
 κ., ελθοντες ουν D (lat-e). (B has επλησαν as in txt: see table at end of prole-
 gomena.) αμφοτεροι N¹(appy: but corrd by origl scribe) [M 33] 69 Scr's p.

aft ὥστε ins ἦν C¹: παρα τι D Syr syr-mg [arm]. om αυτα D latt.
 8. for ιδων δε, ο δε D: ιδων δε ο 69. om πετρος D 69 lat-a b e. rec ins
 του bef ιησου, with ACFLMXA 1. 33. 69: om BN rel.—for τοις γονασιν ιησου, αυτου
 τοις ποσιν D lat-e: τοις ποσιν του ιησου 1 lat-e Syr copt. aft λεγων ins παρακαλω
 D lat-c e f Syr goth. om κυριε N¹ [lat-e].

9. for αυτον, αυτους N¹. om και παντας τους συν αυτω D ev-47. * ων
 BDX goth: η ACN rel.

10. for ver, ησαν δε κοινωνοι αυτου ιακωβος και ιωαννης υιοι ζεβεδαίου ο δε ειπεν
 αυτοις δευτε και μη γεινεσθε αλεις ιχθυων ποιησω γαρ υμας αλεις ανθρωπων D lat-e.—
 om υιους ζεβεδαίου C¹. ιακωβος και ιωαννης οι υιοι N [lat-a b c ff₂ (l) q].
 rec ins ο bef ιησ., with ACN rel: om BL.

director, ποιήσαντες, of the doers of the
 act.

5.] νυκτός,—the ordinary time

of fishing:—see John xxi. 3.

6.] διεμήσσω, was bursting—had begun to

burst. Similarly βυθίζεσθαι, ver. 7.

7.] They beckoned, on account of the dis-

tance; or perhaps for the reason given by

Euthym.: μὴ δυνάμενοι λαλῆσαι ἀπὸ τῆς

ἐκπλήξεως καὶ τοῦ φόβου.

8.] ἐξελθε

ἀπ' ἐμοῦ, depart from my ship. The

speech is in exact keeping with the quick

discernment, and expression of feeling, of

Peter's character. Similar sayings are

found Exod. xx. 18, 19: Judg. xiii. 22:

1 Kings xvii. 18: Isa. vi. 5: Dan. x. 17.

This sense of unworthiness and

self-loathing is ever the effect, in the

depths of a heart not utterly hardened, of

the Divine Power and presence. "Below

this, is the utterly profane state, in which
 there is no contrast, no contradiction felt,
 between the holy and the unholy, between
 God and man. Above it, is the state of
 grace, in which the contradiction is felt,
 the deep gulf perceived, which divides
 between sinful man and an holy God,—yet
 it is felt that this gulf is bridged over,—
 that it is possible for the two to meet,—
 that in One who is sharer with both, they
 have already been brought together." Trench
 on the Miracles, in loc. The same
 writer remarks of the miracle itself,
 "Christ here appears as the *ideal man*, the
 second Adam of the eighth Psalm; 'Thou
 madest him to have dominion over the
 works of Thy hands: Thou hast put all
 things under His feet . . . the fowl of
 the air, and the fish of the sea, and what-

^e ἔση ^f ζωγρῶν. ¹¹ καὶ ^ε καταγαγόντες τὰ πλοῖα ἐπὶ ^e τὴν γῆν, ^h ἀφέντες ἅπαντὰ ἠκολούθησαν αὐτῷ.

¹² ⁱ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, ⁱ καὶ ἰδοὺ ἀνὴρ ⁱ πλήρης ^k λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, ⁱ πεισὼν ἐπὶ ⁱ πρόσωπον ἐδειξήναι αὐτοῦ λέγων Κύριε, ἐὰν ¹³ θέλῃς, δύνασαι με καθαρίσαι. ¹³ καὶ ^m ἐκτείνας τὴν ^m χεῖρα ἤψατο αὐτοῦ εἰπὼν Θέλω, καθαρίσθητι. καὶ εὐθέως ^h ἡ ^k λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. ¹⁴ καὶ αὐτὸς ⁿ παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ^o ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεῖ, καὶ ^p προσένεγκε περὶ τοῦ ^a καθαρισμοῦ σου καθὼς ^r προσέταξεν Μωυσῆς, ^s εἰς μαρτύριον αὐτοῖς. ¹⁵ ^t διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ ^u θεραπεύεσθαι ^u ἀπὸ τῶν ^v ἀσθενειῶν αὐτῶν. ¹⁶ αὐτὸς δὲ ἦν ^w ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ ^x προσευχόμενος.

¹⁷ ^x Καὶ ἐγένετο ἐν ^y μιᾷ τῶν ^y ἡμερῶν, ^x καὶ αὐτὸς ἦν

& other Epp., never. q || Mk. reff.
t Rom. v. 12. = 2 Chron. xxx. 5. Thuc. vi. 46.
2. John xi. 4 al. 2 Macc. ix. 21, 22.
x vv. 1, 12. ch. [i. 15] viii. 1 al. Gen. xxiv. 30. Ruth i. 1. 1 Kings xvi. 23.
i only.

r Matt. i. 24 reff. LEVIT. xiv. 2. s || Mt. reff.
u ch. viii. 2 reff. v — Matt. viii. 17. ch. viii.
w ch. ix. 10 only. Judg. xx. 37 B. Sir. xiii. 9 only.
y ch. viii. 22. xvii. 22. xx.

11. for ver, οι δε ακουσαντες παντα κατελειψαν επι της γης και ηκολουθησαν αυτω D lat-e. παντα B(D)LN.

12. for πληρης λεπρας, λεπρος D. for και ιδων, ιδων δε B^N lat-e copt. for πεσων, επεσεν, and om εδεηθη αυτου, D lat-e.

13. for και εκτ., εκτ. δε D. for την χειρα, τας χειρας N¹(appy : txt N-corr¹). for ειπων, λεγων (from || Matt) BCDLX^N(λ is written above the line by N¹ or corr¹) 33. 69 arm Cyr₁ : txt A rel. for η λεπ. το αυτου, εκαθαρισθη D lat-e.

14. for αλλα απελθων, απελθε δε και D lat-a e. om δειξον σεαυτον τω ιερει και N¹(ins N-corr¹). for εις μαρτυριον αυτοις, ινα εις μαρτυριον η(ην D¹) υμιν τουτο D, simply lat-a b c e ff₂ l q Tert¹ Ambry¹. aft αυτοις ins o δε εξελθων ηρξατο κηρυσσειν και διαφημιζειν τον λογον ωστε μηκειτι δυνασθαι αυτον φανερωσ εις πολιν εισελθειν αλλα εξω ην εν ερημοις τοποις και συνηρχοντο προς αυτον και ηλθεν παλιν εις καφαρναουμ (see || Mark) D.

15. ο λογος βεφ μαλλον DMU Syr goth æth. om περι N¹(ins N-corr¹). rec aft θεραπευεσθαι ins υπ αυτου, with C² rel syr goth; απ' αυτου A Scr's g: om BCDLN 1. 69 latt Syr copt æth arm.

17. for και αυτος ην διδασκων, αυτου διδασκοντος D lat-c (e).

soever walketh through the paths of the seas' (vv. 6, 8)."

10. ἔση ζωγρῶν] Compare, and indeed throughout this miracle, the striking parallel, and yet contrast, in John xxi.—with its injunction, 'feed My lambs,' 'shepherd My sheep,' given to the same Peter; its net which *did not burst*: and the minute and beautiful appropriateness of each will be seen: this, at, or near, the commencement of the Apostolic course; that, at how different, and how fitting a time! It is perhaps too subtle, and hardly accordant with the rules of emphasis, to find (with Mey. and Stier) a fitness in ζωγρῶν as expressing the ethical catching of men.

I prefer taking it as the word common to both acts—merely as catch.

12—16.] HEALING OF A LEPER. Matt. viii. 2—4. Mark i. 40—45. In Matt. placed immediately after the Sermon on the Mount; in Mark and here, without any note of time: see notes on Matt. 12.] πλήρης λ. (a touch of medical accuracy from the beloved physician) implies the soreness of the disease. 14.] A change of construction from the oblique to the direct: see reff. 15.] The reason of this is stated in Mark, ver. 45, to be the disobedience of the leper to the Lord's command. 16.] καὶ προσευχ. is peculiar to Luke, as often: see ch. iii. 21; vi.

z Acts v. 34. 1 Tim. i. 7 only τ.
 a constr., Rom. xiii. 4, 2 Cor. vii. 3.
 b Mark vii. 4 reff.
 c ver. 24. Acts viii. 7. ix. 33. Luke only, exc. Heb. xii. 12, from Isa. xlii. 3. = 1 Macc. ix. 55.
 d Matt. xii. 46 reff.
 e Matt. vi. 13. ch. xi. 4. xii. 11. Acts xvii. 20. 1 Tim. vi. 7. Heb. xiii. 11 only.
 f 4 Kings xxiii. 34.
 g = ch. xix. 48. Acts iv. 21.
 h constr., see note. ch. xix. 4.
 i Acts x. 9. Josh. ii. 8. k as above (i). elsw. gen. aft. ἐπὶ, Matt. x. 27. xxiv. 17 || Mk. ch. xii. 3. xvii. 31 only. x. 9. Josh. ii. 8. 1 here only τ. 2 Kings xvii. 28 only. m Acts ix. 25. x. 11. xi. 5 only. Exod. xvii. 11. n here bis only τ. o = ||. Matt. vi. 12. Lev. iv. 20.

ins oi bef φαρισαιοι BS copt-schw arm. for κ. ησαν το νομοδ., συνελθειν τους φ. κ. νομ. D lat-e. ins oi bef νομοδιδασκαλοι B. for οι ησαν, ησαν δε D lat-e : om oi N¹(ins N-corr¹) 33. συνεληλυθοτες (syn perhaps error from -σαν preceding : so Mey) A¹D 1. 69 lat-a [arm]. aft πασης ins της B. om και ιερ. to ην D : om και δυν. κυρ. ην X. for εις το, του D. rec (for αυτον) αυτους, with ACD rel latt syrr [syrr-jer] copt goth arm [Cyr₂] : παντας K Cyr₁ : txt (see note) BLEN. 18. ανθρωπον bef επι κλινης, and add βεβλημενον(sic) N. εισενεγκεν bef αυτον D ev-47 lat-a c e. rec om 2nd αυτον, with ACDN rel [Cyr₁] : txt BLE syr-w-ob. 19. rec ins δια bef ποιας, with Scr's q r : om ABCDEN rel Scr's-mss.—for ποιας, ποθεν 69 : πως Scr's a l m n s. for αναβαντες το κλινιδιω, ανεβησαν ε. τ. δ. και αποστεγασαντες τους κεραμους οπου ην καθηκαν τον κραβαττον συν τω παραλυτικω D lat-b. for του ιησ., παντων B. 20. aft ιδων ins ο ιησους CS 69 lat-ff₂ Syr arm-mss, ιδων δε ιησους D. for ειπεν, λεγει D. rec aft ειπεν ins αυτω (gloss, as varr shew), with A rel syr arm : τω παραλυτικω CD lat-f Syr copt goth Cyr₁ ; τω ανθρωπω, omg ανθρωπε below, 1 lat-a b c g₁ l [q] : om BLEN 33 vulg lat-ff₂ g₂. σου αι αμ. (from || Matt Mark) D-gr F(Wetst) N.

12; ix. 18; xi. 1. This verse breaks off the sequence of the narrative.

17—26.] HEALING OF A PARALYTIC. Matt. ix. 2—8. Mark ii. 1—12. This miracle is introduced by the indefinite words, και ἐγ. ἐν μιᾷ τ. ἡμ. : see reff. In Matt. viii. 5—ix. 1, a series of incidents are interposed. Our Lord there appears to have returned from the country of the Gadarenes and the miracle on the dæmoniac there, to 'His own city,' i.e. Capernaum. The order in Mark is the same as here, and his narrative contains the only decisive note of sequence (ch. iv. 35), which determines his order and that in the text to have been the actual one, and the events in Matt. viii. to be related out of their order. 17.] ἐκ π. κόμ. not to be pressed : as we say, from all parts.

δύν. κυρ.] Does this mean the power of God—or the power of the Lord, i.e. Jesus? Mey. remarks that Luke uses κύριος frequently for Jesus, but always with the article : see ch. vii. 13; x. 1; xi.

39; xii. 42, al. fr.:—but the same word, without the article, for the Most High; see ch. i. 11, 38, 58, 66; ii. 9; iv. 19; whence we conclude that the meaning is, the power of God (working in the Lord Jesus) was in the direction of His healing : i.e. wrought so that He exercised the powers of healing : and then a case follows. For construction, see reff.

αὐτόν has apparently been altered to αὐτούς from its difficulty. It might indeed be said that -ous may have been altered to -on from the apparent difficulty of all these mentioned needing healing. So uncertain are merely subjective considerations either way : and so necessary is it to adhere in such cases, where any uncertainty exists, simply and faithfully to antiquity, as our best existing guide. 18.] Borne of four, Mark. 19.] This description is that of an eye-witness. For the genitive of place, which is mostly poetical, see Kühner, Gramm. § 523.

20.] Οὐ ἡ πίστις αὐτ. see note on

^p διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες ^p Matt. xvi. 7.
 Τίς ἐστὶν οὗτος ὃς ^a λαλεῖ ^a βλασφημίας; τίς δύναται ^a here only.
 ἁμαρτίας ^o ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός; ²² ^r ἐπιγινούς δὲ ὁ ^r Rev. xiii.
 Ἰησοῦς τοὺς ^s διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπεν πρὸς ^s Matt. xiv. 25
 αὐτοὺς Τί ^p διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ²³ τί ^s Matt. xv. 19
 ἐστὶν ^t ἐυκοπώτερον, εἰπεῖν ^o Ἀφένονται σοι αἱ ἁμαρτίαι σου, ^t Mt. i. ff.
 ἢ εἰπεῖν ^u Ἐγειρε καὶ περιπάτει; ²⁴ ἵνα δὲ εἰδῇτε ὅτι ὁ ^u Mt. Mk.
 υἱὸς τοῦ ἀνθρώπου ^v ἐξουσίαν ^v ἔχει ἐπὶ τῆς γῆς ^o ἀφέναι ^v Acts iii. 6.
 ἁμαρτίας, εἶπεν τῷ ^w παραλελυμένῳ Σοὶ λέγω, ^u ἔγειρε, καὶ ^v Matt. vii. 22
 ἄρας τὸ ⁿ κλινιδίον σου πορεύου εἰς τὸν οἶκόν σου. ²⁵ καὶ ^w ver. 18 reff.
^x παραχρήμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ^y ἐφ' ^z ὁ ^a κατ- ^x Luke only,
 ἔκειτο ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ ^b δοξάζων τὸν θεόν. ²⁶ καὶ ^c ἐκστασις ^d ἔλαβεν ἅπαντας, καὶ ^b ἐδόξαζον τὸν ^a exc. Matt.
 θεόν, καὶ ^e ἐπλήσθησαν φόβου, λέγοντες ὅτι εἶδομεν ^f παρά- ^x xxi. 19, 20
 δοξα σήμερον. ^{ref.} (ref.)

²⁷ Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθεάσατο ^s τελώνην ^d only 16
 ὀνόματι Λευεῖν καθήμενον ἐπὶ τῷ ^h τελώνιον, καὶ εἶπεν ^f here only r.
 Sir. xliii. 25

al. (-ξάζειν, Exod. xi. 7.)

g Matt. v. 46 reff.

h || only r.

21. aft φαρισαῖοι ins εν ταις καρδιας αυτων D lat-b (c) ff₂ g_{1,2} l [q]. for τις
 ἐστὶν οὗτος os, τι οὗτος D copt. rec αφιεναι, with ACN rel Cyr₁; txt BDΞ.—rec
 αφ. bef ἁμαρτίας (from || Matt), with ACN rel vulg lat-a b f ff₂ g₁ syrr [syr-jer] copt
 goth æth arm: txt BDΞ 1 lat-c e Ambr₁. for μονος, eis C³ D-gr X lat-a syr-mg
 goth Cyr₁. om δ D¹ (ins D-corr¹).

22. om αποκριθεις (see || Matt Mark) CD lat-a b c ff₂ g₁ l Syr-ed æth. for ειπεν
 προς αυτους, λεγει αυτοις D. aft υμων ins πονηρα D lat-c e l syr-jer æth.

23. σου bef αι αι., omg σοι, DN ev-48: σου αι αι. σου C F (Wetst) XA: σοι αι. σου,
 omg αι, Ξ. rec εγειραι, with UXΔ: txt ABCDΞN rel.

24. rec εξουσιαν εχει bef ο υιος του ανθρωπου (|| Matt Mark), with ACN rel lat-a
 c e syrr [syr-jer] copt) goth æth arm [Meion, c Cyr₁]; txt BKLΞ[H] vulg lat-b f ff₂
 g₁ l q [Cyr₁]. om της Δ Cyr₁; om γης D¹ (ins D-corr¹). αφιναι (= αφιεναι)
 D¹ L¹. for ειπεν, λεγει D vulg lat-a b e f g₁. παραλυτικω CD F (Wetst)

LMXΞN 33. 69 arm Cyr₁; txt AB rel. rec εγειραι, with LUT: txt ABCDΞN rel.

for αρas, αρων, and ins και bef πορευου, DN 157 latt syrr [syr-jer] copt æth.
 for κλινιδιον, κραβαττον (|| Mark) D lat-c copt.

25. for αυτων, αυτου N: παντων 69 [lat-a arm]. rec εφ' ω (corrⁿ to more obvious
 constr, see reff'), with RUA 69 (I, e sil): txt ABCEN rel.—for εφ ο κατεκ, την κλινην
 D lat-c Syr, lectum [or grabat.] in quo jacebat vulg-clem lat-a b c syr [syr-jer].

26. om και εκστασις το θεον (homaeotele) DMSX 69 lat-e. transp 2nd and 3rd
 clauses A. for φοβου, θαμβου D¹: θαμβους D². om οτι D. ιδαμεν C:
 ιδωμεν R. (id. also AB² KLMVX[Π¹].)

27. for και μετα το λευειν, και ελθων παλιν παρα την θαλασσαν τον ακολουθουντα
 αυτω οχλον εδιδασκεν και παραγων ειδεν λευει τον του αλφαιου (from || Mark) D.
 for εθεασατο, ειδεν A(D)[Π²] 253 Scr's o; ιδεν K Scr's p w. aft λευειν (on the
 spelling, see prolegomena) ins καλουμενον C¹ 157. for ειπεν, λεγει (|| Matt Mark)
 DN 69 vulg lat-b f ff₂ g₁ l [q].

Matt. ver. 2; also on ἀφένονται. 24.]
 εἶπεν τῷ παρ., probably not parenthetic:
 see in Matt. 26.] παράδοξα =

θαυμαστά, ἀπροσδόκητα, Hesych. Com-
 pare the close of the accounts in Matt.
 and Mark.

27—29.] CALLING OF LEVI. QUESTION

RESPECTING FASTING. Matt. ix. 9—17.
 Mark ii. 13—22. For all common matter,
 —the discussion of the identity of Mat-
 thew and Levi, &c.—see notes on Matt.
 and Mark. I here only notice what is
 peculiar to Luke.

27.] ἐθεάσ., not
 merely 'He saw,' but He looked on,—He

i = Matt. xix. 5 reff. 3 Kings xix. 20.
 k || Num. xxii. 20.
 l ch. xiv. 13. Gen. xxvi. 30. Esth. i. 3.
 m as above (l) only. Esth. v. 4 al.
 n || Mk. Mark xiv. 3. 1 Cor. vii. 10.
 o Matt. xx. 11 reff. Num. xvi. 41.
 p Matt. vi. 8 reff.
 q Gossop. Luke (vii. 10. xv. 27) only. Epp. Pastor. (1 Tim. i. 10. vi. 3. 2 Tim. i. 13. iv. 3. Tit. i. 9 al.) only, exe. 3 John 2. Gen. xxix. 6.
 r ch. iv. 23 reff. s Matt. iv. 24. t = || Num. xxiii. 11.
 u ver. 8. Ps. iii. 7.
 v Matt. iv. 2 reff. 13. ii. 37 al. 3 Kings viii. 45. b || Mk. reff. a || Mk. John v. 7. Amos viii. 11.
 28 καὶ ἡ καταλιπὼν πάντα ἄνα-
 στὰς ἡκολούθει αὐτῷ. 29 καὶ ἔποίησεν ἰμ δοχὴν μεγά-
 λην Λευεῖς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς
 ἑ τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν ἡ κατακει-
 μενοι. 30 καὶ ὁ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμμα-
 τεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες Διὰ τί
 μετὰ τῶν ἑ τελωνῶν ἐσθίετε καὶ πίνετε; 31 καὶ ἀποκριθεὶς
 ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς Οὐ ῥ χρεῖαν ῥ ἔχουσιν οἱ
 ἡ ὑγιαίνοντες ἡ ἱατροῦ, ἀλλὰ οἱ ἡ κακῶς ἡ ἔχοντες. 32 οὐκ
 ἐλήλυθα ἡ καλέσαι δικαίους, ἀλλὰ ἡ ἁμαρτωλοὺς εἰς μετά-
 νοιαν. 33 οἱ δὲ εἶπαν πρὸς αὐτὸν Οἱ μαθηταὶ Ἰωάννου
 ἡ νηστεύουσιν ἡ πυκνὰ καὶ ἡ δεήσεις ἡ ποιοῦνται, ὁμοίως
 καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.
 34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτοὺς Μὴ δύνασθε τοὺς υἱοὺς
 τοῦ ἡ νυμφῶνος ἡ ἐν ᾧ ὁ ἡ νυμφίος μετ' αὐτῶν ἐστίν
 ποιῆσαι ἡ νηστεῦσαι; 35 ἡ ἐλεύσονται δὲ ἡμέραι, ἡ καὶ ὅταν

F εγογγ-
 γυζον...
 ABCDE
 FKLM
 RSUVX
 ΓΔΛΞΠ
 81. 33.
 69
 H οι δε
 επον...

28. καταλειπων ΑΕΙΓΔΔ[Π] 33. rec απαντα, with A rel: απαντας (but s erased)
 N: απαν M: txt B C² (-τας¹) DLRΞ 33. rec ηκολουθησεν (|| Matt Mark), with
 ACRN rel syrr copt: txt BDLE 69 lat-a.

29. rec ins ο bef λευ.: om ABCDEN rel Ser's-mss. λευει δοχ. αυτω μεγ. D: om
 αυτω [Δ]N. rec τελωνων bef πολυς, with A rel: txt BCDLREX 1. 33. 69 latt
 syrr arm. om και αλλων N¹. μετ αυτου B¹ (Tischdf). for οι το κατακειμενοι,
 ανακειμενων D lat-e.

30. οι φαρ. κ. οι γραμματεεις (αυτων) bef εγογγυζον D lat-e c.—εγογγυζαν B¹ (Tischdf)
 R.—rec transp οι φαρ. and οι γρ. αυτ. (|| Mark), with A rel (Syr) syr goth [(æth)
 Bas.] : txt BCDLREX 1. 33 latt syr-jer (copt) arm.—om αυτων DFXN vulg-ms lat-f
 [e l] Syr copt æth. om αυτου C¹. rec om των (bef τελωνων), with V[Π] (S
 33, e sil) [Bas., ed] : ins ABCDREX rel. rec aft τελωνων ins και αμαρτωλων
 (from ||), with ABC²RN rel vss [Bas.] : om C¹D Cyr¹.

31. for και αποκρ., αποκρ. δε D lat-e. om ο B. for προς αυτους, αυτοις LE
 33. (αλλα, so ABΞ.)

32. for εληλυθα, ηλθον (||) C³D 1. (Ξ has ηλ at end of a line, but ληλυθα in the next.)
 for αμαρτωλους, ασεβεις N¹ (txt N-corr¹).

33. (ειπαν, so B¹CDLRE 33.) rec ins δια τι bef οι (from ||), with ACDR
 N (erased but restored) rel latt goth [syrr æth arm] : om BLE 33 copt. aft ιωαννου
 ins και οι μαθ. των φαρισαιων (|| Mark), omg ουμοιws και οι των φαρισαιων, D. for
 σοι, μαθηται σου (|| Matt) D lat-b c e f ff₂ copt goth. for εσθιουσιν και πινουσιν,
 ουδεν τούτων ποιουσιν D lat-e.

34. rec om ιησους, with A rel: ins BCDLREXEN 1. 33. 69 lat-f syr-mg copt æth.
 δυνανται οι υιοι, omg ποιησαι, (from ||) DN¹ gat¹ lat-a b c e ff₂ g₁ æth Tert₁
 Ambr. εφ' οσον εχουσιν τον νυμφιον μεθ. εαυτων D lat-e. rec νηστευειν
 (see || Mark), with ACDRN¹ rel: txt BXEN^{3a}.

35. om και CFL M-txt N 1. 69 vulg lat-b c e f ff₂ g₁ l [q] syrr copt arm: ins ABDRE

observed. 28.] κατ. πάντα, not merely, 'having left his books and imple-
 ments,' but generally used, and importing
 not so much a present objective relinquish-
 ment, as the mind with which he rose to
 follow. 29.] This fact is only expressly
 mentioned here—but may be directly in-

ferred from Mark, and remotely from
 Matt. See on Matt. ver. 10. 33.] On
 the difference in the persons who ask this
 question, see on Matt. and Mark.
 καὶ δεήσεις ποι.] See ch. xi. 1. These
 prayers must be understood in connexion
 with an ascetic form of life, not as only

ἡ ἀπαρθῆ ἅπ' αὐτῶν ὁ νυμφίος, τότε ἡ νηστεύουσιν ἐν
ἐκείναις ταῖς ἡμέραις. ³⁶ ἔλεγεν δὲ καὶ παραβολὴν πρὸς
αὐτοὺς ὅτι οὐδεὶς ἑ ἐπὶ βλῆμα ἀπὸ ἱματίου καινοῦ ἑ σχίσας
ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν. ^h εἰ δὲ μήγε, καὶ τὸ καινὸν
ἑ σχίσει, καὶ τῷ παλαιῷ οὐ ⁱ συμφωνήσει τὸ ἑ ἐπὶ βλῆμα τὸ
ἀπὸ τοῦ καινοῦ. ³⁷ καὶ οὐδεὶς ^k βάλλει οἶνον νέον εἰς
^l ἄσκους παλαιούς. ^h εἰ δὲ μήγε, ^m ῥήξει ὁ οἶνος ὁ νέος
τοὺς ^l ἄσκους, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ^l ἄσκοι ἀπο-
λοῦνται. ³⁸ ἀλλὰ οἶνον νέον εἰς ^l ἄσκους καινοὺς ⁿ βλη-
τέον. ³⁹ καὶ οὐδεὶς πιὼν παλαιόν ^o θέλει νέον· λέγει γὰρ
Ἵ Ο παλαῖος ^p χρηστός ἐστιν.

n here (|| Mk. v. r.) only +.

o Matt. ix. 13 reff.

p = here only. (Matt. xi. 30 reff.)

rel forj(with em ing) lat-a goth.
[q] goth arm-mss aeth.

ins και bef τότε FMΔN 1. 69 lat-b c e f ff₂ g₁ l

³⁶. προς αυτους bef παραβολην [X]N.—om δε και N¹: om και X lat-c e [copt].
rec om απο (see || Matt Mark), with ACR rel lat-a f goth [æth] Iren-int₁: ins BDLX
[Ξ]N 1. 33. 69 vulg lat-b c e ff₂ g₁ l [q] syrr copt [(arm) Cyr₁-p] Ambr₁. rec om
σχισας (|| Matt Mark), with ACR rel latt syr goth æth arm Iren-int₁: ins BDLXN 1.
33 Syr (copt) [Cyr₁-p]. om 2nd και N¹ [copt-ms]. rec σχίζει (see ||), with A
rel vulg lat-b c e ff₂ g₁ syrr copt goth æth arm: (. . .)ίζεται R: txt BCDLXN 33 ev-y
lat-a e. rec συμφωνει (see ||), with R rel vulg lat-b c e f ff₂ g₁ goth [æc]: txt ABC
DLXN 33 lat-a e Mcion-e₁. rec (aft συμφων.) om το: om το επιβλημα AR rel goth
æth: txt BCLXAN 1. 33. 69 ev-y [latt syr arm] copt.—ου συμφ. το απο τ. κ. επιβλ. D.
³⁷. επιβαλλει C. ρησσει CGA am lat-b f [l] q syrr goth. rec (for o οιν.
o νε.) o νεος οινος, with A rel: om o νεος N Ser's g: txt BCDLMRUXA 1. 33 latt.
aft ασκους ins τους παλαιους D copt arm.

³⁸. for βλητεον, βαλλουσιν (|| Matt) D N¹(txt N-corr¹) lat-a b c e f ff₂ g₁ l [q] syrr
(copt) æth Dial₁. rec at end ins και αμφοτεροι συντηρουνται (from || Matt: see
digest on || Mark), with AC(D)R rel latt syr goth [æth arm Dial₁] (τηρουνται D
lat-a e): om BLN 1. 33 copt.

³⁹. om ver D lat-a b c e f ff₂ l Eus-canon₁(perhaps). om και BN^{3a}. rec ins
ευθους bef θελει (see note), with AC¹R vulg lat-f [ff₂] g_{1,2} q syrr goth: ευθους X ev-y:
om BC¹LN 1 copt æth arm. rec χρηστοτερος (see note), with ACR rel latt syr:
txt BLN Syr copt.

the usual prayers of devout men.

34.] I have remarked on the striking contrast between ποιῆσαι νηστεύσαι and νηστεύουσιν, on Matt. ver. 15. 35. καὶ ὅταν . . .] *yea, days when . . .* so τινας καὶ συγχροῦς, Plato, Gorg. 455 c: ὀλίγον τινὸς ἀξία καὶ ὀδενός, ib. Apol. 23 A: see Hartung, Partikellehre, i. p. 145 f.

36.] The latter part of this verse is peculiar, and is to be thus understood: 'if he does, he both will rend the new garment' (by taking out of it the ἐπιβλημα), 'and the piece from the new garment will not agree with the old.' The common interpretation (which makes τὸ καινόν the nom. to· σχίσει, and understands τὸ παλαιόν as its accus.) is inconsistent with the construction, in which τὸ καινόν is to be coupled with ἱμάτιον, not with ἐπιβλημα. In Matt. and Mark the mischief done is differently expressed. Our text is very significant, and represents to us the

spoiling of both systems by an attempt to engraft the new upon the old:—the new loses its completeness; the old, its consistency.

39.] This peculiar and important addition at once stamps our report with the very highest character for accuracy. Its apparent difficulty has perhaps caused its omission from Cod. D and mss. of the old Latin version. It contains the conclusion of the discourse, and the final answer to the question in ver. 33, which is not given in Matt. and Mark. The πιώντες παλαιόν are the Jews, who had long been habituated to the old system;—the νέος is the new wine (see on Matt.) of the grace and freedom of the Gospel: and our Lord asserts that this new wine was not palatable to the Jews, who said ὁ παλαῖος χρηστός ἐστιν. Observe (against De Wette, &c.) that even with the common reading χρηστοτερος there is no objective comparison whatever

v only 4. Gen.
xii. 9, Exod.
xii. 37.
f here (bis) &
|| (Mt. w.
ἐπιβάλλει)
only. Isa. iii.
21 only.
g Mt. xiii. 45
|| Mt. Mk.
Mark i. 10 al
Zech. xiv. 4.
h || Mt. reff.
i = here (Matt.
xviii. 19 reff.)
only. (-νῆσις,
2 Cor. vi. 15.)
k Mark vii. 33.
John xviii.
11. Ps. cxv.
6 Ed-vat. N¹.
(B def.)
l here (4 times)
& | only.
Josh. ix. 4, 13.
m || Mt. reff.
Jer. xxiv. 2, 5.

q constr., || Mk.
vv. 6, 13. ch.
iii. 21.

VI. 1 q Ἐγένετο δὲ ἐν σαββάτῳ [ἡ δευτεροπρώτῳ]

r here only +.

...eye-
νετο F.
ABCDE
HKLM
RSUVX
ΓΔΠΘ
1. 33. 69

CHAP. VI. 1. for εγ, δε, και εγ. D lat-a e (goth?) æth. αυτον bef εν σαβ.
δευτ. διαπορ. D: om αυτον 33. om δευτεροπρωτω (prob on acct of its difficulty,
and as not being in ||: Tischdf omitted it in his 1st and 2nd edns, but restored it in
the 7th [and 8th]. Mey holds it to be spurious) BLN 1. 33. 69¹ (ev-y) lat-b c e f² l q
Syr [syr-jer] copt æth: syr-marg notes that it is not in all the copies: ins ACDR rel
vulg lat-a f¹ ff² g² j² syr-txt goth (arm) Cas₁ Epiph₂ Chr₁ Isid₁ Th₁ [Chron₁] Euthym₁
Ambr₁,—δευτερω πρωτω RΓ.

here between the old and new wine; the whole stress is on θέλει and λέγει γάρ, and the import of χρηστότερος is *subjective*:—in the view of him who utters it. And even if we were to assume such an objective comparison, it makes no difficulty. In time, the new wine will become older:—the man will become habituated to its taste, and the wine itself mellowed: and the comparison between the wines is not then which is the older, but which is intrinsically the better. Stier observes (i. 328), that the saying is a lesson for ardent and enthusiastic converts not to be disappointed, if they cannot at once instil their spirit into others about them.

As regards the readings,—the sentence seems to have been tampered with by some who wished to make it more obvious, and to bring out the comparison more strongly: εὐθέως being inserted, better to correspond with the fact, and the matter in question, and the comparative substituted for the positive: but the sentence loses much of its point and vigour by the change: the old wine is not *better than the new* (which has not been tasted), but merely good, i. e. good enough: therefore no new is desired.

CHAP. VI. 1—5.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. Matt. xii. 1—8. Mark ii. 23—28. Between the discourse just related here and in Mark, and this incident, Matthew interposes the raising of Jæiruz's daughter, the healing of the two blind and one dumb, the mission of the twelve, and the message of John. I need not insist on these obvious proofs of independence in the construction of our Gospels. On the question of the arrangements, see on Matt.

1. ΔΕΥΤΕΡΟ-ΠΡΩΤῳ] This word presents much difficulty. None of the interpretations have any certainty, as the word is found nowhere else, and can be only judged of by analogy. (1) It is not altogether clear that the word ought to be here at all:—see var. readd. Schulz supposes it to have arisen from putting together two separate glosses, in the margin of some MSS., one δευτέρῳ, the other πρώτῳ:—originally inserted,—the first, to distinguish this

sabbath from that in ch. iv. 31,—the latter, from that in ver. 6. (2) Chrysostom, Hom. xxxix. on Matt., vol. vii. p. 431, says, ὁ δὲ Λουκᾶς φησιν Ἐν σαββάτῳ δευτεροπρώτῳ. τί δέ ἐστιν, ἐν δευτεροπρώτῳ; ὅταν διπλῇ ἡ ἀργία ᾖ, καὶ τοῦ σαββάτου τοῦ κυρίου, καὶ ἑτέρας ἑορτῆς διαδεχομένης. Paulus and Olsh. also take this interpretation.

(3) Theophylact understands,—a sabbath, the day before which (παρασκευή) had been a Feast-day.

(4) Isidore of Pelusium, Euthym., and others, think that the first day of unleavened bread is meant, and is called δευτερόπ., because it is δευτέρα τοῦ πάσχα, which had been slain on the evening before.

(5) Scaliger and Petavius interpret it to mean the sabbath following the second day of the Passover, from which the seven weeks to Pentecost were reckoned. This has been commonly followed; but is liable to the objection that the assumption, σάββ. δευτερόπ. = σάββ. τῆς ἑβδομάδος δευτεροπρώτου = σάββ. τῆς ἑβδ. πρώτης μετὰ τὴν δευτέραν τῶν ἀζύμων, is an unjustifiable one. (6) To omit many other conjectures, I may mention that Wieseler (Chron. Synop. der 4 Evv., p. 231 ff.) suggests that it may mean the first sabbath in the second of the cycle of seven years, which completed the sabbatical period.

He shews, by a passage from the κήρυγμα Πέτρου (Clem. Alex., Strom. vi. 5, p. 760 P.), that the Jews did call the first sabbath of the year πρώτον—and that the years were reckoned as the first, second, &c., of the septennial cycle (see a decree of Jul. Cæsar in Jos. Antt. xiv. 10. 6). Thus the first sabbath of the first year would be πρώτόπρωτον or πρώτον, that of the second δευτερόπρωτον, &c. And according to his chronology, which fixes this in A.U.C. 782, this year was the second of the sabbatical cycle. If we follow this conjecture, this day was the first sabbath in the month Nisan.

The point so much insisted on, that this must have been after the presentation of the first-fruits which took place on the 16th of Nisan,—on account of the prohibition in Levit. xxiii. 14,—is of no weight, as it is very uncertain whether the action mentioned here is

⁸ διαπορεύεσθαι αὐτὸν διὰ ^t σπορίμων, καὶ ^u ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἦσθιον τοὺς ^v στάχνας ^w ψώχοντες ταῖς χερσίν. ² τινὲς δὲ τῶν Φαρισαίων εἶπον Τί ποιεῖτε ὁ οὐκ ἔξεστιν τοῖς ^x σάββασιν; ³ καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς Οὐδὲ τοῦτο ἀνέγνωτε ὁ ^y ἐποίησεν Δαυεὶδ ^z ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; ⁴ ὡς εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ^a ἄρτους τῆς ^{...} ἔδωκεν ^a προθέσεως λαβὼν ἔφαγεν, καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; ⁵ καὶ ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. ⁶ ^b Ἐγένετο δὲ [καὶ] ἐν ἐτέρῳ σαββάτῳ

for διαπ., πορεύεσθαι C¹X. rec ins των bef σπορίμων (|| Matt Mark), with CDRN^{3a} rel copt arm [Chron₁]: om ABLΔΔ¹[Π]N¹ 1. οἱ δὲ μαθηταὶ αὐτοῦ ᾠρῶντο τιλεῖν D lat-b. rec τους σταχνας bef καὶ ἦσθιον, with AC³ N (but om τους) rel [latt syr syr-jer æth arm]: txt BC¹LR.—τους σταχνας καὶ ψώχοντες ταῖς χερσιν ἦσθιον D lat-(a) e f Syr copt æth arm. aft χερσ. ins αυτων CM¹ lat-b c e Syr copt-wilk-[dz] æth Ambr.

2. for εἶπον, ἐλεγον D latt Syr. rec aft εἰπ. ins αυτοις (supplem, cf varr and ||), with AC³R rel; αυτω D: om BC¹LXN 1 lat-a c e copt. for τι ποιεῖτε, εἶδε τι ποιοῦσιν οἱ μαθηταὶ σου (|| Matt Mark) D. τοῖς σαββασιν bef οὐκ ἔξεστιν D lat-e. rec aft ἐξεστίν ins ποιεῖν (from || Matt), with ACN rel lat-q syr [syr-jer] copt goth [æth]; aft σαββ. L Syr: om BDR 69 latt arm. rec ins εν bef τοῖς σαββ. (|| Matt), with AC rel vulg lat-g_{1,2} [goth]: om BDLRUN 1. 69 [arm].

3. απ. δε ο ιησ. ἐλεγεν προς αυτους D. om ο (bef ιησ.) B. ο ιησ. εἶπεν bef προς αυτους AC³(D)KMRX[Π] 69 Syr, ο ιησ. εἰπ. αυτοις 1 lat-c f ff₂: ο ιησ. πρ. α. εἰπ. LN vulg syr copt: πρ. α. ο ιησ. εἰπ. 33 goth arm. for ουδε, ουδεποτε (|| Mark) DHL. (om τουτο HL) for οποτε, οτε (|| Matt Mark) BCDLXΔN 1. 69: txt ΔI rel. (33 def.) for μετ' αυτου, συν αυτω D. om οντες (||) BDLXN 1. 33. 69 Syr [syr-jer] copt æth: ins ACR rel syr goth.

4. for ως, πως (from || Matt Mark) L R (Treg, expr) XN^{3a} 1. 33. 69 copt arm: om BD Mcion-e₁: txt ACN¹ rel syr [syr-jer]. εισελθων D. προσθεσεως D-gr. rec (for λαβων) ελαβεν και, with AC³R rel latt syr goth: om (|| Matt Mark) DK[Π]N 1. 69 syr-jer æth arm Iren-int₁: txt BC¹LX (33 Syr copt, appy). rec aft ἔδωκεν ins και (|| Mark), with ADRN rel syr [syr-jer] æth Til-ms: om BL 1 latt Syr copt goth arm Iren-int₁. for ους, οἱς D. for ἐξεστιν, ἐξον ην (|| Matt) DM gat (with mm) lat-b c e f [l q] Syr Iren-int, Ambr₁. μονοις τοις ιερευσιν (|| Matt) D 242-51 syr-mg goth.—μονον RA 237-48.

5. D reads this ver aft ver 10, and instead of it here, τη αυτη ημερα θεασαμενος τινα εργαζομενον τω σαββατω εἶπεν αυτω ανθρωπε εἰ μεν οιδας τι ποιεις μακαριος εἰ εἰ δε μη οιδας επικαταρατος και παραβατης εἰ του νομου. om οτι BN¹ 1 æth arm. του σαββατου bef ο υιος του ανθρωπου, omg και, (|| Matt) BN¹; simly Syr [syr-jer] copt æth.

6. for ver, και εισελθοντος αυτου παλιν εις την συναγωγην σαββατω εν η ην ανθρωπος ξηραν εχων την χειρα D. om 1st και BLXN 1. 33. 69 lat-a b c e f ff₂ g₁ l Syr copt

included in the prohibition. As regards the analogy of the word, δευτεροδεκάτη, sometimes cited from Jerome on Ezek. xlv., is not to the point: for that word represents the fact that “rursus ex ipsis decimis Levitæ, hoc est inferior ministrorum gradus, decimas dabant sacerdotibus:” so that it was not “the second-tenth,” as Wordsw., but a tenth of a tenth,—a second tithing of a tithe. ψώχ. τ. χ. is a detail peculiar to

Luke: rubbing them and blowing away the chaff. 2.] In Matt. and Mark, the Pharisees address our Lord, ‘Why do Thy disciples,’ &c. 3. οὐδὲ . . . Have ye not read so much as this? E. V.: i. e. ‘Are ye so utterly ignorant of the spirit of Scripture?’ see Mark xii. 10, where the same expression occurs.

The remarkable substitution in D for ver. 5 seems to be an interpolation, but hardly an invention of a later time. Its

c constr., Esth. ii. 5.
d = 1. John v. 3 (reff.).
e = 1 Mk. ch. xiv. 1, xx. 20. Acts ix. 24 (Gal. iv. 10) only.
Ps. xxvii. 12.
f see ch. v. 19 reff.
g John v. 45 reff. h Matt. xv. 19 reff.
i ch. v. 23 reff. j absol. = Matt. xiv. 6 reff.
k Mark x. 2 reff. l (Mk. (reff.) m = Matt. xxi. 41. xxi. 7 al.

εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν, ^c καὶ ἦν ἄνθρωπος ἐκεῖ ^c καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ^d ξηρά. ⁷ ^c παρατηροῦντο δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα ^f εὕρωσιν ^g κατηγορεῖν αὐτοῦ. ⁸ αὐτὸς δὲ ᾗδει τοὺς ^h διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ^d ξηρὰν ἔχοντι τὴν χεῖρα ⁱ Ἐγειρε καὶ στήθις εἰς τὸ ^j μέσον. καὶ ἀναστὰς ἔστη. ⁹ εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς Ἐπερωτῶ ὑμᾶς ^k εἰ ἔξεστιν τῷ σαββάτῳ ^l ἀγαθοποιῆσαι ἢ ^l κακοποιῆσαι, ψυχὴν σῶσαι ἢ ^m ἀπ-

æth arm Cyr₁: ins AR rel vulg lat-*g* [*q*] syrgoth. rec *εκει* bef *ανθρωπος* (|| *Mark*), with A rel vulg lat-*a* c & c goth [syrr syr-jer arm]: txt BLRN 1. 33 copt Cyr₁.

7. rec *παρατηρουν* (|| *Mark*), with N rel: txt ABDLMRXΔ 1. 33. 69 Cyr₁. om δε D 69 copt. rec adds *αυτον* (from || *Mark*), with BDLXN (33, e sil) 69 (sic) syrr copt æth arm Cyr₁: om AR rel latt goth Tert₁. om εν (||) DK[Π] am lat-*a* b c ff₂ l. rec *θεραπευσει* (from || *Mark*), with B rel copt: txt ADL[Π]N. (R def.) rec *κατηγοριαν* (*easier constr*), with AN^{3a} rel [syrr-mg] copt arm Cyr₁: *κατηγορησαι* D: txt BSXN¹ 1 am (with fuld forj gat) lat-*g*₁ *q* syrr goth. (R def.) ins *κατ'* bef *αυτου* F(Wetst) KLRN^{3a} 33 syrr-mg copt arm Cyr₁.

8. for *ηδει*, *γεινωσκων sciens* D lat-*b*. rec (for *ειπ. δε*) *και* *ειπ.* (|| *Mark*), with A rel syrgoth æth [Cyr₁]: *λεγει* D lat-*b* *f* copt: txt BLXN 1. 33. 69 lat-*a*. rec (for *τω ανδρι*) *τω ανθρωπω* (|| *Mark*), with A rel: om D: txt BLN 1. 33 æth Cyr₁. ins *την* bef *ξηραν* AN. *τω τ. χ. εχ.* ξ. D 33. rec *εγειραι*, with Γ: *εγειρου* D: txt AB [S(Tischdf)] N rel. *εν τω μεσω* D lat-*a* b c [*f* *q*]. rec (for 2nd *και*) *ο δε* (see below, ver 10), with A rel syrg [arm]: txt BDLXN 1. 33 latt (Syr) [syrr-jer] copt goth æth Cyr₁. *εσταθη* D.

9. for *οον*, *δε* (see || *Matt*, ver 11) BDLN 33. 69 latt goth æth [Cyr₁]: om Syr copt arm: txt A rel syrg. om *ο* (bef *ιησ.*) B [Cyr₁]. rec *επερωτησω* (see ch xx. 3: *Mark* xi. 29), with AD rel lat-*a* b c ff₂ *g*₁ *q* syrg æth arm: txt BLN 157 vulg lat-*e* *f* l [syrr-jer] copt goth. rec (for *ει*) *τι* (*error*), with A rel lat-*q* syrg goth: txt BDLN 157 vulg lat-*a* c e f ff₂ *g*₁ l copt Cyr₁ Aug.—(rec *υμας τι*, with Ser's v (o r evv-x-y, e sil) lat-*q* syrg: *υμας* *τι* AEKMSΓA[Π] Syr goth.) rec *τοις* *σαββασι*, with A rel vulg-ed lat-*a* *f* syrg copt-wilk goth arm Meion₁-t: txt BDLN am (with fuld em forj) lat-*c* e ff₂ (l?) [Syr copt-schw æth Cyr₁]. (lat-*b* def.)

form and contents speak for its originality and, I am disposed to believe, its authenticity.

6.—11.] HEALING OF THE WITHERED HAND. Matt. xii. 9—14. Mark iii. 1—6. See on Matt. 6.] The circumstances related in ch. xiv. 1—6 are very similar to these; and there Luke has inserted the question of Matt. vv. 11, 12. I should be disposed to think that Mark and Luke have preserved the exact narrative here. Matthew, as we see, describes the *watching* of the Pharisees (τοὺς διαλογισμοὺς αὐτῶν, Luke, ver. 8) as *words actually spoken*, and relates that *they* asked the question: which certainly arises from an imperfect report of what took place, the question itself being verbatim that which our Lord asked on that other occasion, Luke xiv. 3, and followed by a similar appeal about an animal. There can hardly be a doubt that in Matthew's narrative the two occurrences are blended:

and this may have taken place from the very circumstance of the question about an animal having been asked on both occasions; Luke omitting it here, because he reports it there—Matthew joining to it the question asked there, because he was not aware of another similar incident.

ἡ δεξ. is a mark of accuracy, and from an eye-witness. 9.] The words in the rec. text, *ἐπ. υμᾶς τί ἐξεστιν*, admit of two constructions according as they are punctuated: 'I will ask you *what is allowable on the sabbath,—to do good, or to do evil?*' (ἐπ. ὑμ. τί ἐξ. κ.τ.λ.); or, 'I will ask you a certain thing: *Is it?*' &c. (ἐπ. ὑμ. *τι* ἐξ. κ.τ.λ.) This latter is preferable, both on account of the future *ἐπερ.*, and of its similarity to *ἐρωτήσω* *ὑμᾶς καὶ γὰρ λόγον*, ch. xx. 3. But the reading in the text is much preferable to either. After the question, Mark adds *οἱ δὲ ἐσιώπων*—as they did after the question just referred to in ch. xx., because they

...αυτος
R.
...τω αν
H.
ABDE
KLMS
UVXΓΔ
ΔΠΝ
1. 33. 69

ολέσαι; ¹⁰ καὶ ⁿ περιβλεψάμενος πάντας αὐτοὺς εἶπεν ⁿ Mk. reff.
 αὐτῷ Ἐκτείνουν τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ὁ ἀπ- ^o Mt. reff.
 εκατεστάθην ἡ χεὶρ αὐτοῦ. ¹¹ αὐτοὶ δὲ ^p ἐπλήσθησαν ^p ch. i. v. 28
^q ἀνοίας, καὶ ^r διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν ^q 2 Tim. iii. 9
 τῷ Ἰησοῦ. ^r h. i. 65 only t.
^s Ps. lxxvi. 3
^s Symon.
^s constr., ver.
^s reff.

¹² ^s Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν ^t here only.
 εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν ^t Job ii. 9 only
 διανυκτερεύων ἐν τῇ ^t Jos. D. i. n.
 14. 7.

for απολεσαι, αποκτειναι (from || Mark) A F (Wetst) rel lat-e Syr-ms syr[-txt]
 æth: txt BDLXN 1. 69 vulg lat-b c &c Syr syr-mg [syr-je] copt goth arm Mcion, -t.
 (lat-a def.) add oi δε εσιπων (from || Mark) DA(-πουν).

10. αὐτους bef παντας DX lat-b e f f₂ [l] q Syr. add εν οργη (|| Mark) DXA 1
 lat-a b c e f f₂ l syr arm: μετ' οργης 69. for ειπεν, λεγει (see || Mark) D.
 rec (for αυτω) τω ανθρωπω (|| Matt Mark), with DLXN 1. 33. 69 latt syr-mg [syr-je]
 copt æth arm-mss: txt AB rel syrr goth arm-ed. for ο δε, και (see || Matt Mark)
 D ev-48 latt Syr [syr-je]. for εποιησεν, εξετεινεν (|| Matt Mark) DXN 1. 69 latt
 Syr syr-mg copt goth æth arm. rec adds ουτω, with K[Π] syr-w-ob [syr-je]:
 om AB(DN) rel (latt syr copt goth æth arm). rec αποκατεσταθη, with BU:
 αποκατεστη 1: απεκατεστη N¹ 243: txt ADN^{3a} rel. rec adds υγιης (from || Matt),
 with E rel: om ABDKLQUXΔ[Π]N 1. 33 latt syrr [syr-je] copt goth arm. rec
 adds further ως η αλλη (from || Matt), with AQ rel lat-b c f g_{1,2} [q] syrr [syr-je] goth
 æth arm; ως και η αλ. D 1: om BLN 33 vulg lat-a e f f₂ l copt. D adds (see ver
 5) και ελεγεν αυτοις οτι κυριος εστιν ο υιος του ανθρωπου και του σαββατου.

11. for διελαλουν, διελογιζοντο D. aft προς αλληλους ins λεγοντες AM syr-w-ob.
 rec ποιησαιεν, with E rel, -σιαν QX: -σειεν A, -σιεν N: txt BLA 1. 33(sic).
 69.—for τι αν ποι. τω ιησ., πως απολεσωσιν αυτον (see || Matt Mark) D.

12. for ταυταις, εκειναις D copt. rec for εξελθειν αυτον, εξηλθεν (because a
 lection begins with the word), with Q rel Qypr [Ambr]: txt ABDLN 33 lat-e, εξελθειν
 but om αυτον X. (lat-a def.) for προσευξασθαι, και προσευχεσθαι D. for 2nd

were in a dilemma, and either answer would have convicted them.

10.] Mark adds μετ' ὀργῆς συλλυπούμενος ἐπὶ τῇ παρώσει τῆς καρδίας αὐτῶν—one of the most striking and graphic descriptions in the Gospels. It was thus

that He bare (see Matt. viii. 17), even while on earth, our sins and infirmities. Their hearts were hardened,—but He grieved for it.

11. ἀνοίας] It does not appear that this word can ever mean, as in some former editions, 'madness,' rage of a senseless kind: certainly it does not in reff., nor in Herod. vi. 69 or Thuc. iii. 48, there carelessly referred to. The proper meaning, 'senselessness,' 'wicked folly,' must be kept to. See Ellicott's note on 2 Tim. iii. 9, to which I owe this correction. διελάλ., viz. the Pharisees and Herodians: Mark ver. 6, where see note.

12—19.] CALLING AND NAMES OF THE TWELVE APOSTLES. Peculiar (in this form) to Luke: see Matt. xii. 15—21: Mark iii. 13—19. We may observe that Matt. does not relate the choosing of the Apostles, but only takes occasion to give a list of them on their being sent out, ch. x. 1 ff.; and that Mark and Luke agree

in the time of their being chosen, placing it immediately after the healing on the sabbath,—but with no very definite note of time.

12.] ἐν τ. ἡμ. τ. is vague in date, and may belong to any part of the period of our Lord's ministry now before us. I believe it to be a form of acknowledgment on the part of the Evangelist, that he did not determine exactly into what part of this period to bring the incident so introduced. Indeed the whole of this paragraph is of a supplementary and indefinite character, serving more as a preface to the discourse which follows, than as an integral part of the narration in its present sequence. This of course in no way affects the accuracy of the circumstances therein related, which nearly coincide in this and the cognate, though independent, account of Mark. ἐξελθεῖν—viz. from Capernaum.

τὸ ὄρος] See on Matt. v. 1. προσεύξ.] See note on ch. v. 16.

καὶ ἦν διαν. . .] and spent the night in prayer to God, see E. V. The whole context, and the frequency of the objective genitive (see Winer, § 30. 1, edn. 6), should have prevented the Commentators (Hammond, Olearius, &c.) from making the blunder of imagining προσευχή here to

- u constr., see Mark xi, 22
 ref. Num. xxvi. 9.
 v = here only (Matt. xi. 16
 ref.) Jos. Ant. vii. 7. 4.
 w John vi. 70.
 Acts i. 2 al.
 Gen. vi. 2.
 x Acts i. 13.
 xxi. 20. xxii. 3. 1 Cor. xiv. 12. Gal. i. 11. Tit. ii. 14. 1 Pet. iii. 13 only.
 2 Macc. iv. 2. LXX always w. θεός.
 Exod. xx. 5 al.
 y here only of Judas. Acts vii. 52.
 2 Tim. iii. 4 only t.
 2 Macc. v. 15. x. 13, 22 only.
 z here only. Deut. iv. 43.
 2 Chron. i. 15.
 a here only. Gen. xlix. 13. Deut. i. 7.
 vii. 35 ref.
- 11 προσευχή τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα, ὦ προσ-
 εφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ὦ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, 14 Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ Φίλιππον καὶ Βαρθολομαῖον, 15 καὶ Μαθθαῖον καὶ Θωμᾶν, Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον ὁ ζηλωτὴν, 16 καὶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώθ ὃς ἐγένετο ὁ προδότης, 17 καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς ἁ παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, 18 καὶ οἱ ἐν-ὁχλοῦμενοι ὁ ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο.
- ABDE KLMQ
 KLMQ
 SUVXT
 ΔΔΠΝ
 1. 33. 69

- ev, ἐπὶ N¹. om του θεου D.
 13. for προσεφ., εφώνησεν D 1 Eus₁. for ὠνομασεν, ἐκαλεσεν D.
 14. ins πρωτον bef σιμωνα D. for ὠνομ. πετρ., πετρ. επωνομασεν D [arm].
 rec om και (bef ιακ.), with AQ rel vulg lat-e f. ff. 2 g_{1,2} [sy]r copt goth [æth Eus₁ Bas₁-2-mss]: ins BDKLΔ[Π]N 33. 69 vulg-ms lat-a b c Syr arm. aft ιωαννην ins τον
 αδελφον αυτου ος επωνομασεν βοανηργες ο εστιν υιοι βροντης (see Mark iii. 17) D.
 rec om και (bef φιλιππον), with AQ rel vulg lat-e f. ff. 2 g_{1,2} syr copt goth [Bas₁]: ins
 BDLN 33 lat-a b c l Syr æth arm Eus₁. om και βαρθολομαιον N¹.
 15. rec om 1st και, with AQ rel vulg [lat-e f. ff. 2 g_{1,2} sy]r goth: ins BDLN lat-a b c l q
 Syr copt æth arm Eus₁. aft θωμαν ins τον επικαλουμενον διδουμον (see John xi. 16;
 xx. 24; xxi. 2) D. ins και bef ιακωβον D¹LN 33. 69 lat-a b c l Syr copt æth arm:
 om AB D-corr-gr Q rel vulg lat-e f. ff. 2 g₁ [q] syr copt-ms goth [Bas₁]. rec ins τον
 τον bef αλφαιου (from Mark iii. 18), with ADQ rel goth [Bas₁]: om BLN 1. 33. 69 arm.
 16. rec om 1st και, with A rel am (with forj ing per tol) lat-e f g₁ q syr goth: ins
 BD F(Wetst) LQ 69 vulg-ed lat-a b c ff. 2 l Syr copt æth arm [Bas₁—om κ. ιου. ιακ. Δ
 em]. rec ισκαριωτην (|| Matt), with AQN^{3a} rel [vulg-clem syr copt goth arm-mss
 Bas₁] (Meion₁-c): om lat-a b: txt BLN 33 Meion₁-e, σκαριωθ D vulg[-mss] lat-e f g₁
 l [q] Syr. rec aft os ins και (from || Matt Mark), with ADQ rel syr goth [Bas₁]:
 om BLN latt Syr copt æth arm Meion₂-e.
 17. aft οχλος ins πολυς (usual addition) BLN 1 Syr: om ADQ rel vss. om
 του λαου N¹ 1. οιν της (aft πασης) D F(Wetst). for ιερουσ. κ. τ. π. τυρ. κ.
 σιδ. οι ηλθον, αλλων πολεων εληλυθοτων D. aft ιερουσ. ins και πιραιας N¹ evn-
 π₁-z₁ [(lat-a b c ff. 2 l q arm)].
 18. rec (for ενοχλ.) οχλουμενοι, with DQ rel: txt ABLN 1. rec (for απο) υπο,
 with X[Π] 69 (KU 1. 33, e sil): txt ABDQN rel. rec ins και bef εθεραπευοντο,
 with X rel syrr goth: om ABDLQN 33 latt copt æth arm.

be a *proseucha* or *house of prayer*: see note on Acts xvi. 13. 13. **προσεφ. τ. μ. αὐτ.** Expressed in Mark, *προσκαλεῖται οὓς ἤθελεν αὐτός*—i.e. *He summoned to Him a certain larger number, out of whom He selected Twelve*. We are not to suppose that this selection was now first made out of a miscellaneous number—but now first formally announced; the Apostles, or most of them, had had each their special individual calling to be, in a peculiar manner, followers of the Lord, before this. ὠνόμασεν—not at a previous, or

subsequent period, as Schleiermacher suggests (Trans. p. 89); but *at this time*. Mark (iii. 14) gives the substance, without the form, of the word ἀπόστολος—ἐποίησεν δώδεκα ἴνα . . . ἀποστέλλῃ αὐτοὺς κηρύσσειν . . . 14.] On the catalogue, see notes on Matt. x. 1 ff. 16.] Ἰούδαν Ἰακώβου—usually, and I believe rightly, rendered *Jude the brother of James*: see Prolegg. to Jude. On the question *who this James was*, see on Matt. x. 3, and xiii. 55. 17.] Having descended from the mountain, He stood on

19 καὶ πᾶς ὁ ὄχλος ^a ἐξήτουν ἵπτεσθαι αὐτοῦ, ὅτι ^c δύνα- ^d = Matt. xii. 46 reff.
 μιν παρ' αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας. 20 καὶ αὐτὸς ^e = Matt. xiv. 2 reff.
^f ἐπάρas τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ^f Matt. xvii. 8 reff.
 ἔλεγεν Μακάριοι οἱ ^g πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία ^g Matt. v. 3 reff.
 τοῦ θεοῦ. 21 μακάριοι οἱ ^h πεινῶντες νῦν, ὅτι ^h χορτασθή- ^h Matt. v. 6 (reff.).
 σεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι ⁱ γελάσετε. 22 μα- ⁱ ver. 25 only.
 κάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ^k = here only.
^k ἀφορίσωσιν ὑμᾶς καὶ ^l ὀνειδίσωσιν καὶ ^m ἐκβάλωσιν τὸ ^l Matt. v. 11 reff. 4 Kings xix. 16.
 m = here only. Plato, Crito, § 6. see John ix. 34³⁵. Hos. ix. 15.

19. rec εἰηται. with ADQR rel vulg lat-a c ff₂ g₁ [q] syr [Meion.-c Cyr.]: txt BLN
 am lat-b e f Syr goth. for απτεσθαι, αφασθε [= αφασθαι] D.

20. om αυτος D lat-e [Syr]. for επaras, ετι aras D. om 2nd αυτου D
 lat-ff₂ Orig₁. aft πτωχοι ins τω πνευματι (|| Matt) QX N^{3a} (but erased) 1. 33. 69
 gat lat-a c f syr-jer goth arm [(Griesb) Ambr-txt₁-com₁]; om ABDRN¹ rel vulg lat-b e
 ff₂ g_{1,2} [l q] syrr copt [æth arm (Treg Tischdf)] Meion.-t Orig₁ [int.] Eus₁ Cyr₁ expr
 Ambr₁-comm.

21. χορτασθησονται N^{1-3b} [X 69 lat-b e ff₂ l q æth arm-ed Tert₁ Ambr₂]. om
 last clause D: transp 1st and 2nd clauses syr-jer.

22. μισησουσιν (itacism?) DPXΔ. om 2nd υμας D. transp ονειδισωσιν
 and εκβαλωσιν D lat-a b c ff₂ g₁ l [q] Cypr₄.

a level place—i. e. possibly, as has been suggested by some, on a flat ledge or shelf on the side of the mountain; but more naturally below the mountain: see on Matt. v. 1. Whether Luke could thus have written with the Gospel of Matthew before him, I leave the reader to judge: premising, that is, the identity of the two discourses. 19:] Luke uses the same expression, of power going forth from our Lord, in ch. viii. 46.

20—49.] SERMON ON THE MOUNT (?). Peculiar (in this form) to Luke, answering to Matt. v.—vii. On the whole question of the identity or diversity of the two discourses, see on Matt. v. 1. In Matthew I cannot doubt that we have the whole discourse much as it was spoken; the connexion is intimate throughout; the arrangement wonderfully consistent and admirable. Here, on the other hand, the discourse is only reported in fragments—there is a wide gap between vv. 26 and 27, and many omissions in other parts; besides which, sayings of our Lord, belonging apparently to other occasions, are inserted: see vv. 39, 40, 45. At the same time we must remember, that such gnomic sayings would probably be frequently uttered by Him, and might very likely form part of this discourse originally. His teaching was not studious of novelty like that of men, but speaking with authority, as He did, He would doubtless utter again and again the same weighty sentences when occasion occurred. Hence may have arisen much of the difference of

arrangement observable in the reports—because sayings known to have been uttered together at one time, might be thrown together with sayings spoken at another, with some one common link perhaps connecting the two groups.

20. εἰς τοὺς μ.] The discourse was spoken to the disciples generally,—to the Twelve particularly,—to the people prospectively; and its subject, both here and in Matt., is, the state and duties of a disciple of Christ.

πτωχοί] To suppose that Luke's report of this discourse refers only to this world's poverty, &c.—and the blessings to anticipated outward prosperity in the Messiah's Kingdom (De Wette, Meyer), is surely quite a misapprehension. Comparing these expressions with other passages in Luke himself, we must have concluded, even without Matthew's report, that they bore a spiritual sense: see ch. xvi. 11, where he speaks of 'the true riches,' and ch. xii. 21, where we have εἰς θεὸν πλουτῶν. And who would apply such an interpretation to our ver. 21?

See on each of these beatitudes the corresponding notes in Matt.

ἡ βασ. τ. θ. = ἡ βασ. τ. οὐρανῶν Matt., but it does not thence follow that οὐρανοί = θεός, but the two are different ways of designating the same kingdom—the one by its situation—in heaven, where its πολιτεία is (ἡ ἑνω Ἱερουσαλὴμ, Gal. iv. 26), the other by Him, whose it is. 22.] ἀφορίσωσιν and ἐκβάλ. must not be understood of Jewish excommunication only, but of all kinds of expulsion from society.

n ch. i. 42, 44 only. Mal.
 o = Matt. v. 12
 ref. ver. 35.
 p ch. i. 49 ref.
 q = ver. 35.
 Matt. xi. 22,
 24 al. Sir.
 xlv. 22.
 r Matt. vi. 2, 5.
 Phil. iv. 18.
 Gen. xliii. 23.
 s ch. ii. 25.
 2 Thess. ii.
 16. Isa. xxx.
 7.
 t ch. i. 53 ref.
 u ver. 21 (ref.)
 only.
 v Mark xvi. 10
 ref.
 w = here only.
 (ch. xx. 39.)
 see Acts
 xiii. 5.
 x Matt. vii. 15
 ref.
 y ch. ii. 34.
 Heb. vii. 1 al. Gen. xiv. 19.
 v. r.), 4 Kings ii. 24. Herod. iv. 184.
 z Rom. xii. 14. Ps. cviii. 23.
 a Matt. xxv. 41 ref. dat. (see
 23 ὄνομα ὑμῶν ὡς πονηρὸν ἔνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.
 23 χάριτε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ ὁ σκιρτήσατε ἰδοὺ γὰρ H τε εν
ΕΚΕΙΝΗ...
 ὁ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ κατὰ τὰ αὐτὰ
 γὰρ ὁ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν. 24 ἡ πλὴν
 οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ὁ ἀπέχετε τὴν ὁ παράκλησιν
 ὑμῶν. 25 οὐαὶ ὑμῖν οἱ ὁ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε.
 οὐαὶ οἱ ὁ γελῶντες νῦν, ὅτι ὁ πενήθησετε καὶ ὁ κλαύσετε.
 26 οὐαὶ ὅταν ὁ καλῶς ὑμᾶς ὁ εἴπωσιν πάντες οἱ ἄνθρωποι
 κατὰ τὰ αὐτὰ γὰρ ὁ ἐποιοῦν τοῖς ὁ ψευδοπροφήταις οἱ ...κατα
Q.
 πατέρες αὐτῶν. 27 ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ABDE
HKLM
PRSU
XUΔΔΕ
ΠΗ 1.
33. 69
 ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν
 ὑμᾶς, 28 ὅς ἐυλογεῖτε τοὺς ὁ καταρωμένους ὑμᾶς, προσεύ-

23. rec (for χαριτε) χαιρετε (more usual), with 218 Chr₃; txt ABD (PQ, Tischdf)
 REN rel Scr's-mss [Bas₁]. for ἰδου γαρ, οτι (|| Matt) D 6-pe Syr [aeth].
 τοῖς ουρανοῖς (|| Matt) BR 69 lat-e f goth Cypr: txt ADPQEN rel [vss Bas, ms].
 rec (for τα αυτα) ταυτα, with EKLUMUΓA[Π], ταυτα APRN rel vulg lat-b [f, ff₂
 l q syr] goth [aeth Meion₁-t] Orig₁: txt BDQXΞ 33 lat-a c e Syr copt(appy) arm
 Meion₂-c. om 2nd γαρ D-gr 64 lat-a [ff₂ l Meion-e₂-t₁] Ambr₁.
 25. om υμιν [L]Ξ 1. 69 [Bas₁] Tert₁. rec om 1st νυν, with ADP rel latt Syr
 [Bas₁] Iren-int₁: ins BLQRXΔΔΞN 1. 33. 69 lat-f syr-w-ast copt goth aeth arm [Ors₁].
 rec aft 2nd ουαι ins υμιν (as above), with ADPQR rel latt [Bas₁ Chr₁] Orig-int₁
 Hil₁: om BKL(S)EN 1. 69 Orig₁[int₂] Iren-int₁.—om οἱ γελ. νυν S.
 26. Rec aft ουαι ins υμιν, with DΔ 69 lat-b Syr copt aeth arm [Mac₁] Chr₆ Iren-int₁:
 om ABPQREN rel vulg lat-a c syr goth Meion₁-t Bas, Chr₁ Thl Orig-int₁ Ambr.
 υμας bef καλως B 33 lat-e q.—ειπωσιν bef υμας AHLN 33 vulg-ed(not am ing) [lat-ff₂
 g₁ l] Syr [Mac₁ Bas₁ Chr₂] Iren-int₁.—for υμας, υμιν D Scr's d vulg lat-a c: om 69
 ev-z₁. οἱ ανθρωποι bef παντες N [copt Iren-int₁]: om παντες (perhaps as seeming
 inconsistent with the other member of the comparison. οἱ πατ. αυτ.). D F(Wetst) LSV
 ΓΔΔ vulg-ed Syr aeth Meion₁-t Mac, Thl Euthym: txt ABPQRΞ rel am(with fuld em
 forj ing mt per) lat-a b c e f, ff₂ g₁ l [q] syr copt goth (arm?) [Bas₁] Chr₁[exp₁] Iren-
 int₁ Ambr Aug Bede. rec (for τα αυτα) ταυτα, with APN¹ rel vulg lat-b f, ff₂ [l q
 aeth] syr Iren-int₁ Tert₁: txt BDKRXΞ[Π] N-corr¹ 33 lat-a c e Syr copt goth [arm].
 (Q def.) om γαρ D 29 am(with fuld em forj ing mt per tol) lat-a b c e f, ff₂
 g₁ l Meion₁-t. om οἱ πατερες αυτων B.
 27. (αλλα, so ABDPRΞN &c.)
 28. rec (for 1st υμας) υμιν, with L rel vulg lat-c f Just₁ Orig₁: txt ABDKMPRXI
 Ξ[Π]N 1. 33. 69 lat-a b f, ff₂ g₁ l [l q Clem₂] Orig₁ Eus₁. rec ins και bef προσευχεσθε
 (from || Matt), with (Scr's b c i w, e sil) vulg lat-ff₂ Syr [Tert₁]: om ABDPREN rel

τὸ ὄν. ὑμ., literal: **your name**:—
 either your collective name as *Christians*,
 —to which Peter seems to refer, 1 Pet. iv.
 14—16;—or, your individual name.
 23.] ἐν ἐκ. τ. ἡμ., not in the most solemn
 sense of the words (see Matt. vii. 22), but
 in the day when men shall do thus to
 you. 24.] Of course (see Prolegg.
 ch. i.) I cannot assent to any such view as
 that taken by Meyer and others, that
 these 'woes' are inserted from later tra-
 dition (gehören zur Formation der spätern
 Ueberlieferung); in other words, *were*
never spoken by our Lord at all:—either
 we must suppose that they ought to
 follow Matt. v. 12, which is from the

context most improbable,—or that they,
 and perhaps the four preceding beatitudes
 with them, were on some occasion spoken
 by our Lord in this exact form, and so
 have been here placed in that form.
 26.] Not said to the *rich*, but to the
disciples. The very warning conveyed in
 ψευδοπροφ. shews this, and should have
 prevented Meyer from making the blunder.
 The mention of προφ. and ψευδοπροφ. has
 reference to the disciples' office as the salt
 of the earth. The address in ver. 27 is
 not (Meyer) a turning of the discourse to
 His own disciples, but ὑμῖν λέγω τοῖς
 ἀκούουσιν = ἐγὼ δὲ λέγω ὑμῖν, which in-
 troduces the same command Matt. v. 44,—

χεσθε περὶ τῶν ^b ἐπηρεάζοντων ὑμᾶς. ²⁹ τῷ τύποντί σε ^b ἐπὶ τὴν ^c σιαγόνα ^d παρέχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ ^e αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ ^f κωλύσης. ³⁰ παντὶ δὲ τῷ ^g αἰτοῦντί σε δίδου καὶ ἀπὸ τοῦ ^e αἵροντος τὰ σὰ μὴ ^h ἡπαίτει. ³¹ καὶ καθὼς θέλετε ἵνα ⁱ ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ⁱ ποιεῖτε αὐτοῖς ὁμοίως. ³² καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ^k ποία ὑμῖν ^l χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. ³³ καὶ ἐὰν ^m ἀγαθοποιῆτε τοὺς ^m ἀγαθοποιούντας ὑμᾶς, ^k ποία ὑμῖν ^l χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. ³⁴ καὶ ἐὰν ⁿ δανειζέτε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς ⁿ δανείζουσιν, ἵνα ^o ἀπολάβωσιν τὰ ^p ἴσα. ³⁵ ^q πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ^m ἀγαθοποιεῖτε, καὶ ⁿ δανειζέτε μηδὲν ^r ἀπελπίζοντες· καὶ ἔσται ὁ ^s μισθὸς ὑμῶν πολὺς,

p = Phil. ii. 6. Rev. xxi. 16. (Matt. xx. 12 reff.) Wisd. vii. 4.
iv. 19 v. r.) only. Isa. xxix. 19. 2 Macc. ix. 18. Sir. xxii. 21. = ?

q = ver. 24. r here (Eph. s = Matt. v. 12 reff. Gen. x. 1.

am(with fuld em forj ing per) lat-a b c &c syr (copt ?) goth arm. rec (for περὶ) υπερ (from || Matt), with ADPR rel copt æth Just Clem₁ Orig₁ Eus₃: txt BLEN.

29. [των B¹(Tischdf).] for επι, εις DN¹ [Clem₂ Orig₃]. ins δεξιαν bef σιαγ. (|| Matt) E¹N¹ 28 Orig₁ [Bas.]: μιαν Ser's c. aft παρεχε ins αυτω (|| Matt) D vulg- sixt per lat-a b c e f ff₂ g_{1,2} l Syr goth æth Ambr₃.—στρεψον αυτω 69. aft χιτωνα ins σου AG Syr copt.

30. om δε (|| Matt) BKLR[Π]N 1 lat-b ff₂ l Syr æth arm Barn₁ Clem₂. om τω BN Barn₁-[edd].

31. ποιουσιν υμᾶς A. om και υμεις B lat-a ff₂ l Iren-int₁. om ομοιως D 248 lat-e Clem₁ Iren-int₁.

32. aft αμαρτωλοι ins τουτο ποιουσιν (retaining follg clause) D.

33. κ. γαρ εαν BN¹, κ. ει D. αγαθοποιεите (ilacism ?) DHMP[S]ΓΔΔ 33. χαρις bef υμιν D; εστιν bef χαρις P. om γαρ (see ver 35) BAN æth. om οι A[R ? (hom. και γαρ αμ. to αμ. next ver)]. for το αυτο, τουτο D vulg lat-a ff₂ [l Δ-lat].

34. και D. rec δανειζητε, with [Π, and] (but each, according to Treg, e sil) MSUVΓ 1: δανεισητε B²E: δανισητε B¹N 157: txt ADP rel Just₁. for ων, ω ΓE. rec απολαβειν (from απολαβωσιν below), with ADP rel: txt BLEN Just₁.

χαρις bef υμιν D. om εστιν B lat-e: ins ADPEX rel. rec aft 2nd και ins γαρ, with ADP rel vulg lat-a c: om BLEN copt. [R see above, ver 33.] rec ins οι bef αμαρτωλοι (see ver 32), with E (HK 69, e sil) copt: om ABDPN rel goth. [R see above.] om τα ισα D lat-a b c e ff₂ l q Ambr₁.

35. μηδενα E[Π]N [(syrr syr-jer)]. aft πολυς ins εν τοις ουρανοις A N-corr¹ ev-y

and τοῖς ἀκούουσιν serves the purpose of the ἐγώ—to you who now hear Me. The discourse being mutilated, the strong antithesis could not be brought out. 29.]

See Matt. v. 39 ff. 31.] Matt. vii. 12; but here it seems somewhat out of connexion, for the sense of vv. 29, 30, has been resist not evil, whereas this precept refers to the duty of man to man, injury being out of the question. 32.]

This verse again belongs to ver. 28, not to ver. 31: see Matt. v. 46 ff.

33 ff.] χάρις corresponds to μισθός, Matt. (see note on Matt. v. 12).

35. ἀπελπίζοντες] Three renderings have

been given—(1) the ordinary one, μηδὲν ἀπ' αὐτῶν ἐλπίζοντες, Euthym.;—but this meaning of the word is unexampled, though agreeing with the context. (2) 'causing no one to despair,' i.e. refusing no one (reading μηδέν: cf. E[Π]N in various readings);—so the Syr. renders it. (3) 'not despairing,' i.e. 'without anxiety about the result.' This last sense of the word is best supported by examples, both from Polybius (e.g. ἀπελπ. τὰ πράγματα, i. 19. 12.—τὴν σωτηρίαν, ii. 54. 7, al. freq., see Index), and the Apocrypha,—see reff. But as it is an ἀπαξ λεγόμενον in the N. T., perhaps the force of the context should

† Matt. v. 45. καὶ ἔσεσθε [†] υἱοὶ ^u ὑψίστου, ὅτι αὐτὸς ^v χρηστός ἐστίν ^w ἐπὶ
 u Mark v. 7 reff. τοὺς ^x ἀχαρίστους καὶ πονηροὺς. ³⁶ γίνεσθε ^y οἰκτιρμοῦνες,
 v = Rom. ii. 4. καθὼς καὶ ὁ πατὴρ ὑμῶν ^y οἰκτίρων ἐστίν. ³⁷ καὶ μὴ κρι- C καὶ μη
 Eph. iv. 32. νετε, καὶ οὐ μὴ κριθήτε· καὶ μὴ ^z καταδικάζετε, καὶ οὐ μὴ
 1 Pet. ii. 3, from Ps. xxxiii. 8. ^z καταδικασθῆτε· ^a ἀπολύετε, καὶ ^a ἀπολυθήσεσθε· ³⁸ δίδετε,
 w = Rom. xi. 22. Eph. ii. 7. Ps. cii. 17. ^z καὶ δοθήσεται ὑμῖν μέτρον καλὸν ^b πεπιεσμένον ^c σεσα-
 x 2 Tim. iii. 2 only. Wisd. xvi. 29. Sir. xxix. 17, 25 only. ^z λευμένον ^d ὑπερεκχυννόμενον δώσουσιν εἰς τὸν ^e κόλπον
 y here las & James v. 11 only. Exod. xxxiv. 6. (μῶς, Rom. xii. 1.) ^z Matt. xii. 7, 37. James v. 6 only. Ps. xxxvi. 33. a = (absol.) here only. 2 Macc. xii.
 45, see ch. xxii. 68. b here only. Mic. vi. 15 only. c Matt. xi. 7. xxiv. 29. Ps. xvii. 7.
 d here only. Joel ii. 24 A only. (-ἔστω, Prov. v. 16.) e ch. xvi. 22 reff. Ps. lxxviii. 12. f Matt.
 vii. 2 reff. w. dat. here only. Wisd. iv. 8. g here only. h Matt. vi. 16 reff.

lat-c, in caelo lat-a l Ambr₁.
 om ABDPΞN rel.

rec ins του bef υπιστου, with (1, e sil) 69 [Bas₁] :

36. rec aft γινεσθε ins ουν (from Matt v. 48), with AP rel vulg lat-f g_{1,2} syrr [syrr] Orig-int₁ [Bas₁] : om BDLEN 1. 33 lat-a b c e ff₂ g₁ l q copt goth aeth arm Clem₂ Orig₁ [Ath Mac₃ Chr_{sap} Cyr₂] Tert₁ Cyr₁. om και (Matt v. 48) BLEN 1 lat-c
 D-lat copt aeth Mcion₁-t Clem₂ [Ath.] Chr₁ : ins A D-gr P rel vulg lat-a b syrr [syrr] goth Jst Orig₁ [int₁ Cyr₂ Bas₁] Cyr₁. ins o ουρανιος bef οικτ. 69; aft εστιν
 N-corr¹ (om N^{3a}) [Just₁ Clem₂ Mac₃ Bas₁ Chr_{alic} Cyr₃].

37. om 1st και (see Matt vii. 1) D 1 latt Syr copt arm Mcion-t. for 2nd και
 (omg ου), ινα (from || Matt) AD Δ(Treg, expr) lat-a c e f goth aeth (Polyc₁) Mcion₁-t
 Cyr₁ Ambr. rec om 3rd και, with ACDP rel [latt Syr copt Bas₁ Cyr₁] Tert₁ : ins
 BLSXΞN syr [Bas₁]. [for καταδ. (twice)] δικαζ. and δικασθ. B. for 4th και
 (omg ου), ινα D lat-a c e ff₂ aeth Bas₁ Tert₁ Cyr₁.

38. πεπιασμενον N¹. rec ins και bef σεσαλ., with ACP rel vulg lat-f syr goth
 Clem₁ Cyr₂ [-ed] : om BDLN 1. 69 lat-a b c e ff₂ g₁ l [q] copt aeth arm [Orig₁ Dial₁
 Eus₁] Ambr₂.—om σεσαλευμενον Ξ [Tert₁] : σεσαλ. bef πεπιεσμενον D 1 [Orig₁ Eus₁]
 Dial. rec ins και bef υπερεκχ., with ACP rel vulg Syr goth aeth [Cyr₁] Tert₁ : om
 BDLEN 1. 69 lat-a b c e f ff₂ g₁ l [q] copt arm Clem₁ Orig₁ [Dial] Eus [Cyr₁] arm. (33 def.)
 (υπερεκχυννομενον, so A B¹ [Tischd^f] CDPN &c.) for τω γαρ αυτο μετρω ω, ω γαρ
 μετρω (from Matt vii. 2) BDLEN 1. 33 lat-c e (copt) : om αυτο X 77. 259; om γαρ
 69 lat-a b l q arm Mcion₁-t : txt ACP rel vulg lat-f g₁ syr goth. for αντιμετ.,
 μετρηθησ. (|| Matt) B¹ (txt B-corr¹ appy, Tischd^f) P lat-b e q aeth (appy) arm. (33 def.)

39. ελεγεν D 69 latt. rec om και, with AP rel syr copt goth : ins BCD

prevail, and the ordinary interpretation be adopted, as there is nothing in analogy (ἀπαιτῶ, ἀπολαμβάνω, . . .) to forbid the meaning; and so Passow gives it in Lexic.

υἱοὶ ὑψίστου] Meyer maintains that this must mean 'sons of God' in the sense of partakers of the glory of the Messiah's Kingdom, but without reference to the state of believers in this life, which last he says is according to the usage of Paul, not of the three first Evangelists. But surely this is sufficiently answered by ὁ πατὴρ ὑμῶν in the next verse, where the actual present sonship to our heavenly Father is a reason why we should imitate Him.

36.] οἰκτίρμ. = τέλειοι Matt. v. 48, which last is the larger description, comprehending in it charity and mercy: see note there.

Vv. 37 f. = Matt. vii. 1, 2. The saying is much enriched and expanded here; perhaps it was so uttered by our Lord on some other occasion; for the connexion is very strict in Matt., and would hardly bear

this expansion of what is not in that place the leading idea.

38.] The similitude is taken from a very full measure of some dry thing such as corn. That no liquid is intended by ὑπερεκχ., as Bengel supposes, is evident—for the three present participles all apply to the same μέτ. καλ. and form a climax.

δίδουσιν] The subject of this verb answers to the unexpressed agents of ἀντιμετρηθήσεται; such agents being indefinite, and the meaning thereby rendered solemn and emphatic: see on ch. xii. 20. If we are to find a nom., it should be the Angels, who are in this matter the ministers of the divine purposes (so Meyer). This saying is found with a totally different import Mark iv. 24; one of the many instances how the Lord turned about, so to speak, the Light of Truth contained in His declarations, so as to shine upon different departments of life and thought.

39.] From this verse to the end is in the closest

δύναται τυφλὸς τυφλὸν ἰδὼν γίνεσθαι; οὐχὶ ἀμφοτέροι ἐἴς ἑκά-
 στον ἔμπεσονται; 40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδά-
 σκαλον κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδύσκαλος
 αὐτοῦ. 41 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ
 οὐ κατανοεῖς; 42 πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου
 Ἀδελφε ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων;
 ὅτι ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ
 σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 τοῦ ἀδελφοῦ σου ἐκβαλεῖν. 43 οὐ γάρ ἐστιν δένδρον
 καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον

al. Ps. xciii. 9.
viii. 25 only +.

r Matt. vii. 4 reff.
u Matt. iii. 8 reff.

s Matt. vi. 2, 5 reff.
v Matt. vii. 17, 18. xii. 33 bis. xiii. 48.

t Matt. vii. 5. Mark
v Matt. vii. 17, 18. xii. 33 bis. xiii. 48. Eph. iv.

F(Wetst) L[R]XΞN 33. 69 latt arm.

οὐκ N.

rec (for εμπεσ.) πεσονται

(from Matt xv. 14), with ACEN rel vulg; lat-b c: txt BDLP [R(appy)] 1 (69) ev-y
 lat-a copt(appy).

40. rec aft διδασκαλον ins αυτου, with ACP rel syrr copt goth [æth arm Cyr₁]: om
 BDLXEN 1. 33. 69 latt Meion₁-t Orig₁ Iren-int₁. (It is true, as Mey observes, that
 αυτοις is wanting in Matt x. 24: but the probability of the mechanl addn of αυτου (esp
 with ο διδασκαλος αυτου in the same verse) is greater than any influence from || Matt;
 the balance of evidence is perhaps on the same side.) om πας N [lat-b]. for
 εσται, εστω F(Wetst) N 239 [Orig₁ Const₁].

41. om 2nd το D latt[not e] copt.
 for ιδιω, σω D latt.

την δε εν τ. σω οφθ. δοκ. (|| Matt) P 69:

42. rec ins η bef πως (from || Matt), with ACDPE rel [vulg-ed(with fuld) lat-a b
 c f & c syrr copt goth]: ins και bef πως 251 am(with em forj ing per tol) lat-g_{1,2}: aft
 πως ins δε N: om B lat-e ff₂. om αδελφε (|| Matt) D 157 lat-a b c e ff₂ l g.

for το εν τω οφθαλμω (twice), εκ του οφθαλμου (|| Matt) D latt Syr [copt] æth arm.

for αυτος βλεπων, και ιδων η δοκος εν τω σω οφθαλμω υποκειται (|| Matt) D;
 simply lat-a b c e ff₂ l [k]. om 2nd την C. rec εκβαλειν bef το καρφος
 (|| Matt), with ACDEX rel [vss]: aft το καρφος L 1: txt B 69:

43. for ου γαρ, ουκ D lat-a Syr æth.
 παλιν (see Matt vii. 18), with ACD rel lat-a c syrr goth æth: ins BLEN 1. 69 lat-b g₁

καρπος σαπρους D latt Syr. rec om

connexion, and it is impossible that it should consist of sayings thrown together and uttered at different times.

The connexion with what went before is not so evident, indeed the εἶπεν δὲ π. αὐτ. seems to shew a break. The parabolic saying, implying the unfitness of an uncharitable and unjustly condemning leader (the Lord was speaking primarily to His Apostles) to perform his office, leads to the assertion (ver. 40) that no Christian ought to assume in this respect an office of judging which his Master never assumed; but rather will every well-instructed Christian strive to be humble as his Master was. Then follows the reproof of vv. 41—43; and vv. 44, 45 and 46—49 shew us, expanded in different images, what the beam in the eye is, to which our first efforts must be directed.

τυφλ. τ. ὁδ.] See this in quite another connexion, Matt. xv. 14, where

Peter answers, φράσον ἡμῖν τὴν παραβολὴν [ταύτην]—meaning apparently the last uttered words, which the Lord however explains not specifically, but by entering into the whole matter. I believe this παραβολή to have been one of the usual and familiar sayings of our Lord.

40.] See above. κατηρτισμένος (see reff.)—fully instructed—perfect, in the sense of ‘well-conditioned,’ knowing what is his duty, and consistently endeavouring to do it. De Wette, Kuinoel, &c., have given a strange rendering of this clause, making κατηρτ. ὡς ὁ δ. αὐτ. the predicate—‘every disciple will be instructed as his Master.’ But if I mistake not, the position of κατηρτ. as first in the sentence forbids this rendering.

41.] De Wette imagines a break in the sense here, and a return to Matt. vii. 3 f.;—but the whole is in the strictest connexion: see above. 43.] The καρπὸς

^w Matt. xiii. 33 ^v σαπρὸν ^u ποιοῦν ^u καρπὸν καλόν, ⁴⁴ ἕκαστον γὰρ δένδρον ABCDE
KLM SU
VXT ΔΔ
ΞΠΝ
1. 33, 69
^z Matt. vii. 16 ^w ἐκ τοῦ ἰδίου καρποῦ ^w γινώσκεται. οὐ γὰρ ἐξ ^x ἀκανθῶν
^y Matt. vii. 16 ^y συλλέγουσιν ^z σύκα, οὐδὲ ἐκ ^a βάτου ^b σταφυλὴν ^c τρυγῶ-
^{vi. 1.} only. Cant.
^z Matt. vii. 16 ^z σιν. ⁴⁵ ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ ^d θησαυροῦ
^{Mark xi. 13.} ^{James iii. 12} ^{only.} 4 Kings
^{xx. 7.} ^a ch. xx. 37 reff.
^b Matt. vii. 16 ^b τῆς καρδίας αὐτοῦ ^e προσφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς
^{Rev. xiv. 18} ^{only.} Gen.
^{xl. 10, 11.} ^c Rev. xiv. 18, 19 only.
^{Deut. xxiv. 23 (21).} ^d Matt. ii. 11 reff. Isa.
^{xxxiii. 6.} ^e here (bis) only. Prov.
^{s. 13.} Tobit
^{ix. 5 (not N) only.} ^f Matt. xii. 34. Mark viii. 8.
^{2 Cor. viii. 14} ^{bis.} Eccl. ii. 15 (only?).
^g ch. iii. 7 || Mt. ch. xii. 5. Acts ix. 16.
^{xx. 35 only.} ^{2 Chron. xv. 3.} ^h ch. xiii. 8. xvi. 3 only. Isa. v. 6 only.
^{29.} 1 Cor. iii. 10, 11. ⁱ here only. Ps. xci. 5. Jer. xxix. (xlix.) 8 only. ^k ch. xiv. ^{R [ev]} ^{θεως...}
^{ii. 9 Aq.} ⁿ Matt. xxiv. 19 reff. ^l here only. Job xl. 18 (23) only. ^m here bis only τ. Ps.

^q copt arm. καρπους καλους (see Matt vii. 18) D latt[not ff₂ g₂] Syr [Dial₁].

^{44.} for 1st γαρ, δε Γ(Tischdf): om D Γ(Treg) 258 Scr's g tol lat-a b c e ff₂ l q. for ἰδιον καρπου, καρπου αυτου D, fructu suo latt. ^{εκλεγονται} εκλεγονται εξ ακανθων D[-gr] lat-e. for βατου, βλαστου N¹(txt N-corr¹). rec τρυγωνσιν bef σταφυλην (conform to order of former clause), with A rel latt Syr [copt] goth æth arm: txt BCDLXEN 33. 69 ev-y syr.—σταφυλας (K)L 69 lat-c e syrr copt goth.

^{45.} αυτου bef της καρδιας D[-gr]: om αυτου BN. (See digest on Matt xii. 35.) om το (bef αγαθ.) D. rec aft πονηρος ins ανθρωπος (|| Matt), with ACEN^{3a} rel vulg lat-c e ff₂ g₂ [q] syrr goth æth arm [Dial₁]: om BDLN¹ 1 lat-a b g₁ l copt. rec aft πονηρον ins θησαυρου της καρδιας αυτου (from || Matt), with AC rel [lat-c e f g₂ q syrr copt goth æth]; θησαυρου (alone) 69 vulg lat-b Dial: om BDLN 1 am(with forj tol) lat-a ff₂ g₁ arm. rec ins του bef περισσευματος, with CLMUR Dial: om AB D [S(Tischdf)] EN rel. rec ins της bef καρδιας (|| Matt), with C rel Dial: om ABDEN. το στομα (αυτου) bef λαλει (|| Matt) CN ev-y latt copt Dial.—om αυτου (|| Matt) C F(Wetst) ev-y vulg lat-g₁ Syr copt æth Dial. for λαλει, καλει D-gr(txt D⁴ and lat).

^{46.} καλειτε bef με Ξ: με bef δε Δ. for καλειτε, λεγετε dicitis D 28 [Clem₂] Iren-int₂ [Orig-int₁] Gaud: λαλειτε K. for ε, ε B lat-e Syr goth.

^{47.} τους λογους (Matt vii. 24) C F(Wetst) M, τ. λογους τουτους X lat-b q Syr-ms. aft λογων ins μου (retaining mon above) N¹.

^{48.} (πλημμυρης, so B¹LEN 33. προσερηξεν (one ρ), so B¹DLN¹ [and B¹(D)L ver 49].) rec (for δια το καλος οικοδομεισθαι αυτην) τεθεμελιωτο γαρ επι την πετραν (Matt vii. 25), with ACD rel latt syrr goth [arm]: both are joined in æth: txt BLEN 33 syrr-ung copt [-μησηα B¹LEN].

^{49.} οικοδομουντι (from ver 42) C 69. om η̅ D lat-a b c e ff₂ g₁ q. συνε- ρηξεν D. rec ευθεως, with AR rel: om (Matt vii. 27) D lat-a c: txt BCLEN 33

σαπρός = the δοκός ἐν τῷ ὄφθ. If thy life is evil, it is in vain to pretend to teach others.

^{45.} Again the closest connexion of sense and argument; nor is this verse (De Wette) put here because of the similarity of the preceding verses to Matt. xii. 33 reminding the compiler of ver. 35 there. Do these expositors suppose that our Lord only once spoke each of these

central sayings, and with only one reference?

^{46—48.} The connexion goes on here also—and our Lord descends into the closest personal searching of the life and heart, and gives His judicial declaration of the end of the hypocrite, whether teacher or private Christian: see notes on Matt.

^{48.} ἔσκαψεν κ. ἐβάθυνεν—not a mere hendiadys for

ο συνέπεσεν, καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἐκείνης μέγα.

VII. 1 Ἐπειδὴ ἔπληρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. 2 ἑκατοντάρχου δέ τινος δούλος κακῶς ἔχων ἡμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. 3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἑρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ. 4 οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρέκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι ἄξιός ἐστιν ὧς παρέξῃ τοῦτο· 5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν. 6 ὁ δὲ Ἰησοὺς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν πρὸς αὐτὸν φίλους ὁ ἑκατονταρχος λέγων αὐτῷ Κύριε μὴ σκύλλων οὐ

o here only.
Ezek. xxx. 4
(see note).
p here only.
Amos vi. 12.
q = Acts xix.
21. Rom. xv.
19. Col. i. 25.
r Gen. xx. 8.
s = Mark vii.
35 refl.
2 Tim. iv. 3.
t Matt. iv. 24
refl.
u = Phil. ii. 29.
1 Pet. ii. 4, 6
(from Isa.
xxviii. 16)
only. (ch.
xiv. 8.)
1 Kings xxvi.
21.
v Ezra vi. 7, 8.
14. Esdr. vii.
2.
w v. ὅπως,
ch. xi. 37.
Acts xxiii.
20.
x = Matt. xiv.
36 only.
(Luke [Acts
xxiii. 24 al.]
only, exc. as
above, and
e = Matt. xv.

1 Pet. iii. 20.] see Job xxi. 10. y ver. 20. ch. viii. 19. Acts xx. 18 al. fr. chiefly Luke. Exod. ii. 18.
z Matt. viii. 5 al. 1 Kings xxii. 4. a Phil. ii. 28. 2 Tim. i. 17. Tit. iii. 13
only t. Wisd. ii. 6 only. (-ος, 2 Cor. viii. 17, 22.) b constr., here only. c middle.
Acts xix. 24. Col. iv. 1. Tit. ii. 7. Ps. xxxix. 7. d Matt. xvi. 30 refl. e = Matt. xv.
8 refl. Ezek. xxii. 5. f Matt. ix. 36. ch. viii. 49 || Mk. only t.

ev-y. rec [for συνεπ.] επεσεν (from Matt vii. 27?), with AC rel vulg lat-a of ff₂ g_{1,2}: txt BDLRΞN 1. 33. 69 ev-y tol lat-b e l q.

CHAP. VII. 1. rec (for επειδη) επει δε, with C²REN rel vulg lat-e f [g₂] copt goth arm-zoh: επειδη δε K 239: και εγενετο οτε D lat-b ff₂ g₁ [l] q: txt A B (sic: see table) C¹X[Π]. for επληρωσεν, ετελεσεν D. for παντα, ταυτα D-gr: om παντα XN¹ lat-e aeth: for αυτου, ταυτα M 69. 243 Scr's d g [gat lat-q] Syr: om αυτου D lat-a b c ff₂ g₁ [l]. for εις τ. ακ. τ. λαου, λαλων D. om τας Ξ². ηλθεν D. 2. for δουλος, τις D¹-gr: pais puer D². om κακως εχων N¹. for εντιμος, τιμειος D.

3. for ακουσ. δε, και ακουσ. D 245 vulg lat-b [e ff₂ q] Syr. om προς αυτου D 69 lat-a b c e f ff₂ g_{1,2} l [arm]. aft οπως ins αυτος N. 4. for τον ιησ., αυτον C.—om προς τον ιησ. D lat-a c e ff₂ l. παρακαλεσαν A copt-ms: ηρωτων DLEN 1. 69: txt BCR rel. aft λεγοντες ins αυτω AC¹KA vulg lat-f aeth: om BC²DREN rel [syrr syr-jer copt &c]. rec παρεξει, with ΓΓΑ(KMS UV?): txt ABCDREN rel.

5. (οικοδομησεν C¹D: οικ. Δ.)

6. επορευετο δε μετ' αυτων ο ιησ. D lat-a (e e) [l]. ου μακρ. απεχ. bef αυτου D. om απο DN 1. 69 goth. om πρ. αυτον B N¹(ins N-corr¹).—for προς, επ' Α. rec ο εκατοντ. bef φίλους, with ADR rel vulg lat-a b [f l q syrr arm] goth: om δ εκατοντ. Δ: txt BCLXEN 33 lat-c e copt aeth.—om δ Λ. [on εκατοντ. see proleg.] for αυτω, προς αυτον 69; om N¹ [vulg lat-b q].

“dug deep,” but, as Bengel observes, “crescit oratio:” he dug, and deepened as he dug: was not content with one digging, but kept going deeper. 49. συνέπεσεν] So we have συμπίπτει στέγη, Eur. Herc. Fur. 905: πόλιν . . . ὑπὸ σεισμοῦ . . . ξυμπεπτωκυῖαν, Thuc. viii. 41.

CHAP. VII. 1—10.] HEALING OF THE CENTURION'S SERVANT. Matt. viii. 5—13. In Matt. also placed after the Sermon on the Mount, but with the healing of the leper in our ch. v. 12 ff. interposed. Our

narrative is fuller than that in Matt. in the beginning of the miracle, not so full at the end. See notes on Matt. 1.] τὰ ῥήματα . . . εἰς τ. ακ. for τὰ ῥηθέντα εἰς . . . This, though there is no art. after αὐτοῦ, is better than to connect εἰς with ἐπλήρωσεν.

3.] πρεσβ., not elders of the synagogue (who in Luke are ἀρχισυναγωγοί, Acts xiii. 15), but of the people. 4.] If the rec. reading παρέξει be retained, it must be remembered that it is not the second person of παρέξομαι (for which ὄψει, βούλει, οἶει are no precedents, being

g wāna, || Mt. only. (Matt. i. 3. 4 ref.)
 h Mt. re ff.
 i Matt. xxvii.
 k = here (Acts xv. 38.
 xxviii. 22.
 2 Thess. i. 11.
 1 Tim. v. 17.
 Heb. iii. 3. x.
 29) only.
 L.P.H. Gen. xxi. 29.
 11. Mt. only.
 (2 Macc. iii. 6.)
 m = Rom. xiii. 1.
 n constr., Acts vii. 31. Jude 16. Job xxvii. 22. see 2 Thess. i. 10.
 o ch. ii. 20 ref.
 p ch. v. 31 ref.
 q ch. ix. 37.
 Acts xxi. 1.
 xxv. 17.
 xxvii. 18
 only †. Deut. ii. 34. iii. 6.
 r ch. xiv. 29
 ref.

γὰρ ὁ ἱκανὸς εἰμι ἵνα ὑπὸ τὴν ἡ στέγην μου εἰσέλθῃς, ... εἰσελ-
 ἱ διὸ οὐδὲ ἔμαυτὸν ἡξίωσα πρὸς σε ἐλθεῖν· ἀλλὰ θῆς ἔ.
 εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου. ὁ καὶ γὰρ ἐγὼ
 ἄνθρωπός εἰμι ὑπὸ ἡ ἐξουσίαν ἡ τασσόμενος, ἔχων ὑπὸ F εἰμι...
 ἔμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ ABCDE
 πορεύεται. καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ FGHIK
 μου Ποίησον τοῦτο, καὶ ποιεῖ. ἡ ἀκούσας δὲ ταῦτα LMRSU
 ὁ Ἰησοῦς ἡ ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἡκολου- Π81.
 θούντι αὐτῷ ὄχλῳ εἶπεν Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ 33. 69
 τοσαύτην πίστιν εὑρον. ἡ καὶ ὁ ὑποστρέψαντες οἱ πεμφ-
 θέντες εἰς τὸν οἶκον εὑρον τὸν [ἀσθενοῦντα] δούλον
 ὁ ὑγιαίνοντα.
 ἡ Καὶ ἐγένετο ἐν τῇ ἡ ἐξῆς, ἐπορεύετο εἰς πόλιν κα-
 λουμένην Ναὶν, καὶ ἡ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ ἡ καὶ
 συνεπορ.

rec εἰμι bef ἱκανός (see || Matt), with ACDRE rel [vulg lat-a c & e syr syr-jer copt goth
 æth arm]: txt BN am(with ing forj) lat-b l q. μου bef υπο τ. στ. (|| Matt)
 CDLMRXΓΞΝ 1. 33. 69 Chr Thl: txt AB rel vss.

7. om διο το ελθειν (see || Matt) D 63. 240-4 lat-a b c e ff₂ l. ins μονον bef ειπε
 (|| Matt) C 69 [lat-l] syr-wast. rec ιαθησεται (|| Matt), with ACDN rel lat-a
 b c: txt BL.

8. for πορευθητι, πορευου DX.

9. ο ιησ. bef ταυτα C 157 am Syr. om αυτον (|| Matt) DRX latt Syr-ms arm.
 ειπεν bef τω ακ. οχλω (omg αυτω) D lat-e syrr [syr-jer] copt æth. ins αμην
 bef λεγω (|| Matt) DX 69 vulg lat-a c e f ff₂ g_{1,2} l copt-dz-marg goth arm: om ABCRN
 rel lat-b [q] syrr copt æth. aft υμιν ins ου AU syrr [syr-jer] arm. ουδεποτε
 D. τοσαυτην πιστην ευρον bef εν τω ισραηλ D lat-e.

10. εις τον οικον bef οι πεμφθεντες BDFKLXN lat-a b c e [syr-jer æth] copt: txt AC
 rel vulg lat-f ff₂ [l] syrr goth arm.—om τον D¹(ins D³).—D adds δουλοι. om
 ασθενοντα BLN 1 lat-a b c e ff₂ g₁ l q copt [syr-jer]. om δουλον D.

11. om εγενετο εν D lat-e [æth]. for τη, τω ABRN^{3a} rel vulg lat-a b g_{1,2} l [q]:
 txt (see note) CDKMN¹ (S, e sil) lat-c e f syrr copt goth æth arm. επορευθη BRN
 69: txt ACD rel. om καλουμένη N¹. om αυτω ARUXA 69: ins BCDE

peculiar conventional forms), but *third pers. fut. act.* The second person in -ει does not occur in later Greek, with the above exceptions.

5.] αὐτός, at his own expense. τὴν σ., our syna-

gogue. 7.] διό, on account of his unworthiness; which unworthiness itself may be connected with the fact, that entering his house would entail ceremonial uncleanness till the evening. Matt. does not express this clause, having the narrative in a form which precludes it. See notes there. The οὐδέ brings into emphasis, not ἔμαυτόν, as distinguished from others, but the whole following clause; "neither did I adopt that course."

9.] After this there is an important addition in Matt. on the adoption of the Gentiles, and rejection of Israel who shewed no such faith.

10.] Here Matt. simply states the fact of the healing, [apparently] not knowing of the οἱ πεμφθ.

11—16.] RAISING OF A DEAD MAN AT NAIN. *Peculiar to Luke.*

11. ἐν τῇ ἐξῆς] With regard to the variety of reading here, Schulz remarks that St. Luke, when χρόνῳ is understood, uses ἐν τῷ καθ' ἑξῆς, see ch. viii. 1. On the other hand Meyer observes that when ἡμέρᾳ is understood, he never prefixes ἐν:—see reff.:—so that internal as well as external evidence is divided. NAIN occurs no where else in the Bible. It was a town of Galilee not far from Capernaum, a few miles to the south of Mount Tabor, 'on the northern slope of the rugged and barren ridge of Little Hermon,' Stanley. A poor village has been found in this situation with ruins of old buildings. See Robinson, iii. 226. The κόμη καλουμένη Ναὶν (or Naïs) of Josephus, B. J. iv. 9. 4, on the borders of Idumea, is a different place. See Winer, Realw.; and Stanley's description, Sinai and Palestine, p. 357, edn. 3.

αὐτοῦ [^s ἱκανοὶ] καὶ ὄχλος πολὺς. ¹² ὥς δὲ ^t ἤγγισεν τῇ ^s ^{Matt.}
 πύλῃ τῆς πόλεως, ^u καὶ ἰδοὺ ^v ἐξεκομίζετο τεθνηκώς, ^{xxviii. 12 reff.}
^w μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ ^x αὕτη ἦν χήρα, ^{Acts v. 37.}
 καὶ ὄχλος τῆς πόλεως ^s ἱκανὸς [ἦν] σὺν αὐτῇ. ¹³ καὶ ^t ^{ch. xv. 1 reff.}
 ἰδὼν αὐτὴν ὁ κύριος ^y ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν ^{Exod. xxxii.}
 αὐτῇ Μὴ κλαῖε. ¹⁴ καὶ προσελθὼν ἥψατο τῆς ^z σοροῦ, ^u ^{ch. ii. 21 reff.}
 οἱ δὲ ^a βαστάζοντες ^b ἔστησαν. καὶ εἶπεν ^c Νεανίσκε, ^d σοὶ ^v ^{here only t.}
 λέγω, ^e ἐγέρθητι. ¹⁵ καὶ ^f ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο ^u ^{ἐκφέρω,}
 λαλεῖν. καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ¹⁶ ἡ ^g ἔλαβεν δὲ ^x ^{Acts v. 6,}
^{10. Matt. xiv. 14 al.†} ^z ^{here only.} ^{Gen. 1. 26.} ^{Job xxi. 32 A} ^{Ald.} ^{(σωρ. BN F) only.} ^c ^{Matt. xix. 20, 22 reff.} ^f ^{Acts ix. 40 only t.}

^{10.} Matt. xiv. 14 al.†
^a = Matt. iii. 11. Mark xiv. 13 al.
^d ch. v. 21 || Mk. al.

^z here only. Gen. 1. 26. Job xxi. 32 A Ald. (σωρ. BN F) only.
^b = Mark x. 49 reff.
^e = Matt. xxvii. 52 al. Isa. xxvi. 19.

^g = ch. v. 26. 1 Cor. x. 13. Exod. xv. 15.

rel. om *ικανοι* (*as unusual with οι μαθ. αυτου*: *Mey suggests, because followed by*
καιο) BDFLE³ vulg lat-a *e f* *ff*₂ *g*_{1,2} *l* Syr syr-jer copt arm: ins ACR rel lat-b *c* [*q*]
 syr goth.

^{12.} *εγενετο δε ως* D, simply lat-b *c ff*₂ [*e l*] *q*. *ηγγιζεν* D 69. om *και ιδου*
 D-gr (*el* D-lat) *æth*. om *τεθνηκως* A 54 lat-c: ins BCDRE³ rel. rec *uios bef*
μονογενης, with AC³R rel vulg lat-a *b* & copt goth [syrr arm Bas-sel₁: om *μον. æth*] :
 txt BLXE³ lat-c. elz om 1st *ην*, with AC³R rel syr[-txt] goth: ins B(sic) C³L
 V(S ?)E³ 1. 33 latt Syr syr-mg [syr-jer] copt arm.—for *και αυτη ην χηρα, χηρα ουση*
 D. *πολυς οχλ. τ. πολ. συνελλυθι αυτη* D, so (in part) lat-c. Steph om 2nd
ην, with ACR rel latt syr goth: ins BLE³ 33. 69 [syr-jer] copt *æth* arm.

^{13.} for *και ιδων, ιδων δε* D lat-e Syr. om *αυτην* D [Syr]. for *κυριος*,
ιησους D 1 forj (with gat) lat-b *f* Syr copt [(syr-jer goth) *æth*]. επ' αυτην KRUX
 r[π]E³ 69 [Bas-sel₁].

^{14.} *νεανισκε* is repeated in D lat-a *ff*₂.

^{15.} for *ανεκαθ.*, *εκαθισεν* B lat-c *e* Iren-int₁.

απεδωκεν A 33 lat-c *f*.

This is one of the three greatest recorded miracles of our Lord: of which it has been observed, that He raised one (Jaeirus's daughter) when *just dead*,—one *on the way to burial*,—and one (Lazarus) *who had been buried four days*.

^{12.} *ἐξεκ.*] The Jews ordinarily buried outside the gates of their cities. The kings however of the house of David were buried in the city of David; and it was a denunciation on Jehoiakim that he should be buried with the burial of an ass, drawn and cast forth *beyond the gates* of Jerusalem. Jer. xxii. 19. "One entrance alone Nain could have had; that which opens on the rough hill side in its downward slope to the plain. It must have been in this steep descent," &c. Stanley, *ut supra*. The usage of *μονογενῆς* with a dative is classical: cf. Herod. vii. 221, τὸν δὲ παῖδα . . . ἐόντα οἱ μονογενέα: Æsch. Agam. 872, μονογενὲς τέκνον πατρί.

αὐτ. χήρα.] Some few cursive mss. read this in the dative (omg. ἦν), καὶ αὐτῇ χήρα (see also the readg. of D): but even in this case it is more agreeable to Luke's usage to take it as a nominative. See ch. ii. 25, 36, and accentuate, as there, αὐτή.

^{14.}] The σορός (= λάρναξ, Jos. Antt. xv. 3. 2) was an *open coffin*. There

was something in the manner of our Lord which caused the bearers to stand still. We need not suppose any miraculous influence over them. All three raisings from the dead are wrought with words of power,—'Damsel, arise,'—'Young man, arise,'—'Lazarus, come forth.' Trench quotes an eloquent passage from Massillon's sermons (Miracles, p. 241),—'Elie ressuscite des morts, c'est vrai; mais il est obligé de se coucher plusieurs fois sur le corps de l'enfant qu'il ressuscite: il soufflé, il se rétrécit, il s'agite: on voit bien qu'il invoque une puissance étrangère; qu'il rappelle de l'empire de la mort une âme qui n'est pas soumise à sa voix: et qu'il n'est pas lui-même le maître de la mort et de la vie. Jésus-Christ ressuscite les morts comme il fait les actions les plus communes: il parle en maître à ceux qui dorment d'un sommeil éternel: et l'on sent bien qu'il est le Dieu des morts comme des vivans,—jamais plus tranquille que lorsqu'il opère les plus grandes choses.'

^{15.} *ἔδ. αὐ. τῇ μ. αὐ.*] Doubtless there was a deeper reason than the mere consoling of the widow (of whom there were many in Israel now as beforetime), that influenced our Lord to work this miracle: Olshausen (vol. i. p. 271) remarks, "A

h Matt. xxiv. 11, 24. Isa. xli. 25.
 i = ch. i. 68, 78. Heb. ii. 6. from Ps. vii. 9. Gen. i. 24.
 j 1 Cor. xiv. 36. Isa. ii. 3.
 k = Matt. xxviii. 15. Mark i. 45. Acts xi. 22.
 l Matt. xiv. 35 al. Gen. xix. 17.
 m = Luke xiii. 1 reff.
 n Matt. x. 1. Acts xxiii. 17, 18, 23 al. fr. Gen. xxviii. 1.
 o = Acts xix. 14. xxiii. 23.
 p = Mark xiv. 14.
 q † (reff.)
 r ch. viii. 19. Acts xx. 18. Exod. ii. 17.
 u = Mark iii. 10 reff.

φόβος πάντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προ-
 φήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι ἔπεσκέψατο ὁ
 θεὸς τὸν λαὸν αὐτοῦ. 17 καὶ ἔξηλθεν ὁ ^k λόγος οὗτος ἐν
 ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ ^l περιχώρῳ.
 18 Καὶ ^m ἀπηγγείλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάν-
 των τούτων. 19 καὶ ⁿ προσκαλεσάμενος δύο ^o τινὰς τῶν
 μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν κύριον
^p λέγων Σὺ εἶ ὁ ^q ἐρχόμενος, ἢ ἄλλον ^a προσδοκῶμεν;
 20 ^r παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν Ἰω-
 ἄννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε λέγων Σὺ
 εἶ ὁ ^q ἐρχόμενος ἢ ἄλλον ^a προσδοκῶμεν; 21 ἐν ἐκείνῃ
 τῇ ^s ὥρᾳ ἔθεράπευσεν πολλοὺς ^t ἀπὸ νόσων καὶ ^u μασ-

...λαον
 αυτου C.
 ABDEF
 GHKL
 MRSUV
 XTAΔE
 HN 1.
 33. 69

s ch. xii. 12. xx. 19. Dan. v. 5.

t ch. v. 15. viii. 2.

16. rec **απαντας**, with ACFLRΓΕΞ (33, e sil): txt BD rel. rec **εγηγεραι**
 (apert sense), with R rel: **εξηγηθη** D: txt ABCLEΝ 1. 33.

17. **ουτος** bef o **λογος** D vulg lat-b e ff₂ [l q]. καὶ **πασῇ τῇ περιχωρῳ** bef **περι αυτου**
 FLE 33 lat-b c: om **περι αυτου** N¹(txt N-corr¹) [lat. ff₂ l]. rec ins **εν** bef **πασῇ**, with
 ADR rel vulg lat-a e f [q]: om BFLΕΝ 1 [33, Tischdt] am(with fuld forj ing) lat-b c [l].

18, 19. D reads **εν οισ** **κα** **μεχρι ιωανου του βαπτιστου ος** **κα** **προσκαλεσαμενος δυο των**
μαθητων αυτου λεγει πορευθεντες ειπατε αυτω συ ει κ.τ.λ., simply lat-e.—**τινας** is also
 omd by vulg lat-b c f ff₂ g₁ l [q] Syr copt goth æth [Ambr].

18. (ιωαννη (itacism?) AB¹N, similarly elsewhere.)

19. om **ο** (bef **ιωαννης**) E¹ 1. rec for (κυριον) **ιησουν**, with ADN rel vulg lat-b c
 f [l q] syrr copt goth [Cyr₁]: txt BLRΞ 33 am(with fuld tol) lat-a ff₂ g₁ æth arm, κυριον
 αυτου 69. for **αλλον, ετερον** (|| Matt) BLRΞΕΝ 33 Cyr₂: txt AD rel Orig₂.

20. om **ver** (homætel) R 239 Scr's q¹ v¹ ev-x fuld lat-g₁ l. for **παραγ.** **δε, και**
παραγ. D lat-a (c) e Syr. **οι ανδρες** bef **πος αυτου** D N-corr¹ 33 lat-a syr: om
οι ανδρες N¹(ins N-corr¹). (ειπαν, so BDLEΝ.) **απεστειλεν** BN 258 Scr's p
 Cyr₁ for **αλλον, ετερον** (|| Matt, as in ver 19) DLXΕΝ 1. 33 Cyr: txt AB rel.

21. rec (for **εκεινη**) **αυτη**, with ADRΞ rel 33(sic) vulg lat-a b f ff₂ g₁ l₂ [l] syrr [syr-jer]
 goth arm: txt BLN 1. 69 ev-y lat-c e q copt Cyr₁ Bas-sel₁. rec ins **δε** bef **τη**, with
 ADRΞ rel vulg lat-e f g₁ l₂ [q] syrr goth arm: om BLXN 1. 33. 69 ev-y lat-a b c ff₂ l
 copt Cyr₁. for **ωρα, ημερα** LN¹ 69 Cyr₁. **εθεραπευεν** D-gr lat-a b ff₂ q [l Cyr₁].

reference in this miracle to the *raised man himself* is by no means excluded. Man, as a conscious being, can never be a mere means to an end, which would here be the case, if we suppose the consolation of the mother to have been the only object for which the young man was raised." He goes on to say that the hidden intent was probably the spiritual awakening of the youth; which would impart a deeper meaning to **ἔδωκεν αὐτ. τῇ μ. αὐ.** and make her joy to be a true and abiding one.

16.] **φόβος**, the natural result of witnessing a direct exhibition of divine power: compare ch. v. 8. **προφ. μέγ.** For

they had only been the *greatest of prophets* who had before raised the dead,—Elijah and Elisha; and *the Prophet* who was to come was doubtless in their minds. Bornemann supposes **ὅτι** in both cases to be not merely *ὅτι* loquents, but 'for that,' and to be connected with **ἐδόξαζον** (but

qu.?). 17.] Meyer refers **ὁ λόγος οὗτος** to the saying just cited: but it seems more natural to interpret it *this account*, viz. of the miracle. And so in reff. On the construction **ἐξηλθεν ἐν**, Meyer cites Thuc. iv. 42, **ἐν Λευκαδίᾳ ἀπῆεσαν**.

18—35.] MESSAGE OF ENQUIRY FROM THE BAPTIST: OUR LORD'S ANSWER, AND DISCOURSE TO THE MULTITUDES THEREON. Matt. xi. 2—19. The incident there holds a different place, coming after the sending out of the Twelve in ch. x.;—but neither there nor here is it marked by any definite note of time. **πάντων τούτων** here may extend very wide: so may **τὰ ἔργα τοῦ χριστοῦ** in Matt. On the common parts, see notes on Matt., where I have discussed at length the probable reason of the enquiry.

21.] This fact follows by inference from Matt. ver. 4: for they could not tell John **ἂ ἐβλεπον**, unless our

τίγων καὶ πνευμάτων ^v πονηρῶν, καὶ τυφλοῖς πολλοῖς ^v ἔχαρίσατο βλέπειν. ²² καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγέilate Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, ^x λεπροὶ ^x καθαρίζονται, κωφοὶ ἀκούουσιν, ^y νεκροὶ ^y ἐγείρονται, ^z πτωχοὶ ^a εὐαγγελίζονται, ²³ καὶ μακάριός ἐστιν ^b ὃς ἐὰν μὴ ^c σκανδαλισθῇ ἐν ἐμοί. ²⁴ ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου Τί ἐξεληλύθατε εἰς τὴν ἔρημον ^d θεάσασθαι ; ^e κάλαμον ὑπὸ ἀνέμου ^f σαλευόμενον ; ²⁵ ἀλλὰ τί ἐξεληλύθατε ἰδεῖν ; ἄνθρωπον ἐν ^g μαλακοῖς ἱματίοις ^h ἡμφιεσμένον ; ἰδοὺ οἱ ἐν ⁱ ἱματισμῷ ^k ἐνδόξῳ καὶ ^l τρυφῇ ^m ὑπάρχοντες ἐν τοῖς ⁿ βασιλείοις εἰσίν. ²⁶ ἀλλὰ τί ἐξεληλύθατε ἰδεῖν ; προφήτην ; ναί, λέγω ὑμῖν, καὶ ^o περισσότερον προφήτου. ²⁷ οὗτός ἐστιν περὶ οὗ γέγραπται ^p Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς ^q κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. ²⁸ λέγω ὑμῖν, μείζων ἐν ^r γεννητοῖς γυναικῶν [προφήτης] Ἰωάννου οὐδεὶς ἐστιν, ὁ δὲ ^s μικρότε-

²³. Phil. ii. 6. ⁿ = here (1 Pet. ii. 9) only. Esth. ii. 13. ^o || reff.
q Mark i. 2 reff. Num. xxi. 27. ^r || only. Job xiv. 1. ^s || reff.

πονηρῶν bef πνευματων D lat-c e : for πον., ακαθαρτων **N**¹ : om και πν. pon. S Ser's g.
rec ins to bef βλέπειν (*it appears from the weight of MS testimony, that το of εχαρίσατο was mistaken for the article, and it thus became insd after the verb*), with (f, e sil) LUL **N** corr¹ 1. 33 [Cyr₁ Bas-sel₁] : om ABR^{EN} 1 rel.—και τυφλους εποειε βλέπειν D [lat-e].

²². rec aft ἀποκριθεὶς ins o ησους (|| Matt), with AR rel lat-c f q syrr [syrr-jer] goth æth : om BDE^N vulg lat-a b e ff₂ g_{1,2} l copt arm Cyr₁. for απαγγεilate, ειπατε D [tol Bas-sel]. for ειδετε και ηκουσατε, ειδον υμων οι οφθαλμοι (οφθι D¹) και α ηκουσαν υμων τα ωτα D lat-e. om οτι (see || Matt) BLX^{EN} 1. 69 lat-a b c ff₂ l q (Orig.) Did [Cyr₁ Bas-sel₁] Ambr₁. om χωλοι περιπατουσιν E. ins και bef κωφοι (from || Matt) BDFG^Δ 1^{AN} Syr æth arm-mss [Cyr₁ Bas-sel₁] : om AE rel latt syr [copt arm-ed Cyr₁]. ins και bef πτωχοι **N**[FX 1. 33. 69 lat-e Syr syrr-jer æth Cyr₁ Bas-sel₁].

²³. for εαν, αν D^N [Cyr₁].

²⁴. for προς τους οχλους, τοις οχλοις (|| Matt) DEF^G H V Γ Δ Δ^N 1 copt : txt AB^{EN} 3a rel [latt goth &c].—περι ιωαννου bef τοις οχλοις D am [with forj fuld ing] lat-a f [ff₂ g_{1,2} l q] copt. εξηλθατε (from || Matt) ABD^{EN} 69 : εξηλθετε K 1 : txt E rel.

²⁵. εξηλθατε (|| Matt) ABD^{EN} 33. 69 : εξηλθετε KM[Π] 1 : txt E rel. for υπορχοντες, διαγοντες D(agent D-lat) K[Π] Clem₁.

²⁶. εξηλθατε (|| Matt) BD^{EN} 69 : εξηλθετε 1 : txt A rel. at end ins οτι ουδεις μειζων εν γεννητοις γυναικων προφητης ιωαννου του βαπτιστου D, omg the similar clause in ver 28 ; lat-a has them in both vv.

²⁷. rec aft ιδου ins εγω (from || Matt), with A rel syrr goth æth Orig : om BD^{EN} 1 latt copt arm Meion[-c₂-t₁-ms] Orig₁-ms. om προ προσωπου σου E.—om σου D-gr 57 Tert. for την, τον D. om εμπροσθεν σου (Mark i. 3) D 122¹ lat-a l Meion-t.

²⁸. rec aft λεγω ins γαρ, with A rel vulg lat-f g₂ q syrr goth ; δε D 69 lat-a b c e ff₂ g₁ l : pref αμην L^{XN} syrr-jer [æth] arm (all corrins) : om B^E 33 ev-y Syr copt. aft υμιν ins οτι D lat-c e. γεννηται (sic) **N**¹(txt N-corr¹(appy)^{3a}) : εκ γεννητης 69.

om προφητης (see || Matt) BKLMX^E[Π]**N** 1. 33 lat-a b c e ff₂ l syrr-mg syrr-jer copt æth Orig₃ : ins A (D ver 26) rel vulg lat-f g_{1,2} q syrr goth [arm] Clem₁ Meion₁-t [Ambr₁].—om (but see ver 26) μειζων το ουδεις εστιν D. rec aft ιωαννου adds του βαπτιστου (from || Matt), with A (D ver 26) rel latt syrr goth æth Orig₂ Ambr₁ Quæst₁ : om B^{EN} 1 Syr-ms syrr-jer copt arm Orig₁. om δε D(see above).

Lord were employed in works of healing at the time. Observe that Luke, himself a physician, distinguishes between the *dis-eased* and the *possessed*. 22 f.]

^t Matt. xi. 19. 1 Tim. iii. 16. Ps. l. 4. u Acts xix. 4. v = Luke (ch. x. 29) al. only, exc. Matt. xxii. 33. Thl. iii. (9) 13^t. w = ch. x. 16 reff. x 2 Cor. xi. 10. y Matt. vii. 21 reff. z = Matt. xx. 3. xxii. 7 al. Cant. iii. 2. a reff. b = 1 Cor. xiv. 7 only t. (Λητής, Matt. ix. 23.) c || (reff.) d only t. e 20 only. f 1 Cor. xiv. 20 reff. g || 1 Cor. i. 30. 2 Cor. vii. 13. James i. 13. Rev. xii. 6. Isa. xlv. 26. h w, ὡς, Mark vii. 26, ch. xvi. 27. John iv. 47. xvii. 15. 2 John 5.

ρος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μέζων αὐτοῦ ἐστιν. ²⁰ καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ^t ἐδικαίωσαν τὸν θεόν, ^u βαπτισθέντες τὸ ^v βάπτισμα Ἰωάννου. ³⁰ οἱ δὲ Φαρισαῖοι καὶ οἱ ^v νομικοὶ τὴν βουλήν τοῦ θεοῦ ^w ἠθέτησαν ^x εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. ³¹ τίνοι οὖν ^y ὅμοιοί-
 ὦσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνοι εἰσὶν ὅμοιοι; ³² ὅμοιοί εἰσιν παιδί-
 οῖς τοῖς ἐν ^z ἀγορᾷ καθημέ-
 νοις, καὶ ^a προσφώνουσιν ἀλλήλοις λέγοντες ^b Ἡυλῆσαμεν ὑμῖν, καὶ οὐκ ^c ὠρχήσασθε· ^c ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε. ³³ ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ^c ἔσθω ἀρτον μήτε ^c πίνων οἶνον, καὶ λέγετε ^c Δαιμόνιον ^c ἔχει· ³⁴ ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ^c ἔσθῃων καὶ πίνων, καὶ λέγετε Ἰδοὺ ἄνθρωπος ^d φάγος καὶ ^e οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν. ³⁵ καὶ ^f ἐδικαίωθη ἡ σοφία ^g ἀπὸ πάντων τῶν τέκνων αὐτῆς.
³⁶ ^h Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ'

P πα-
 δειοις...
 ABDE
 GHKL
 MPSUV
 XΓΔΛΞ
 ΠΝ1.
 33. 69

aft μικροτερος ins αυτου D.

29. ἐδικαίωσαι D¹(txt D²).

30. om 2nd οἱ D. om εἰς εαυτους D⁸ 60. 243 aeth.

31. rec at beg ins εἰπε δε ο κυριος (a lection beginning here), with M-marg evn [vulg-cl] lat-f g₁; ουκετι εκεινοις ελεγετο αλλα τοις μαθηταις E: om ABD⁸ rel am (with fuld em forj gat harl ing jac mm ut per tol) syrr copt goth aeth arm. for ουν, δε N: om F(Wetst) ev-z [copt-schw-dz].

32. ins τοις bef παιδιος D¹. ins τη bef αγορα D. rec (for λεγοντες) και λεγουσιν (see || Matt), with AP rel vulg lat-f g₁ [D-lat] syrr [goth]: a λεγει BN¹ 1: οἱ λεγουσιν A 262: λεγοντα E⁸ 157: txt D-gr L 69 lat-a b e ff₂ l q copt. (The varr have all been corns of the harsh constr.) om 2nd υμιν (see || Matt) BDLE⁸ ev-y¹ vulg lat-c e g_{1,2} l copt arm Ambr₁: ins AP rel lat-a b f ff₂ syrr goth aeth [Bas₁].

33. (syrr-cu contains Luke vii. 33-xv. 21.) rec (for μη) μητε, with AD rel [Orig₁ Oros₁]: txt B⁸ E⁸. rec αρτον bef εσθιων and οινον bef πινων, with AP rel syr goth: om αρτον and οινον (|| Matt) D 1. 69 lat-a b c e ff₂ l q aeth [arm] Orig₁ [Oros₁]: txt BLE⁸ vulg lat-f g_{1,2} Syr copt. rec εσθιων, with AP⁸ E⁸ rel: txt BD.

μηδε N.

34. [B¹ has εθιων; and δικαιοθη next ver.] rec τελωνων bef φιλος (|| Matt), with HX (Clem₁): txt ABDE⁸ E⁸ rel vulg lat-a c e f ff₂ g_{1,2} Thl Aug.

35. rec των τεκνων αυτης bef παντων, with AP⁸ E⁸ rel syr copt goth: om παντων D F(Wetst) LMXN^{3a} 1 syr-cu arm Iren-int, Ambr: txt B(N¹) 69 latt Syr. (παντων being omd as in || Matt, was restored in the wrong place.)—for τεκνων, εργων (see || Matt, v. r.) N.

36. ηρωτησεν D lat-a b c e f ff₂ g₁ Amphil₁ [Ambr₁]. αυτον bef τις D 1 latt

Nearly verbatim as Matt. The expression νεκροὶ ἐγ. does not necessarily imply that more than one such miracle had taken place: the plural is generic.

24—28.] See Matt. 29, 30.] It has been imagined that these words are a continuation of our Lord's discourse, (Grot., De Wette, Meyer, Bp. Wordsworth,) but surely they would thus be most unnatural. They are evidently a parenthetical insertion of the Evangelist, expressive not of what had taken place during John's baptism, but of the present

effect of our Lord's discourse on the then assembled multitude. Their whole diction and form is *historical*, not belonging to discourse. Besides, if ἀκούσας were meant to signify 'when they heard him' (John), then βαπτισθ. should be βαπτιζόμενοι.

31—35.] See on Matt. vv. 16—19. 36—50.] ANOINTING OF JESUS' FEET BY A PENITENT WOMAN. Peculiar to Luke. It is hardly possible to imagine that this history can relate to the same incident as that detailed Matt. xxvi. 6: Mark xiv. 3: John xii. 3: although such

...φαρι-
σαιου Ξ.
Ε αμαρ-
τωλος...
αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου ^{i ch. ix. 11.}
^{xiv. 1. xxiv.}
^{30 only.}
^{1 Kings xvi.}
^{11. Judith}
^{xii. 15.}
^{k = ch. xxiii.}
^{7. Acts xxii.}
^{29. xxviii. 1.}
^{Esth. iii. 5.}
^{Mark ii. 15}
^{reff.}
ἡ κατεκλήθη. ³⁷ καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρ-
τωλὸς καὶ ^k ἐπιγνούσα ὅτι ¹ κατὰκειται ἐν τῇ οἰκίᾳ τοῦ
Φαρισαίου, ^m κομίσασα ⁿ ἀλάβυστρον ^o μύρου ³⁸ καὶ στᾶσα
ὀπίσω ^p παρὰ τοὺς πόδας αὐτοῦ κλαίονσα, τοῖς δάκρυσιν ⁱ
^{m = here only. (Matt. xxv. 27 al.) Esdr. ix. 39, 40.}
^{13 only.}
^{o Matt. xxvi. 7 reff.}
^{n Matt. xxvii. 7 Mk. only.}
^{p ch. viii. 35. Acts xxii. 3.}
^{4 Kings xxi}

[syrr goth] : τῶν φ. bef αυτ. 33. rec την οικιαν (more usual in the Gospels), with
AP rel : txt BDLEⁿ 1. 33. 69 Meion²-e Amphil¹, rec ανεκλιθη, with AP rel
Amphil¹ : κατεκειτο N¹ : txt BDLXEN^{3a} 1. 33 Meion²-e.

37. rec εν τη πολει bef ητις ην, with AP rel lat-a b e q syr goth Amphil¹ : om ητις
ην D^{ath} : txt BLEⁿ vulg lat-c f. ff. 7 (Syr syr-cu) [syrr-jer] copt arm (Cyr. p.) Ambr.
rec om 2nd και, with DLEⁿ rel latt syr-cu [syrr-jer] aeth arm : ins ABFMPSVΔ
[Π]N 69 syr copt goth. for επιγν., γνούσα D. rec ανακειται (cf ανεκλιθη
ver 36), with P rel : txt AB(D) LXAEN 33.—(aft φαρισαιου D lat-c e [syrr syr-cu].)
μυρον bef αλαβαστρον D.

38. rec παρα τους ποδας αυτου bef οπισω, with AP rel syr goth : txt BDLXAN 1. 33
latt Syr syr-cu [syrr-jer] copt aeth arm (Meion¹ e) Orig-int¹ Ambr., for αυτου, του

an opinion has been entertained from the earliest times. Origen on Matt. xxvi. 6 ff., vol. iii. p. 892, mentions and controverts it. It has been held in modern times by Grotius, Schleiermacher, Ewald, and Hug: and recently by Bleek. But the only particular common to the two (unless indeed we account the name of the host to be such, which is hardly worth recounting), is the anointing itself; and even that is not strictly the same. The character of the woman,—the description of the host,—the sayings uttered,—the time,—all are different. And if the probability of this occurring twice is to be questioned, we may fairly say, that an action of this kind, which had been once commended by our Lord, was very likely to have been repeated, and especially at such a time as ‘six days before the last Passover,’ and by one anointing Him for His burial.

I may add, that there is not the least reason for supposing the woman in this incident to have been Mary Magdalene. The introduction of her as a new person so soon after (ch. viii. 2), and what is there stated of her, make the notion exceedingly improbable. 36—38.] The exact time and place are indeterminate—the occasion of Luke’s inserting the history here may have been the φίλος τελωνῶν κ. ἁμαρτωλῶν in ver. 34. Wieseler places it at Nain, which certainly is the last πόλις that has been named: but it is more natural to suppose τῇ πόλει to refer only to τῇ οἰκίᾳ before—the city where the house was. Meyer thinks that the definite article points out Capernaum. The position of the words ἐν τ. πόλει in the amended text requires a different rendering from ‘a woman in the city which was a sinner.’

We must either render, ‘which was a sinner in the city,’ i. e. known as such in the place by public repute,—carrying on a sinful occupation in the place,—or (2) regard ἡτ. ἦν ἐν τ. πόλ. as parenthetic, ‘a woman which was in the city, a sinner.’ The latter seems preferable.

ἁμαρτωλός, in the sense usually understood—a prostitute: but, by the context, penitent. ἦν is not however to be

taken as a pluperfect. She was, even up to this time (see ver. 39), a prostitute (compare Augustine, Serm. xcix. (xxiii.) 2, vol. v. ‘Accessit ad Dominum immunda, ut rediret munda:’ which cannot, as Wordsw., be explained away by what follows, ‘accessit confessa, ut rediret profess.’ The latter was a matter of course, otherwise she would not have come at all)—and this was the first manifestation of her penitence. “Quid mirum, tales ad Christum confugisse, cum et ad Johannis baptismum venerint?” Matt. xxi. 32 (Grotius). It is possible, that the woman may have just heard the closing words of the discourse concerning John, Matt. xi. 28—30; but I would not press this, on account of the obvious want of sequence in this part of our Gospel. The behaviour of the woman certainly implies that she had heard our Lord, and been awakened by His teaching.

ἀλάβ. μ.] For the word, &c., see on Matt. xxvi. 7. Our Lord would, after the ordinary custom of persons at table, be reclining on a couch, on the left side, turned towards the table, and His feet would be behind Him. She seems to have embraced His feet (see Matt. xxviii. 9), as it was also the Jews’ custom to do by way of honour and affection to their Rabbis (see Wetstein

η ῥξατο ⁹ βρέχειν τοὺς πόδας αὐτοῦ, καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ¹ ἐξέμασσειν, καὶ ⁸ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ¹ ἤλειφεν τῷ ^ο μύρῳ. ³⁹ ἰδὼν δὲ ὁ Φαρισαῖος ὁ ¹¹ καλέσας αὐτὸν εἶπεν ^ν ἐν ἑαυτῷ λέγων Οὗτος εἰ ἦν ^Ξ οὗτος ^ἰ ἐγώ-σκειν... ¹² προφήτης, ἐγίνωσκεν ἂν τίς καὶ ^ω ποταπὴ ἡ γυνὴ ἥτις ^{ABDEF} ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν. ⁴⁰ καὶ ἀποκριθεὶς ^{GHI, K} ὁ Ἰησοῦς εἶπεν πρὸς αὐτὸν Σίμων, ^{LMPSU} ^x ἔχω σοί τι εἰπεῖν. ^{VXPAΔ} ὁ δὲ Διδάσκαλε, εἰπέ φησιν. ¹ Δύο ^{ΞΠΣ} ¹ χρεοφειλέται ἦσαν ^{1. 33. 69}

η = ver. 44. Rev. xi. 6. (Matt. v. 45 reff.) Ps. vi. 6.
 r ver. 44. John xi. 2. xii. 3. xiii. 5 only t. Sir. xii. 11. Ep. Jer. 13, 24 only. s ver. 45. ch. xv. 20. Matt. xxvi. 49 || Mk. Acts xx. 37. Ruth i. 9, 13. t Matt. vi. 17 reff.
 u = Matt. xxii. 3, 9 reff. 18, 19. xxv. 26. xxviii. 19. v Matt. iii. 9 reff. y ch. xvi. 5 only. Job xxi. 37. w Matt. viii. 27 reff. + x = Acts xxiii. 17.

ιησυν AK[Π syr Amphil.]. rec ηρξατο βρεχειν τους ποδας αυτου bef τοις δακρυσιν, with AP rel syr copt goth æth Amphil. : txt B(D) L⁸ 33 latt syr-cu [syr-jer] arm Orig-int.,—for ηρξατο βρεχειν, εβρεξε D. εξεμασεν (as in ver 44 and John xii. 3) ADLXN¹ 33 copt : txt BPN³² rel latt syr-r syr-cu [syr-jer] Orig-int, εξεμασεν E¹ H¹ Δ 69. 39. for ο καλεσας αυτον, παρ' ω κατεκειτο D lat-e. om λεγων DX 69 lat-e syr-txt arm Amphil. Orig-int, Aug². ins o bef προφητης B(Tischdf) Ξ: om ADPN rel. ποταπη D¹(txt D⁸). for ητις απτεται, η απομνηνη D Orig¹. 40. ειπεν bef ο ιησ. rec φησι bef διδασκαλε ειπε, with P rel; so, but (for φησι) εφη, AD copt æth: txt B¹ C L⁸ 33 1.—ειπον D. 41. at beg ins ο δε ειπεν D syr-ing, simly X lat-b c syr-r syr-cu copt[-schw æth arm]. (χρεοφειλεται, so A B(sic: see table) D¹ C L(as corrd by origl scribe) ΞN &c.)

on this passage), and kissed them, and in doing so to have shed abundant tears, which, falling on them, she wiped off with her hair. It does not appear that this latter was an *intentional* part of her honouring our Lord: had it been, there would hardly have been an article before δάκρυσιν. As it stands, τοῖς δάκρυσιν is the tears, implied in κλαίονσα,—the tears which she shed,—not ‘her tears,’ which would be δάκρυσιν only. The ointment here has a peculiar interest, as being the offering by a penitent of that which had been an accessory in her unhallowed work of sin.

39. εἶπ. ἐν ἑαυ. λέγων] This phraseology is perhaps a mark of translation from the Hebrew. The Pharisee assumes that our Lord did not know who, or of what sort, this woman was, and thence doubts His being a prophet (see ver. 16);—the possibility of His *knowing this and permitting it*, never so much as occurs to him. It was the *touching* by an unclean person which constituted the defilement. This is all that the Pharisee fixes on: his *offence* is merely technical and ceremonial.

40.] ἀποκριθεὶς—perhaps to the disgust manifested in the Pharisee’s countenance; for that must have been the ground on which the narrative relates ver. 39. We must not however forget that in similar cases ἰδὼν ὁ Ἰησ. τὰς ἐνθυμήσεις αὐτῶν is inserted (Matt. ix. 4), and doubtless might also have been here. There is an *inner personal appeal* in the words addressing the Pharisee. The calling by name—the especial

ἔχω σοί τι εἰπεῖν, refer to the *inner thoughts of the heart*, and at once bring the answer διδασκ., εἰπέ, so different from οὗτος εἰ ἦν προφήτης.

41.] We must remember that our Lord is here setting forth the matter *primarily* with reference to Simon’s subjective view of himself, and therefore not strictly as regards the actual comparative sinfulness of these two before God. Though however not to be pressed, *the case may have been so*: and, I am inclined to think, *was so*. The clear light of truth in which every word of His was spoken, will hardly allow us to suppose that such an admission would have been made to the Pharisee, if it had not really been so in fact. But see more below.

Δύο χρ.] The debtors are the prominent persons in the parable—the creditor is necessary indeed to it, but is *in the background*. And this remark is important—for on bearing it carefully in mind the right understanding of the parable depends. The Lord speaks *from the position of the debtors*, and applies to their case the considerations of ordinary gratitude and justice. And in doing so it is to be noticed, that he makes an assumption for the purpose of the parable:—*that sin = the sense of sin*, just as a debt is *felt* to the amount of the debt. The disorganization of our moral nature, the deadly sedative effect of sin in lulling the conscience, which renders the greatest sinner the least ready for penitence, *does not here come into consideration*; the examples being two persons, both *aware*

² δανειστῇ τινι ὁ εἰς ^a ὄφειλεν δηνάρια πεντακόσια, ὁ δὲ ^b ἕτερος πεντήκοντα. ⁴² μὴ ^b ἐχόντων αὐτῶν ^c ἀποδοῦναι ἀμφοτέροις ^d ἐχαρίσατο. ^e τίς οὖν αὐτῶν [, εἰπέ,] πλεῖον ἀγαπήσει αὐτὸν; ⁴³ ἀποκριθεὶς ὁ Σίμων εἶπεν ^f Ὑπολαμβάνω ὅτι ὃ ^g τὸ ^h πλεῖον ^d ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ ^h Ὅρθως ἔκρινας. ⁴⁴ καὶ στραφεὶς πρὸς τὴν γυναῖκα τῇ Σίμωνι ἐφῆ Βλέπεις ταύτην τὴν γυναῖκα; εἰςῆλθόν

e = Matt. xxiii. 17, 19 reff. f = Acts (i. 9) ii. 15 (ch. x. 30. 3 John 8) only. Job xxv. 3. g sing., here only. Ps. lxxxix. 10, plur., Acts xix. 32. xxvii. 12. 1 Cor. ix. 19, x. 5 al. Exod. xxiii. 2 Ed-vat. (not B, Maj). h Mark vii. 35 reff. Gen. xi. 16.

ins δηνάρια bef πεντήκοντα D 69 lat.-a c Syr syr-cu [aft, syr-jer].

⁴². rec aft εχοντων ins δε, with A¹E¹N rel lat-b f g q syr copt goth æth arm [Ambr₁] (ef insd in lat-c e Syr syr-cu [syr-jer]): om BDL¹P² vulg lat-a ff₂ g₂ l Ampli₁ Orig₁ int₁ Aug₁. om 2nd αυτων DI¹E 69 latt æth arm Ambr₁: ins ABP²E¹N rel lat-e f Orig₁ int₁. om ειπε (more likely to be dropped out than insd, cf the mistake in A) BDL²E¹N 1 latt Syr syr-cu copt æth: ins I¹cP rel syr goth, επι A. rec αυτον bef αγαπησει, with A¹E¹P rel tol lat-f goth: αυτον πλεον αγαπησει D (Scr's d) latt: om αυτον Δ (not Γ, Treg): txt BFLX²E¹N 33.

⁴³. rec aft αποκριθεις ins δε, with A¹L¹PS rel lat-a f q syr [syr-jer] goth Ampli₁, and aft o I¹e 1 arm: txt BDL²E¹ vulg lat-b c e ff₂ g_{1,2} l Syr copt.—om o BL²E¹N. for πλεον, πλεον D.

⁴⁴. for τω σιμωνι εφη, ειπεν τω σιμωνι D latt [syrr syr-cu syr-jer goth æth].

of their debt. This assumption itself is absolutely necessary for the parable: for if forgiveness is to awaken love in proportion to the magnitude of that which is forgiven, *sin* in such a connexion must be the *subjective debt* which is *felt* to exist, not the objective one, the magnitude of which *we* never can know, but God only: see on ver. 47 below.

πεντακόσια . . . πενήκοντα—a very different ratio from the ten thousand talents and the hundred pence in Matt. xviii. 21—35, because there it is intended to shew us how insignificant our sins towards one another are in comparison with the offence of us all before God. ⁴². μὴ ἐχόντων . . . ἐχαρίσατο] What depth of meaning there is in these words, if we reflect WHO said them, and by what means this forgiveness was to be wrought! Observe that the μὴ ἐχ. is pregnant with more than at first appears:—*how* is this incapacity discovered to the creditor in the parable? how, but *by themselves*? Here then is the *sense* and *confession* of sin; not a bare objective fact, followed by a decree of forgiveness: but the incapacity is an *avowed* one, the forgiveness is a *personal* one,—ἀμφοτέροις.

τίς οὖν . . . ;] The difficulty usually found in this question and its answer is not wholly removed by the subjective nature of the parable. For the sense of sin, if wholesome and rational, must bear a proportion, as indeed in this case it did, to the actual sins committed: and then we seem to come to the false conclusion,

‘The more sin, the more love: let us then sin, that we may love the more.’ And I believe this difficulty is to be removed by more accurately considering *what the love is*, which is here spoken of. It is an unquestionable fact, that the *deepest penitents* are, in *one kind* of love for Him who has forgiven them, the most devoted;—in that, namely, which consists in personal sacrifice, and proofs of earnest attachment to the blessed Saviour and His cause on earth. But it is no less an unquestionable fact, that *this love* is not the highest form of the spiritual life; that such persons are, by their very course of sin, incapacitated from entering into the length, breadth, and height, and being filled with all the fulness of Christ; that their views are generally narrow, their aims one-sided:—that though ἀγάπη be the greatest of the Christian graces, there are various kinds of it; and though the love of the reclaimed profligate may be and is intense of its kind, (and how touching and beautiful its manifestations are, as here!) yet *that kind* is not so high nor complete as the sacrifice of the *whole life*,—the bud, blossom, and fruit,—to His service to whom we were in baptism dedicated. For even on the ground of the parable itself, in that life there is a continually freshened sense of the need, and the assurance, of pardon, ever awaking devoted and earnest love.

⁴³.] In the ὑπολαμβάνω of Simon, we have, understood, “that is, if they feel as they ought.”

⁴⁴—46.] It would not appear

i see Mark xv.
24 || J. Heb.
xii. 10.
j ver. 38 (reff.).
k ch. xxii. 48.
Rom. xvi. 16.
1 Cor. xvi. 20.
2 Cor. xiii.
12. 1 Thess.
v. 26. 1 Pet.
v. 14 only.
Prov. xxvii. 6.
Cant. i. 2
only.
I absol., =
2 Pet. iii. 4
only. 1 Mac.
i. 11. see Acts
xxiv. 11.
m here only. & constr., Jer. xvii. 8 al.
p Matt. vi. 17 reff.
s Matt. ix. 2 reff. Ps. xxiv. 18.

σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἰ ἐπὶ πόδας οὐκ ἔδωκας·
αὕτη δὲ τοῖς δάκρυσιν ἰ ἔβρεξέν μου τοὺς πόδας καὶ ταῖς
θριξίν αὐτῆς ἰ ἐξέμαξεν. 45^k φίλημά μοι οὐκ ἔδωκας·
αὕτη δὲ ἰ ἀφ' ἧς εἰσῆλθον οὐ^m διέλειπενⁿ καταφιλοῦσά μου
τοὺς πόδας. 46^o ἐλαίῳ τὴν κεφαλὴν μου οὐκ^p ἤλειψας·
αὕτη δὲ^q μύρῳ^r ἤλειψεν τοὺς πόδας μου. 47^s οὐ^t ἔχριν,
λέγω σοι, ὁ ἀφένεται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι
ἡγάπησεν πολὺ. ὧ δὲ ὀλίγον ὁ ἀφίεται, ὀλίγον ἀγαπᾷ.

ABDEF
GHIK
LMPŠU
VXΓΔΛ
ΞΠΣ
1. 33. 69

...δε ολι-
γον α. Ξ.

ins και bef ὕδωρ D 157. rec (for μοι ἐπὶ πόδας) ἐπὶ τοὺς ποδας μου, with A1e¹ P rel
vulg lat-b e f g₂ [aeth] Amphil.; ποδας μου Ie¹: μου ἐπὶ τοὺς ποδας LΞN copt: μοι ἐπὶ
τοὺς ποδας X [33]: ἐπὶ ποδας μου D lat-a ff₂ g₁ q: μοι ἐπὶ ποδ. μου goth [syrr-jer]: txt
B. (The constr was perhaps gradually changed to suit the next clause.) rec
aft θριξίν ins της κεφαλῆς (from ver 38), with E rel syr-cu: om ABDI_c KLPXΞ[Π] N
1 latt syrr [syrr-jer] copt goth mth arm Ambr.

45. εἰσῆλθεν L¹ 69 ev-y vulg lat-a e ff₂ g_{1,2} [Syr syrr-txt syrr-jer] copt Amphil. Aug.
διέλειπεν AEGI_c KLM[S²] XΔΛΞ[Π] N 33. 69 [Amphil.]. τοὺς ποδας bef
μου P 259.

46. rec μου bef τοὺς ποδας (from last ver, as appears by the MS authority), with
KM S(e sil) XΔΛ[Π] N: om τοὺς ποδας μου DIe¹ lat-a b c e ff₂ l q arm: om μου only
I_c³-marg(?) : txt ABBPΞ rel vulg lat-f. —τοὺς ποδας μου bef ἤλειψεν LE Syr.

47. aft οὐ χαρὶν ins δε D-gr. for λεγω, εἶπον N¹. for ai ἁμαρτίαι αὐτῆς ai
πολλαί, αὐτῇ πολλαί D lat-f₂ l: αὐτῇ ai ἁμαρτίαι αὐτῆς ai πολλαί P [syrr syrr-jer syrr-cu
arm], ei peccata multa vulg lat-a e [f₂ Orig-int₁ Ambr^{alio}]: αὐτῆς ai αμ. ai πολ. A F
(K)[Π] N. om οτι ηγ. to αγαπα D lat-e. for ω, ο Ξ. aft αφιεται ins και B.

that Simon had been deficient in the ordinary courtesies paid by a host to his guests—for these, though marks of honour *sometimes* paid, were not (even the washing of the feet, except when coming from a journey) *invariably* paid to guests:—but that he had taken no *particular pains* to shew affection or reverence for his Guest. Respecting water for the feet, see Gen. xviii. 4: Judg. xix. 21. Observe the contrasts here:—ὕδωρ,—δάκρυσιν ('fudit lacrymas, sanguinem cordis', Aug. Serm. xcix. (xxiii.) I, vol. v.),—φίλημα οὐκ ἔδωκ. (on the face),—καταφιλοῦσα τοὺς πόδας:—ἐλαίῳ τὴν κεφ.,—μύρῳ (which was more precious) τοὺς πόδας. ἀφ' ἧς εἰσῆλθ.

These words will explain one difficulty in the circumstances of the anointing: how such a woman came into the guest-chamber of such a Pharisee.

She appears by them to have entered *simultaneously with our Lord and His disciples*. Nor do vv. 36, 37 at all preclude this idea:—ἐπιγνοῦσα ὅτι κατέκειται may mean, 'having knowledge that He was going to dine,' &c. If she came in His train, the Pharisee would not exclude her, as He was accustomed to gather such to hear Him: it was the *touching* at which he wondered.

47.] This verse has been found very difficult to fit into the lesson conveyed by the Parable. But I

think there need be little difficulty, if we regard it thus. Simon had been offended at the uncleanness of the woman who touched our Lord. He, having given the Pharisee the instruction contained in the parable, and having drawn the contrast between the woman's conduct and his, now assures him, 'Wherefore, seeing this is so, I say unto thee, she is no longer unclean—her many sins are forgiven: for (thou seest that) *she loved much*: her conduct towards Me shews that love, which is a token that her sins are forgiven.' Thus the ὅτι is not the causative particle, 'because she loved much;' but, as rightly rendered in E. V., for she loved much: 'for she has shewn that love, of which thou mayest conclude, from what thou hast heard, that it is the effect of a sense of forgiveness.' Thus Bengel, 'Remissio peccatorum, Simoni non cogitata, probatur a fructu, ver. 42, qui est evidens et in oculis incurrit, quum illa sit occulta;'—and Calov., 'probabat Christus a posteriori.'

But there is a deeper consideration in this solution, which the words of the Lord in ver. 48 bring before us. The *sense* of forgiveness of *sin* is not altogether correspondent to the sense of forgiveness of a *debt*. The latter must be altogether past, and a fact to be looked back on, to awaken gratitude: the former,

48 εἶπεν δὲ αὐτῇ ^s Ἀφέωνται σου αἱ ἁμαρτίαι. 49 καὶ ^t ἤρξαντο οἱ ^u συνανακείμενοι λέγειν ^u ἐν ἑαυτοῖς Τίς οὗτός ^v ἐστιν ὃς καὶ ἁμαρτίας ^s ἀφήσιν; 50 εἶπεν δὲ πρὸς ^v τὴν γυναῖκα Ἡ πίστις σου σέσωκέν σε, ^v πορεύου ^v εἰς εἰρήνην.

VIII. 1 ^w Καὶ ἐγένετο ^x ἐν τῷ ^{xy} καθεξῆς, ^w καὶ αὐτός ^y διώδευεν ^a κατὰ πόλιν καὶ κώμην κηρύσσων καὶ ^b εὐαγγελίζομενος τὴν ^b βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, ² καὶ γυναῖκές τινες αἱ ἦσαν ^c τεθεραπευμένοι ^c ἀπὸ πνευμάτων ^d πονηρῶν καὶ ^e ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἐπτά ἐξεληλύθει, ³ καὶ Ἰωάννα γυνὴ Χουζᾶ ^f ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, ^g αἵτινες ^h διηκόνουν αὐτοῖς ἐκ τῶν ⁱ ὑπαρχόντων αὐταῖς.

g = Matt. vii. 15 reff. Deut. v. 26.

h = Matt. xx. 28 reff.

i w. dat., ch. xii. 15. Acts iv.

32 only. Gen. xxxi. 18 Ed-vat. [B def.] Job xx. 29 BN. (gen., Matt. xix. 21.)

48. σοι P 254 vulg lat-b c [a e g₁ q].

50. aft γυναῖκα ins γυναι D.

49. εστιν bef ουτος DP 1. 69 latt copt. εν ιρηνη in pace D latt.

CHAP. VIII. 1. for καθεξῆς, ἐξῆς A. συν αυτω, μετ' αυτου D.

διωδευεν N 122(Sz) [Bas₁-ed].

for

2. for πονηρων, ακαθαρτων N. (μαριαμ ALP 1. 33 Syr.) for αφ, ες D.

επτα bef δαιμονια D vulg(ed and some mss).—for επτα, πολλα H(sic): om F.

3. aft αιτινες ins και D lat-a c [ff₂ l q] Meion₁-t. rec (for αυτοις) αυτω (see Matt xxvii. 55: Mark xv. 41), with ALMX[N]N 1. 33 [vulg-clem](with fuld ing per) lat-a b l [q] syr-txt copt ath arm Meion₁-t: txt BD rel am(with em forj cat jae san) lat-c e f ff₂ g₁ Syr syr-cu syr-mg goth Aug. rec (for εκ) απο, with X rel: txt A B(sic: see table) DKL[N]N 1. 69 Orig₁. for αυταις, αυτων D N¹(txt N-corr¹(appy)-sa).

by no means so. The *expectation*, the *desire*, and *hope* of forgiveness, the *πίστις* of ver. 50, awoke this love; just as in our Christian life, the love daily awakened by a sense of forgiveness, yet is gathered under and summed up in a general faith and expectation, that 'in that day' all will be found to have been forgiven. The *ἄφεσις τῶν ἁμαρτιῶν*, into which we have been baptized, and in which we live, yet waits for that great *ἀφέωνται σου αἱ ἁμαρτίαι*, which He will then pronounce.

The aorist *ἡγάπησεν* is in apposition with the aorists throughout vv. 41—46, as referring to the same facts.

Remark that the assertion regarding Simon is not *αἱ ὀλίγαι ἀφῆνται*, but *ὀλίγον ἀφιεται*; stamping the subjective character of the part relating to him:—he *felt*, or *cared about*, but *little forgiveness*, and his little love shewed this to be so: on the whole, see Bleek's note.

49.] This appears to have been said, not in an hostile, but a reverential spirit. Perhaps the *καί* alludes to the miracles wrought in the presence of John's

messengers.

50.] See on ver. 47. The woman's faith embraced as her own, and awoke her deepest love on account of that forgiveness, which the Lord now first formally pronounced.

εἰς εἰρήνην, *εἰς εἰρήνην* 1 Sam. i. 17; not only 'in peace,' but implying the state of mind *to* which she might now look forward.

CHAP. VIII. 1—3.] JESUS MAKES A CIRCUIT TEACHING AND HEALING, WITH HIS TWELVE DISCIPLES, AND MINISTERING WOMEN. *Peculiar to Luke*. A general notice of our Lord's travelling and teaching in Galilee, and of the women, introduced again in ch. xxiii. 55; xxiv. 10, who ministered to Him.

2. *δαμόν. ἐπτά*] See ver. 30.

3.] Prof. Blunt has observed in his Coincidences, that we find a reason here why Herod should say to his *servants* (Matt. xiv. 2), 'This is John the Baptist,' &c., viz.—because his *steward's wife* was a disciple of Jesus, and so there would be frequent mention of Him among the servants in Herod's court.

This is Herod Antipas. Johanna is mentioned again ch. xxiv. 10, and again

j here only †. k Matt. xiv. 14. xx. 29 al. l ver. 1 reff. m here only. Lev. xxvi. 33. Ezek. xxxix. 14. 2 Macc. ii. 28 only. n = Acts xviii. 9. o || Mt. reff. p || Mt. al. Ps. cxlix. 7, 9. q ver. 11. Mark iv. 26, 27. 2 Cor. ix. 10 only. Lev. xxi. 5. r see || Mt. reff. s Matt. v. 13 reff. t || Deut. xiv. 19, 20. u || Mt. reff. v Acts xxvi. 14. xxviii. 6 only. Neh. viii. 11. w here bis & Heb. xii. 15 (but intr.) only. Prov. xxvi. 9. x Matt. xxi. 19, 20. y here only. Job xxvi. 14. Jer. xvii. 8 only. z Matt. vii. 6 reff. Isa. v. 6. a here only †. Wisd. xiii. 13 only. (-φύτος, Rom. vi. 5) c Matt. iii. 8 reff. d Mark x. 30 (|| Mt. e = ver. 54. ch. xvi. 24. xxi. 46. Dan. iv. 11 (14 Theod.-F). h Matt. ix. 13 reff. f ch. ii. 46 reff. g = ch. xxiv. 17. John vii. 36. xvi. 17, 18. Ezek. xii. 22. h Matt. ix. 13 reff. i || Mt. (reff.) k = 1 John i. 5. 2 John 6 b.

4 Ἰ Συνιόντος δὲ ὄχλου κ πολλοῦ καὶ τῶν ἰ κατὰ πόλιν m ἐπιτορευομένων πρὸς αὐτὸν εἶπεν n διὰ παραβολῆς 5 Ἐξήλθεν ο ὁ σπείρων p τοῦ σπείραι τὸν q σπόρον R [τον] αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτόν, τ δ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ s κατεπατήθη, καὶ τὰ ἰ πετεινὰ τοῦ οὐρανοῦ u κατέφαγεν αὐτό. 6 καὶ ἕτερον v κατέπεσεν ἐπὶ τὴν πέτραν, καὶ w φυὲν x ἐξηράνθη διὰ τὸ μὴ ἔχειν y ἱκμάδα. 7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν z ἀκαθῶν, καὶ a συμφυεῖσαι αἱ z ἄκανθαι b ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ w φυὲν c ἐποίησεν c καρπὸν d ἑκατονταπλασίονα. ταῦτα λέγων e ἐφώνει Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. 9 f ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ [λέγοντες] g Τίς h εἶη ἡ παραβολὴ αὕτη; 10 ὁ δὲ εἶπεν Ὑμῖν i δέδοται j γινῶναι τὰ i μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν, καὶ ἀκούοντες μὴ συνιῶσιν. 11 h ἔστιν δὲ k αὕτη ἡ

4. συνελθόντος D 69: συνοντος N¹ 248-51 Scr's p. for κατα, την D-gr(ad civitatem D-lat). for δια παραβολης, παραβολην τοιαυτην προς αυτους D 39 lat-b [l] q aeth.

5. om 1st του (see || Mark) DKΠ. εαυτου AMSVΓΔ. om αυτον D. for 3, α (|| Matt) B. for παρα, επι R. om του ουρανου (|| Matt, cf || Mark) D lat-a b e ff₂ l q Syr syr-cu. for αυτο, αυτα B, αυτον X.

6. for ετερον, αλλο (|| Mark) D. (So also in vv 7, 8.) rec (for κατεπ.) επεσεν (from || Matt Mark), with ADN rel: txt BLRE. for επι, παρα Ξ 248. om την B. aft εξηρανθη ins και N¹(om N-corr¹(appy)^{-3a}).

7. for εν μεσω, μεσον D: μεσow 69: εμμεσω ALPRΞ. for συμφ., φυεσαι ΧΠ Scr's d ev-y. for απεν., επνιξαν N¹.

8. for επεσεν, εφuen (sic) N¹. rec (for εις) επι (from || Matt, as the weight of MSS shews), with D (Scr's g k q r ev-y, e sil) lat-a c Just₁: txt ABREX rel vulg lat-b e ff₂ 9_{1,2} l q Hipp₁. aft αγαθην ins και καλην (from || Matt Mark) D lat-a c e Syr syr-cu arm. εφuen L N¹(txt N-corr¹(appy)^{-3a}). aft φuen ins και D-gr N¹(om N-corr¹) lat-e f.

9. om αυτον R lat-a b e ff₂ [arm]. om λεγοντες (on acct of the indirect constr follg?) BDLREX 1. 33 latt Syr syr-cu copt arm [Orig-int₁]: ins A rel lat-f q syr [syr-jer] goth aeth. ins το bef τις D. om ειη LΓΞ. (ει η (sic; Tischdf (N. T. Vat.) is in error) B².) αυτη bef η παραβολη LΞ 1: bef ειη BX.—for τις το αυτη, περι της παραβολης R. om η B Scr's p.

10. τα μυστ. τ. βασ. τ. θ. bef γνωμαι D. for βλεπωσιν, ιδωσιν DLE 1: βλεπωσιν και μη ιδωσιν R. ακουσαντες A. aft ακουοντες ins ακουσωσιν και (|| Mark) R N¹(om N^{3a}, but restored) 69 copt.

in company with Mary Magdalene and others. Susanna is not again mentioned.

δικ., providing food, and giving other necessary attentions.

4—15.] PARABLE OF THE SOWER. Matt. xiii. 1—8, 18—23. Mark iv. 1—20. For the parable and its explanation, see notes on Matt., where I have also noticed the varieties of expression here and in

Mark. On the relation of the three accounts to one another, see notes on Mark. Our Lord had retired to Capernaum,—and thither this multitude were flocking together to Him. συνιόντος is the present participle, which the E. V. overlooks.

τῶν κατὰ πόλιν.—'ex quavis urbe erat cohors aliqua,' Bengel. ἐπιτορευ., coming up one after another. It was

παραβολή. ὁ ¹ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. ¹² οἱ ¹ ver. 5 reff.
 δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ * ἀκούοντες, ^m εἴτα ἔρχεται ὁ ^m = Mark iv.
 διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ^{17.} James i.
 ἵνα μὴ πιστεύσαντες σωθῶσιν. ¹³ οἱ δὲ ἐπὶ τῆς πέτρας, οἱ ^{15.}
 ὅταν ἀκούσωσιν ⁿ μετὰ χαρᾶς ^o δέχονται τὸν λόγον, καὶ ⁿ ll. ch. x, 17.
 οὔτοι ρίζαν οὐκ ἔχουσιν, οἱ ^p πρὸς ^p καιρὸν πιστεύουσιν, ^{al.} 1 Chron.
 καὶ ἐν ^q καιρῷ ^r πειρασμοῦ ^s ἀφίστανται. ¹⁴ τὸ δὲ εἰς τὰς ^{xxix.} 22.
 ἀκάνθας πεσόν, οὔτοι εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ ^{Ar.} viii. 14.
^u μεριμνῶν καὶ πλούτου καὶ ^v ἡδονῶν τοῦ ^w βίου πορευόμενοι ^{xi.} 1 al.
^x συνπνίγονται καὶ οὐ ^y τελεσφοροῦσιν. ¹⁵ τὸ δὲ ἐν τῇ ^p 1 Cor. vii. 6.
 καλῇ γῇ, οὔτοι εἰσιν ^z οἵτινες ἐν καρδίᾳ ^a καλῇ καὶ ἀγαθῇ ^{only.} Wisd.
 ἀκούσαντες τὸν λόγον ^b κατέχουσιν καὶ ^c καρποφοροῦσιν ^{iv.} 4, see
 ἐν ^d ὑπομονῇ. ¹⁶ Οὐδεὶς δὲ ^e λύχνον ^e ἄψας ^f καλύπτει ^{1 Thess.} ii. 17.
 αὐτὸν ^g σκευεῖ ἢ ^h ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ ⁱ λυχ- ^q = ch. i. 20.
 νίας τίθησιν, ἵνα οἱ ^k εἰσπορευόμενοι βλέπωσιν τὸ φῶς. ^{xix.} 14.
^z = Matt. vii. 15 reff. ^a see Heb. xiii. 18. ^b = 1 Cor. xi. 2, xv. 2. ^c ll. Mark
 iv. 28. Rom. vii. 4, 5. Col. i. 6, 10 only. Hab. iii. 17. Wisd. x. 7 only. ^d Gossop., here
 only. Rom. viii. 25. Heb. xii. 1. Rev. xiii. 10 al. ^e ch. xi. 33 (reff.). ^f Matt. viii.
 24 reff. ^g Mark xi. 16. John xix. 29. Lev. vi. 28. ^h Matt. xxii. 44 reff.
 i ll. Heb. ix. 2. Rev. i. 12 al. Exod. xxv. 31. constr., see Matt. xxi. 7 reff. ^k = ch. xi. 33. xix.
 30. Jer. xvii. 20.

11. aft λογος ins o D.

12. * ἀκούσαντες B(sic) LUΞN: ακολουθουντες (error) D: ακουοντες A rel.
 for εἴτα, ων quoriam D. απο της καρδιας αυτων bef τον λογον D lat-a b c f [l q].

13. την πετραν D F(Wetst) XN¹ Syr arm Orig¹. aft λογον ins του θεου N¹.
 om 1st και N¹. om ουτοι D lat-e sy-cu æth arm: αυτοι B¹.

14. om 2nd και D (not 69) lat-c e f æth. ins υπο bef ηδωναν A 251 arm.

15. eis την καλην γην (|| Matt) D 157 Orig¹, in bonam terram latt (in ter. bon.
 D-lat). om καλη και D lat-a b c e ff² l q Ambr¹. aft τον λογον ins του θεου D.
 for καρποφορουσιν, τελεσφορουσιν (from ver 14) LΞ.

16. ins της bef κλινης D 346(Sz). for λυχνιαν, την λυχνιαν (|| Matt Mark)
 DKM(U)XΠN. rec επιτιθησι (a similar corr in || Mark), with A rel: τιθι D:
 txt B(sic) FLAΞN 1. 69 [Bas¹-ms]. om ινα το φως (|| Mark) B.

the desire of those who had been impressed by His discourses and miracles to be further taught, that brought them together to Him now. He spoke this parable sitting in a boat, and the multitude on the shore.

14.] ὑπὸ must not be taken (Meyer) as belonging to πορευόμενοι (ὑπὸ μερ. ἀντὶ τοῦ μετὰ μερ., Euthym.), for no such usage of the preposition is found in the N. T., and the sense would be tame and frigid in the extreme; but ὑπό belongs to συνπνίγονται, and πορευόμενοι (which Meyer contends would have no meaning in this case) is in its ordinary sense of going their way, namely, after having heard the word: see for this usage of πορεύομαι Matt. ii. 8; ix. 13; xi. 4 al. (but not Mark, except xvi. 10 ff., where see note), and Luke vii. 22; ix. 13 al. freq. It is surprising that such a critic as Meyer should have upheld so absurd an interpretation as that impugned above.

τοῦ βίου belongs to all three

substantives. 15.] It has been said, on Matt. ver. 23, that all receptivity of the seed is from God—and all men have receptivity enough to make it matter of condemnation to them that they receive it not in earnest, and bring not forth fruit:—but there is in this very receptivity a wide difference between men; some being false-hearted, hating the truth, deceiving themselves,—others being earnest and simple-minded, willing to be taught, and humble enough to receive with meekness the engrafted word. It is of these that our Lord here speaks; of this kind was Nathanael, the Israelite indeed in whom was no guile, John i. 48: see also John xviii. 37. "Every one that is of the truth, heareth My voice," and Trench on the Parables, in loc.

καλὸς καὶ ἀγαθός has here nothing to do with its classical sense of εὐγενής, but is purely ethical,—and to be rendered as in E. V., honest and good. ἐν ὑπομ.]

- 17 οὐ γὰρ ἐστὶν κρυπτόν ὃ οὐ φανερόν γενήσεται, οὐδὲ ἈΒΔΕΦ
 1 ὑπόκρυφον ὃ οὐ μὴ γινωσθῇ καὶ εἰς φανερόν ἔλθῃ. GHKL
 m 1 Cor. iii. 10. 18 ἡ βλέπετε οὖν ἡ πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται MSUVX
 Eph. v. 15. 18 ἡ βλέπετε οὖν ἡ πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται ΓΔΛΞΠ
 n w. πρόσ, Matt. iii. 13. 14 only. 18 ἡ βλέπετε οὖν ἡ πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται Ν 1.
 ch. vii. 4, 20. xi. 6. Acts xx. 18 only. Job ii. 11. 33. 69
 o here only. 2 Mace. viii. 14 only. 18 ἡ βλέπετε οὖν ἡ πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται
 p pass., here only. (ch. xiii. 1 al.) Josh. ii. 2. 18 ἡ βλέπετε οὖν ἡ πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται
 q see Matt. xxvi. 26 reff. 18 ἡ βλέπετε οὖν ἡ πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται
 r = ch. vi. 47. 49. Matt. vii. 24, 25. 18 ἡ βλέπετε οὖν ἡ πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται
 s ch. v. 17 reff. 18 ἡ βλέπετε οὖν ἡ πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται
 t Matt. viii. 23 reff. 18 ἡ βλέπετε οὖν ἡ πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται

17. for γενήσεται, εἰσται D. rec ο ου γινωσθησεται (from Matt x. 26: not as *Mey*, altered to *tat*, to corresp with ελθῃ: the rec reading was evidently originated by some scribe, who omitted to alter ελθῃ into accordance with it), with A rel: ο ου μη γινωσθησεται F: αλλα ινα γινωσθη D: txt BLΞN 33 [Cyr₂]. (μη is over the line in L.)

18. rec γαρ bef αν, with DKUXA[Π] (S 1. 33, e sil); γαρ εαν A rel: txt BLΞN. αρθσεται απ' αυτων bef και ο δοκει εχειν D lat-e.

19. παρεγενετο BDΧ [copt]. aft η μητηρ ins αυτου DN 69 ev-y lat-c e Syr syr-cu [syr-jer] copt Epiph₂.

20. rec (for απηγγ. δε) και απηγγ., with A rel vulg lat-e f g₂ syrr syr-cu [syr-jer] goth æth arm Bas₁: txt BDLXEN 33. 69 lat-a b ff₂ g₁ l q copt. om λεγοντων (as unnecessary and harsh?) BDLΔEN 1. 33 latt Syr syr-cu [syr-jer] copt goth æth Bas₁. add οτι DLXN 1 ev-y lat-a b c [e f ff₂ g₁ l q syr syr-jer] goth Bas₁. om 1st σου N. εξω bef εστηκασιν D lat-c e [æth] Bas₁ (Meion₁-t). θελοντες bef σε BE: ζητουντες σε, omg ιδειν, (see || Matt) D.

21. for πρ. αυτους, αυτοις D lat-c e [Bas₁]. ins η bef μητηρ and οι bef αδελφοι (|| Matt Mark) DXΔ 69: om ABEN rel. om του θεου N. rec at end adds αυτου, with V (as corrd by origl scribe) X rel Syr syr-cu [syr-jer] copt Cyr₁ Meion₁-t: om ABDH²LV¹EN 1. 33 latt syr goth æth arm Tit-bostr Thl Ambr.

22. rec (for εγεν. δε) και εγεν., with X rel syr-cu æth arm: txt ABDKLMUPN 1. 33. 69 latt syrr copt goth. om εν N¹ (ins N-corr¹). om και αυτος (D) N¹ (ins N-corr¹).—αναβηναι αυτον D-gr. (ανεβη FLM 69.)

in patience—consistently, through the course of a life spent in duties, and amidst discouragements—ὁ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται, Matt. xxiv. 13.

16—18.] Mark iv. 21—25, where see notes. The sayings occur in several parts of Matt. (v. 15; x. 26; xiii. 12), but in other connexions. Euthym. remarks well, εἰκὸς δὲ κατὰ διαφόρους καιροὺς τὰ τοιαῦτα τῶν χριστῶν εἰπεῖν. On the meaning of the separate sayings, see notes on the passages in Matt. Observe that ver. 18, πῶς ἀκούετε = τί ἀκούετε Mark, and δοκεῖ ἔχειν = ἔχει Mark.

19—21.] THE MOTHER AND BROTHERN OF JESUS SEEK TO SEE HIM. Matt. xii. 46—50. Mark iii. 31—35. The incident is introduced here without any precise note of sequence; not so in Matt., who says, after

the discourse in ch. xii., ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις and Mark καὶ ἔρχονται having before stated, ver. 21, that His relations went out to lay hold of Him,—for they said, “He is beside Himself.” We must conclude therefore that *they* have it in the exact place, and that Luke only inserts it among the events of this series of discourses, as indeed it was, but *without fixing its place*. His account is abridged, and without marks of an eye-witness, which the others have. 20.]

If we read λεγόντων, it may be observed that we have the same elliptic gen. absol. in Hom. II. ε. 665 ff., οὗτις ἐπεφράσατ’ οὐδ’ ἐνόησε, μηροῦ ἐξερύσαι δόρυ μέλινον, ὕφρ’ ἐπιβαίῃ, σπενδόντων:—Herod. i. 3, οὐδὲ ἐκδόντες ἀπαιτεόντων: see also οὐ προσδεχομένων, Thuc. iii. 34; ἐόντων,

..πολυ-
τες Ξ.

εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτοὺς
^u Διέλθωμεν εἰς τὸ πέραν τῆς ^v λίμνης. καὶ ^w ἀνήχθησαν.
^{23 x} πλεόντων δὲ αὐτῶν ^y ἀφύπνωσεν. καὶ ^z κατέβη ^a λαίλαψ
ἀνέμου εἰς τὴν ^v λίμνην, καὶ ^b συνεπληροῦντο καὶ ^c ἐκινδύ-
νευον. ²⁴ προσελθόντες δὲ ^d διηγήσαντο αὐτὸν λέγοντες
^e Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ ἐγερθεὶς ^f ἐπ-
ετίμησεν τῷ ἀνέμῳ καὶ τῷ ^g κλύδωνι τοῦ ὕδατος, καὶ
ἐπαύσαντο καὶ ἐγένετο ^h γαλήνη. ²⁵ εἶπεν δὲ αὐτοῖς Ποῦ
ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς
ἑαυ-
μασαν...
... Ἄλλήλους ⁱ Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις
^k ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;
²⁶ Καὶ ^l κατέπλευσαν εἰς τὴν χώραν τῶν Γερασσηνῶν,
^m ἥτις ἐστὶν ⁿ ἀντιπέρα τῆς Γαλιλαίας. ²⁷ ἐξελθόντι δὲ
^o αὐτῷ ἐπὶ τὴν γῆν ^p ὑπήντησεν [ο αὐτῷ] ἀνὴρ τις ἐκ τῆς

e ch. v. 5 reff.

f h. Ps. ev. 9.

g James i. 6 only.

Jon. i. 4, 11, 12.

h || only t.

Ps. cvi. 29 Symm.

i see ch. i. 66. Acts xii. 18.

k = Mark i. 27 reff.

l here only t.

m = ch. ix. 30 reff.

n here only t. -pan, Deut. xxx. 13 Aq.

o constr., Matt. viii. 1 reff.

p || Mt. reff.

d || Mk. reff.

Ps. cvi. 29 Symm.

m = ch. ix. 30 reff.

p || Mt. reff.

23. εις την λιμνην bef ανεμου B lat-a.

aft ανεμου ins πολλη D.

24. for επιστατα (twice), κυριε (|| *Matt*) D: om 2nd επιστ. XΓ N-corr (but reinsd)
 ev-y [latt syr-cu] copt goth arm-mss æth [Cyr₁]. διεγερθεις (conformn to above
 and || *Mark*) BLN 33: txt AD rel. του κλυδωνι (sic) N¹. om τοις υδατοις D.

for επασσαντο, επασσατο EFGHN t vulg lat-c f. ff. 2, 9, 12 [t] syr-w-ob copt-mss [Cyr₁].

25. rec aft που ins εστιν, with D rel latt: om ABLXN t æth. for φοβηθ. δε,
 οι δε φοβηθεντες LN 33 syrr syr-cu. om προς αλληλους N ev-x: ins bef λεγοντες

LE 33 [vulg-cl] lat-a b c [e ff. 2, 9, 12 q syr]. om και υπακουουσιν αυτω B.

26. For kai κατ., κατ. δε D am (with fuld em forj [tol]) lat-a c [f. ff. 2, 9, 12 q].

κατεπλευσεν R Ser's (c) m. rec γαδαρηνων, with AR rel Syr syr-cu syr-txt goth:
 γεργεσηνων LXEN (C²P in ver 37) 1. 33 syr-jer copt æth arm [Cyr₁]: txt (see *prolegg*)
 BD (C¹ sah in ver 37) latt syr-mg. rec αντιπεραν (cf περαν, || *Matt Mark*), with
 L: περαν MS: txt ABDREN rel.

27. κ. εξηλθον ε. τ. γ. και D. om 2nd αυτω BEEN 1. 33 arm [Ps-Ath₁]: ins
 ADR rel vss. τις bef ανηρ B: om τις D ev-y tol¹ lat-a (æth ?).

Pind. Nem. i. 46, and other examples in Bernhardt, Syntax, p. 481. In ref. Josh. we have λέγοντες similarly placed.

22—25.] JESUS, CROSSING THE LAKE, STILLS THE STORM. Matt. viii. 18, 23—27. Mark iv. 35—41. The chronology of this occurrence would be wholly uncertain, were it not for the precision of Mark, who has introduced it by ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅψις οὕσης, —i. e. on the same day in which the preceding parables were delivered. How it has come to be misplaced in Matthew, must ever be matter of obscurity. The fact that it is so, is no less unquestionable than the proof that it furnishes of the independence of the two other Evangelists.

22. ἐν μιᾷ τ. ἡμ.] This serves to shew that Luke had no data by which he could fix the following events. If he had seen the Gospel of Mark, could this have been so? 23.] ἀφύπ. belongs to the later Greek,

and even there more commonly signifies 'to awaken.'

κατέβη—from the sky—or perhaps from the mountain valleys around: see Matt. vii. 27, and note on Acts xxvii. 14. συνεπλ.] they (= their ship) were filling. 24.]

See notes on Matt. 25.] In Matt. this reproof comes before the stilling of the storm. But our account, and that in Mark, are here evidently exact.

26—39.] HEALING OF A DÆMONIAC IN THE LAND OF THE GERASENES. Matt. viii. 28—34. Mark v. 1—20, in both of which places see notes. 26.] ἀντ.

τ. Γ., a more precise description than τὸ πέραν Matt., or τὸ π. τῆς θαλ. Mark.

27.] ἐκ τῆς πόλ. belongs, not to ὑπῆντ. (Meyer and E. V.), but to ἀνὴρ τις—a certain man of the city. The man did not come from the city, but from the tombs. I put to any reader the ques-

tion, whether it were possible for either

^q Matt. xi. 14^h ref. (ch. iv. 33 ref.)
^r Acts ix. 33.
^s John ix. 32.
^t of time, Luke only. ch. ix. 9.
^u Acts viii. 11. ix. 23, 43 al. 2 Macc. i. 20.
^v (-ιδύσκ.) ch. xvi. 19.
^w Mark xv. 17 only.
^x 2 Kings i. 24.
^y = John i. 39, 40 ref.
^z || Mk. (bis) ref.
^{aa} Mark vi. 49.
^{ab} ch. iv. 33.
^{ac} Mk. xxiii. 18. Judg. vii. 20.
^{ad} = || Mk. (reff.)
^{ae} y l. 2 Kings xvi. 10 al.
^{af} z || Mk. ref.
^{ag} a ch. v. 12. Gal. iv. 12 al. fr. L.P., exc. Matt. ix. 38.
^{ah} c Mark viii. 6 ref. d dat., Acts viii. 11. Rom. xvi. 25.
^{ai} vi. 25. f here only t. Job xl. 20 Aq. g || Mk. (3ce) ref.
^{aj} 18 al. i = Matt. xxvi. 65 || Mk. ch. v. 6. Acts xiv. 14 only. Josh. vii. 6. k neut., Acts xvi. 26. xx. 23 only. (not LXX.) l = James iii. 4. 2 Pet. ii. 17 only. (Mark vi. 48 ref.) 2 Macc. ix. 4.
^{ak} m || Mk. bis. Matt. xxvi. 53 only t.

C-νη με-
 γαλη ..
 ABCDE
 FGHIK L
 MRSU
 VXTAA
 ΞΠΘ
 1. 33. 69

πόλεως, ὃς ^q εἶχεν δαιμόνια ^r ἐκ χρόνων ^s ἰκανῶν, καὶ ἰμά-
 τιον οὐκ ^t ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ^u ἔμενεν, ἀλλ'
 ἐν τοῖς ^v μνήμασιν. ²⁸ ἰδὼν δὲ τὸν Ἰησοῦν ^w ἀνακράζας
^x προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν ^y Τί ἐμοὶ καὶ
 σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ^z ὑψίστου; ^a δέομαί σου μὴ
 με ^b βασανίσῃς. ²⁹ ^c παρηγγέλλεν γὰρ τῷ πνεύματι τῷ
 ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. ^d πολλοὶς γὰρ
^e χρόνοις ^f συνηρπάκει αὐτόν, καὶ ^g ἔδεσμεῖτο ^h αἰλύσειν
 καὶ ⁱ πέδαις φυλασσόμενος, καὶ ^j διαρήσσων τὰ ^k δεσμὰ
^l ἡλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. ³⁰ ἐπ-
 ηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι ἐστὶν ὄνομα; ὁ
 δὲ εἶπεν ^m Λεγεὼν, ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν.

for os ειχεν, εχων BN¹. (not L, Treg.) for εκ χρ. το ενεδ., κ. χρονω ικανω ουκ
 ενεδυσατο ιματιον BLE N¹(txt exc ενεδ.) N^{3a}, but former reading restored) (1) 33
 syr-mg syr-jer copt with arm.—for εκ, απο D.—for και, os D. οικω D.
 εμενεν AL 1. μνημειοις D Ser's g.

28. rec ins και bef ανακραζας, with AK rel syr goth arin : om B(D)LXEN 33 latt Syr
 syr-cu [syr-jer] copt aeth.—ανεκραζεν and om προσεπεσεν αυτω και D (ins και D²-gr).
 om ιησου DR 1. 69 ev-y lat-e copt. om του θεου DE 1 lat-g₁ l.

29. rec παρηγγειλε (corr to aor, as so often), with BFMSAE 69 : ελεγεν (|| Mark)
 D lat-e : txt ACRN rel latt syr-syr-cu [syr-jer]. for πνευματι, δαιμονιω D lat-e.
 εξελθε [for -θειν] D lat-e. for κ. δεσμ., δεσμ., γαρ D lat-a b c.—δεσμενεντο
 BLXEN 33 : txt ACDR rel. om 3rd και N¹(ins N-corr¹-3a). (διαρησσων, so
 (with one p) AB¹C(D)RUΔ 1.—διερησσε D lat-c e wth.) for δεσμα, δεμονια N¹(txt
 N-corr¹-3a). aft ηλαυνετο ins γαρ D lat-c e. απο BE : txt ACDNR rel.

rec δαιμονος, with AC³R rel lat-a : txt BC¹DE¹XEN latt : των δαιμονων Δ Syr-ms
 syr-mg. την ερημον D [mm lat-c f ff₂] Syr syr-cu [syr-jer].

30. om ο ιησους N¹. om λεγων (as || Mark) BN 1 lat-a b c e f ff₂ l q Syr.
 ins soi bef σοι Ξ¹(appy). ονομα bef εστιν BDLEN 1. 33 latt Orig-int. : ov. σοι εστ.
 C² : ov. σοι, omg εστιν (|| Mark), C¹ [aeth] (hence the rearrangements) : txt AC³R rel syr
 [arin] Dial. aft λεγων ins ονομα μοι (|| Mark) D lat-c syr-jer aeth. for οτι
 το εις αυτον, πολλα γαρ ησαν δαιμονια D lat-(a) c (f ff₂).—εισηλθεν bef δαιμονια πολλα
 BN vulg lat[-q] copt : txt ACRE rel lat-a f syr [syr-jer] goth.

Mark or Luke to have drawn up their account from Matt., or with Matt. before them, seeing that he mentions *two* possessed throughout? Would no notice be taken of this? Then indeed would the Evangelists be but poor witnesses to the truth, if they could consciously allow such a discrepancy to go forth. Of the discrepancy itself, no solution has been proposed which can satisfy any really critical mind. That *one* should have been prominent, and the spokesman is of course *possible*, but such a hypothesis does not help us one whit. Where *two* healings take place, narrators do not commonly, being fully aware of this, relate in the singular: and this is the phenomenon to be accounted for. It is at least reasonable to assign

accuracy in such a case to the more detailed and chronologically inserted accounts of Mark and Luke. ^{ἰμάτ.}

^{οὐκ ἐν.} is to be taken literally. The propensity to go entirely naked is a well-known symptom in certain kinds of raving madness: see Trench, *Miracles*, p. 167, note †.

29.] ^{παρηγγέλλεν.} He was ordering, imperf.: in the midst of this ordering, and as a consequence of it, the possessed man cried out, as in last verse. On πολ. χρόνους see ref. Plutarch, *Thes.* 6, uses χρόνους πολλοῖς ὕστερον:—not 'for many years,' still less, 'oftentimes,' E. V., Grot.;—but during a long time. ^{συνηρπ.} it had seized him and carried him: see ref. ^{ἔδεσμ.} Notice the imperfect, giving the sense, it was at-

ρ και
παρ...

...ορει F.

31 και ^η παρεκάλουν αὐτὸν ^η ἵνα μὴ ^ο ἐπιτάξῃ αὐτοῖς εἰς ^η τὴν ^η ἄβυσσον ἀπελθεῖν. 32 ἦν δὲ ἐκεῖ ^α ἀγέλη ^α χοίρων
...ορει F. ^η ἱκανῶν ^ς βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν
ἵνα ^ε ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ^ε ἐπέτρεψεν
αὐτοῖς. 33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου
εἰσῆλθον εἰς τοὺς ^α χοίρους, καὶ ^υ ὤρμησεν ἡ ^α ἀγέλη κατὰ
τοῦ ^ν κρημνοῦ εἰς τὴν ^ω λίμνην καὶ ^α ἀπεπνύγη. 34 ἰδόντες
δὲ οἱ ^ς βόσκοντες τὸ γεγονός ἐφυγον, καὶ ἀπήγγειλαν
εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. 35 ἐξῆλθον δὲ
ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὔρον
καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει
^υ ἱματισμένον καὶ ^ς σωφρονούντα ^α παρὰ τοὺς πόδας
τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ αὐτοῖς
z = || Mk. (reff.) 2 Cor. v. 13 only†. a ch. vii. 38. Acts xxiii. 3.

31. for και παρ., παρ. δε D lat-ff₂. rec παρεκαλει (|| Mark), with APR U(Treg, expr) Ξ rel copt-ms goth : txt BCDFLSN 1. 33. 69 copt arm Cyr₂. om αυτον D.
32. om ικανων D 49 lat-c : for ικ., πολλων (|| Matt) X. βοσκομενη (from || Matt Mark) B D-gr KUPN 69 lat-a Syr [syr-jer arm] æth : txt ACPRE rel vulg lat-b c [f ff₂ g_{1,2} l q] D-lat syr-cu syr copt goth. for και παρ., παρ. δε D. rec παρεκαλου (|| Matt), with AC³DPRN¹ rel vulg lat-g_{1,2} [syrr syr-cu] copt : txt (|| Mark, so that it is not easy to decide, except by txt being less usual) BC¹LEN^{3a} 1. 33 lat-a b c f ff₂ [l] q goth. aft ινα ins μη Α. 1st αυτοις bef επιτρεψη LRE 33. for επιτρεψη το εἰσελθειν, εις τ. χοιρους εἰσελθωσιν D ; simly lat-a b ff₂ l q [Syr syr-cu syr-jer] for last και, ο δε D. om 2nd αυτοις N¹ [Scr's f].
33. rec ειςηλθεν, with U (S 1. 69, e sil) : ωρμησαν abierunt D : txt ABCPREN rel. for και ωρμ., ωρμ. δε D. for λιμνην, θαλασσαν (||) N 28. 435(Sz) [lat-a c]. απεπνιγοντο C lat-b c ff₂ ; απεπνιγσαν S Scr's g.
34. rec (for γεγονος) γεγεννημενον, with X rel : txt ABCDKLPRUΞPN 1. 33. 69. (εφυγαν DA.) rec ins απελθοντες (|| Matt) bef απηγγειλαν, with (Scr's c s, e sil) æth : om ABCDPREN rel latt syrr syr-cu [syr-jer] copt goth arm.
35. for ver, παραγενομενον δε εκ της πολως και θεωρησανταν καθημενον τον δαιμονι- ζομενον σωφρονουντα και ιματισμενον καθημενον παρα τους ποδας του ιησου εφοβηθησαν D. for εξηλθ. δε, και εξηλθ. C¹(appy) 1 Syr syr-cu [syr-jer] æth. (ηλθαν and ευραν B¹.) τον ανθρωπον bef καθημενον P 1 vulg lat-b c f ff₂ g_{1,2} [copt]. for εξεληλυθει, εξηλθεν B N¹(-θον N^{3a}) lat-f. om του (bef ιησου) B.
36. for δε, γαρ D lat-c.—και απηγγ. C Syr syr-cu [syr-jer æth]. add λεγοντες N.

tempted to bind him. διαρ. τ. δ.] The unnatural increase of muscular strength is also observed in cases of raving madness (as indeed also in those of any strong concentration of the will) : see Trench as above. 30.] Lightfoot (on Mark v. 9) quotes instances of the use of רגל, for a great number, in the Rabbinical writings. The fact of many demons having entered into this wretched man, sets before us terribly the utter break-up of his personal and rational being. The words will not bear any figurative rendering, but must be taken literally (see ver. 2 of this chap., and ch. xi. 24 ff.) ; viz. that in the same sense in which other poor creatures were possessed by one evil spirit (see note on || Matt.), this man, and Mary Magdalene, were possessed by

many. 31. τ. ἄβυσσον] This word is sometimes used for Hades in general (Rom. x. 7), but more usually in Scripture for the abode of damned spirits : see reff. This last is certainly meant here—for the request is co-ordinate with the fear of torment expressed above (see Greswell on the Parables, v. (pt. 2) 365, and note on ch. xvi. 23). But, as Bp. Wordsw. remarks, we must distinguish between ἄβυσσος, the ad interim place of torment, and the lake of fire into which the devil will be cast by Christ at the end : see Rev. xx. 3, 10. 35.] ἐξῆλθ., viz. the people in the town and country = πᾶσα ἡ πόλις : Matt. ; here understood in ἀπήγ. εἰς τ. πόλ. κ. εἰς τ. ἀγ. παρὰ τ. π. τ. Ἱη.] This particularity denotes an eye-witness. The phrases common to Mark

b¹ Mk. ch.
xiv. 7 al.
c = Matt. ix.
21 reff.
d Matt. viii. 16
reff.

e w. inf., ch. v.
3. John iv.
40. Acts iii.
3. x. 48.

f Matt. xiv. 35
al. Deut. iii.
13, 11.

g = Matt. iv.
24. ch. iv. 38.
Job iii. 24.

xxxi. 23.
(Acts xviii.
5.)

h Matt. viii. 23
reff.

i ch. ii. 20 reff.
k w. inf., Acts
xxvi. 3.

l (2 Cor. x. 2.)
1 Matt. xiv. 15
reff.

m Mark v. 16
reff. Ps.
xlvii. 13.

n ch. i. 49 al.
o 2 Macc. v. 2.

p = Mark i. 43.
v. 20. vii. 36.

q ch. iii. 21 reff.
t = Matt. iv. 9 reff.

[καὶ] οἱ ἰδόντες ^b πῶς ^c ἐσώθη ὁ ^d δαίμονισθείς. ³⁷ καὶ ^{ABCE}
^e ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς ^f περιχώρου τῶν ^{GHKL}
Γερασσηῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ ^{MPRSU} ^{VXΓΔΔ}
^{ΞΠΝ} ^{1. 33. 69} μεγάλῳ
^g συνείχοντο· αὐτὸς δὲ ^h ἐμβὰς εἰς πλοῖον ⁱ ὑπέστρεψεν.
³⁸ ^k ἔδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ^l ἀφ' οὗ ἐξεληλύθει τὰ
δαίμονια εἶναι σὺν αὐτῷ. ¹ ἀπέλυσεν δὲ αὐτὸν λέγων
³⁹ ἴ' Τπόστρεφε εἰς τὸν οἶκόν σου, καὶ ^m διηγοῦ ὅσα σοι
ⁿ ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν ^o καθ' ^o ὅλην τὴν ^o πόλιν
^p κηρύσσων ὅσα ⁿ ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

⁴⁰ Ἐγένετο δὲ ^q ἐν τῷ ⁱ ὑποστρέφαι τὸν Ἰησοῦν, ⁱ ἀπ-
εδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες ^s προσδοκῶντες
αὐτόν. ⁴¹ καὶ ἰδοὺ ἦλθεν ἀνὴρ ^ω ὄνομα Ἰάειρος, καὶ
αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν· καὶ ^t πεσὼν παρὰ
τοὺς πόδας τοῦ Ἰησοῦ ^u παρεκάλει αὐτὸν εἰσελθεῖν εἰς

r = [ch. ix. 11.] Acts xviii. 27. xxi. 17. xxviii. 30. 2 Macc. iii. 9 al.
u Mark v. 17 reff.

s ch. i. 21 reff.

om και BCDLPXN 33. 69 lat-a b c f l [q] Syr syr-cu [syr-jer] copt arm : ins
AR rel vulg lat-ff₂ (g₁?) syr goth. for δαίμονισθείς, ο ληγαίων D³, ο λιων D¹-gr, a
legione vulg lat-ff₂ g_{1.2} l q.

37. for και ηρωτ., ηρωτ. δε D lat-a sah. rec ηρωτησαν, with DΞ rel vulg lat-b c f
g_{1.2} [l q] Syr syr-cu syr-jer] copt goth [æth Bas.] : txt ABCKMPR S(Tischdf) ΠΝ 33.
69 lat-a syr, επηρωτησεν X. for απαν, παν N.—for αυ. απαν τ. πλ. τ. περ., τον ιησουν
παντες η χωρα D. rec γαδαρηνων, with AR N^{3a}(but γεργεσ. restored) rel syrr
syr-cu goth [Bas.] : γεργεσηνων C²L²PXN¹ 1. 33. 69 [syr-jer] copt æth arm : txt BC²D
latt sah. for οτι φοβα, φ. γαρ D lat-c goth. for αυτ. δε εμ., ενβας δε D : om
δε A. rec ins το bef πλοιον, with AP rel [Bas.] : om BCLR²XN 1. 33 goth arm.—

om εις πλ. D lat-l Ambrj. επεστρεψαν V(Tischdf) N¹ : συνεστρεψεν N-corr¹ : txt N^{3a}.
38. rec εδεετο, with C¹RN¹ rel [Bas.] : ηρωτα D : εδεετο AP : txt BC²LX N-corr¹
(but -εε- restored) 33 Cyrj. τα δαιμονια bef εξεληλυθει CRX 1. 69 vulg lat-b c
sah goth. for εναι, ινα η (see || Mark) P. rec aft αυτον ins ο ιησους, with
ACPR rel vulg lat-(a) f₂ff₂ g₂ q syrr syr-cu goth : om BDLN 1 lat-b c g₁ l [syr-jer]
copt æth arm Cyrj.

39. for υποστρεφε, πορευου D lat-c. for και διηγου, διηγουμενος D. rec
εποιησε bef σοι, with AC³ rel syrr copt goth : σοι ο θ. επ. D lat-f : σοι ο κυριος πεποιη-
κεν και ηλεσεν σε (|| Mark) C¹ : txt BLP(R)XN 1. 33 vulg lat-a c l Tit-bostrj Viet¹
(Cyrj).—πεποιηκεν CR Cyrj. απελθων κατα τ. πολιν εκηρυσσεν D.

40. εν bef δε, omg εγενετο, BLR N^{3a}(but txt restored) 1. 33 Syr syr-cu copt æth
Meion-e : txt ACDP¹ rel latt syr goth [(arm)]. υποστρεφειν BRN. απο-
δεξασθαι and τον οχλον D. om ο C¹. for 2nd αυτον, τον θεον N¹(txt N-corr¹).

41. for ιδου ηλθεν, ελθων D lat-c. (ω to 1st και is omd by D¹-gr, the space
having been occupied by της συναγ. πεσων (from below) ; supplied by D⁸ or 11.)
ουτος (from ignorance of reference of αυτος) BDR 1. 69 lat-a f copt [goth æth] : txt
APN vulg lat-b ff₂ g_{1.2} [l q] syr [syr-jer] arm. (C uncert.) om υπηρχεν και D
lat-c Syr. for παρα, υπο D. om του (bef ιησου) BP S(Tischdf) N¹ : ins
ACDRN^{3a} rel [Damasc.]. ινα εισελθη C¹(appy).

and Luke, e. g. ἱματ. καὶ σωφ., οἱ ἰδόν-
τες, denote a common origin of the two
narratives, which have however become
considerably deflected, as comparison
will shew. 38, 39.] See notes on
Mark.

40—56.] RAISING OF JAEIROS'S
DAUGHTER, AND HEALING OF A WOMAN
WITH AN ISSUE OF BLOOD. Matt. ix. 1,

18—26. Mark v. 21—43. Our account
is that one of the three which brings out
the most important points, and I have
therefore selected it for full comment.

40.] ἐν τῷ ὑπ., when Jesus had
returned. ἀπεδέξ., welcomed Him :
see reff. ἦσαν γ. Here we have an
eye-witness again.

41.] ἄρχων—a
ruler, = εἰς τῶν ἀρχισυναγῶγων Mark ;

τὸν οἶκον αὐτοῦ, ⁴² ὅτι θυγάτηρ ὧν μονογενὴς ἦν αὐτῷ ὡς
^w ἑτῶν δώδεκα, καὶ αὕτη ^x ἀπέθνησκειν. ἐν δὲ τῷ ὑπάγειν
αὐτόν, οἱ ὄχλοι ^y συνέπνιγον αὐτόν. ⁴³ καὶ γυνὴ οὖσα
^z ἐν ^a ῥύσει αἵματος ^b ἀπὸ ἑτῶν δώδεκα, ἥτις ^c ἰατροῖς
^d προσαναλώσασα ὅλον τὸν ^e βίον οὐκ ^f ἴσχυσεν ὑπ'
οὐδενὸς θεραπευθῆναι, ⁴⁴ προσελθούσα ^g ὀπισθεν ἤψατο
τοῦ ^h κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ ⁱ παραχρῆμα
^k ἔστη ἡ ^a ῥύσις τοῦ αἵματος αὐτῆς. ⁴⁵ καὶ εἶπεν ὁ Ἰησοῦς
Τίς ὁ ἀνιάμενός μου; ἄρνουμένων δὲ πάντων εἶπεν ὁ

reff.

h || Mt. reff.

i Matt. xxi. 19, 20 reff.

k = here only. Jon. i. 15.

την οἰκίαν D(appy).

^{42.} for οτι το αὐτω, ην γαρ θυγ. αυτω μονογ. D.—om ην N¹. om ως D 240 sah
aeth. for και αυτ. απεθ., αποθνησκουσα D(-σκον D¹ appy, but altered by origl
scribe: Scriv) Syr syr-jer². for εν δε τω υπαγειν, και εγενετο εν τω πορευεσθαι
C¹DP arm: txt ABC³RN rel syrj syr-cu [syr-jer coptt] goth aeth. συνεπνιγαν D:
συνεθλιβον (|| Mark) CL 33. 69, συνεθλιγον U.

^{43.} for ητις το θεραπευθηναι, ην ουδε εις ισχυεν θεραπευσαι D sah.—ιατροις το βιον
is also omd in B arm-zoh. rec (for ιατροις) εις ιατρους; εις τους ιατρους Orig: txt
ACPREN rel Ser's-mss. aft βιον ins αυτης CX latt syrj [syr-cu syr-jer] copt goth
aeth arm-usc Ambr: εαυτης και N¹. rec (for απ') υπ', with P²ΞN rel Orig, υπο C:
παρ' 69: txt ABRΞ¹.

^{44.} aft προσελθουσα ins δε C(appy) copt-dz. om οπισθεν D 258: ins aft ηψατο
ΚΠ. om του κρασπεδου (|| Mark) D lat-a ff² [J]. om αυτου A¹(perhaps).

^{45.} for και το 1st μου, ο δε ιησους γινους την εξελθουσαν εξ αυτου δυναμιν επηρωτα

—in Matt. only ἄρχων.

peculiar to Luke, but perhaps implied in τὸ
θυγάτριον of Mark.

^{42.]} ἀπέθ., was
dying. In Matt. she is represented as
already dead. He is not aware of the sub-
sequent message to Jairus, and narrates
concisely and generally.

The crowd
seems to have followed to see what would
happen at Jairus's house: see ver. 54.

^{43.]} προσαναλ., 'having, besides all
her suffering, spent,' &c. But,—see notes
on μὴ προσέωντος τοῦ ἀνέμου, Acts xxvii.
7, and on συμμαρτυρεῖν, Rom. ii. 15; viii.
16; ix. 1,—προς- may denote the direc-
tion or tendency of her spending. Mark
adds, that she grew nothing better, but
rather worse. The omission of this clause,
ιατρ. προσαν. ὅλ. τ. β., in some of the
best mss., is curious. I have not ven-
tured to exclude it, on account of the
characteristic ἀπαξ λεγόμενον προσανα-
λώσασα. The ἀπ' instead of ὑπ', which
latter may have come from the ὑπὸ πολ-
λῶν ἰατρῶν of St. Mark, conveys a slightly
differing sense. ὑπὸ is more of direct
agency, ἀπὸ of ultimate derivation. She
could get no relief from any system of
treatment adopted by any.

^{44.]} Her
inner thoughts are given in Mark, ver.
28. There was doubtless a weakness
and error in this woman's view;—she
imagined that healing power flowed as it

were magically out of the Lord's person;
and she touched the fringe of his garment
as the most sacred, as well as the most
accessible part: see Matt. xxiii. 5: Num.
xv. 37—40. But she obtained what she
desired. She sought it, though in error,
yet in faith. And she obtained it, because
this faith was known and recognized by
the Lord. It is most true objectively,
that there did go forth healing virtue
from Him, and from his Apostles (see
Mark vi. 56: Luke vi. 19: Acts v. 15;
xix. 12), but it is also true that, in or-
dinary cases, only those were receptive of
this whose faith embraced the truth of its
existence, and ability to heal them. The
error of her view was overborne, and her
weakness of apprehension of truth cov-
ered, by the strength of her faith. And
this is a most encouraging miracle for us
to recollect, when we are disposed to
think despondingly of the ignorance or
superstition of much of the Christian
world: that He who accepted this woman
for her faith even in error and weakness,
may also accept them.

^{45.]} We are
not to imagine that our Lord was ig-
norant of the woman, or any of the cir-
cumstances. The question is asked to
draw out what followed.

See, on
the part of Jesus Himself, an undeniable
instance of this, in ch. xxiv. 19—and note
there. The healing took place by His

1 ch. v. 5 reff.
m = here only.
see ch. xix.
45. 1 Kings
xxiii. 8.
n here only.
Num. xxii.
25 (only ?).
o = Matt. xiv.
2 reff.
p¹ Mk. ch. vi.
19.
q Mark vii. 24
reff.
r¹ Mk. 2 Pet.
ii. 10 only.
Isa. lxi. 2 al.
s Mark iii. 11 reff.

Πέτρος καὶ οἱ σὺν αὐτῷ ¹ Ἐπιστάτα, οἱ ὄχλοι ^m συνέχουσιν
σε καὶ ⁿ ἀποθλίβουσιν [καὶ λέγεις Τίς ὁ ἀνάμενός μου;]
46 ὁ δὲ Ἰησοῦς εἶπεν Ἠψατό μου τις· ἐγὼ γὰρ ἔγνω
ον δύναμιν ^p ἐξεληλυθυῖαν ἀπ' ἐμοῦ. 47 ἰδοῦσα δὲ ἡ γυνή
ὅτι οὐκ ^q ἔλαθεν ^r τρέμουσα ἦλθεν, καὶ ^s προσπεσούσα αὐτῷ
δι' ἣν αἰτίαν ἦψατο αὐτοῦ ἀπήγγειλεν ^t ἐνώπιον παντὸς
τοῦ λαοῦ, καὶ ὡς ἰάθη ⁱ παραχρῆμα. 48 ὁ δὲ εἶπεν αὐτῇ

t ch. xii. 9. 1 Kings xv. 30.

...δυνα-
μιν G.
ABCDE
HKLM
PRSU
V X Γ Δ Λ
Ξ Π Σ
1. 33. 69

τις μου ἦψατο (see || *Mark*) D lat-a. om και οι συν αυτω BΠ 253 Scr's p w¹ syr-cu
syr-jer sah.—rec (for συν αυτω) μετ' αυτου, with X rel: txt ACDDLPRUΞN 1. 33. 69.

om και λεγεις to 2nd mon BLN 1 coptt arm: ins AC(D)PRΞ rel latt syrr syr-cu
[syr-jer] goth aeth.—for o αφ. μου, μου ηψατο D vulg lat-b c f.

46. om ιησους DE lat-a Syr. (Tregelles expressly states that L 1 syr-cu syr do not
omit ιησους.) rec (for εξεληλυθυιαν) εξελθουσαν (|| *Mark*), with ACDPRΞ rel Orig,
[Cyr.]: txt BLN 33 Orig, [Cyr-jer].

47. om ιδουσα το ηλθεν N¹ (ins N-corr¹). for τρέμουσα, εντρομος ουσα D.
om δι ην αιτιαν ηψατο αυτου, and for απηγ., διηγγειλεν N.—om ηψατο αυτου A¹.

rec aft απηγγειλεν ins αυτω, with C¹ (appy) PR rel syr [sah] goth: om ABC²DLXΞ
[Π]N 1. 33. 69 latt Syr syr-cu copt aeth arm. for ως, οτι D: ευθεως Ξ: εως 69
[oug και]: om A¹.

48. aft o δε ins ιησους CMPRXA Syr goth. om αυτη N fuld sah. rec aft
αυτη ins θαρσει (from || *Matt*), with ACPR rel lat-q syrr goth aeth arm: om BDLEN

will, and owing to His recognition of her faith: see similar questions, Gen. iii. 9, and 2 Kings v. 25. ὁ Πέτ. κ. οἱ σ. αὐ.] A detail contained only here.

On the latter part of this verse many instructive remarks have been made in sermons—see Trench, *Mir.* p. 192, note (edn. 2)—to the effect that many press round Christ, but few touch Him, only the faithful. Thus Augustine, ‘Sic etiam nunc est corpus ejus, id est, Ecclesia ejus. Tangit eam fides paucorum, premit turba multorum’ (*Serm.* lxii. 3. (5), vol. v.). And Chrysostom, ὁ πιστεῶν εἰς τὸν σωτῆρα ἅπτεται αὐτοῦ· ὁ δὲ ἀπιστῶν θλίβει αὐτὸν καὶ λυπεῖ. It is difficult to imagine how the miracle should be, as Bp. Wordsw., “a solemn warning to all who crowd on Christ:” or how such a forbidding to come to Him should be reconciled with δεῦτε πρὸς με πάντες . . . Rather should we say, seeing it was one of those that thus crowded on Him who obtained grace from Him, that it is a blessed encouragement to us not only to crowd on Him, but even to touch Him: so to crowd on Him as never to be content till we have grasped if it be but His garment for ourselves: not to despise or discourage any of the least of those who “make familiar addresses to Him in (so called) religious hymns,” seeing that thus some of them may touch Him to the healing of their souls. I much fear that if my excellent friend had been keeping order among the multitude on the way to the house of

Jaeirus, this poor woman would never have been allowed to get near to Jesus. But I hope and trust that he and I shall rejoice together one day in His presence amidst a greater crowd, whom no man can number, of all nations, and kindreds, and people, and tongues. 47.] It is

not necessary (though perhaps probable), from the ἀρν. δὲ πάντων ver. 45, that *the woman* should also have denied with them. She may have hidden herself among the crowd. Our Lord (Mark ver. 32) looked around to see τὴν τοῦτο ποιήσαν—a wonderful precision of expression, by which His absolute knowledge of the whole matter is set before us.

τρέμ. + εἰδύια ὃ γέγονεν αὐτῇ Mark; which is implied here. All this is omitted in Matt.; and if we had only his account, we should certainly *derive the wrong lesson* from the miracle; for there we miss altogether the reproof, and the shame to which the woman is put; and the words of our Lord look like an encomium on her *act itself*. Her confession ἐνώπ. παν. τ. λ., is very striking here, as shewing us that Christ *will have Himself openly confessed, and not only secretly sought*: that our Christian life is not, as it is sometimes called, merely ‘a thing between ourselves and God;’ but a good confession, to be witnessed ἐνώπιον παν. τ. λ.

48.] How lovingly does our Lord re-assure the trembling woman; her faith saved her—not merely in the act of touching, but as now completed by

Θύγατερ, ἡ πίστις σου ^u σέσωκέν σε, ^v πορεύου εἰς εἰρήνην.
 49 ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ^w ἀρχι-
 συναγώγου λέγων αὐτῷ ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ
^x σκύλλε τὸν διδάσκαλον. 50 ὁ δὲ Ἰησοῦς ἀκούσας ἀ-
 εκρίθη αὐτῷ [λέγων] Μὴ φοβοῦ, ^y μόνον πίστευσον, καὶ
^u σωθήσεται. 51 εἰσελθὼν δὲ εἰς τὴν οἰκίαν οὐκ ^z ἀφῆκεν
 εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ
 Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.
 52 ἔκλαιον δὲ πάντες καὶ ^a ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν
 Μὴ κλαίετε· οὐ γὰρ ἀπέθανεν, ἀλλὰ ^b καθεύδει. 53 καὶ
^c κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. 54 αὐτὸς δὲ

u ver. 36.
 v ch. vii. 50
 w Mark v. 23
 x reff. see ver.
 y || Mk. Matt.
 ix. 36, ch.
 vii. 6 only +.
 z || Mk. Matt.
 viii. 8.
 a = || Mk. reff.
 a constr., ch.
 xiii. 27.
 (Matt. xi. 17
 reff.) Gen.
 xxiii. 2.
 b = ||, see
 I Thess. v. 10.
 Dan. xii. 2.
 c || only. Gen.
 xxxviii. 23.

1 latt syr-cu syr-jer coptt. θυγατηρ BKL. εν ειρηνη D-gr latt coptt.
 49. ερχονται and om τις (both || Mark) DE¹ lat-c syr-cu. for παρα, απο (|| Mark)
 AD 1 Damasc., a am lat-a b [l q]. λεγοντες D lat-c syr-cu. om αυτω (see
 || Mark) BLXEN 1. 33 lat-e [syr-jer] coptt: ins ACDPR rel latt syr-cu goth [æth
 arm Damasc.]. σου bef η θυγατηρ D-gr. μηκει BDN syr-w-ast sah: txt
 ACPRE rel [vss Damasc.]. (33 def.)

50. aft ακουσας ins τον λογον (|| Mark) D vulg lat-b c e f g₁ [l q] syr-cu. for
 απεκριθη, ειπεν N¹, dixit lat-a c e Syr [syr-cu] sah æth, ait lat-b f g₁. om λεγων
 BLXEN 1. 33 vulg lat-ff₂ l syr-cu (Syr sah æth): ins ACDPR rel syr [syr-jer] copt
 goth arm. rec πιστευε (from || Mark), with ACDRXN rel: txt BLE.

51. For εἰσελθων, ελθων (to avoid repetn, from || Matt and Mark (ver 38)) ABCRN
 rel latt syrr syr-cu copt-schw sah goth Thl: txt DV copt-wilk æth arm. rec (for
 τινα) ουδενα (|| Mark), with AC³[L]R(N) rel: txt B(sic: see table) C¹DX 33. 69 latt
 coptt.—ουδενα αφηκεν συνεισελθειν αυτω N. rec om συν αυτω, with AC³R rel
 syr-cu goth arm: ins bef τινα D latt: txt BC¹LX 33. 69 (syrr) coptt æth. (N see
 above.) rec transp ιωαννην and ιακωβον, with AL S(e sil) XAN 33 vulg Syr syr-cu
 coptt goth æth arm: txt BCDR rel forj(with san tol) lat-a b c e f [l q] syr syr-jer
 Damasc Thl. for της παιδος, ου κορασιου D.

52. rec (for ου γαρ) ουκ (from || Mark. This, in the very strong concurrence of
 MSS, is more prob, than that txt shd be from || Matt), with AR rel vulg lat-b e syr-mg
 Orig¹ Ambr.: txt BCDFLXAN 1. 33. 69 em(with per) lat-a c [f ff₂ g_{1,2} l q] syrr
 syr-cu [syr-jer] coptt goth arm Cyr₁.

53. κατεγελουν (itacism?) D¹KX.

54. rec aft αυτος δε ins εκβαλων εξω παντας και (prob from || Matt and Mark.
 Mey suggests that εκβαλων εξω may be a reminiscence from Acts ix. 40), with C³ rel:
 παντ. εκβ. εξω και AKRSUP 33 em lat-f q syrr [syr-jer] goth; εκβ. παντ. κ. (only) C¹

the act of confession;—it saved her *medi-*
ately, as the connecting link between
 herself and Christ: but the δύναμις ἐξηλ-
 λυθῆναι ἀπ' αὐτοῦ, working through that
 faith, saved her *energetically*, and as
 the working cause;—τῇ χάριτι, διὰ [τῆς]
 πίστewς, Eph. ii. 8.

eis eip.] See
 ch. vii. 50 and note. Mark's addi-
 tion, ἴσθι ὅγ. ἀπὸ τ. μαστιγός σου, is im-
 portant, as conveying to her an assurance
 that the effect which she felt in her body
 should be permanent; that the healing
 about which she might otherwise almost
 have doubted, as being surreptitiously
 obtained, was now openly ratified by the
 Lord's own word.

49.] Little marks
 of accuracy come out in each of the two
 fuller accounts. Here we have ἔρχεται
 τις, which was doubtless the *exact* fact:—

in Mark ἔρχονται,—generally expressed.
 In Mark again we learn not only that
 Jesus heard,—but παρακούσας τὸν λόγον
 λαλούμενον, i. e. it was not reported to
 Him, but He overheard it being said,
 which is a minute detail not given here.
 Nothing could more satisfactorily mark
 the independent authority of the two nar-
 ratives.

50.] καὶ σωθ. is only here.
 51.] Our Lord had entered the
 house, where He found θόρυβον, τοὺς
 ἀλητάς καὶ τὸν ὄχλον (Matt., Mark),
 who were all following Him into the
 chamber of death. On this He declared
 who were to follow Him (οὐκ ἀφῆκεν,
 κ.τ.λ.), and uttered the words ἀναχωρεῖτε·
 οὐ γὰρ κ.τ.λ. Then He entered with His
 three Apostles and the parents. I say
 this, not for the sake of harmonizing,

d u. Mark i. 31. ^d κρατήσας τῆς χειρὸς αὐτῆς ^e ἐφώνησεν λέγων ^f Ἡ παῖς
 Gen. xix. 16. ^e = ver. 8 reff.
 f voc., ch. xii. 32 reff.
 g Judg. xv. 19. ^h παραχρήμα, καὶ ⁱ διέταξεν αὐτῇ δοθῆναι φαγεῖν. ⁵⁶ καὶ
 3 Kings xvii. ^k ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ ^l παρήγγειλεν αὐτοῖς
 h vv. 44, 47.
 i Matt. xi. 1 reff.
 k Matt. xii. 23 reff.
 l Mark viii. 6 reff.
 m ch. xv. 6 reff.
 n constr., ch. x. 19. Rev. vi. 8. xiii. 7. Sir. xxx. (xxxiii.) 19. o - ch. xii. 36. Acts xxi. 11. 2 Chron. xxxv. 3. P - ch. x. 4. xii. 35, 36 only. 4 Kings iv. 42 compl. Judith x. 5. xiii. 10, 15 only. q ch. x. 1 reff.

IX. ¹ ^m Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς ⁿ δύναμιν καὶ ^o ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν. ² καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι. ³ καὶ εἶπεν πρὸς αὐτοὺς Μηδὲν ^o αἵρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε ^p πῆραν μήτε ἄρτον μήτε ἀργύριον, μήτε [^q ἀνὰ] δύο χιτῶνας

coptt: txt BDLXN 1 latt syr-cu aeth Ambr Bede. for αὐτης, αὐτῇ B¹. rec
 εγείρου, with AR rel: txt BCDXN 1. 33, εγείραι (itacism?) L.

55. υπεστρεψεν D, convertit lat-δ. om και ανεστη παραχρημα N¹(ins N-corr¹).
 επεταξεν D. δοθηναι bef αυτη (|| Mark) DR 1. 33. 69 lat-a syrr syr-cu [syr-
 jer] aeth arm.

56. οι δε γονεις αυτης θεωρουντες εξεστησαν D lat-c(omg θεωρ.). for ο δε
 παρηγγ., παρηγγ. δε D. for μηδενι, μηδε D¹-gr(txt D⁵).

CHAP. IX. 1. om δε C³H [S-marg] E(once [it has the ver 3ce]). rec aft δωδεκα
 ins μαθητας αυτου (from || Matt), with C³EFHU lat-b ff₂ g₁ l q; αποστολους C¹LXA
 EN 33. 69 vulg lat-a c e f g₂ syr [syr-jer] copt goth aeth arm: om ABDR rel Syr syr-cu
 sah Dial Thl Euthym. δεδωκεν N. δυναμιν bef αυτοις B [copt].
 πασαν(παντα D¹⁰, omne D-lat) δαιμονιον D¹.

2. rec aft ιασθαι ins τους ασθενουντας, with C rel; τους ασθενεις ADLEN 1. 33: om
 B syr-cu Dial.

3. om την (|| Matt Mark) CXΔ 69. rec ραβδους (see note, || Matt), with AC³
 Δ-gr rel goth: txt BC¹DE¹FKLM X(ραβδιον) EN 1. 33. 69 latt syrr syr-cu [syr-jer]
 sah aeth arm [Eus₁] Cyr₁ [Ter₁ Aug₁]. for 4th μητε, μηδε N. om ανα

but to bring out the sequence in our narrative here, which unless we get the right meaning for ἀφῆκεν, seems disturbed.

53.] The maiden was *actually dead*, as plainly appears from the *ειδότες ὅτι ἀπέθ.* The words *οὐκ ἀπ. ἀλ. κ.* are no ground for surmising the contrary: see note on Matt. ver. 24.

54.] Mark gives the actual Aramaic words uttered by the Lord, *ταλιθὰ κούμ.*

55.] *her spirit returned*: see reff., in the former of which death *had not* taken place, but in the latter it *had*; so that no inference adverse to her actual death can be derived from the use of the word. The command *to give her to eat*, shews that she was restored to actual life with its wants and weaknesses; and in that incipient state of convalescence, which would require nourishment. The testimony of Mark here precludes all idea of a recovery from a mere paroxysm—*καὶ περιεπάτει*. One who *ἐρχάτως εἶχεν* at the time of the father's coming, and then died, so that it could be said of the minstrels and others who had time to assemble, *ειδότες*

ὅτι ἀπέθανεν,—could not, supposing that they were mistaken and she was only in a trance, *have risen up and walked*, and been in a situation to take meat, in so short a time after. Every part of the narrative combines to declare that the death was *real*, and the miracle *a raising from the dead*, in the strictest sense. 56.]

The injunction, however, was not observed; for we read in Matt., *ἐξηλθεν ἡ φήμη αὐτῇ εἰς ὅλην τὴν γῆν ἐκείνην*.

CHAP. IX. 1–5.] MISSION OF THE TWELVE. Matt. x. 5–15. Mark vi. 7–13. Mark's account agrees nearly exactly with the text. The discourse is given at much greater length in Matt., where see notes.

1.] *θεραπεύειν* belongs to *δύν. καὶ ἐξουσ.*, as in 1 Cor. ix. 5; some join it with *ἔδωκεν*, as in John v. 26: Matt. xiii. 11.

3.] *μήτε ἀνὰ δύο χ. ἔχειν*—a mixed construction;—the former clause having been in the second person, this is added as if it had been in the infin., *αἶπειν*. The infinitive *for the imperative* would not be in place here,—see Winer, Gram. § 43, 5. d, edn. 6. It is remarkable that in

ἔχειν. ⁴ καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε καὶ ἐκεῖ-
 θεν ἐξέρχεσθε. ⁵ καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχό-
 μενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν [†] κονιορτὸν ἀπὸ τῶν
 ποδῶν ὑμῶν ⁵ ἀποτινάσσετε εἰς [†] μαρτύριον [†] ἐπ' αὐτούς.
⁶ ἐξερχόμενοι δὲ ^u διήρχοντο κατὰ τὰς κόμας ^v εὐαγγε-
 λίζόμενοι καὶ θεραπεύοντες πανταχοῦ. ⁷ ἤκουσεν δὲ
 Ἡρώδης ὁ ^w τετράρχης τὰ γινόμενα πάντα, καὶ ^x διηπόρει
 διὰ τὸ λέγεσθαι ὑπὸ τινων ὅτι Ἰωάννης ^y ἐγγίγερται
^y ἐκ νεκρῶν, ⁸ ὑπὸ τινων δὲ ὅτι Ἡλίας ἐφάνη, ἄλλων
 δὲ ὅτι προφήτης τις τῶν ^z ἀρχαίων ^a ἀνέστη. ⁹ εἶπεν δὲ
 Ἡρώδης Ἰωάννην ἐγὼ ^b ἀπεκεφάλισα, τίς δὲ ἐστὶν οὗτος
 περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; καὶ ^c ἐξίτηι ἰδεῖν αὐτόν.
¹⁰ Καὶ ^d ὑποστρέψαντες οἱ ἀπόστολοι ^e διηγήσαντο αὐτῷ

&c. 2 Pet. ii. 5. 3 Kings iv. 30.

9 compl. Ps. cli. 7 only.

e Mark v. 16 reff. Josh. ii. 23.

a = Mark xvi. 9 al. fr.

c ch. vi. 19. Exod. ii. 15.

b || (Mk. bis) only. 1 Kings xxxii.

d ch. ii. 20 reff. Josh. ii. 23.

BC¹FL Δ-gr EN latt Syr syr-cu [syr-jer coptt] goth arm : ins AC³D rel syr. for εχειν,
 εχετε F(Wetst) L N-corr¹ latt syr syr-cu [syr-jer] (copt) arm : om (|| Matt) N¹ aeth.

4. μινατε N. κακειθεν D.

5. εαν CEFHM [S(Tischdf)] VXΓΔΞ 69.

rec δεξωνται (cf || Matt Mark), with

C³D rel; δεξονται ΗΓΑ 69; receperint latt : txt ABC¹KLMUEΠN 1. 33 goth.

for 1st apo, εκ DN, de latt. rec ins kai bef τον κονιορτον, with AC³ rel vulg lat-b e

ff₂ g₁ [l q] syrr syr-cu [syr-jer] goth [Ambr.] : om BC¹DLXEN 1. 33 lat-a c f coptt

aeth arm. om 2nd apo DU 248-54-9 Scr's a evn-47-r₂-y. rec αποτιναξατε,

with A rel : εκτιναξατε (placed bef τ. κ. α. π. υμ.) D lat-c [f] : txt BN 1.

for επ αυτους, αυτοις N¹(txt N^{3a}, but i replaced for v; so X evn-47-49-r-z) 69 Scr's e lat-a

f syr-cu arm.

6. for διηρχοντο κατα τας κομας, κατα πολεις και ηρχοντο D, simly lat-e. om

τας N 237-45-54-9 Scr's a [Dial].

7. ακουσας D. om ο τετταρχης N¹ : ins N-corr¹(τετταρχ., [so CE¹ copt]).

γενομενα AX 1. 69. rec adds υπ' αυτου, with AC³ rel vulg lat-c f g_{1,2} q goth [syrr

aeth] : om BC¹DLXEN 69 lat-a b [e] ff₂ l syr-cu coptt arm. om παντα DF tol.

for κ. διηπ., ηρηορει D. for εγγηγερται, ηγερθη (from || Matt) BCLN 1.

69. for εγη. εκ νεκρ., εκ νεκρ. ανεστη D.

8. for αλλων, αλλοι D 251 : υπο τινων LΞ. om 2nd δε Ξ. rec (for τις) εις

(see || Mark), with A rel vulg lat-b c [f] ff₂ g₁ l q syrr-cu aeth (syr copt, appy) : om D

69 lat-a e Syr : txt BCLXΔΞN 1. 33 ev-y syr goth [arm].

9. rec κ. ειπεν (see || Matt), with A rel vulg syrr syr-cu [goth aeth] : txt BCDLXEN

1. 33. 69 latt coptt. rec ins ο bef ηρωδης, with BLXΞ (1. 33. 69, e sil) : om AC DN

rel Thl. ins οτι bef ιωαν. CD coptt. om 2nd εγη BC¹LEN lat-e f ff₂ coptt

[aeth]. for τοιαυτα, ταυτα D F(Wetst) LXΞ 69 lat-e Syr syr-cu sah.—τ. bef ακουω

D. αυτον bef ιδειν D lat-b l q goth.

|| Mark, there is also a mixed construction,
 ἵνα μὴ δὲν αἰρωσιν . . . ἀλλ' ὑποδεδεμέ-
 νους . . . καὶ μὴ ἐνδύσηθε . . . (On
 ἀνά, see reff.) 5.] ἐπ' αὐτούς, against
 them;—more determinate than αὐτοῖς,
 Mark.

7—9.] HEROD ANTIPAS HEARS OF THE
 FAME OF JESUS THROUGH THE DOINGS
 OF THE TWELVE. Matt. xiv. 1—12.
 Mark vi. 14—29. How inexplicable would
 be the omission of the death of John the
 Baptist, by the Evangelist who has given
 so particular an account of his ministry,
 (ch. iii. 1—20,) if Luke had had before

him the narratives of Matt. and Mark.

7.] ὑπ' αὐτοῦ, of the rec., though
 a gloss, points to the right account of the
 matter. Herod (see Mark) heard the ac-
 count of the miracles wrought by the
 Twelve; but even then it was τὸ ὄνομα
 αὐτοῦ which was spread abroad. These
 works were done in their Master's Name,
 and in popular rumour passed for His.

9.] The repetition of ἐγὼ implies
 personal concern and alarm at the growing
 fame of Jesus : see notes on Matt.

10—17.] RETURN OF THE APOSTLES.
 JESUS RETIRES TO BETHSAIDA. FEED-

f Mark ix. 2 reff. ὅσα ἐποίησαν. καὶ ὁ παραλαβὼν αὐτοὺς ἔὑπεχώρησεν
 g ch. v. 16 (reff.) h κατ' ἡ ἰδίαν εἰς πόλιν καλουμένην Βηθσαιᾶ. ἢ οἱ δὲ
 only. ὄχλοι γνόντες ἠκολούθησαν αὐτῷ καὶ ἰ ἀποδεξάμενος αὐ-
 h Mt. reff. τοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς
 i ch. viii. 40 reff. ἰ χρεῖαν ἰ ἔχοντας κ θεραπείας ἰάτο. ἢ δὲ ἡμέρα ἤρξατο
 j Matt. vi. 8 reff. ἰ κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ ἢ Ἀπό-
 k = Rev. xxii. 2 (ch. xii. 42) λυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς ἢ κύκλῳ κώμας R οχλον
 only. (Matt. viii. 20 reff.) Judg. xix. 11 A καὶ ἀγροὺς ὁ καταλύσωσιν καὶ ἰ εὗρωσιν ἰ ἐπισιτισμόν, ἈΒCDE
 Ald. compl. Jer. vi. 4. ὅτι ὡδε ἐν ἐρήμῳ τόπῳ ἐσμέν. ἢ εἶπεν δὲ πρὸς αὐτοὺς GHI
 m = j Mt. reff. ἢ Δότε αὐτοῖς ἢ φαγεῖν ὑμεῖς. οἱ δὲ εἶπαν Οὐκ εἰσὶν ἡμῖν MRSU
 n Mark iii. 34 reff. Gen. xxxv. 5. ἢ πλείον ἢ πέντε ἄρτοι καὶ ἰχθύνες δύο, ἢ εἰ μή τι πορευθέντες VXTGA
 o = ch. xix. 7 (xvi. 6 al.) only. Gen. xxiv. 23, 25. ἢ πλείον ἢ πέντε ἄρτοι καὶ ἰχθύνες δύο, ἢ εἰ μή τι πορευθέντες
 (Λυμια, ch. ii. 7.) only. Gen. xlii. 25. ἢ π = Acts vii. 11. [Rom. iv. 1.] 2 Tim. i. 18. Lam. i. 6. q here
 r j Mt. reff. s 1 Cor. vii. 5. 2 Cor. xiii. 5 only.

10. for οσα, a N coptt. ἐποίησεν N¹(txt N-corr¹(appy)). aft ἐποίησαν ins
 κ. οσα ἐδίδαξαν (from || Mark) A. ἀνεχώρησεν D εν-γ. (υπεχώρησεν as in txt is
 the reading of Cod B: see table.) rec (for πολιν καλουμένην) τοπον ερημον πολεως
 καλουμένης (txt, not appearing to suit the requirements of the narrative follg, was
 amended from || Matt and Mark: cf the varr), with C rel: τοπον ερημον (omg βηθσ.)
 N¹ [syr-cu]: ερημον τοπον 69: ερημ. τοπ. πολ. καλ. A 253-9 Scr's a c: τοπον πολ. καλ.
 1: κωμην λεγομένην D: txt BLXΞ N^{3a}(but former reading restored) 33 coptt.
 11. rec (for αποδεξ.) δεξαμενος, with AC rel: txt BDLXΞN 1. 33. 69. ἐλαλησεν
 N. aft θεραπειας ins αυτου παντας D. ιασατο CLΞ 1. 33. 69: txt ABDN
 rel latt syrr copt.

12. for η δε, ηδη B(sic: see table) lat-e[: και X] syrr-cu. ηρξαντο N¹.
 τους οχλους N^{3a}(but txt restored) 28 Scr's e k. rec (for πορευθεντες) απελθοντες
 (from || Matt Mark), with X rel: txt ABCDLRΞN 33. 69. rec ins τους bef
 αγρους, with ACDE rel coptt: om BEXN 1. 69 [goth]. om καταλ. και C¹(appy)
 lat-f. om και ευρ. επισιτ. D.

13. for πρ. αυτους, αυτοις LEN. aft αυτους ins ο ις C lat-f ff, (g₁?) Syr syrr-cu.
 αυτοισυτοις(sic) D¹. rec υμεις bef φαγειν (from || Matt Mark), with
 ACDREN rel coptt: txt B lat-b [1¹]. (ειπαν, so BCDLEN 33.) for πλειον,
 πλεον D¹: πλειονες N¹: πλεους F(Wetst) M Scr's g. om η N¹. αρτοι bef
 πεντε BN¹. for πεντε, επτα (mistake) C, but πεντε below. rec δυο bef ιχθυες
 (|| Matt Mark), with DLRΞ 33 vulg lat-b c [syrr syrr-cu]: txt ABCN rel lat-a coptt

ING OF THE FIVE THOUSAND. Matt. xiv. 13—21. Mark vi. 30—44. John vi. 1—13. Compare the notes on each of these. 10.] He went in a ship (Matt., Mark, John), of which our Evangelist seems not to have been aware; for we should gather from our text that it was *by land*. A great difficulty also attends the mention of Bethsaida here. At first sight, it would appear to be the well-known Bethsaida, on the western bank of the lake, not far from Capernaum. But (1) our Lord was on *this side before*,—see ch. viii. 37; and (2) Mark (vi. 45) relates that *after* the miracle of the loaves He caused His disciples to cross over to Bethsaida. But there were *two places* of this name:—another Bethsaida (Julias) lay at the top of the lake, on the Jordan: see Stanley, p. 381, edn. 3: Van de Velde, index, sub voce. Now it is very likely that our Lord may have crossed the lake

to *this* Bethsaida, and St. Luke, finding that the miracle happened near Bethsaida, and *not being aware of the crossing of the lake*, may have left the name thus without explanation, as being that of the other Bethsaida. Mark gives us the exact account: that the Lord and the disciples, who went *by sea*, were perceived by the multitude who went *by land*, πεζῇ, and arrived before Him. How any of these accounts could have been compiled with a knowledge of the others, I cannot imagine.

11.] See note on Mark ver. 34. ἀποδεξάμ.] This word includes what Mark tells us of His going forth from His solitude, or perhaps landing from the ship, and seeing a great multitude, and having compassion on them; **having received them**, i. e. not sent them away.

12.] As the three agree in their account, and John differs from them, see the difference discussed in notes there. In

ἡμεῖς ἡγοράσωμεν ὡς εἰς πάντα τὸν λαὸν τοῦτον βρώματα. ^t Mt. Gen. xlii. 7. ^u ver. 3. Mark viii. 19, 20. ^v John vi. 9. ^w (Mk. v. r.). ^x ver. 28 al. ^y Judg. iii. 29. ^z w ch. vii. 36 reff. ¹⁴ ἦσαν γὰρ ὥσεί ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ ὡς εἰς πάντα τὸν λαὸν τοῦτον βρώματα. ¹⁵ καὶ ἐποίησαν οὕτως, καὶ ἀνέκλιναν ἅπαντας. ¹⁶ λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. ¹⁷ καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισσεύσαν αὐτοῖς κλασμάτων ἡ κόφινος δώδεκα.

¹⁸ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, ¹ συνήσαν αὐτῷ οἱ μαθηταί. καὶ ἐπηρώτη-
 xix. 21. Ps. xxxvi. 19. f || Mt. reff. g || Mark viii. 8 || Mt., 19, 20 only. Lev. ii. 6. Ezek. xiii. 19. h || Mk. reff. i ver. 51. Matt. xiii. 4 al. Ezek. ix. 8. k Mark iv. 10 only. Ps. iv. 8. 1 Act xii. 11 only. Jer. iii. 20. Esdr. vi. 2. 2 Macc. ix. 4 only. m Matt. xii. 10 al.

goth æth. ημεῖς bef πορευθεντες D latt goth [Ambr].
 14. for γαρ, δε L N¹(txt N^{3a}, but δε restored) vulg lat-a e g_{1,2} copt. for ωσει
 ἄνδρες, ἀνδρες ως D; simly 1 Scr's i lat-a e [f]. rec om 2nd ωσει, with A rel
 [syrr syr-cu] copt [æth arm]: ins BCDLREX 33 lat-e sah Orig.

15. * κατέκλιναν BLEX 1. 33. 69: ανεκλιναν ACR rel.—om και ανεκλιναν
 απαντας DX. παντας LEN 33.

16. ins προσηζατο kai bef ευλογησεν D. (ηυλογησεν A F(Wetst) Γ 33.)
 ins εν¹ bef αυτους D lat-a b ff₂ g_{1,2} l [q] syr-cu Mcion₃-e. om αυτους XN Syr æth
 arm. om και κατεκλασεν D. aft τοις μαθηταις ins αυτου LRE 33. 69 vulg
 lat-c e [z] Syr syr-cu syr-w-ast sah æth: ins ABCDN rel lat-a b ff₂ copt [arm].
 rec (for παραθειναι) παρατιθεναι, with ADRΞ rel: παρατεθηναι 69: txt BCN 1, παραθηναι
 X. τοις οχλοις D latt syrr syr-cu copt.

17. περισσευμα D-gr 69 lat-e. for αυτοις, των DN[: om æth arm]. for
 δωδεκα, δεκαδυο D.

18. for αυτον, αυτους D sah-mnt: add εν τοπω (see ch xi. 1) N-corr¹(but erased):
 εκει και Γ.—om προσευχόμενον D lat-a c e syr-cu. συνητησαν B¹(Tischdf, expr:

his account, the enquiry proceeds from our Lord Himself, and is addressed to Philip, and answered by Philip and Andrew.

13.] εἰ μὴ τι—unless indeed we were to go and buy, &c. On the construction see 1 Cor. ix. 11 (v. r.); xiv. 5: Rev. xi. 5 (rec.); and Winer, § 41. b. 2 prope fin., edn. 6. 14.] κλισίας—by companies—the accusative of the manner, or situation, or time, in which: see Winer, § 32. 4, edn. 6. ὥσει ἀνὰ π.] Mark gives κατὰ ἐκατὸν καὶ κατὰ π. with his usual precision.

Besides these companies, there were the women and children unarranged: see on John vi. 10. 16.] On the symbolic import of the miracle, see notes on John vi.

17.] κλασ. in Matt. is joined with τὸ περισσεύον,—in Mark with κοφίνους πλήρεις: here it may be taken with τὸ περισσ. (ordinarily, and De Wette) or κόφ. (Meyer), but best, it appears to me, the latter,—because the article is not expressed as in Matt. Immediately after this miracle, Matt., Mark, and John

relate the walking on the sea, which, and

the whole series of events following as far as Matt. xvi. 12,—the healings in the land of Gennesaret, the discourse about un-washen hands, the Syrophœnician woman, the healing of multitudes by the sea of Galilee, the feeding of the 4000, the asking of a sign from Heaven, and the forgetting to take bread,—are wholly omitted by our Evangelist. Supposing him to have had Matt. before him, how is this to be explained?

It is also an important observation, that the omission by Luke of the second miracle of feeding is not to be adduced against its historical reality, as has been done by Schleiermacher (transl. p. 144), since it is only omitted as occurring in the midst of a large section, which the accounts gathered by Luke did not contain. We see also, that the characteristic κοφίνους of the first feeding is preserved, without any confusion of terms: σφυρίδας being always used in relating and referring to the second,—Matt. xv. 37; xvi. 10: Mark viii. 8, 20.

18—26.] CONFESSION OF PETER.

n = ch. viii. 25
al.

o ver. 8.

p see ch. ii. 26.

q ch. viii. 24 ||

Ps. cv. 9.

r Mark viii. 6

reff.

s = Matt. xxiv.

6 reff.

t Matt. viii. 20

reff.

u Matt. xxi. 42

reff.

v = Matt. xi.

19 reff.

w Matt. x. 38.

3 Kings xix.

20.

x = Mark x.

21.

y Matt. xxvi.

35 reff.

z = Prov. i. 19.

a Matt. xv. 5

reff. Prov.

x. 2. xi. 4 A

compl.

b = Mk. reff.

σεν αὐτοὺς λέγων ⁿ Τίνα με οἱ ὄχλοι λέγουσιν εἶναι; ^{ABCDE} ^{GHL} ^{MRSU} ^{VXΓΔΛ} ^{ΞΠΝ} ^{1. 33. 69}
¹⁹ οἱ δὲ ἀποκριθέντες εἶπαν Ἰωάννην τὸν βαπτιστήν,
 ἄλλοι δὲ Ἠλίαν, ἄλλοι δὲ ὅτι ὁ προφήτης τις τῶν ὀρ-
 χαίων ὁ ἀνέστη. ²⁰ εἶπεν δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε
 εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν Τὸν ^p ἡριστὸν τοῦ
^p θεοῦ. ²¹ ὁ δὲ ^q ἐπιτιμήσας αὐτοῖς ^r παρήγγειλεν μηδεὶν
 λέγειν τοῦτο, ²² εἰπὼν ὅτι ^s δεῖ τὸν ^t υἱὸν τοῦ ^u ἀνθρώπου
 πολλὰ παθεῖν καὶ ^v ἀποδοκιμασθῆναι ^v ἀπὸ τῶν πρεσβυ-
 τέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι,
 καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. ²³ ἔλεγεν δὲ πρὸς πάντας
 Εἰ τις θέλει ^w ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ
^x ἀράτω τὸν ^x σταυρὸν ^x αὐτοῦ ^y καθ' ἡμέραν, καὶ ἀκολου-
 θεῖτω μοι. ²⁴ ὃς γὰρ ^z ἂν θέλῃ τὴν ^z ψυχὴν αὐτοῦ σῶσαι,
 ἀπολέσει αὐτήν· ὃς δ' ^z ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
 ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. ²⁵ τί γὰρ ^a ὠφελεῖται
 ἄνθρωπος ^b κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπο-

txt B-corr¹(appy)² 245 lat-f. ins o is bef λεγων XN. rec λεγουσιν bef oi
 οχλοι, with CDN^{3a} rel lat-a c syrr syr-cu: λεγουσιν οι ανθρωποι (|| Matt Mark) A
 245-51 Ser's c lat-e g₁: txt BLRΞN¹ 1.

19. (ειπαν, so BDN.) for αλλοι το ανεστη, η ενα των πρ. D lat-e.

20. rec αποκρ. δε ο πετρ. (see || Matt Mark), with ADR rel (several omit δ) vss: txt
 BCELN¹ 1 syr-cu copt. aft χριστον ins υιον D lat-e (f l goth) Orig₁-ms. (christus
 deus copt.)

21. rec (for λεγειν) ειπειν, with R rel: txt ABCDKLMΞΠN¹ 1. 33. 69 Orig₁.

22. τον υν του ανθρωπου bef dei N¹. υπο (|| Mark) D 1. for τη τρ. ημ.,
 μεθ ημερας τρεις D lat-b: simly Meion[-e₂-t₁ Dial₁]. rec (for αναστηναι) εγερθησαι
 (from || Matt, which also has τη τριτη ημ. It was thus more natural to subst the
 εγερ. of || Matt than the αναστ. of || Mark, which follows μετα τρ. ημ. This agst
 Mey), with BREN rel: txt ACD F¹(Wetst) KΠ 1. 69¹ Just, Orig₁ [Dial₁] Thaum₁.

23. rec (for ερχεσθαι) ελθειν (|| Matt), with C³R N-corr^{1-3a} rel: txt ABC¹DKLΞΠN¹
 1. 33. 69 Orig₁. rec απαρνησθω (|| Matt Mark), with B¹CR rel: txt A
 B²(-corr¹?) DKLEΠN¹ 33 Orig. om και αρατω τον σταυρον αυτου D lat-a l.
 om καθ ημεραν (see || Matt Mark) CD rel vulg-ms lat-a b c e ff₂ l q syr-mg Orig₁ Jer:
 ins ABKLMREΠ N¹(marked for erasure, but marks removed) 1. 33. 69 [vulg-ed](with
 nm fuld em forj) lat-f g_{1,2} Syr syr-cu syr-w-ast copt goth æth[aft και] arm Chr
 Thl-ed mss-in-Jer.

24. for 1st αν, εαν CG H-corr¹ R S(Tischdf) UVXΓΔΛΞN¹ 1 Thl.

25. for ωφελειται, ωφελει CDN. ανθρωπον κερδησαι and απολεσαι η ζημιωθηναι
 D¹ lat-a c Cyp₁: ανθρωπος εαν κερδηση and απολεση η ζημιωθη D-corr¹.

FIRST ANNOUNCEMENT OF THE PASSION
 AND RESURRECTION. Matt. xvi. 13—28.
 Mark viii. 27—ix. 1. The Lord had gone
 into the neighbourhood of Cæsarea Phi-
 lippi: see notes on Matthew. 19.

20. ὅτι πρ. τις τ. ἀρχ. ἄν. See ver. 8. There
 is no improbability, nor contradiction to
 John's account that the multitudes sought
 to make Him a king, in our Lord's asking
 this question: We must remember that
 such enquiries were not made by Him for
 information, but as a means of drawing
 out the confession of others, as here.

20.] See the important addition,

the promise to Peter, in Matt. vv. 17—19.

Ver. 22 as far as ἀποκτάν. is
 nearly verbatim with Mark; the last
 clause nearly so with Matt. And yet,
 according to the Commentators, Mark has
 compiled his account from Matt. and
 Luke. The almost verbal agreement of
 the three in so solemn and sad an announce-
 ment, is what we might expect. Such
 words would not be easily forgotten.

23.] πρὸς πάντας—'having called the
 multitude with His disciples,' Mark.
 There is no allusion to what He had said
 to Peter in this πάντας. 25.] ἑαυτὸν

λέσας ἡ ἐζημιωθείς; ²⁶ ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἁγγέλων. ²⁷ λέγω δὲ ὑμῖν ἅληθώς, εἰσὶν τινες τῶν αὐτοῦ ἐστώτων οἳ οὐ μὴ ἡγεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. ²⁸ Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥς ἐκ ἡμέρας ὀκτὼ καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. ²⁹ καὶ ἐγένετο ἐν τῷ προσεύχασθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων. ³⁰ καὶ ἰδοὺ ἄνδρες δύο συνελίλουν αὐτῷ, οὔτινες ᾔσαν Μωυσῆς καὶ Ἡλίας, ³¹ οἳ τὸ φθέντες ἐν δόξῃ ἔλεγον τὴν ἑξοδὸν αὐτοῦ ἣν ἔμελλεν πληροῦν ἐν Ἱερουσαλὴμ. ³² ὁ

^{37.} 2 Cor. v. 7. 1 Thess. v. 22 only. Exod. xxiv. 17.

p ch. vii. 25 reff.

xxv. 12 only. Exod. xxxiv. 35.

t Ps. ci. 16.

u = Col. iii. 4.

15 (Heb. xi. 22) only. Wisd. iii. 2.

q here only. Ezek. i. 4, 7.

s = ch. iii. 4. Acts xvi. 12.

v = Mark x. 32. Rom. iv. 6 al.

x = Matt. i. 22 al. 3 Kings ii. 27.

o = here only. see 1 Cor. xv. 40. Jude 7.

r || ch. xxii. 4. iv. 36. Acts

1 Tim. iii. 15. Heb. ix. 2, 9 al.

w = 2 Pet. i.

John v.

26. εαν (as || Mark) CLM 33. 69. εμε D Orig. om λογους D lat-a e l syr-cu Orig. aft πατρος ins αυτου D 65 coptt [Syr syr-cu æth].

27. ins οτι bef αληθως D: add οτι KMRΠ sah.—αληθως is joined to εισιν in ADHLSUΔΔ am lat-f Orig. rec (for αυτου) ωδε (from || Matt Mark), with ACDPR rel Orig. Eus. Cæs. i [Cyr. i]: txt BLΞN 1 Cyr. rec εστηκοτων || Mark, with BLRUXΓΞN Cyr. 2: txt ACDP rel Orig. Eus. i [Cæs. i]. οιτινες AKΠ Orig Cæs. rec γευσονται, with HRTA (G 69, e sil) Orig. Cæs: txt ABCDPΞN rel Cyr. for τ. βασ. τ. θ., τον υιον του ανθρωπου ερχομενον εν τη δοξη αυτου (see || Matt) D Orig. certe.

28. εγενοντο P. om 1st και BHN¹ forj lat-a b g₁ l syrr coptt goth æth arm: ins ACDPΡΞN^{3a} rel vulg lat-c e f ff₂ g₂ [g] syr-cu. (33 def.) rec ins τον bef πετρον (||), with G-marg-eccles: om ABCDREΞN rel. (F def.) transp ιωαν. and ιακ. (|| Matt Mark, and more usual order) C³DLMXΞ 33 [vulg] lat-ff₂ g₁ l syrr copt goth æth arm [Cyr. p]: txt ABC¹PRΞN rel [fuld(with forj tol)] lat-a b c e f g₂ syr sah. προσευχεσθαι N: om L.

29. om εγενετο N¹ [lat-a]. προσευξασθαι N¹ 1r. for το ειδος, η ιδεα D Orig. ins εγενετο bef ετερον N lat-a. for ετερον και, ηλλοιωθη και D coptt: ετ. κ. ηλλ. syr-w-ast arm Orig.

30. οι ησαν C¹: ην δε D lat-a Arnob: ησαν δε latt: om syr-cu Mcion-2.e.

31. om οι D latt arm Orig. ins τη bef δοξη A. ins οι bef ελεγον P sah. aft ελεγον ins δε C¹D 69 lat-c e syrr: pref και C³M vulg lat-b f ff₂ g_{1,2} l q arm Arnob. ημελλεν ACN, μελλει D. for εν, εις D.

= τὴν ψυχὴν αὐτοῦ Matt., Mark:—his life, in the highest sense. ^{26.}] After λόγους, Mark adds ἐν τῇ γεν. ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ. Meyer remarks: 'the Glory is threefold: (1) *His own*, which He has to and for Himself as the exalted Messiah: (2) *the glory of God*, which accompanies Him as coming down from God's Throne: (3) *the glory of the angels*, who surround Him with their brightness.' ^{27.}] See note on Matt. ver. 28.

28—36.] THE TRANSFIGURATION. Matt. xvii. 1—8. Mark ix. 2—8. I have

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commented on the relation of the three accounts in the notes on Mark, and on the Transfiguration itself in those on Matt., which treat also of the additional particulars found here. ^{28.}] ἐγένετο—it was, see reff. (k). ὥς ἐκ ἡμ. ὀκτὼ = μεθ' ἡμ. ἔξ Matt. and Mark, the one reckoning being *exclusive*, the other *inclusive*.

προσεύξ.] See on ch. v. 16. This Gospel alone gives us the purpose of the Lord in going up, and His employment when the glorious change came over Him.

29.] "St. Luke seems to have declined the use of μεταμορφώθη (employed

M M

γ Matt. xvi. 43 reff.
 z here only τ.
 a 1 Kings xvii. 26 A [Balef.]
 b ver. 29.
 c here only.
 Gen. xiii. 9, 11, 14.
 dch. v. Breff. L. e Matt. xvi. 24. 1 Cor. vii. 8. Joh. x. 3. Sir. xiv. 3.
 f 1 Kings x. 3. g Mk. Num. x. 34.
 h Mk. ch. i. 35. Acts v. 1 only.
 i Exod. xl. 29 (35).
 j Acts ii. 6. xix. 34. Rev. xi. 15.
 k Mark xiii. 20. ch. vi. 13. John vi. 70. Eph. i. 4. al. Num. xvii. 5.
 l = Rev. xvi. 20. Gen. xviii. 26 A, 29, & c.
 m ch. xviii. 39 only.
 n ch. vii. 11 reff.
 o here only.

δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν ὡς βεβαρημένοι ὑπνῳ,
 ἡ διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς
 δύο ἀνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν
 τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος
 πρὸς τὸν Ἰησοῦν Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὥδε
 εἶναι, καὶ ποιήσωμεν σκηναὶς τρεῖς, μίαν σοὶ καὶ μίαν
 Μωυσεὶ καὶ μίαν Ἠλίᾳ μὴ εἰδὼς ὃ λέγει. 34 ταῦτα δὲ
 αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς,
 ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην.
 35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός
 ἐστὶν ὁ υἱὸς μου ὃς ἐκλελεγμένος, αὐτοῦ ἀκούετε. 36 καὶ
 ἐν τῷ γενέσθαι τὴν φωνὴν ἐύρεθῃ Ἰησοῦς μόνος.
 καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις
 ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.
 37 Ἐγένετο δὲ τῇ ἑξῆς ἡμέρα, κατελθόντων αὐτῶν

[δια-
 γρη]γο-
 ρησαντες
 ...τρεῖς
 ...νεφε-
 λην F.

Frag.Par.
 ακουετε
 ...εν τω
 P.
 ABCDE
 GHKL
 MRSU
 V X Γ Δ Δ
 Η Ν
 Frag.Par.
 i. 33. 69

32. εἶδαν LRN.

33. διαχωρισθῆναι D. om o (bef petros) AP rel: ins BCDKLMRXΔΞΠΝ.
 for προς τον ιησουν, τω ιησου D: om lat-a b ff₂. for 2nd και, θελεις (see || Matt)
 D: om MU 69 lat-l sah. ποιησωμεν N Scr's p²: ποιησω (|| Matt) D¹(txt D²).
 add ωδε (|| Matt) D Tert. τρεις bef σκηνας D F(Wetst) KLΞ 33. 69 vulg
 lat-e f ff₂ [L] Syr syr-cu coptt æth arm Tert. σοι bef 1st μίαν (||) N 1 Syr syr-cu.
 rec μω. bef 2nd μίαν (||), with N Syr syr-cu Tert₁: txt ABCDPR rel latt syr
 coptt goth æth arm. for δ, a D.

34. rec επεσκιασεν (|| Matt), with ACDPR rel vulg lat-b c: txt BLN lat-a.
 rec εκεινους εἰσελθειν (corrⁿ to specify Moses and Elias, cf Syr below); with ADPR
 rel syr(appy) sah goth: εκεινους ελθειν S: αντους εἰσελθειν C: txt BLN copt æth
 (appy) arm.—cum viderent Mosen et Eliam ascendentes Syr.

35. for ἐγενετο, ηλθεν D. μου bef o vios P. rec (for εκλελεγμενος)
 αγαπητος (from || Matt Mark), with ACDPR rel vulg lat-b f [c e q syrr syr-cu] goth
 [Mcion-cy-t₁]: æth-rom has both: txt BLΞN gat lat-a ff₂ l syr-mg coptt æth-pl [arm].
 add εν ω ευδοκησα C³DM. ακουετε bef αυτου (|| Mark) D lat-c e. (so also
 D in || Matt(with BN 1. 33) and in || Mark(with BCLN 1. 33 Frag-cant vulg).)

36. rec ins o bef ιησους, with C³KLMXΔ (1. 33. 69, e sil): om ABC¹DRN rel.
 for και αυτοι, αυτοι δε D lat-e sah. om ουδεν D 239. rec ευρακασιν (more
 usual form), with AC¹RN rel [Orig₁]: εθεασαν D¹, -αντο D-corr¹: ευρακεισαν G Ser's
 a: txt BC²LX. (Π?)

37. rec ins εν bef τη εξης, with ACR rel vulg lat-c [f] copt: om B(sic: see table) LSN
 1. 69 lat-q.—δια της ημερας D lat-a b e ff₂ l sah[in eodem die]. κατελθοντα αυτου D.

by the other two Evangelists here), that he might not awaken in his Greek readers any ideas or feelings connected with the fabulous metamorphoses of their heathen deities." Wordsw.

31.] This ἐξοδος could be no other than His death—see reff. πληροῦν—to fulfil by divine appointment.

32.] διαγρ., not 'when they were awake,' as E. V.—but having kept awake through the whole. The word occurs in this sense in Herodian iii. 4, πάσης τῆς νυκτὸς . . διαγρηγορήσαντες. It seems to be expressly used here to shew that it was not merely a vision, seen in sleep.

33.] while they were de-

parting—with a desire to hinder their departure.

μὴ εἰδ. δ λ., from fear and astonishment—ἐκφοβοὶ γὰρ ἐγένοντο, Mark.

34.] There is no difference in the accounts, as Meyer thinks: the ἐν τῷ διαχωρίζ. . . , ver. 33, is only an additional particular, and the rest is exactly in accordance. Notice however the remarkable word ἐκλελεγμένος of the correct text: and compare the reff.

36.] Luke gives the result of our Lord's command to them: the command itself is related in Matt. ver. 9, and Mark ver. 9.

37—42.] HEALING OF A POSSESSED

ἀπὸ τοῦ ὅρους ^p συνήνησεν αὐτῷ ὄχλος πολὺς. ³⁸ καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ^a ἐβόησεν λέγων Διδάσκαλε, δέομαί σου ^r ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι ^s μονογενὴς μοί ἐστιν, ³⁹ καὶ ἰδοὺ πνεῦμα ^t λαμβάνει αὐτὸν καὶ ^u ἐξαίφνης κράζει καὶ ^v σπαράσσει αὐτὸν ^w μετὰ ^x ἄφρου, καὶ ^y μόγις ^z ἀποχωρεῖ ἀπ' αὐτοῦ ^a συντρίβον αὐτόν. ⁴⁰ καὶ ἐδείχθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. ⁴¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ² Ω ^b γενεὰ ^b ἄπιστος καὶ ^b διεστραμμένη, ^c ἕως πότε ἔσομαι ^d πρὸς ὑμᾶς καὶ ^e ἀνέξομαι ὑμῶν; ^f προσάγαγε ὧδε τὸν υἱόν σου. ⁴² ἔτι δὲ προσερχομένου αὐτοῦ ^g ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ ^h συνεσπάραξεν ⁱ ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴσατο τὸν παῖδα καὶ ^k ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. ⁴³ ^l ἐξεπλήσονται δὲ πάντες ^m ἐπὶ τῇ ⁿ μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ ^o θαυμαζόντων ^m ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ ⁴⁴ ^p Θέσθε ὑμεῖς εἰς τὰ ὅτα ὑμῶν τοὺς

^{xciii. 3.} ^{d = Mark vi. 3 reff.} ^{e || 2 Cor. xi. 1, 19.} ^{Eph. iv. 2.} ^{Isa. xlv. 4.}
^{xviii. 24.} ^{Acts xvi. 20.} ^{xxvii. 27.} ^{1 Pet. iii. 18 only.} ^{Gen. xlviii. 9.}
^{h here only t.} ^{i ver. 55 reff.} ^{k ch. iv. 20.} ^{l Matt. vii. 28 reff.} ^{g Matt. vii. 6 reff.} ^{m = ch.}
^{i. 47 reff.} ^{n Acts xix. 27.} ^{2 Pet. i. 16 only.} ^{Jer. xl. (xxxiii.) 9.} ^{Esd. i. 5 only.} ^{o Mark}
^{xii. 17 reff.} ^{p = ch. xxi. 14.} ^{Acts v. 4.} ^{xix. 21.} ^{Hag. ii. 19.}

for συνήνησεν το πολυς, συνελθιν αυτω οχλον πολυν D.—συνήνησαν R.

38. rec ανεβοσησεν, with AR rel: txt BCDLN 69. rec επιβλεψον (corrpn, -ψαι being mistaken for imperat-mid, whereas it is inf-aor-act), with DXAN Frag-par (E 1. 33. 69, e sil): txt ABCR rel. rec εστι bef μοι, with R rel vulg lat-b c f ff₂ g₁ [l q] arm: txt ABCDLXN 1. 33 lat-a e coptt goth.

39. for kai idou to krazei, lamblanai gar auton exafynhs pneuma D lat-e.—om idou N [fuld Syr syr-cu]. add kai rhessei (see || Mark) D(X) 1 vulg copt aeth arm [syr-jer]; kai rassei N. om 2nd auton D [lat-e]. μοις BR. for συντριβον, kai συντριβει D: συντριβων N¹ (but corrd).

40. rec εκβαλλωσιν, with (1, e sil) 69: txt ABCRN rel.—απαλλαξωσιν D. αυτον D 3. 76. 247-marg env-48-y.

41. om αποκ. δε C¹. απιστε D. for εσομαι προς υμας, μεθ υμων εσομαι (|| Matt) N. for prosagage, prosevegyke D. add μοι LXEN^{3a} Frag-par 33 syr-cu syr-w-ast aeth. τον υιον σου bef ωδε (ωδε om d and wrongly restored) ACR rel syr-cu syr copt goth: om ωδε (||) D am(with per): txt BLXEN 1 [vulg] lat-(a e) b c f Syr [syr-jer] aeth arm.

42. προσερχομενου N¹. συνεταραξεν D ev-z. for τω πν. τω ακ., τω ακ. πν. D lat-e. for ιασατο το αυτον, αφηκεν αυτον και απεδωκεν τον παιδα D (lat-e).

43. παντ. δε εξ. D lat-c e. rec εποησεν, with X rel: txt ABCDLEN Frag-par 1. 33. 69 latt syr syr-cu [copt]. rec aft εποι. ins o ιησους, with AC rel lat-f q syr goth [aeth]: om BDLEN 1 latt syr-cu copt arm. om ειπεν N¹ (ins N-corr¹). om αυτου Frag-par lat-c.

PERSON. Matt. xvii. 14—21. Mark ix. 14—29. The narrative in Mark is by far the most copious, and I have commented at length on it. 37. τ. ἐξ. ἡμ.] The transfiguration probably took place at night,—see on Matt. xvii. 1,—and this was in the morning. Luke omits the whole discourse concerning Elias (Matt. and Mark, vv. 9—13). 38.] μον. μοί ἐστιν is peculiar to Luke. 39.] κράζει

—i. e. the *child*—there is a rapid change of subject, see ch. xvii. 2; xix. 4 al. and Winer, § 67. 1. c, edn. 6. συντριβον is perhaps literal—bruising him.

43—45.] OUR LORD'S SECOND ANNOUNCEMENT OF HIS DEATH. Matt. xvii. 22, 23. Mark ix. 30—32. 43, 44.] πάντες—the multitude—in contrast with ὑμεῖς of ver. 44. τοὺς λ. τ., not (Meyer), 'the foregoing discourses and

q Matt. xxiv. 9
reff. Ezek.
xxiii. 25.
r = Mk. reff.
s here only.
Isa. xlv. 8.
Ezek. xxii.
26 only.
t = John ix. 2.
xii. 40.
u here only.
Isa. xxxiii.
11.
a = here only.
b = ch. xxiv.
38 reff.
c ch. i. 62.
xxii. 2, 4, 23,
24. Acts iv.
21. Rom.
viii. 28.
d = Matt. ix.
4. see Lam. iii. 60.
13.) w. gen., Matt. xiv. 31. Mark viii. 23 al. Joel ii. 9.

λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει ἠ παρα-
δίδοσθαι εἰς χεῖρας ἀνθρώπων. ⁴⁵ οἱ δὲ ἠγνούν το
ῥῆμα τοῦτο, καὶ ἦν ὁ παρακαλυμμένον ἀπ' αὐτῶν ἵνα
μὴ ἂ αἰσθῶνται αὐτό· καὶ ἐφοβούντο ἐρωτῆσαι αὐτὸν περὶ
τοῦ ῥήματος τούτου.

46 ^a Εἰσῆλθεν δὲ ^b διαλογισμὸς ἐν αὐτοῖς, ^c τὸ τίς ἂν
εἴη μείζων αὐτῶν. ⁴⁷ ὁ δὲ Ἰησοῦς ^d ἰδὼν τὸν ^b διαλογισμὸν
τῆς καρδίας αὐτῶν, ^e ἐπιλαβόμενος παιδίον ἔστησεν αὐτό
ἵ παρ' εαυτῷ ⁴⁸ καὶ εἶπεν αὐτοῖς Ὅς ἐὰν δέξηται τοῦτο τὸ
εαυτῷ
Frag. Par.
ABCDE
FGHKL
MSUV
XTAΔΞ
ΠΣ
1. 33 69

45. for παρακεκ., κεκαλυμμένον D. ἐπερωτησαί (|| Mark) CDKMP: txt ABΞN
rel. om αυτον D lat-e [l q].
46. om εισηλθεν το αυτοις D.
47. for ιδων, ειδως BFKAPIN syrr syr-cu ath arm: txt ACDE [rel] latt copt goth
Orig., (γινους 1.) αυτων bef της καρδιας D. rec παιδιου, with AEN rel: txt
BCD Orig. [Cyr., (Frag-par P)]: om αυτο D. παρ' εαυτον D.
48. om αυτοις D 157 lat-a b c e ff. l [q] syr-cu. for 1st εαν, αν DLΞ 33. 69

wonders:—that would give no sense,—for the disciples were thinking exclusively of those already: nor strictly (Stier, but corrected in edn. 2) *‘what I am about to tell you,’* so that τοὺς λ. τ. should be || with τὸ ῥῆμα below: but these sayings, of which this was now the second;—‘these intimations which I make to you from time to time respecting My sufferings and death.’ The Resurrection, expressly mentioned in the others, is omitted here.

45.] ἵνα—not to be evaded by forcing it to mean *‘so that they did not . . . ,’* but to be rendered that they might not, as in Matt. i. 22 al. It was the divine purpose, that they should not at present be aware of the full significance of these words.

46—50.] JESUS REBUKES THE DISCIPLES FOR THEIR EMULATION AND EXCLUSIVENESS. Matt. xviii. 1—5. Mark ix. 33—40. The most detailed account is in Mark, where I have discussed the differences in the three narratives. 46.] There is not the least occasion to confine διαλ. to the sense of an inward doubt and questioning in the heart of each; indeed I will venture to say that no interpreter would have thought of doing so, had not the narratives of Matt. and Mark, by mentioning an outward expression of this thought, offered a temptation to discover a discrepancy,—of which Meyer, as usual, has not failed to avail himself. Had our narrative stood by itself, we should have understood it, as I do now, of a dispute which had taken place or was taking place, and which, though not actually spoken out before the Lord, was yet open

to His discerning eye, so that not only the words, but the disputing of their thoughts, was known to Him. The idea of τὸ τίς ἂν εἴη μ. meaning that each one thought “Who is greater than I?” (Meyer, in loc.) is absurd enough. Still more absurd however is the harmonistic attempt of Greswell, to make two distinct events out of (1) the incident in Mark and Luke, and (2) that in Matthew; one, *‘absente Petro,’* the other *‘reverso Petro, discipuli sponte contentionem suam ad Jesum referunt; de qua Ille uti prius, sed uberius, disserit.’* (Harmony, p. 192, 3.) He has been led into this partly by the lower, literal-harmonistic spirit which pervades his school, and partly by the assumption which connects this strife and discourse immediately with the incident about the tribute-money,—for which there is not the least ground in the text of Matt.

48.] The discourse as here related has the closest connexion and harmony. The dispute had been, who (among the Twelve) should be greatest,—i. e. greatest in the kingdom of heaven: for other greatness is not to be thought of,—the minds of the disciples being always on this, as just about to appear (against De Wette and Meyer); and our Lord reminds them that no such precedence is to be thought of among those sent in His name; for that even a little child, if thus sent, is clothed with His dignity; and if there be any distinction among such, it is this, that he who is like that child, humblest and least, i. e. nearest to the spirit of his Lord, he is the greatest.

“The whole discourse in Luke is

παιδίον ^ε ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ ^α δέξηται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ ^h μικρό-
τερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτός ἐστιν μέγας. ⁴⁹ ἀπο-
κριθεὶς δὲ Ἰωάννης εἶπεν ¹ Ἐπιστάτα, εἶδομέν τινα ¹ ἐπὶ τῷ
ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ^k ἐκώλυσαμεν αὐτόν,
ὅτι οὐκ ¹ ἀκολουθεῖ ¹ μεθ' ἡμῶν. ⁵⁰ εἶπεν δὲ πρὸς αὐτόν
[ὁ] Ἰησοῦς Μὴ ^k κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν
ὑπὲρ ὑμῶν ἐστιν.

⁵¹ Ἐγένετο δὲ ^m ἐν τῷ ⁿ συμπληροῦσθαι τὰς ἡμέρας τῆς
(ρωσις, 2 Chron. xxxvi. 21.)

[Cyr]. το παιδιον bef τουτο D latt [syrr-cu syr]. for 2nd εαν, αν BKLUE
[33] 69: om N 243: for 2nd δεξηται, δεχεται XN: om os to δεχεται D. om
υπαρχων D [lat-b Cypri]. rec εσται, with AD rel lat-e syrr mss-in-Orig [Cyr]
Cypri: txt BCLXEN 1. 33 latt syr-cu copt [goth] Orig.
⁴⁹. om δε C¹(perhaps). rec ins o bef ιωαννης, with AC²EN rel: om B C¹(appy)
D 69. for επιστατα, διδασκαλε (|| Mark) C¹LE syr-mg copt. for επι, εν
(|| Mark) BLXΔEN 1. 33. 69 copt: txt ACD rel. rec ins τα bef δαιμονια, with
H(Treg, expr): om ABCDEN rel goth arm. εκωλυομεν (|| Mark) BLEN
lat-a b e.

⁵⁰. rec (for επι. δε) και επι., with A rel vulg lat-b f [l q] syr[txt] goth [æth] arm :
txt BCDLXEN 1. 33 lat-a c e copt syr-mg. om προς αυτον D tol¹ [lat-e copt-ms].
om o BN¹. (Ξ def.) aft κωλυετε ins αυτον (|| Mark) CDFLMX em(with
tol) copt [arm]: om ABEN rel vulg lat-b c e [l q] syr syr-cu copt-dz goth. ins
ου γαρ εστιν καθ υμων bef os γαρ LE 33 syr-w-ust copt. rec ημων υπερ ημων
(|| Mark), with EN^{3a} rel: υμων υπ. ημων AXΔN¹ (69): txt BCDKLMENPN^{3b} 33 latt
syrr syr-cu copt goth æth arm Tit-bostr Euthym Opt Aug Jer.

⁵¹. for συμπληρ., πληρουσθαι D.

without connexion. De Wette, strangely enough: who also says, κ. ὃς ἐὰν ἐμὲ δέξ. . . . is borrowed from Matt. x. 40; and that ὁ γὰρ μικρ. . . . οὗτος ἔσται . . . ought to stand at the beginning of the discourse, as in Matt. I quote this as one among continually recurring specimens of the criticism which would cut our precious, and most truthful Gospels into fragments without meaning or connexion. We live in times when such criticisms are making way among shallow minds: let the student judge from the above sample, what they are generally worth.

Schleiermacher has some excellent remarks on this discourse and the circumstances, Essay on Luke. translation, pp. 159—162.

[49, 50.] On the connexion of this answer with the preceding, see on Mark. It is even more strikingly brought out here. Our Lord had declared the *absolute equality* of all sent in His name—and that if there were any difference, it was to be made by a *deeper self-renouncing*. Then arises the thought in the mind of the ardent son of Zebedee, of the *exclusive and peculiar dignity* of those who were thus sent, the ἀπόστολοι: and he relates what they had done, as a proof of his fully appreciating this exclusive dignity.

The link to what has preceded, is in the words ἐπὶ τῷ ὀν. σου . . . see the rest in Mark.

51—CHAP. XIX. 28.] INCIDENTS DURING THE LORD'S LAST JOURNEY TO JERUSALEM. We now enter upon a long and most important portion of our Gospel, peculiar in this form, and most of it *entirely* peculiar, to Luke. At ch. xviii. 15 he again joins the narrative of Matt. and Mark within a few verses of where he parted from them.

Respecting this portion, I will observe, without entangling myself in the harmonistic maze into which most of the interpreters have ventured, (1) that the whole of it is to be understood here as belonging to our Lord's *last journey from Galilee to Jerusalem*: see below on ver. 51. (2) that evidently that journey was *not a direct one* (see ch. x. 1; xiii. 22, 31; xvii. 11; xviii. 31, and notes), either in *time* or in the *road chosen*. (3) that in each of the two other Gospels there is a journey placed at this very time, described Matt. xix. 1, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου, and Mark x. 1, ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδ. καὶ πέραν τοῦ Ἰορδάνου,—which, in their narrative also, is the *last*

o here only +.
(-λαμβά-
νει, Mark
xvi. 19 reff.)
p = ch. ii. 21
reff.
q here only.
Jer. xxi. 10.
Ezek. vi. 2
al. see 4 Kings xii. 17.
Matt. x. 1. xxvii. 1. ch. iv. 29. v. 7 al. Matth. G. G. § 532.

ο ἀναλήμψεως αὐτοῦ, ^p καὶ αὐτὸς τὸ ^a πρόσωπον [αὐτοῦ] ^{ABCDE}
^{FGHKL}
^{MSUVX}
^{ΓΔΔΞΠ}
^{Ν 1.33.}
⁶⁹
^q ἔστῆρισεν ^s τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. ⁵² καὶ ἀ-
έστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ, καὶ πορευθέντες
εἰσηλθον εἰς κώμην Σαμαρειτῶν, ^t * ὥστε ἐτοιμάσαι αὐτῷ.
^r ch. xvi. 26. xxii. 32 al.
^s Matt. xiii. 3 reff.
^t constr.,

om 1st αὐτου Ν¹. om 2nd αὐτου BLΞ 1 lat-c: ins ACDN rel [vss]. rec
εστηρίξεν, with ADN rel: txt BCLVXΞ 33.—εστηρ. bef το πρ. LXΞ 33 lat-a copt.
for eis, εν A Scr's c.
52. εαυτου AEGSVA 69². for κωμην, πολιν ΓΑΝ¹ 69 latt(not c) [Tert., Op₁].
* ὥς ΒΝ¹: ὥστε ACDΞN^{3a} rel [Bas₁ Cyr₁].

journey from Galilee to Jerusalem. (4) that in John x. 22, we find our Lord at Jerusalem, at the feast of dedication, in the winter (about the end of December), without however any hint as to *how* or *whence* He came there. (5) that the whole time between that feast and His Passion is spent thus:—After the attempt to stone Him, John x. 31, He retired to Bethany *beyond Jordan*;—was summoned thence by the message from Martha and Mary to Bethany near Jerusalem, where He raised Lazarus;—again retired to Ephraim, somewhere beyond Jericho, on the borders of the desert;—six days before the passover came to Bethany, and the anointing took place, &c.; this whole time being *three months* and a few days. (6) I believe then that we have obtained a *fixed critical point* in all the four Gospels for the last journey from Galilee, after which He never returned (in the flesh) thither again. And this last journey was to the *feast of dedication*, or at all events brought Him in time for that feast (for it does not look like a journey specially to a feast) at Jerusalem. It was between the feast of tabernacles in John vii. 2, to which He went up privately (ib. ver. 10), and the occasion when we find Him in Solomon's porch, John x. 22. (7) The three first Evangelists relate nothing of the being in Jerusalem at the feast of dedication, or indeed at all, except at the last passover. We therefore find in them nothing of the retirements to Bethany (beyond Jordan) and Ephraim; but the removal of our Lord from Galilee to the confines of Judæa through the parts beyond Jordan is described as *uninterrupted*. (8) We are now I believe in a situation to appreciate the view with which our Evangelist inserts this portion. He takes this journey, beginning its narrative at the very same place where the others do, as comprehending—as indeed in strict historical fact it did—the last solemn farewell to Galilee (ch. x. 13—15), the final resolve of our Lord to go up to Jerusalem (ix. 51), and,

—which in its wider sense it did,—all the records which he possessed of miracles and discourses between this time and the triumphal entry. (9) As to arranging or harmonizing the separate incidents contained in this portion, as the Evangelist himself has completely by his connecting words in many places *disclaimed* it (see ch. ix. 57; x. 1, 25, 38; xi. 1, 14; xii. 1; xiii. 1, 10, 22; xiv. 1, 25; xv. 1; xvii. 1, 5, 11, 20; xviii. 1, 9),—I do not suppose that we, at this distance of time, shall succeed in doing so. The separate difficulties will be treated as they occur.

51.] συμπλ., not *past*—not, *when the days were fulfilled*; but, *were being fulfilled*: i.e. approaching their fulfilment. 'When the time was come,' E. V., is too strong: *when the days were come* would be better, for that would include the whole of the journey in those days. See reff. ἀνάληψις can have but one meaning (which, as the word itself is not found elsewhere, must be determined by the sense of the cognate verb: see reff.), His assumption, i.e. ascension into heaven. ἡμέρας τῆς ἀναλήψεως αὐτοῦ λέγει τὸν καιρὸν τὸν ἀφορισθέντα μέχρι τῆς ἀναλήψεως αὐτοῦ τῆς ἀπὸ γῆς εἰς οὐρανόν. Euthym. αὐτός resumes the *subject*, not without some emphasis implying his own voluntary action. τὸ πρὸς. [αὐ.] ἔστ., a Hebraism, see reff., implying determinate fixed purpose: cf. Isa. i. 7, the sense of which, as prophetic of the Messiah going to his sufferings, seems to be referred to in this expression. The LXX have there, ἔθηκα τὸ πρόσωπόν μου ὡς στερεὰν πέτραν.

52.] ἀγγέλους, who have been assumed without reason to have been James and John. Σαμαρ.] On the enmity of the Jews and Samaritans, see note, John iv. 9. The publicity now courted by our Lord is in remarkable contrast to His former avoidance of notice, and is a feature of the *close of His ministry*, giving rise to the accusation of ch. xxiii. 5. ὥστε ἐτ. αὐτῷ must

53 καὶ οὐκ ^u ἐδέξαντο αὐτόν, ὅτι τὸ ^v πρόσωπον αὐτοῦ ἦν ^u = Matt x. 14
 πορευόμενον εἰς Ἱερουσαλήμ. 54 ἰδόντες δὲ οἱ μαθηταὶ
 [αὐτοῦ] Ἰάκωβος καὶ Ἰωάννης εἶπαν Κύριε, ^w θέλεις
^a εἰπώμεν πῦρ ^b καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ^c ἀναλώσαι
 αὐτούς[, ^d ὥς καὶ Ἡλίας ἐποίησεν]; 55 ^e στραφεῖς δὲ ^a
^f ἐπετίμησεν αὐτοῖς*. 56 καὶ ἐπορεύθησαν εἰς ἐτέραν κώμην. ^b Matt. vii. 25, 27 reff. ^c Gal. v. 15 ^d Matt. vi. 6. xvi. 23 al.

(2 Thess. ii. 8 v. r.) only. Joel ii. 3.
 f ver. 42. Matt. xvi. 22. Zech. iii. 3.

d 4 KINGS i. 10, 12.

e Matt. vii. 6. xvi. 23 al.

54. om αὐτου B¹ 1 lat-e. (εἶπαν, so BCL²EN.) for απο, εκ CD 1 goth
 Bas, Chr₂: txt AB¹ rel, ap¹ L²E. om ὡς καὶ ηλίας ἐποίησεν (see note) BL²EN vulg
 lat-e l syr-cu copt-dz arm [Cyr₁] Jer₁: ins ACD rel lat-a b c f [q] syrr copt goth aeth
 [Bas, Chr₂] (Tert?).

55. * rec aft αυτοις adds καὶ εἶπεν Οὐκ οἴδατε οἶον πνεύματός ἐστε
 ὑμεῖς, with D F(Wetst) KМУΓΑΠ 1.69 latt syrr syr-cu copt[-wilk aeth arm] Clem₁(? see
 Tischdf) Did₁ Epiph₁(sic) Chr₁ Dion-areop, Antech₂ Thdor-stud₁[appy] Chrysoc₁ Cyr(appy)
 Op₁ Ambr₁ Aug (but of these DFUGA 69 latt goth Chr₂ Antech₂ om υμεις): om ABC²EN
 rel (see note) fuld(with gat) lat-g₁ l copt-schw aeth Eus₁(appy) Bas₁ Cyr₁ Gaud [Jer₁].—
 for οἶον, ποιου D 1 Scr's i q¹ w² ev-z₁ [Chr₂ Antech₂]. * rec adds further ὁ γὰρ
 υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολῆσαι ἀλλὰ σῶσαι,
 with F(Wetst) KМУΓΑΠ 1.69 latt syrr syr-cu [copt-wilk aeth-ms] goth Antech₁ Cyr₁
 Ambr₁ Quast₁ (but of these UFA 1.69 vulg lat-a e Antech₁ Cyr₁ om γαρ, Γ has ψυχην,
 vulg lat-c e Syr syr-cu goth om ἀνθρώπων, and UF have αποκτεῖναι for ἀπολ.): om
 ABCD²EN rel [fuld(with gat)] lat-g_{1,2} l copt-schw [aeth-ed Chr₁].

mean something more, surely, than to provide board and lodging; there is a solemnity about the sentence which forbids that supposition. It must have been to announce the coming of Jesus as the Messiah, which He did not conceal in Samaria, as in Judæa and Galilee, see John iv. 26; and the refusal of the Samaritans must have been grounded on the jealousy excited by the preference shewn for the Jewish rites and metropolis.

They expected that the Messiah would have confirmed their anti-Jewish rites and Gerizim temple, instead of going up solemnly to Jerusalem, and thereby condemning them.

54.] The disciples whom He named 'sons of thunder,' Mark iii. 17. They saw some insult of manner, or actual refusal to allow the Lord to enter their village. That a collision of this kind did take place is plain from the last verse, and implied from the occasion alluded to by the two Apostles, where the fire was invoked in the presence of the offending persons. It happened also in Samaria.

πῦρ, not lightning, but fire, as in the passage alluded to, and in 1 Kings xviii. 38. It is exceedingly difficult to determine the true reading in this passage, which seems to have been more than usually tampered with, or wrongly written. It is hardly conceivable that the shorter text, as edited by Tischdf., . . . ἀναλῶσαι αὐτούς; στραφεῖς δὲ ἐπετίμησεν

αὐτοῖς. καὶ ἐπορεύθησαν . . . should have been the original, and all the rest, insertion. Homœoteleuton may have had some share in the omission of the latter debated portion, from ΚΑΙΕΙΠ to ΚΑΙΕΙΠ: but this does not touch ὡς καὶ Ἡλ. ἐπ. It has been suggested that those words may have been removed as involving indirect censure of Elias: but surely this lay too far off to create any offence. And their insertion into the text is quite inexplicable. In this great uncertainty, I have thought the candid way is to let my edited text reflect such uncertainty, and I have therefore printed these latter debatable words in the same type as the text, and have annotated on them. Let it be remembered that in both cases, versions far more ancient than our oldest MSS. contain these words.

55.] [οὐκ οἴδατε οἶον πνεύματός ἐστε. Besides the *mis-taken* ways of explaining these words of our Lord (e.g. 'Do you not see what a (bad) spirit you are shewing?' Bornemann) there are two senses which they may bear. (1) Affirmative, as in E. V.,—'putatis vos agi Spiritu tali quali olim Elias . . . sed erratis. Habetis quidem ζῆλον sed οὐ κατ' ἐπίγνωσιν, et qui proinde humani est affectus, non divinae motionis.' Grot.; or (2) interrogative—'Know ye not what manner of spirit ye belong to (are of)?' the spirit meant being the Holy Spirit. 'The Spirit in Elias was a fiery and

g = Mt. Matt. 57 καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτὸν
 h Mt. ch. xii. 32 only. Ἀκολουθήσω σοι ὅπου ἂν ἰ ἀπέρχῃ [κύριε]. 58 καὶ
 i Mt. only. εἶπεν αὐτῷ ὁ Ἰησοῦς Αἰ ἡ ἀλώπεκες ἰ φωλεοὺς ἔχουσιν
 k Matt. vi. 25 καὶ τὰ κ πετεινὰ τοῦ κ οὐρανοῦ ἰ κατασκηνώσεις, ὁ δὲ
 l Mt. only. m υἱὸς τοῦ m ἀνθρώπου οὐκ m ἔχει ποῦ τὴν κεφαλὴν m κλίνῃ.
 m = Mt. (reff.) 59 εἶπεν δὲ πρὸς ἕτερον Ἀκολουθεῖ μοι. ὁ δὲ εἶπεν Κύριε
 n = Mark v. 37 m ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα
 o Acts xxi. 26. μου. 60 εἶπεν δὲ αὐτῷ n Ἀφες τοὺς νεκροὺς θάψαι τοὺς
 p Mark vi. 46 εἰπὼν δὲ αὐτῷ n Ἀφες τοὺς νεκροὺς, σὺ δὲ ἀπελθὼν ὁ διάγγελλε τὴν βασιλείαν
 q ch. xi. 7 reff. τοῦ θεοῦ. 61 εἶπεν δὲ καὶ ἕτερος Ἀκολουθήσω σοι κύριε
 πρῶτον δὲ ἐπίτρεψόν μοι p ἀποτάξασθαι τοῖς q εἰς τὸν

ABCDE
 GHKL
 MSUV
 XTAΔΞ
 ΠN
 1. 33. 69

57. rec (for καὶ) εγενετο δε (beg of lection: cf D and G below), with A rel vulg [lat-b f l q] syr goth [Ath₁]: καὶ εγενετο D 346(Sz) lat-a c e [syr-jer]: txt BCLXEN 33. 69 Syr syr-cu copt aeth arm. rec (for εαν) αν, with DN rel [Ath₁]: txt ABCKL S(Tischdf) UΞΠ 33. 69 Ath₂. for απερχη, υπαγεις D 157. om κυριε (its unusual place at end of the clause and its non-occurrence in || Matt account for the omission) BDL Ξ(appy) N 1 vulg lat-a c copt arm Meion-t Ath₂[-comm]: ins AC rel lat-b f q syrr [syr-jer] goth [Ath₁-txt, and aft σοι, syr-cu aeth].

58. om 1st o B.

59. om κυριε B¹(but corrd by origl scribe: see table: Tischdf says by B³) DV.

πρωτον bef απελθοντι B D(-θοντα) N 33: πρ. απελθειν και 1 latt Orig: απελθειν πρ. AKΠ: απελθειν, omg πρωτ., 69 [Thdr̄t] (all more or less from || Matt): txt CΞ rel syr aeth. [Tischdf, ed 8, ascribes πρωτ. απελ. και to AKΠ latt Orig Bas₁, and απ. πρωτ. (without και) to 1 ev-y lat-c g₂ l.]

60. ο δε ειπ. D. rec aft αυτω ins ο ιησους (cf || Matt), with AC rel [vss]: om B(D)LΞN 33 lat-a copt. for απελθων, πορευθεις D Iren₁.

61. επιτρ. δε μοι πρ. D Iren-gr. om τον (bef οικον) D.

judicial spirit, as befitted the times and the character of God's dealings then; but the Spirit in Me and mine is of a different kind—a spirit of love and forgiveness.

The latter of these is perhaps better suited to the context: but we seem to want an example in the Gospels of (οὐκ) οἴδατε used interrogatively: see Matt. vii. 11 ||; xx. 22, 25 ||; xxiv. 42 ||; xxv. 13; xxvi. 2: Mark iv. 13 (doubtful, but the construction is direct): ch. xii. 56: John viii. 14; xiv. 4 al. I have therefore punctuated according to the former sense: which, indeed, seems more naturally followed by the γάρ of the clause following. It is very interesting to remember that this same John came down to Samaria (Acts viii. 14—17) with Peter, to confer the gift of the Holy Spirit on the Samaritan believers.]

57—62.] Matthew (viii. 19—22) relates the contents of vv. 57—60, but at a totally different period of our Lord's ministry, viz. His crossing the lake to go to Gadara. It is quite impossible to decide which Evangelist has placed the incidents in their proper chronological place. When we once begin to speculate on such things, it is easy to find a fitness, on whichever side of

the argument we range ourselves. Only (see notes on Matt.) we must not adopt the wretched subterfuge of the harmonists, and maintain that the two events took place twice, each time consecutively, and each time with the same reply from our Lord. 57, 58.] See notes on Matt.

59. ἀκολουθεῖ μοι.] This command is implied in Matthew, where the reply is, as here, κύριε, ἐπίτρεψόν μοι πρῶτον . . . which words could hardly be spoken without a reference in the πρῶτον to it.

60.] διὰ γ. κ.τ.λ., peculiar to Luke, and shews the independence of his source of information. Am I wrong in supposing also, that it connects this incident with the sending out of the Seventy, which follows immediately afterwards? 61, 62.]

Peculiar to Luke. τοῖς εἰς . . . , a mixture of two constructions—ἀπέρχεσθαι εἰς τ. οἶκ. μου καὶ ἀποτάξ. τοῖς ἐν τ. οἴκῳ μου. The meaning is, to bid farewell to the persons, not to set in order the things, as some have rendered it. The answer of our Lord again seems to refer to the sending out into the harvest (ch. x. 2), for which the present seventy were as it were the ploughmen, first breaking up the ground. The saying itself is to be ex-

οἰκόν μου. ⁶² εἶπεν δὲ ὁ Ἰησοῦς Οὐδεὶς ἔπιβαλὼν τὴν ^r here only.
 χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων ^t εἰς τὰ ὀπίσω Deut. xii. 7,
 18 al. &c.
 Matt. xxvi.
 50 reff.
 s here only.
 εὐθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ. Isa. ii. 4 al.
 t Mark xlii. 16.
 ch. xvii. 31.
 John vi. 66.
 xviii. 6. xx.
 14. Ps. ix. 3.
 2. = 2 Macc.
 John ii. 6. Rev. iv.

X. ¹ Μετὰ δὲ ταῦτα ἠνέδειξεν ὁ κύριος [καὶ] ἐτέρους
 ἐβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἄνὰ δύο πρὸ προσ-

u ch. xiv. 35. Heb. vi. 7 only. Ps. xxxi. 6. Sus. 15 only.

ix. 23. (-δείξis, ch. i. 80.)

w Matt. xx. 9, 10. ch. ix. [3,] 14 (|| Mk. v. r.).

v Acts i. 24 only.

Hab. iii. 2. = 2 Macc.

8. xxi. 21 only.

62. rec aft εἶπεν δε ins προς αυτον, with LXΞN [latt] Syr copt goth æth arm :
 aft ιησ. AC rel [lat-g syr] : om B.—ο δε ιησ. ειπ. αυτω D lat-e. ουδεις εις τα οπισσω
 βλεπων και επιβαλλων την χειρα αυτου επ' αροτρον D lat-a b c e g Clem₁ Cyr₂ Promiss
 Hil₁ Zeno.—om αυτου B I lat-a b g arm Iren-gr₁ Orig₂ Cyr₁ Bas₂ Tert₁.—επιβαλλων
 (conformm to βλεπων) ADL Clem₁. rec (for τη βασιλεια) εις την βασιλειαν (prob
 as Mey, exegetical gloss on the dat, see ch xiv. 35), with ACD rel Bas₂ Cyr₁ Chr₁ [ed
 Savile Antch₁] : εν τη β. N^{3a} Iren-gr [Chr₁] : txt BLΞN¹ I. 33 latt arm Clem₁
 Orig₂ [int₂] Iren-int [Cyr₂ Hil].

CHAP. X. 1. for μετα δε τ. ανεδ. ο κυρ., απεδειξεν δε D lat-a b c e. om 1st και
 BLΞ Syr copt æth : ins ACDN rel latt syr-cu syr [syr-jer goth arm] Eus₁ [Bas₁] Tert₁.
 aft εβδομηκοντα ins δυο (prob traditional cornr, to agree with the number of the
 members of the Sanhedrim) BDM R (in index to chapters) vulg lat-a c e l syr-cu arm
 Dial₂ Clem Epiph, Recog₁ Aug₁ Prud Isid Bede : om ACΞN rel lat-b f g syrr [syr-jer]
 copt goth æth Eus₂ [Bas₁] Cyr₂ Thl Euthym Iren-int₂ Tert₁ Ambr₁ Jer. om
 αυτους B Eus₁. aft ανα δυο ins δυο BKP 69 syr-w-ob : om ACDΞN rel Eus₂ [Bas₁].

plained simply from agricultural operations
 —for he who has his hand on the plough,
 guiding it, must look on the furrow which
 his share is making—if he look behind, his
 work will be marred. Hesiod's precept is
 very similar, *ἔργ. ii. 60, ἰδεῖν αὐλακ'
 ἐλαῦνοι, μηκέτι παπταίνων μεθ' ὀμήλικας
 ἀλλ' ἐπὶ ἔργῳ θυμὸν ἔχων. εὐθετός,*
 not 'fit,' but well adapted, 'the right
 sort of workman.' The sense is more im-
 mediately applicable to the *ministry* of the
 gospel of Christ, which will least of all
 things bear a divided service and back-
 ward looks,—but of course affects also
 every private Christian, inasmuch as he
 too has a work to do,—ground to break,
 and a harvest to reap.

CHAP. X. 1—16.] MISSION OF THE
 SEVENTY. It is well that Luke has given
 us also the sending of the *Twelve*;—or we
 should have had some of the Commentators
 asserting that this was the *same* mission.
 The discourse addressed to the Seventy
 is in substance the same as that to the
 Twelve, as the similarity of their errand
 would lead us to suppose it would be. But
 there is, as Stier has well remarked (iii.
 89, edn. 2), this weighty difference. The
 discourse in Matt. x. in its three great
 divisions (see notes there), speaks plainly
 of an office founded, and a ministry ap-
 pointed, which was to involve a work, and
 embrace consequences, *co-extensive*, both
 in space and duration, *with the world*.
 Here, we have *no such prospective view*
 unfolded. The whole discourse is confined

to the *first division* there (vv. 1—15), and
 relates entirely to *present duties*.

Their sending out was not to prove and
 strengthen their own faith, as Hase sup-
 poses (Leben J. p. 194),—but to prepare
 the way for this solemn journey of the
 Lord, the object of which was the an-
 nouncement of the near approach of the
 kingdom of God,—and the termination of
 it, the last events at Jerusalem. Their
 mission being thus temporary, and ex-
 piring with their return, it is not to be
 wondered at that we *hear nothing of them*
in the Acts. This last is surely an absurd
 objection to bring against the historic
 truth of their mission, seeing that the
 Acts are written *by this same Evangelist*,
 and the omission is therefore an argument
for, and not against, that truth. 1.]

μετὰ ταῦτα—chronological—*after these*
things, not '*besides these things*,' as
 Schleiermacher and Olsh. render it.

ἀνέδ., an official word: see reff. Bleek
 has observed, that ὁ κύριος, of our Lord,
 in narration, is peculiar to St. Luke, and
 to narrations which he alone gives. Cf.
 ch. vii. 13; xi. 39; xii. 42; xiii. 15; xvii.
 5, 6; xviii. 6; xxii. 31, 61. But this is
 only true of the Synoptic Gospels. It
 occurs in the fragment at the end of
 St. Mark (xvi. 19), and in John (iv. 1
 reff.). In the Acts, the usage is very
 general: see ii. 47; v. 9, 14; ix. 1, &c.;—
 and in St. Paul's Epistles: see 1 Cor. vi.
 14, 17; vii. 10, &c. [καὶ] ἑτ. ἐβδ., not
 'other seventy also,' but others [also],

x = Matt. xxviii. 16.
 1 Cor. xvi. 6.
 a John iv. 35
 reff.
 b Matt. x. 10.
 xx. 1, 2 al.
 Wisd. xvii.
 17 al.
 c Mark i. 12.
 John x. 4.
 1 Macc. xii.
 27.
 d here only.
 Isa. lxxv. 25.
 e Matt. vii. 16
 reff.
 f Matt. xiii. 11.
 ch. xxii. 10.
 g ch. xii. 33.
 xxii. 35, 36
 only. Job
 xiv. 17 only.
 h ch. ix. 3.
 xxii. 35.
 36 only.
 4 Kings iv.
 42 comp. Judith x. 5. xvii. 10, 15 only.
 8. John xii. 36. Eph. ii. 2, v. 6.
 17 reff.
 i Matt. xiii. 11. ch. xxii. 35 al. Exod. xii. 11.
 k = here (Rom. ii. 17) only. Num. xi. 25, 26.
 j = ch. xvi.
 1 Matt. ix
 33, 69.
 R [ar]-
 vas...
 ABCDE
 GKLM
 RSUVX
 ΓΔΛΞΠ
 N 1.
 33, 69.

ώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον ^x οὗ ἡμελλεν
 αὐτὸς ἔρχεσθαι. ² ἔλεγεν δὲ πρὸς αὐτοὺς Ὁ μὲν
^a θερисμὸς πολὺς, οἱ δὲ ^b ἐργάται ὀλίγοι δεθήτητε οὖν τοῦ
 κυρίου τοῦ ^a θερισμοῦ, ὅπως ^b ἐργάτας ^c ἐκβάλλῃ εἰς τὸν
^a θερισμὸν αὐτοῦ. ³ ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς
 ὡς ^d ἄρνας ἐν μέσῳ ^{de} λύκων. ⁴ μὴ ^f βαστάζετε ^g βαλλάν-
 τιον, μὴ ^h πήραν μὴ ⁱ ὑποδήματα· καὶ μηδὲνα κατὰ τὴν
 ὁδὸν ἀσπάσησθε. ⁵ εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν, πρῶτον
 λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ. ⁶ καὶ ἐὰν ἡ ἐκεῖ ^j υἱὸς
 εἰρήνης, ^k ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· ^l εἰ
 δὲ μὴγε, ἐφ' ὑμᾶς ^m ἀνακάμψει. ⁷ ἐν αὐτῇ δὲ τῇ οἰκίᾳ

for πασαν π. κ. τ., παντα τοπον και πολιν D lat-a b c e l q Syr syr-cu (Eus.).
 (rec εμελλεν, with DKLΠ (S 1, e sil) Eus. [Bas.] : txt ABCEN rel. (33 def.)) om
 αυτος D latt Syr syr-cu [syr-jer copt-dz]. εισερχεσθαι A 1 lat-a e syr-mg [syr-jer]
 Eus : διερχ. 69 Ser's g s.

2. rec (for 1st δε) ουν, with A rel syr-txt [Bas.] : txt BCDLEN 1. 33. 69 lat-a c e q
 syr-mg copt-schw goth arm. om μεν D lat-a c [e]. om ουν D-gr. rec
 εκβ. bef εργατας (Matt ix. 38), with ACEN rel [vulg] lat-a b c : txt BD lat-e.—rec
 εκβαλλη, εκβαλλει Γ : txt A B(sic : see table) CDEEN rel Bas.

3. rec aft ιδου ins εγω (from Matt x. 16), with CDE rel [vulg] lat-b c [f q syrr
 syr-jer copt goth aeth] : om ABN lat-a e l arm. for αρνας, προβατα (Matt x. 16)
 AM. for εν μεσω, μεσον D.

4. (βαλλαντιον, so ABCDEN &c.) rec (for 3rd μη) μηδε, with ACR rel Clem. i :
 μητε M 69 vulg lat-a b f [l q Syr syr-cu syr-jer arm-ins] Ambr. i : txt BDLN 1 lat-c e
 syr [arm-ed]. om και A¹N¹ 33. 248.

5. av bef δε D¹(txt D-corr¹). rec οικιαν bef verb, with AC F(Wetst) LRX
 rel vulg lat-f syrr [syr-jer] copt goth aeth arm : txt B(D)N 1 [Orig-int.].—πρωτον
 between verb and οικιαν D¹-gr, simly lat-a b q syr-cu, but om D-gr(copt and lat)
 [lat-e].—πολιν εισελθητε εις οικιαν 69(sic).—rec (for εισελθητε) εισερχεσθε, with AR
 rel : txt BCD F(Wetst) LXEN 1. 69.

6. καν D. rec aft εαν ins μεν (Matt x. 13), with (but e sil) Ser's d l m n s [Orig.] :
 om ABCDEN rel Orig.[int.] Constt. Bas. εκει bef η B vulg lat-a b f l Orig.
 elz o bef υιος, with N¹(but erased) : om ABCDRE rel Ser's-mss goth arm Orig. Constt
 [Bas] Thl. επαναπαυσεται B¹(Tischdf) N. ins η ειρηνη υμων bef εφ' υμας (|| Matt)
 R Syr-ed [syr-jer aeth] copt Orig₂-int₂.—for ανακαμψει, επιστρεψει η ειρ. υμ. D.

seventy in number. The ἐτέρους may refer, either to the Twelve, ch. ix. 1, or perhaps, from the similarity of their mission, to the ἀγγελοι in ch. ix. 52. But perhaps the first is more probable, from the similarity of the discourses. The number of seventy might perhaps have reference to the seventy elders of Israel, Exod. xxiv. 1 : Num. xi. 16 :—all sorts of fanciful analogies have been found out and insisted on (and moreover forced into the text), which are not worth recounting. οὗ for οἷ,—see reff.

2.] See Matt. ix. 37 and notes. If ἐκβάλλῃ were read, the *pres.*, as usual, would have the force of the continually repeated act : as it is, the *aor.* (as in || Matt.) indicates the *whole mission*, con-

sidered as one great act. 3, 4.] The time was now one of greater danger than at the mission of the Twelve ; therefore ver. 3 is bound immediately up with their *present sending*, whereas in Matt. x. 16 it regards a time yet distant in the future ; also one requiring greater haste,—which accounts for the addition, μηδὲνα κ. τ. ὁδ. ἀσπ. These reasons also account for *merely the healing the sick* being enjoined, ver. 9. 6.] υἱὸς εἰρ., a (or more probably, *the*,—as words like πατήρ, μήτηρ, υἱός, &c., are often definite though anarthrous) *son of peace* : i.e. persons receptive of your message of peace ;—see reff. 7—12.] See on Matt. x. 11—15. The particular directions here are different. 7.] ἐν αὐτῇ

μένετε, ἔσθοντες καὶ πίνοντες ⁿ τὰ παρ' αὐτῶν ^o ἄξιος γὰρ ⁿ Mark v. 26.
^b ἐργάτης τοῦ ^r μισθοῦ αὐτοῦ. μὴ ^a μεταβαίνετε ἐξ οἰκίας ^o w. gen., Matt.
εἰς οἰκίαν. ⁸ καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ^{x. 37, 38 reff.}
ὑμᾶς, ἐσθίετε τὰ ^r παρατιθέμενα ὑμῖν, ⁹ καὶ θεραπεύετε ^{p = Matt. xx. 8 reff.}
τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετέ αὐτοῖς ^q Ἠγγικεν ἐφ' ^q John vii. 3.
ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. ¹⁰ εἰς ἣν δ' ἂν πόλιν εἰς- ^{xiii. 1 al. r}
έλθῃτε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς ^r ch. ix. 16 reff.
^r πλατείας αὐτῆς εἶπατε ^{Gen. xviii. 8.} ¹¹ Καὶ τὸν ^s κωνιορτὸν τὸν ^s Matt. iii. 2
^v κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ^{2 reff. with}
[ἡμῶν] ^w ἀπομασσόμεθα ὑμῖν ^{ἐπὶ, here} ^{xxvi. 2.} ^x πλὴν τοῦτο γινώσκετε, ὅτι ^{xxvi. 2.}
^b ἡγγικεν ἡ βασιλεία τοῦ θεοῦ. ¹² λέγω ὑμῖν ὅτι ^t ch. xiv. 21
^z Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ^{vii. 12.} ^y ἀνεκτότερον ἔσται ἢ τῇ ^u ch. ix. 5 reff.
πόλει ἐκείνῃ. ¹³ οὐαὶ σοι Χοραζεῖν, οὐαὶ σοι Βηθσαιδᾶ, ^v ch. xv. 15.
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν ^z αἱ δυνάμεις αἱ ^{Acts v. 13 al.}
γεγυμέναι ἐν ὑμῖν, ^a πάλαι ἂν ἐν ^{= Ps. ci. 5.} ^a σάκκῳ καὶ ^w σποδῷ ^{here only t.}
καθήμενοι ^b μετενόησαν. ¹⁴ ^x πλὴν Τύρῳ καὶ Σιδῶνι ^{(ἐκμασσ.,}
^{z = Matt. xi.} ^a Matt. xi. 21
^b Matt. iii. 2
^{reff.}

Frag. Par.
μοῖς ἐν
τῇ...

7. rec *εσθιοντες*, with ACRΞN rel: txt BD. rec aft τ. μισθ. αντ. ins *εστι* (see Matt x. 10), with ACR rel arm: om BDLXΞN. for εξ, απο D-gr.
8. rec aft ην ins δ' (see ver 10), with AKLXΑΠ (1, c sil): om BCDREΞN rel Orig² Constt Thl. δεχονται E¹KL¹MRUXΓA 69.
9. for *τους, ους* D¹(txt D³?). ασθενοντας D lat-c e. ηγγισεν Ξ.
10. rec (for *εισελθῃτε*) *εισερχῃθε* (from ver 8: see above, ver 5), with AR rel [Eus, Bas₁]: txt BCDLEΞ 1. 33. 69 latt. δεξωνται D ev-Π [Bas₁].
11. for *ημιν, υμιν* D-gr² N¹(txt N-corr¹-3a) Λ: om gat syr-cu arm. rec om εις *τους ποδας ημων* (*homæotel* from *ημων* to *ημων*), with ESVΓΔΔ vulg æth [Bas₁]: ins ABCDREΞN rel mm lat-a b c e f i l syrr syr-cu copt goth arm, but of these BDRΞN mm lat-a b c e f i l syrr-cu(appy) om ημων. aft γινωσκ. ins υμεις N¹(om N-corr¹-3).
- rec aft ηγγικεν ins ἐφ' υμας (from ver 9), with ACR rel mm lat-f l syrr [syr-jer] copt-schw[-dz arm-mss Bas₁]: om BDLΞN 1. 33 ev-y latt syr-cu copt[-wilk] arm[-ed] Tert₁.—η (bef βασιλεια) is written twice in D.
12. rec aft λεγω ins δε, with DMVΞN (S, e sil) lat-a f [g] copt: om ABCR rel vulg lat-b c e i syrr syr-cu [syr-jer] goth æth arm. ανεκτοτερον εσται bef εν τη ημερα εκεινη A 69 Syr syr-cu arm; similar order in D lat-e.—for τη ημερα εκεινη, βασιλεια του θεου D lat-e, simply lat-a b.
13. (χοραζειν, so ABCGKLMSXΔΞN Frag-par: χοροζαιν D.) for 2nd ουαι σοι, και D. βηθσαιδα AB¹, βεδσ. D: βηθσαιδαν EUFN 1. 69 [goth]. rec (for εγενηθησαν) εγενοντο (from Matt xi. 21), with ACR rel: txt BDLΞN 33. 69.
- rec καθημεναι (gramm^l corrⁿ), with D rel: txt ABCFLRXΓΞN Frag-par 33.

δὲ τῇ οἰκ., but in the (that) house itself (see ver. 5, where it was last spoken of, the *inhabitants* having been since mentioned) remain. Beware of rendering it *in the same house*, q. d. ἐν δὲ τῇ αὐτῇ οἰκ.

τὰ παρ' αὐτῶν, the things which come from them; which are theirs, and by them set before you: cf. ver. 8.

9.] ἡγγικεν ἐφ' ὑμᾶς ἡ β. τ. θ. is a later announcement than generally ἡγγ. ἡ βασιλ. τ. οὐρ., Matt. x. 7. 11.] ἀπομασ-σόμεθα ὑμῖν can hardly be with Wordsw., "we wipe off from ourselves on you:" the dat. pron. holds too slight and un-

emphatic a place for this, and is merely a datus incommodi: 'against you,' as E. V. Cf. Acts xiii. 51, where ἐπ' αὐτοὺς represents the same, and is similarly rendered in E. V. 13.] In these words, which our Lord had uttered before (Matt. xi. 21 ff.), He takes His solemn farewell of the cities where the greatest number of His miracles had been done, and discourses uttered: they being awful examples of the ἡ πόλις ἐκείνη just described. It is wonderful how De Wette can write of these four verses false Reminiſcençz, f. 3. Matt. xi. 20—and this

c = ch. xi. 31, 32; Mt. al. Ps. i. 5. d Matt. xi. 23 reff. e ch. i. 52. Acts xiii. 17. 2 Cor. xi. 7 al. 1 Chron. xiii. 17. f Matt. xi. 23 reff. g here (Matt. xi. 23 v. r.) only. Ezek. xxxi. 16 (w. eis ᾧδου). h = ch. vii. 30. John xii. 48. Gal. ii. 21. 1 ch. ii. 51 reff. 56 al. Josh. viii. 20 (18) B. Ps. lxxiii. 9. 10. ix. 1. (ἀπό, Matt. xxiv. 29.)

¹ ἀνεκτότερον ἔσται ἐν τῇ ^c κρίσει ἢ ὑμῖν. ¹⁵ καὶ σὺ Καφαρναούμ μὴ ^d ἕως τοῦ ^d οὐρανοῦ ^e ὑψωθῇς; ^f ἕως τοῦ ^f ᾧδου ^g καταβιβασθῇς. ¹⁶ ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει... ἐμου ἀκοῦ Ἡ. ABCDE GKL M SUV X ΓΔΔΞ ΠΣ Frag. Par. 1. 33. 69

καὶ ὁ ^h ἀθετῶν ὑμᾶς ἐμὲ ^h ἀθετεῖ· ὁ δὲ ἐμὲ ^h ἀθετῶν ^h ἀθετεῖ τὸν ἀποστειλαντά με. ¹⁷ ἱ ¹⁷ Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα ^k μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια ^l ὑποτάσσεται ἡμῖν ^m ἐν τῷ ὀνόματί σου. ¹⁸ εἶπεν δὲ αὐτοῖς ⁿ Ἐθεώρουν τὸν σατανᾶν ὡς ^o ἀστραπὴν ^p ἐκ τοῦ ^p οὐρανοῦ

i ch. ii. 20 reff. k ch. viii. 13 reff. n ch. xxiv. 39. Mark iii. 11. John vi. 19. Acts vii. o Matt. xxiv. 27 reff. Exod. xix. 16. p Rev. viii.

14. om ἐν τῇ κρίσει D 253 Scr's c lat-e [L]: transpd in 1 lat-a b q. for η υμιν, υμιν CL: ημιν D¹(txt D³).

15. rec (for μη and ὑψωθῇς) η and ὑψωθείσα (see digest Matt xi. 23), with ACR rel (69) vulg lat-c f g₁ q syrr goth [arm] Aug: η ὑψώθης (but txt restored) B³(Tischdf = our B²): txt B¹DLE^N lat-a b e i l [syrr-cu] copt æth. om 1st του B¹CDN: ins B (as corrd by origl scribe: Tischdf says by B³) RE rel. ins η bef 2nd εως C D¹ (and lat) 1 lat-a b i l. rec om 2nd του, with ACDRN rel Cæs: ins BL Frag-par. (Prob the art is origl, of ch xvi. 23, and was omd to suit || Matt.) καταβηση (|| Matt) BD syrr-cu [æth]: txt ACRΞN rel lat copt goth [syrr arm].

16. υμων bef ακουων A-corr(εμ. ακ. υμας A¹) KΠ lat syrr [syrr-cu] Ign¹ [Constt.] Iren-int., aft ακουει add ακ ο μου ακουων ακουει του πεμφαντος με Frag-par Cyp¹ [simly Ign¹]. for ο δε εμε το αποστειλαντα με, ο δε εμου ακουων ακουει του αποστειλαντος με D lat-[a b] i l.

17. μετα χαρας bef οι εβδομηκοντα AKΠ. aft εβδομηκοντα ins δυο (see ver 1) BD vulg lat-a [c e l] syrr-mg arm.

18. εκ του ουρανου bef ως αστραπην B 254.

when he believes Luke to have had Matt. before him. 16.] See Matt. x. 40 and notes.

17—24.] RETURN OF THE SEVENTY. As in ch. ix. 6—10, Luke attaches the return of the Seventy very closely to their mission. They probably were not many days absent. They say nothing of the reception of their message,—or it is not brought out in the Gospel, as not immediately belonging to the great central object of narration; they rejoice that more power seems to be granted to them than even His words promised, seeing that He commissioned them only to heal the sick, not to cast out devils, as He did the Apostles, ch. ix. 1. That this was a ground of joy not to be *prominently brought forward*, is the purport of our Lord's answer; the whole of which as far as ver. 24 incl. is in the strictest connexion, and full of most weighty and deep truth. 17.] The ἐν τῷ ὄν. σου is perhaps too much lost sight of in the ἡμῖν here; though I would not lay so much stress on this as Stier has done.

18.] This verse has been generally misunderstood, and its force lost, by imagining it to refer to some triumph *just gained*, which our Lord announces as the reason for their newly manifested power. The

truth is, that in this brief speech He sums up *proleptically*, as so often in the discourses in John, the whole great conflict with and defeat of the Power of evil, from the first even till accomplished by His own victory. The ἐθεώρ. τ. σ. refers to the original fall of Satan, when he lost his place as an angel of light, not keeping his first estate; which fall however had been proceeding ever since step by step, and shall do so, till all things be put under the feet of Jesus who was made lower than the angels. And this ἐθεώρουν belongs to the period before the foundation of the world when He abode in the bosom of the Father. He is to be (see ver. 22) the Great Victor over the Adversary, and this victory began when Satan fell from heaven. (I would not altogether erase the foregoing interpretation: but surely it is grammatically more correct, with Bleek, to refer the imperfect to the time just past,—to the Lord's prophetic sight at the time of the ministering of the Seventy. Cf. Acts xviii. 5 for a similar imperfect. If this view be correct, the words do not refer to any "*triumph just gained*," but to the Lord's glorious anticipations of final triumph, felt during the exercise of power by His servants.)

ὡς ἀστ.] Not the suddenness only

...πεσον- P πεσόντα. 19 ἰδὼν δέδωκα ὑμῖν τὴν ἑξουσίαν τοῦ πατεῖν g constr. gen.,
τα Ξ. s ἐπάνω ὁφείων καὶ ὁ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν Matt. x. 1
H -τείν s ἐπάνω... reff. ἐπὶ &
ἐπαύω... acc., ch. ix. 1.
v τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἁδικήσῃ. 20 πλὴν r ch. xxi. 24.
ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, Rev. xi. 2.
χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς xiv. 20, xix.
οὐρανοῖς. 21 ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύ- 15 only. Isa.
ματι τῷ ἁγίῳ καὶ εἶπεν z Ἐξομολογούμεθα σοι, πᾶτερ xlii. 5.
v = here only, see Matt. xiii. 28, 39. w = here only, exc. Rev. vi. 6 al7. Isa. x. 20.
iii. 2, 3 only t. 1 Macc. xiii. 40 only. y Matt. v. 12. Acts ii. 26 (from Ps. xv. 9). xvi. 34. Ps. ii. 11.
z = Matt. xi. 25. Rom. xiv. 11. xv. 9. 2 Kings xxii. 50.

19. rec διδωμι (from misunderstanding, into which De W. also has fallen: δέδωκα does not apply merely to the past, but asserts an abiding fact), with AC³D lat-c syrr syr-cu Just, Eus, Iren-int; txt BC¹LXX I vulg lat-b e f g, i l q syr-mg [syr-jer] goth æth [arm] Orig²[int²] Cyr² Chr [Bas²] Thdr¹ Mac Eriph¹ Hil, Lucif¹ Ambr Cæs¹. ins ταν bef φεων and bef σκορπιων D. ins την bef του εχθρου B [Orig¹]. om ου μη D N¹ (ins N-corr¹). Steph ἀδικηση (gramml corr¹ or itacism?), with BC rel: txt ADEHLMFAN 1. 33 Orig¹.

20. for πνευματα, δαιμονια (gloss) D 1 lat-e f syrr syr-cu copt-mss æth Eus, Bas¹ Cyr¹ Thdr¹, Orig-int, Ambr¹liq Ambrst Aug¹. rec aft δε ins μαλλον, with X Cyr²: om ABCD [S(Tischdf)] N rel latt [syrr syr-cu syr-jer copt goth æth arm] Eus, Bas¹ [Orig-int¹] Ambr. rec (for ἐγγεγραπται) εγραφη, with ACD rel Eus¹: txt BLXX 1. 33 Eus¹ Const¹ Bas¹ Cyr¹ [Thdr¹]. τω ουρανω D lat-a b c [e f i l q] Const¹ Hil¹. 21. ταυτη ΔΔ copt [goth]. add δε DA lat-f [copt]. ins εν bef τω πνευματι D F(West) LXEN Frag-par 33 [vulg-sixt] lat-a b c e ff² i l [q] copt Clem¹. rec om τω αγιω, with A rel lat-f [q] goth (Clem¹) [Bas¹]: ins BCDKLXΞΠN 1. 33 latt syrr syr-cu syr-jer copt æth arm Aug Bede. rec adds ο ιησους, with AC rel [lat-f q syr goth Bas¹]: and bef τω πνευματι LX 33 lat-c e ff² Syr [syr-jer] æth arm: om

of the fall, but the brightness of the fallen Angel is thus set forth. The description is not figurative, but literal; i. e. as far as divine words can be said to be literal, being accommodated to our sensuous conceptions. See on this verse, Isa. xiv. 9—15, to which the words have a reference; and Rev. xii. 7—12.

19.] Our Lord here,—including all the evil and poison in nature in the δύναμις τοῦ ἐχθ.,—from the power given Him over that enemy, asserts the gift to them, extended afterwards to all believers (Mark xvi. 18), of authority to ‘bruise the head of the serpent’ (Gen. iii. 15). There is an evident allusion to Ps. xci. 13.

20.] The connexion is—‘seeing that the power which I grant to you is so large, arising from my victory over the enemy,—make not one particular department of it your cause of joy, nor indeed the mere subjection of evil to you at all—but this,—the positive and infinite side of God’s mercy and goodness to you, that He hath placed you among His redeemed ones.’ τὰ πνεύμ. is something different from τὰ δαιμόνια in those words above, and denotes a wider range of influence—influence over spirit for good—whereby the πνευματικά τῆς πορνείας are subjected to the believers in Christ.

The ἐγγέγραπται ἐν τοῖς οὐρανοῖς is an expression in various

forms frequent in Scripture, and is opposed to ἐπὶ τῆς γῆς γραφήτωσαν, Jer. xvii. 13, said of the rebellious. But no immutable predestination is asserted by it;—in the very first place where it occurs, Exod. xxxii. 32, 33, the contrary is implied, see Ps. lxix. 28: Isa. iv. 3: Dan. xii. 1: Phil. iv. 3: Heb. xii. 23: Rev. iii. 5; xiii. 8; xx. 12, 15. The τὰ ὀνόμ. ὑμ. seems to be a reference to ἐν τῷ ὄν. σου above, which perhaps was with them a medium of self-praise, as so often with Christians. Our Lord says, ‘the true cause of joy for you is, not the power shewn forth by or in you in My Name, but that you, your names, are in the book of life’—as testified by the πνεύμα which συμμαρτυρεῖ τῷ πν. ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ, Rom. viii. 16. And this brings us to ver. 21, where our Lord rejoices in the revelation of these things even to the babes of the earth by the will and pleasure of the Father:—these things—not, the power over the enemy—but all that is implied in ἐγγέγραπται ἐν τ. οὐρ. This, which is the true cause of joy to the believer, causes even the Saviour Himself to triumph, anticipating Isa. liii. 11. 21.] The words τῷ ἁγίῳ cannot well be excluded from the text; the expression as thus standing, forms an ἀπαξ λεγ., but is agreeable to the analogy of Scripture: cf.

^a Matt. xi. 25. ^a κύριε τοῦ ^a οὐρανοῦ καὶ τῆς ^a γῆς, ὅτι ^b ἀπέκρυψας ταῦτα ἀπὸ ^c σοφῶν καὶ ^c συνετῶν, καὶ ^c ἀπεκάλυψας αὐτὰ ^c νηπίοις·
^b (Matt. xi. 25. xxv. 1^b v. r.)
^c Matt. xi. 25. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26 only. Ps. cxviii. 19.
^d Matt. xi. 25 (reff.).
^e Matt. xi. 26 reff.
^f = Mark i. 24. f. absol. Matt. xi. 27 reff.
^g Matt. xiv. 23 reff.
²² [καὶ στραφεῖς πρὸς τοὺς μαθητὰς εἶπεν] Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει ^e τίς ἐστίν ^f ὁ υἱὸς εἰ μὴ ^f ὁ πατήρ, καὶ τίς ἐστίν ^f ὁ πατήρ εἰ μὴ ^f ὁ υἱός, καὶ ^g ᾧ ἂν βούληται ^f ὁ υἱὸς ἀποκαλύψαι.
²³ καὶ στραφεῖς πρὸς τοὺς μαθητὰς ^g κατ' ^g ἰδίαν εἶπεν Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. ²⁴ λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν· καὶ ἀκούσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

...βουλ.
 ο υιός
 Frag. Par.
 ABCDE
 GHKL
 MSUV
 XΓΔΔΞ
 ΠΣ
 1. 33. 69

BDE^g vulg lat-*a b i l* syr-cu copt. transp σοφῶν and συνετῶν D. rec εγενετο bef ευδοκία (from || Matt), with AC³DN rel lat-*i* syrr syr-cu [syr-jer] copt goth æth arm: txt BC¹LX^g 33 lat-*b c e ff₂ l q* [Clem₁ Iren-int₁] Eus₁ [Cyr₁-p].
²². elz om και το εἶπεν, with BDLMΞΠΣ 1. 33. 69 vulg lat-*a b e f* syr-cu æth arm [Eus₁]: ins AC rel lat-*c ff₂ l q* syrr copt goth [æth-ms].—στραφεῖς δε Frag-par.—aft μαθ. ins αυτον C²(appy) Γ [lat-*c q* syrr goth]. rec παρεδοθη bef μοι, with vss [Eus₁]: txt ABCDEN rel latt goth Orig₁ Eus₁. απο D. om μου D am(with forj per) lat-*a c l* arm (Just₁ [Eus₁] Iren-int₁). επιγινωσκει (|| Matt) C F(Wetst) HΔ 33.
 rec ean (|| Matt), with AC³EN rel Eus₁: txt BD Frag-par 33. βουλεται AXA Frag-par 69.

²³. for και στρ., στρ. δε D lat-*e*. om κατ' ιδιαν D latt(not *f*) [syr-cu]. aft ειπεν ins αυτοις D 1 [lat-*e*] copt. at end ins και ακουοντες α ακουετε D; simply tot lat-*c e f*.
²⁴. om και βασιλεις D lat-*a e ff₂ i l* Meth₁ (Meion₁-t): et iusti lat-*b q*. (ειδαν, so BCL^{EN} 33.) aft ακουσαι ins uov B. ins υμεις bef ακουετε D lat-*b c f* [q goth].

Rom. i. 4: Heb. ix. 14: 1 Pet. iii. 18: see also Rom. xiv. 17: 1 Thess. i. 6. The ascription of praise, and the verses following, are here in the very closest connexion, and it is perfectly unimaginable that they should have been inserted in this place arbitrarily. The same has been said of their occurrence in Matt. xi. 25; and, from no love of harmonizing or escaping difficulties, but from a deep feeling of the inner spirit of both discourses, I am convinced that our Lord did utter, on the two separate occasions, these weighty words; and I find in them a most instructive instance of the way in which such central sayings were repeated by Him. It was not a rejoicing before (in Matt.), but a confession: compare the whole discourse and notes.

That the introductory words ἐν αὐτῇ τ. ὥρᾳ, = ἐν ἐκ. τῷ καιρῷ, may have been introduced from one passage into the other, and perhaps by some one who imagined them the same, I would willingly grant, if needful; not that, in the presence of such truths, such a trifle is worth mention, but that the shallow school of modern critics do mention, and rest upon such. On vv. 21, 22, see notes on Matt. xi. 25–27, ob-

serving here the gradual narrowing of the circle to which our Lord addresses himself, ver. 22, στραφ. πρ. τ. μ.,—then ver. 23 the same, with κατ' ἰδίαν added.

²³.] This verse should not be marked off from ver. 22 by a new paragraph, as is done in the E. V.: much less, as in the Gospel for the 13th Sunday after Trinity, joined with what follows: except perhaps that the lesson taught us by its occurring there is an appropriate one, as shewing us how the grace of Christian love, which is the subject of the following parable, fulfils and abounds over, legal obedience. It is in connexion with the preceding, and comes as the conclusion after the thanksgiving in ver. 21. A similar saying of our Lord occurs Matt. xiii. 16, 17, but uttered altogether on a different occasion and in a different connexion.

²⁴. προφ. κ. βασ.] David united both these, also Solomon. There may be an especial reference to the affecting last words of David, 2 Sam. xxiii. 1–5, which certainly are a prophecy of the Redeemer, and in which he says, ver. 5, “This is all my salvation, and all my desire, though he make it not to grow:”—see also Gen. xlix. 18.

25 Καὶ ἰδοὺ ^h νομικός τις ¹ ἀνέστη ^k ἐκπειράζων αὐτὸν ^h ch. vii. 30
λέγων Διδάσκαλε, τί ποιήσας ¹ ζῶν ¹ αἰώνιον ^{lm} κληρο- ⁱ = Mark xiv.
νομήσω; ²⁶ ὁ δὲ εἶπεν πρὸς αὐτὸν Ἐν τῷ νόμῳ τί γέ- ^{57, 60} reff.
γραπται; πῶς ἀναγινώσκεις; ²⁷ ὁ δὲ ἀποκριθεὶς εἶπεν ^k ch. iv. 12 reff.
Ἀγαπήσεις κύριον τὸν θεόν σου ⁿ ἐξ ὅλης τῆς καρδίας σου ¹ ch. xviii. 18
καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου ^{only.}
καὶ ἐξ ὅλης τῆς ^o διανοίας σου, καὶ τὸν ^p πλησίον σου ⁿ Matt. xxv.
ὡς σεαυτὸν. ²⁸ εἶπεν δὲ αὐτῷ ^q Ὁρθῶς ἀπεκρίθης· τοῦτο ³⁴ reff.
ποίεις, καὶ ζήση. ²⁹ ὁ δὲ θέλων ¹ δικαῖῶσαι ἑαυτὸν εἶπεν ⁿ Mark xii. 30.
^{18.} ^q ch. vii. 43 reff. ^r Matt. xii. 37. ¹ Cor. iv. 4. ^{33.} Eph. vi.
^{6.} 1 Tim. i.
^{5.} Deut. i.
^{5.} x. 12.
^o Matt. xxii.
³⁷ reff.
^p Matt. v. 43.
^{19.} 19 | Mk.
^{Rom.} xv. 2.
^{Eph.} iv. 25.
^{Exod.} xx. 17.
^{LEVIT.} xix.
^{Gen.} xiv. 16.

25. for και ιδου νομ. τις ανεστη, ανεστη δε τις νομικος D lat-(c) e. rec^e ins kai
bef λεγων, with ACD rel [vss]: om BLEⁿ lat-e [sy-r-cu] copt. om διδασκαλε D
Mcion¹-t. aft ποιησας (sic) ins ina N¹ (marked for erasure by origl scribe or N-corr¹).

26. om τι D¹-gr(ins D-corr¹) Scr's s.

27. (1st σου was at first omitted but afterwards supplied 1. m. in B: see table:
Tischd¹ says by B³.) εν ολη τ. κ. σου D 1 lat-a b c ff² i [l q] æth. om 1st
της B². εν ολη τ. ψ. σ. κ. εν ολη τ. ισχ. σ. κ. εν ολη τ. δ. σ. (from Matt xxii. 37)
BLEⁿ 1 copt (æth?), and, omg εν ολη τη διαν. σ., DF lat-a b c ff² i [l q] Tert.; txt
AC rel vulg lat-e f syr¹ syr-cu [syr-je]r goth arm. for σεαυτ., εαυτον AVX 69
Orig¹ [Bas²].

28. ζησεις D.

29. rec δικαιουν (more obvious tense), with AC³ rel: txt BC¹DLXⁿ Cyr¹ Isid²,—
εαυτ. bef δικ. D 243 lat-c e Cyr Isid. for εαυτον, αυτον L N¹(txt N-corr¹-3a)
Scr's c ev-47.

25—37.] QUESTION OF A LAWYER:
THE PARABLE OF THE GOOD SAMARITAN.
Peculiar to Luke. As Stier remarks (iii.
101, edn. 2), it is well that Luke has related
the other incident respecting an enquiry
of the same kind, for the critics would be
sure to have maintained that this incident
was another report of Matt. xix. 16. Such
clear cases as this should certainly teach us
caution, where *no such proof is given* of
the independence of different narratives:
and should shew us that both questions
addressed to our Lord, and answers from
Him, were, as matter of fact, repeated.
See however a case to which this remark
does not apply, ch. ix. 57 ff. 25.]
No immediate sequence from ver. 24 is
implied. νομικός, a kind of scribe, =

νομοδιδάσκαλος, ch. v. 17—whose especial
office it was to teach the law, see Titus iii.
13; = εἰς τῶν γραμματέων, Mark xii. 28.

There is no reason to suppose
that the lawyer had any hostile inten-
tion towards Jesus,—rather perhaps a
self-righteous spirit (see ver. 29), which
wanted to see what this Teacher could
inform him, who knew so much already.
Thus it was a *tempting* or *trying* of
Jesus, though not to *entangle* Him: for
whatever had been the answer, this could
hardly have followed. τί ποιήσας]

He doubtless expects to hear of some great
deed; but our Lord refers him back to

the Law of which he was a teacher.

26. πῶς ἀν.;] A common Rabbinical for-
mula for eliciting a text of Scripture.

πῶς is not merely = τί, but im-
plies *how?* i. e. to what purport; so that
the answer should contain a summary
of his reading in the Law. 27.]

The first part of this, together with Deut.
xi. 13 ff., the Jews had written on their
phylacteries, and recited night and morn-
ing: but not the second; so that Kui-
noel's idea that Jesus pointed to the phy-
lactery of the lawyer, will not hold.

Meyer thinks the man answered thus,
because he had before heard our Lord
cite these in connexion, and with an
especial view to asking the question τίς
ἐστίν μου πλησίον; It may have been
so;—but I should rather believe the same
spirit with which he began, to have car-
ried him on to this second question.
The words θέλ. δικ. εαυτ. seem to imply
this, but see below. 29.] Meyer ex-
plains this: The questioner, having been
by our Lord's enquiry, πῶς ἀναγ., him-
self thrown into the position of the an-
swerer, yet, θέλων δικ. εαυτ., wishing to
carry out the purpose with which he
asked at first, and to cover what other-
wise would be his shame at being an-
swered by so simple a reply, and that his
own,—asks τίς ἐστίν μου πλησίον;—I
may observe that we need not take the

s interrog., ch.

xviii. 26.

1 Cor. v. 2.

2 Cor. ii. 2.

t without

article, ver.

36 only.

u = here only.

(ch. vi. 13

reiff.) Job ii.

4, iv. 1 al.

v Mark iii. 22.

ch. ii. 51 al.

w Matt. xxi. 13

reiff.

x Acts xxvii.

41. James i.

2 only.

y 2 Kings i. 6.

y Matt. xxvii.

28 reiff.

z Acts xvi. 23.

Rev. xxii. 14.

a ch. xii. 48.

Acts xvi. 23.

33. 2 Cor. vi. 5.

xi. 23. elsw.,

Rev. (ix. 18, 20 al.) only.

only. (= ἡμιθνήτος,

Wisd. xviii. 18.)

f here bis only +

Wisd. xvi. 10.

i here bis only +

3 Kings vi. 12

A (not in B).

Tobit vi. 5

(not N) only.

13. Matt. xv. 32

al. +

ch. xx. 12.)

m here only.

Ezek. xxxiv. 4, 16.

n here only.

Isa. i. 6.

(-ματίζειν,

1. 33. 69

πρὸς τὸν Ἰησοῦν ^s Καὶ τίς ἐστίν μου ^t πλησίον; ^{30 u} ὑπο-
 λαβὼν δὲ ὁ Ἰησοῦς εἶπεν Ἀνθρωπὸς τις ^v κατέβαινεν ἀπὸ
 Ἱερουσαλὴμ εἰς Ἱεριχὴν, καὶ ^w λησταῖς ^x περιέπεσεν, οἱ καὶ
^y ἐκδύσαντες αὐτὸν καὶ ^{za} πληγὰς ^z ἐπιθέντες ἀπῆλθον
^b ἀφέντες ^c ἡμιθανῇ ^{[d} τυγχάνοντα]. ³¹ κατὰ ^e συγκυρίαν
 δὲ ἱερεῖς τις ^v κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν
 αὐτὸν ^f ἀντιπαρήλθεν. ^{32 g} ὁμοίως ^g δὲ ^g καὶ Λευεΐτης γενό-
 μενος ^h κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ^f ἀντιπαρήλθεν.
³³ Σαμαρεΐτης δέ τις ⁱ ὁδεύων ἦλθεν ^k κατ' αὐτόν, καὶ ἰδὼν
^l ἐσπλαγχνίσθη ³⁴ καὶ προσελθὼν ^m κατέδησεν τὰ ⁿ τραύ-

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30. om δε B C¹ (perhaps) N¹ copt-ms. aft ειπεν ins αυτω DΓ syrr syrr-cu [syrr-
 jer] copt[-wilk æth]. for κατεβαινεν, καταβαινει C¹: καταβαινον E. om 1st
 και C¹. om αυτον D lat-g₁. αφεικαν C¹ arm. om τυγχανοντα BDLE¹
 1. 33 latt syrr syrr-cu [syrr-jer arm] æth Chr₁ Vict₁: ins AC rel copt.
 31. for συγκυριαν, τυχα D: latt vary. om δε D-gr [lat-a b e q]. κατα-
 βαϊων D [copt-dz]. om εν B (sic: see table) 1 vulg lat-f [i] l q.
 32. om ver N¹. om γενομενος BLXEN^{3a} 1. 33 lat-a c e f copt æth (appy) arm.
 om ελθων D 243-53 Ser's p w vulg lat-b e i [ff₂ g_{1,2} l] syrr-cu Chr₁. aft ιδων
 ins αυτον (see last ver) ADΓΔ latt syrr syrr-cu [syrr-jer] copt: om BCEN^{3a} rel lat-c
 æth arm.
 33. rec aft ιδων adds αυτον (as above), with ACD rel lat-a [e f vulg syrr syrr-cu syrr-
 jer] copt-wilk [æth Chr₁]: om BLE¹ 1. 33 lat-b c i l q copt-schw.

whole of this explanation, but may well suppose that δικαιῶσαι εαυτ. may mean, 'to get himself out of the difficulty:' viz. by throwing on Jesus the definition of ὁ πλησίον, which was very narrowly and technically interpreted among the Jews, excluding Samaritans and Gentiles.

30.] ὑπολ., taking him up, implies that the question was made an occasion of saying more than the mere answer. See Herod. vii. 101: Thucyd. v. 49.

κατέβ., both because Jerusalem was higher, and because 'to go up' is the usual phrase for journeying towards a metropolis.

ἀπὸ Ἱερ. εἰς Ἱεριχὴν, about 150 stadia distant. The road passed through a wilderness (Josh. xvi. 1) which was notorious for the robberies committed there. "Arabas . . . quæ gens, latrociniiis dedita, usque hodie incurat terminos Palestinæ, et descendentes de Hierusalem in Hiericho obsidet vias, ejus rei et Dominus in Evangelio recordatur." Jerome, Comment. on Jer. iii. 2, vol. iv. p. 857. The same Father mentions that a part of the road was so infamous for murders, as to be called the red or bloody way, and that in his time there was a fort there garrisoned by Roman soldiers, to protect travellers (De locis Hebræis, under

Adommim, vol. iii. p. 150).

περιέπ., exactly fell among. They surrounded him.

ἐκδύσ., not merely of his clothing, but of all he had;—'despoliaverunt eum,' Vulg.

τυγχάνοντα is not = ὄντα: ὄντα is understood with ἡμιθ., in a state of (being) half-dead. 31.]

Many priests journeyed this way, for Jericho was a priestly city; this man is perhaps represented as having been up to Jerusalem in the order of his course, and returning (κατέβαινεν). The Law

and Prophets enjoined the act of mercy which this priest refused (see Exod. xxiii. 4, 5: Deut. xxii. 1—4: Isa. lviii. 7); not, it is true, literally,—and therefore he neglected it.

"The form συγκυρία is uncommon: Polybius has συγκύρημα and -ρησις." Bleek.

ἀντιπαρήλθεν, he did not even go up to him to examine him, but passed by on the opposite side of the road.

32.] The Levite, the inferior minister of the Law, did even worse; when he was at the place, he came and saw him;—came near, and then passed, as the other.

33—35.] The Samaritans were entirely, not half, Gentiles (= ἁλλογενής, ch. xvii. 18).

Why our Lord mentions the name here, see below.

ἐσπλαγχν.] This was the

F και ματα αὐτοῦ ὁ ἐπιχέων ἔλαιον καὶ οἶνον ὁ ἐπιβιβάσας δὲ ὁ here only.
 οἶνον... αὐτὸν ἐπὶ τὸ ἴδιον ὁ κτήνος ἤγαγεν αὐτὸν εἰς ὁ παν- Gen. xxviii.
 ABCDE αὐτὸν ἐπὶ τὸ ἴδιον ὁ κτήνος ἤγαγεν αὐτὸν εἰς ὁ παν- ch. xix. 35.
 FGHIK αὐτὸν ἐπὶ τὸ ἴδιον ὁ κτήνος ἤγαγεν αὐτὸν εἰς ὁ παν- Acts xxiii. 24
 L αὐτὸν ἐπὶ τὸ ἴδιον ὁ κτήνος ἤγαγεν αὐτὸν εἰς ὁ παν- only. 2 Kings
 MSUV αὐτὸν ἐπὶ τὸ ἴδιον ὁ κτήνος ἤγαγεν αὐτὸν εἰς ὁ παν- vi. 3. (see
 XΓΔΕΖ αὐτὸν ἐπὶ τὸ ἴδιον ὁ κτήνος ἤγαγεν αὐτὸν εἰς ὁ παν- Matt. xxi. 5.)
 ΠΝ αὐτὸν ἐπὶ τὸ ἴδιον ὁ κτήνος ἤγαγεν αὐτὸν εἰς ὁ παν- q Acts xxiii. 24.
 1. 33. 69 αὐτὸν ἐπὶ τὸ ἴδιον ὁ κτήνος ἤγαγεν αὐτὸν εἰς ὁ παν- 1 Cor. xv. 39.
 P αὐτὸν ἐπὶ τὸ ἴδιον ὁ κτήνος ἤγαγεν αὐτὸν εἰς ὁ παν- Rev. xviii. 13
 λησ- αὐτὸν ἐπὶ τὸ ἴδιον ὁ κτήνος ἤγαγεν αὐτὸν εἰς ὁ παν- only. Num.
 τας... αὐτὸν ἐπὶ τὸ ἴδιον ὁ κτήνος ἤγαγεν αὐτὸν εἰς ὁ παν- xx. 4, 8, 11.
 ...ομοίως Πορεύου καὶ σὺ ποιεῖς ὁμοίως. here only τ.
 X. αὐτὸν ἐπὶ τὸ ἴδιον ὁ κτήνος ἤγαγεν αὐτὸν εἰς ὁ παν- s 1 Tim. iii. 5
 only. Gen.
 w here only τ. x here only τ. y Matt. xiii. 4 al. Ezek. ix. 8. xlv. 21.
 15 only. Gen. 1. 5. a ch. xix. 8. Matt. v. 26 al. Gen. xlii. 28. (-ως, ch.
 c = 1 Tim. iii. 6, 7. vi. 9. Prov. xvii. 20. d ver. 30. e ch. i. 72 reff. xv. 8.
 u = Matt. xii. 20, 35. xiii. 52. -αἰα, Acts
 v Matt. xii. 20, 35. xiii. 52. xxvii. 3.)
 y Matt. xiii. 4 al. Ezek. ix. 8. t constr., Mark
 a ch. xix. 8. Matt. v. 26 al. Gen. xlii. 28. v l. 1. Acts
 d ver. 30. e ch. i. 72 reff. iii. 1. iv.
 e ch. i. 72 reff. v Matt. xii. 20, 35. xiii. 52. 7 Matt. xii. 20, 35. xiii. 52. 7 Matt. xii. 20, 35. xiii. 52.

34. for ἐπιβ. δε, καὶ ἐπιβ. D latt Syr syr-cu [syr-jer] æth. πανδοκίον ΕΝ¹.
 35. for την, τη Α. om ἐξελθὼν (dropped out because of similar participle
 ἐκβαλὼν?) BDLXEN 1. 33 latt Syr syr-cu [syr-jer] copt æth Viet, Chr, Ambr: ins AC
 rel [lat-g] syr arm. aft εἰς, ins καὶ C¹. δηναρια bef δυο D lat-c e. εδωκεν
 bef δυο δηναρια B. πανδοκεῖ D¹(txt D-corr¹) N¹. om αυτω BDLX 1. 33 vulg
 lat-b c [e ff. i l] syr-cu copt arm [Chr₁] Ambr₁: ins ACN rel lat-a f [q] syrr [syr-jer]
 æth. προσδαπανησεις (itacism?) ΔΑ. εν τω επανερχ. με bef εγω D, simply
 lat-c e: om εγω N 1 arm Chr₁ Ambr₁ Aug. om σοι D.
 36. for τις, τινα D. rec adds ουν, with ACD rel lat-c e syrr [syr-jer] copt æth
 arm: om BLEN 1 vulg lat-a b syr-cu copt-ms [Bas, Orig-int₁]. om των N¹(ins
 N-corr¹-3a) Γ (not B, see table): om τουτ. τ. τριων D. rec δοκει σοι bef πλησιον,
 with 1 latt syrr syr-cu arm Orig-int₁; δοκει πλησιον D: txt A B(sic: see table) CEN
 rel [Chr₁].—om π. δ. σοι 33.
 37. rec (for 2nd δε) ουν, with AC³P rel lat-g syr-txt: om Scr's d lat-c Syr syr-cu
 arm: καὶ εἰπ. 77 vulg lat-b f [i] l: txt BC¹DFLXΔEN 1. 33. 69 lat-a e syr-mg
 copt. om αυτω DX copt-dz. om ο (bef ιησους) B¹.

great difference between the Samaritan and the others;—the actions which follow are but the expansion of this compassion.

ἐλαιον κ. οἶνον] These were usual remedies for wounds in the East: Galen, cited by Wetstein in loc., prescribes thus for a wound in the head, ἐλαίας φύλλα τὰ ἀπαλώτατα τρίψας παράχει ἐλαίου καὶ οἶνου μέλανος καὶ κατάρμασσε:—see also Isa. i. 6. ἐπὶ τὸ ἴδ. κτ., thereby denying himself the use of it. κτήνος is rarely found in the sing. in the classics: see an instance, Herod. ii. 132.

πανδοχείον] The Attic form, as in the cognate words ἱεροδόκος, ξενοδοκεῖν, δωροδόκος, &c., is πανδοκείον. So Phryn.: οἱ διὰ τοῦ χ λέγοντες ἀμαρτάνουσιν διὰ γὰρ τοῦ κ χρῆ λέγειν πανδοκείον κ. πανδοκεῖς κ. πανδοκευτρία:—p. 307, where see Lo-beck's note. This is the only place where an inn, as we understand the word, a house for reception of travellers kept by a host as distinguished from an empty caravanserai, is mentioned. The Rabbinical writers frequently speak of such, but under a name adopted from this word, פנדה (Wetstein). Bleek remarks that this serves to shew, that there were

such inns in that neighbourhood, though certainly they were not frequent.

ἐξελθ. . . .] when he went on his journey. δυο δην.] Some see in this, two days' wages (Matt. xx. 2).

36.] It will be observed that our Lord not only elicits the answer from the questioner himself, but that it comes in an inverted form. The lawyer had asked, to whom he was to understand himself obliged to fulfil the duties of neighbourship? but the answer has for its subject one who fulfilled them to another. The reason of this is to be found, partly in the relation of neighbourship being mutual, so that if this man is my neighbour, I am his also;—but chiefly in the intention of our Lord to bring out a strong contrast by putting the hated and despised Samaritan in the active place, and thus to reflect back the ὁμοίως more pointedly. "Observe γεγρονάι, to have become neighbour. The neighbour Jews became strangers, the stranger Samaritan became neighbour, to the wounded traveller. It is not place, but love, which makes neighbourhood." Wordsworth.

37. πορεύου, κ.τ.λ.] The rendering is as

f constr., ch. ii.
21 reff.

38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς ἰκαὶ αὐτὸς

ABCDE
FGHKL
MPSUV
PAAEH
N 1. 33.
69

38. for ἐγένετο δε εν τω, εν δε τω BLEN 33 syr-cu copt : txt ACDP rel [latt] syrr
[syr-jer aeth(Tischdf) arm]. om αὐτοὺς D. om και BLEN 69 lat-a syr-cu

in E. V., go and do thou likewise. The καὶ σύ belongs, not to the πορεύου, but to the ποίει, which carries the main stress, the πορεύου being only secondary.

The lawyer does not answer—'The Samaritan:' he avoids this; but he cannot avoid it in conviction and matter of fact.

ποίει ὁμ., i. e. 'count all men thy neighbours and love them as thyself.'

The student accustomed to look at all below the surface of Scripture, will not miss the meaning which lies behind this parable, and which—while disclaiming all fanciful allegorizing of the text—I do not hesitate to say that our Lord Himself had in view when He uttered it. All acts of charity and mercy done here below, are but fragments and derivatives of *that one great act of mercy which the Saviour came on earth to perform.* And as He took on Him the nature of us all, being 'not ashamed to call us brethren,' counting us all His kindred,—so it is, but natural that in holding up a mirror (for such is a parable) of the truth in this matter of duty, we should see in it not only the present and prominent group, but also Himself and His act of mercy behind. And thus we shall not (in spite of the scoffs which are sure to beset such an interpretation, from the superficial school of critics) give up the interpretation of the Fathers and other divines, who see in this poor traveller, going from the heavenly to the accursed city (Josh. vi. 26: 1 Kings xvi. 34),—*the race of man, the Adam who fell*;—in the robbers and murderers, *him who was a murderer from the beginning* (John viii. 44);—in the treatment of the traveller, the deep wounds and despoilment which we have inherited from the fall;—in the priest and the Levite passing by, the inefficacy of the law and sacrifice to heal and clothe us: Gal. iii. 21 (Trench remarks, Parables, p. 316, note, edn. 4, that the Church, by joining the passage Gal. iii. 16—23 as Epistle, with this Parable as Gospel for the 13th Sunday after Trinity, has stamped this interpretation with her approval);—in the good Samaritan, Him of whom it was lately said, "Say we not well that *thou art a Samaritan*, and hast a devil?" (John viii. 48)—who came to *bind up the broken-hearted*, to give them the *oil of joy for mourning* (Isa. lxi. 1 ff.);—who *for our sakes became poor, that we through His poverty*

might become rich: who, though now gone from us, has left with us precious gifts, and charged His ministers to feed His lambs, promising them, when the chief Shepherd shall appear, a crown of glory that fadeth not away (1 Pet. v. 2, 4). Further perhaps it is well not to go;—or, if we do, only in our own private meditations, where, if we have the great clue to such interpretations,—*knowledge of Christ for ourselves*, and a *sound mind* under the guidance of His Spirit,—we shall not go far wrong. But minutely to allegorize, is to bring the sound spiritual interpretation into disrepute, and throw stumbling-blocks in the way of many, who might otherwise arrive at it.

38—42.] ENTERTAINMENT OF OUR LORD AT THE HOUSE OF MARTHA AND MARY. It surely never could be doubted who this Martha and Mary were, nor where this took place,—but that the harmonizing spirit has so beclouded the sight of our critics. Bengel believes them *not to be the sisters of Lazarus*, but another Martha and Mary somewhere else;—and this in spite of the deep psychological identity of characters which meets us in John xi. xii.

Greswell, still more strangely, believes the *persons to be the same*, but that they had *another residence* in Galilee, and endeavours to establish this from John xi. 1 (where he says ἀπό only indicates residence, ἐκ origin; and the κάθη is not Bethany, but the village in Galilee: see notes there). I shall, as elsewhere, take the text in its most obvious and simple interpretation, and where nothing definite is inserted in it, throw light on it from what we know from other sources. And I believe most readers will agree with me in taking these for the sisters of Lazarus, and the village for Bethany. "As regards the name *Martha*, it is in Aramaean מרתא, from מר dominus, and answers to the Greek κυρία." Bleek.

38.] ἐν τῷ πορ. need make no difficulty—the whole of the events related in this section of the Gospel are allotted, as in the widest sense they belonged, to the *last journey of our Lord from Galilee*, which ended in the triumphal entry into Jerusalem: see note on ch. ix. 51 ff. Jesus, as we know that He afterwards did, so now probably, when at Jerusalem (at the feast of Dedication), abode at Bethany. He 'loved'—(only used in this sense by John with regard to *this family*, and to *himself*)—Martha and Mary and Lazarus—and this

εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ τις ὀνόματι Μάρθα ἑὺπ-
 εδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. ³⁹ καὶ τῇδε ἦν ἀδελφὴ
 καλουμένη Μαρία, ἣ καὶ ^h παρακαθεσθεῖσα ⁱ πρὸς τοὺς
 πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ· ⁴⁰ ἡ δὲ Μάρθα
^k περιεσπᾶτο περὶ πολλὰν ^l διακονίαν. ^m ἐπιστᾶσα δὲ
 εἶπεν Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατ-
 ἔλειπεν διακονεῖν; ⁿ εἶπε οὖν αὐτῇ ἵνα μοι ^o συναντιλάβη-
 ται. ⁴¹ ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς Μάρθα Μάρθα,
^p μεριμνᾷς καὶ ^q θορυβάξῃ ^r περὶ πολλὰ· ⁴² ἐνὸς δὲ ἐστίν

v. 3. 2 Tim. iv. 2, 6 only. L. P.

n w. ἵνα, Matt. iv. 3 reff.

o Rom. viii. 26 only. Ps.

lxxxviii. 21 al.

p Matt. vi. 25 reff.

q here only +.

25. Phil. ii. 23. 1 Tim. i. 19. vi. 4, 21.

Tit. ii. 7.

r = Acts xix.

copt: ins ACP rel. αὐτον εἰσελθῆν D. τὴν οἰκίαν C¹ L¹ E¹ N¹ 33: om εἰς τὸν οἶκον
 αὐτῆς B. (αὐτῆς (alone, appy) is supplied on the margin 2. m. [not noticed by Tischd
 N. T. Vat.].)—om αὐτῆς C¹ L¹ E¹ N¹ 33: ins A[C²] D N-corr¹ (but erased) rel [Bas₁], εαυτῆς P.

39. μαρία B¹ (B³ Tischd¹) C¹ L¹ P¹ E¹ N¹ 1. 33 [copt-schw]. om η B³ (Tischd¹) L¹
 N¹ (insd by origl scribe or N-corr¹). om 2nd καὶ D lat-a c [e]. rec παρα-
 καθίσασα (more usual form), with C³ DP rel [Bas₁]: παρακαθῆσα K 69: txt ABC¹ L¹ E¹
 Mac₁. rec (for πρὸς) παρα, with A B² (qu? very uncertain) C³ DP rel [Bas₁]: txt
 B¹ C¹ L¹ E¹ N¹ 33 [Bas₁] Mac. rec (for κυρίου) ἡσοῦ, with A B¹ (perhaps: see table)
 (C² P rel lat-b syr-txt [Bas₁]: txt B² C¹ (appy) D L¹ E¹ N¹ vulg lat-a c & c Syr syr-cu syr-mg
 copt aeth arm. (Tischd¹ assigns παρα and ἡσον to his B³ (= our B²), but says that
 πρὸς and κυρίου were restored.) om αὐτον D.

40. ἐπιστάθεις D. rec κατέλιπε (ilacism?), with B² D P² N¹ (FSUV, e sil): txt
 AB¹ C¹ P¹ E¹ rel. κατέλειπεν bef με Ξ: κατ. με μόνην D latt [Syr syr-cu syr-jer].
 ειπον DL¹ 1. 33: ειπεν P: txt ABCN rel, ειπε 69. for μοι συναντιλαβ., μου
 αντιλαβ. D.

41. ο ἡσους bef ειπεν αυτη C³ DKUP 69 copt aeth. for ἡσους, κυριος B¹ (Tischd¹:
 ις B³, but former reading restored) L¹ N¹ vulg lat-a i l syr-mg [Bas₁ (ixt₁)] Ambr₂ Aug.
 om μεριμνας και D (Clem₁) Bas [-cat₁ (txt₁)] Aug₂. rec (for θορυβαση) τυρβαση,
 with A B³ (Tischd¹, but txt restored) P rel (-εις B¹) Bas₁ Chr₁ [Antch₁] Damasc₁: txt
 B¹ CD L¹ N¹ 1. 33 Bas [-cat₁] Evagr₁. om περι πολλὰ D.

42. for ενος δε εστιν χρεια, ολιγων δε εστιν χρεια η ενος B (χρεια εστιν) C² L¹ N¹ (om
 χρεια N¹) 1. 33 syr-mg copt aeth (arm) Orig₁ Bas₁ Jer₁: om D lat-a b c e ff₂ i l (Clem₁)
 Ambr₂ (the varr have arisen from understanding ενος to refer merely to the provisions
 then being prepared,—then softening it by ολιγων, and finally combining both

word implies surely hospitality and inter-
 course. γυνή τις—it does not follow
 that Martha was a widow; the incident
 brings out the two sisters, and therefore
 no others are mentioned. She may have
 had a husband or a father living. At all
 events, it is a consistency belonging to
 real life, that we find the same person
 prominent in the family in John, as here.

39.] It does not appear that the
 meal had begun; far rather is it likely
 that Martha was busy about preparing it.
 Mary sat at Jesus' feet, as His disciple,
 while He was discoursing.

40.] περι-
 εσπ. (as also the form παρακαθεσθεῖσα
 above) is a word of later Greek. We have
 in Dion. Hal. ix. 43, περισπᾶ περὶ τὸς
 ζῶν στρατείας τὸν δῆμον: and in Jos.
 Antt. v. 1. 4, πρὸς τοσαύτας ὑπηρεσίας
 διασπῶμενος. See also Diod. Sic. i. 74:
 Polyb. xv. 3. 4. It exactly answers to
 the Latin 'torquor' used in the same

connexion by Horace, Sat. ii. 8. 67, and
 to a midland provincial expression 'to be
 put about,' meaning to be 'distracted with
 officious care.' See Phryn. ed. Lobbeck, p.
 415, who gives ἄσυχλος εἶναι for the corre-
 sponding classical expression. ἐπιστ.,
 generally, but not always, used by Luke
 of a sudden coming into presence. It looks
 here as if our Lord were teaching in an-
 other apartment from that where the δια-
 κονία was going on:—this appears also in
 the κατέλειπεν.

41, 42.] The repeti-
 tion of her name indicates reproof.

μεριμνᾷς expresses the inner anxiety (from
 μερί(ω), θορυβάξῃ the outer bustle and
 confusion. The latter word is not else-
 where found in Greek. πολλά, many
 things. ἐνός, of one thing; perhaps

we should not express the two words more
 definitely, for fear of narrowing the wide
 sense in which they are spoken. I can
 hardly doubt that our Lord, in the first

s = Heb. vii.
 11. Sir. iii.
 22.
 t = here only.
 (Acts viii. 21.
 xvi. 12.
 2 Cor. vi. 15.
 Col. i. 12
 only. L. P.)
 Ps. lxxii. 26.
 u ch. xiv. 7.
 Gen. xiii. 11.
 v = Matt. ii. 6
 al.
 w ch. x. 35, 39
 al.
 x = Matt. vi.
 10. 1 Pet. iii. 15. Isa. xxix. 23.

^s *χρεία*. *Μαρία* [δὲ] τὴν ἀγαθὴν ^t *μερίδα* ^u ἐξέλεξατο,
^v ἥτις οὐκ ἀφαιρεθήσεται [ἀπ'] αὐτῆς.

XI. ¹ Καὶ ἐγένετο ^w ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ ^x καὶ
 προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐ-
 τοῦ πρὸς αὐτὸν Κύριε διδάξον ἡμᾶς προσεύχεσθαι, καθὼς
 καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. ² εἶπεν δὲ
 αὐτοῖς "Ὅταν προσεύχησθε, λέγετε Πάτερ, ^x ἁγιασθήτω

XE και
 ευγεντο..
 ABCDE
 FGHKL
 MPSUV
 XΓΔΞ
 ΠΝ 1. 33.
 69

readings: txt AC¹3P rel vulg lat-f g₁ q Syr syr-cu syr-txt Bas₁ Chr₁ [Mac₁ Antch₁]
 Damasc₁ Aug₃. *μαρία* B 1 [lat-l¹]. om 2nd δε D latt syr-cu arm Orig-int₁
 Jer₁ Ambr₃: ins ACP rel mm(with mt) lat-f g₁ q syrr [syr-jer] copt Clem₁ Bas₁ Chr₁
 [Mac₁], γαρ BL X-comm ΔN¹ 1. 69 copt-ms Bas₁ Antch₁ Damasc₁. (33 def.) for
 ητις, η D. om απ³ B D[-gr] LN¹ lat-a b c ff₂ i l [q]: ins ACPS^{3a} rel vulg lat-c f
 [D-lat] Clem₁ Bas₂ [Mac₂ Did₁].

CHAP. XI. 1. for και εγ., εγ. δε A 253 Scr's q r lat-e. *προσευχόμενον* bef εν
 τοπω τινι P [Syr syr-cu] Orig₁[txt₂]. ins και bef ως επαυσατο DM lat-a b c [eff₂
 i l q]. om 2nd και ΔN¹ 1. 69. 247-51 forj[with tol] lat-a b c f l [i q] syr-cu copt
 æth. om ιωαννης N¹(insd by origl scribe or N-corr¹).

2. for ειπ. δε, ο δε ειπ. D lat-e. om αυτοις D. *προσευχεσθε* ACHMPΓΔΛΠ¹
 1. 33. 69. add μη βαττολογειτε ως οι λοιποι δοκουσιν γαρ τινες οτι εν τη πολυλογία
 αυτων εισακουσθησονται αλλα προσευχομενοι D (see Matt vi. 7: D throughout conforms
 many expressions to Matt). rec aft πατερ ins ημων ο εν τοις ουρανοις (from || Matt),
 with ACDP rel harl¹(with per) lat-b e syrr syr-cu copt [æth]: ins ημων (alone) L. Scr's a
 [CyT^{empe}-P]: ο εν τ. ουρ. (alone) 33(appy) lat-a c ff₂ i: om BN 1 vulg Orig₁ Mcion₁(or

and *most obvious* meaning, indicated that simpler preparation would have been all that was needful, but the πολλά leads to the ἐν, and that to the ἀγαθὴ μερίς, the ἐν being the middle term of comparison between the natural πολλά and the spiritual ἀγαθὴ μερίς. So that the whole will imply—only *within* the circle of Christ's disciples, those who act from love (mistaken or otherwise) to Him—much as John vi. 27,—and will set before us the bread which perisheth on one hand, and that which endureth to everlasting life on the other. The ἀγαθὴ μερίς, the good portion, is the ἐν which is needful—see John vi. 53,—the feeding on the bread of life by faith; which faith cometh by hearing, and hearing by the ῥῆμα χριστοῦ, which Mary was now receiving into her soul, and which (John vi. 54) shall never be taken away, but result in everlasting life.

The two types of character have ever been found in the Church; both, caring for Him, and for love to Him doing what they do: but the one busy and restless, anxious and stirring; the other quiet and humble, content to sit at His feet and learn. We see here which of the two He praises. But on the other hand we must not derive any argument hence against an active Christian life of doing good: *this is*, in fact, to sit at His feet and learn—to take His yoke on us, and learn of Him. It is the bustling about

the πολλά of which there is no need, which is blamed: not the working out the fruits of the Spirit, which are needful, being parts themselves of the ἀγαθὴ μερίς.

CHAP. XI. 1—13.] JESUS TEACHES THE DISCIPLES TO PRAY. The locality and time of the following incident are alike indefinite. The only limits are those of the great journey which is the subject of this section. There is no reason for supposing this to be the *only occasion* on which the Lord delivered this prayer to His disciples. In the Sermon on the Mount, it stands in close connexion with what goes before;—and here also. In so weighty a summary of His teaching as that was, He was not likely, when speaking of prayer, to omit it;—when asked by His disciples to teach them to pray, He was not likely to depart from the form once given them. Such are ordinary probabilities, antecedent to every question affecting the two Gospels: and those critics who throw aside all such, are *far more prejudiced* in reality, than those who allow them full weight. "The peculiar and abridged form in Luke," says Meyer, "*is a proof that the apostolic Church did not use the Lord's prayer as a form.*" Rather, we may say, a proof of the fidelity with which our Evangelist reproduced his original reports, not correcting them as others after him did (see var. readd.) to suit the forms most probably in use. If

τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου ³ τὸν ἄρτον ἡμῶν ^γ ¹ Matt. vi. 11
 τὸν ^δ ἐπιούσιον δίδου ἡμῖν ² τὸ ^{3a} καθ' ἡμέραν ⁴ καὶ ⁵ ἅφες
 ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίουν παντὶ
 ὁφείλονται ἡμῖν καὶ μὴ ⁶ εἰσενέγκης ἡμᾶς εἰς ⁷ πειρασμόν.
⁸ καὶ εἶπεν πρὸς αὐτοὺς Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ
 πορεύσεται πρὸς αὐτὸν ⁹ μεσονυκτίου καὶ εἶπη αὐτῷ Φίλε,
 ἵ χρήσόν μοι τρεῖς ¹⁰ ἄρτους, ¹¹ ἡ ἐπειδὴ φίλος μου ¹² παρ-
 31. e Mark xiii. 35. Acts xvi. 25. xx. 7 only. Ps. cxviii. 62. f here only. g = Matt. xiv. 17, 19 al. 1 Kings xxi. 3. h = Phil. ii. 26. Prov. i. 24. i ch. viii. 19 reff.

Tert). (Ξ def.) om το DKU. aft 1st σου ins εφ ημας D.—(Nyss and Max, simly Meion(or Tert), say that St Luke for ελθετω η βασιλεια σου wrote ελθετω η βασιλεια D. rec at end adds γενηθητω το θελημα σου ως εν ουρανω και επι της γης (from || Matt and liturgies), with ACDPΣ rel harl(with tol per) lat-a b c syrr copt aeth [Cyr-p] (but ουτω is insd bef και by N¹, and της is omd in ACDMPΔ N¹(insd by N^{3a}, but erased) 69): om BL 1 vulg lat-ff₂ syr-cu arm Orig^{expr} [Tert₁] Aug^{expr}. N^{3a} further adds και ρυσαι ημας απο του πονηρου.

3. for διδου, dos DN 248 Ser's c g [Orig₁ Cyr₁]. for το καθ ημ., σημερον (|| Matt) D Ser's g latt(but not am em gat mt per [tol] lat-g₂ q) syr-txt aeth: om το N¹ ev-p [Orig₃(ins₂)].

4. for τας αμαρτίας, τα οφειλματα debita D per tol lat-b c [ff₂]. for και γαρ αυτοι, ως και ημεις D mm lat-b c [f, ff₂ l syr-cu]: ως και αυτοι N¹ [lat-i q]. rec αφιεμεν, with FLMSUVXEΠΣ Clem₁ Orig₂: txt ABCD N^{3a}(Ser, Tischdf N. T., not Cod Sin) rel. for παντι οφειλονται ημιν, τοις οφειλεταις ημων D mm lat-b c [ff₂ l copt] Ambr. rec at end adds αλλα ρυσαι ημας απο του πονηρου (from || Matt and liturgies), with ACDR N^{3a}(as far as απο τ, but erased: see ver 2) rel lat-b c syrr copt Thl: om BLN¹ 1 vulg arm Orig^{expr} [Cyr^{expr}-p Tert₁] Aug^{expr}.

5. om προς αυτους D lat-c Meion₂-e. μεσονυκτιον X¹ Δ(Tischdf) N-corr¹(but txt restored). for ειπη, ερει A D-gr KMPRH 69 latt Bas₁ Damasc₁: txt BCN rel lat-f ff₂ g₁ [D-lat] copt Orig₁.

6. om μου (on acct of repetns, μου, μοι, με) CR rel lat-ff₂ Syr sah: ins ABLXN vulg lat-a b &c syr-cu syr copt aeth arm Orig₁, μοι DM 69 lat-c Orig-int.

the apostolic Church did not use the Lord's Prayer as a form,—when did its use begin, which we find in every known Liturgy? (See Bingham, Antiq. xiii. 7.) 1.

καθ. κ. ἰω. . . .] Of this fact we know nothing beyond the allusion here.

2.] ὅταν προς., λέγ. . . ., more definite than οὕτως προς. . . . in Matt. On the prayer itself, see notes on Matt. vi. 9—13. The clauses not found in the text could hardly by any possibility have been omitted by any, had they ever formed a part of it. Stier's argument, that our text has not been conformed to Matt., because the doxology has never been inserted here, seems to me to tend in quite another direction: the doxology was inserted there, because that was the form in general liturgical use, and not here, because this form was never used liturgically. 3. τὸ καθ' ἡμ. . . .] for that day's need, or for that day, i. e. day by day. No substantive need be supplied after τὸ.

4.] καὶ γὰρ αὐτ. . . . expressed here more strongly in Matt., as the plea for the exercise of the divine forgiveness to us,—for it is our own practice

also to forgive: but notice, the difference—there is no ἁμαρτία here between man and man, only the ordinary business word of this world. π. ὁφείλονται ἡμ.]

This varied expression (see above) may serve to shew how far 'Luke's reporter' (De Wette) was from misunderstanding the words of the Lord; that reporter, as Stier well observes, (Reden Jesu, iii. 126, edn. 2,) being no other than the Holy Spirit Himself, whose special guidance was promised in bringing to mind the things said by Jesus (John xiv. 26). 5.] Now follows a parable on continuing instant in prayer, of the same nature as that in ch. xviii. 2 ff. In both parables, the argument is 'à fortiori': "if selfish man can be won by prayer and importunity to give, and unjust man to do right, much more certainly shall the bountiful Lord bestow, and the righteous Lord do justice." Trench, Parables, in loc., who further remarks, that here intercessory prayer is the subject of the parable; there, personal. And, that we must remember that all reluctance on the part of God to answer our prayers is not

^k = ch. xii. 36. ^l = ch. xii. 36. ^m = ch. xii. 36. ⁿ = ch. xii. 36. ^o = ch. xii. 36. ^p = ch. xii. 36. ^q = ch. xii. 36. ^r = ch. xii. 36. ^s = ch. xii. 36. ^t = ch. xii. 36. ^u = ch. xii. 36. ^v = ch. xii. 36. ^w = ch. xii. 36. ^x = ch. xii. 36. ^y = ch. xii. 36. ^z = ch. xii. 36.

ἐγένετο ^k ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ^l ἔχω ὁ ^m παραθήσω
 αὐτῷ. ⁿ καὶ κεῖνος ἔσθωθεν ἀποκριθεὶς εἶπη Μὴ μοι ⁿ κό-
 πους ⁿ πύρεχε· ἤδη ἡ ^o θύρα ^o κέκλεισται, καὶ τὰ παιδία
 μου μετ' ἐμοῦ ^p εἰς τὴν ^q κοίτην εἰσὶν οὐ δύναμαι ^r ἀνα-
 στάς δοῦναί σοι. ^s λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ
 ἡ ἀναστάς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ^s ἀναίδειαν
 αὐτοῦ ^t ἐγερθεὶς δώσει αὐτῷ ὅσων ^u χρήξει. ^v καὶ γὰρ ὑμῖν
 λέγω Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται·
^v κρούετε, καὶ ἀνοιχθήσεται ὑμῖν. ¹⁰ πᾶς γὰρ ὁ αἰτῶν
 λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ ^v κρούοντι ἀνοιχ-
 θήσεται. ¹¹ τίνα δὲ ἐξ ὑμῶν τὸν πατέρα ^w αἰτήσῃ ὁ υἱὸς
 ἄρτον, μὴ λίθον ^x ἐπιδώσει αὐτῷ; ^y ἢ καὶ ἰχθύν, μὴ ^z ἀντὶ

παρεστῖν D[-gr]. for ἐξ ὁδοῦ, απ αγρου D. om προς με D lat-b i [Bas.] Orig-int.

7. καὶ εκ. A : εκ. δε D sah. for εἰπη, ερει D-gr lat-b [L] copt. om μου C¹M
 1 lat-b c ff₂ g₁ i [l q] syr-cu syr æth. eis την κοιτην bef μετ εμου N [lat-b l q
 (sah) : for eis την κοιτην, εν τη κοιτη D 57 latt sah Clem₁ Bas₁. for εισιν, εστιν
 D 254 Scr's c. add και N.

8. om ει και D. rec αυτου bef φιλον, with E rel [Damasc₁] : αυτον φιλον AR : αυτον
 φιλον αυτου D : txt BCLXN 33 latt Orig₂ Bas₂ Chr₁ Mac₁. for γε, δε N¹(txt
 N-corr¹(?)^{3a}) Ser's c [Chr₁]. om αυτω D-gr Syr-cd Orig₁ oson DLN^{3a} rel [sah]
 Orig₁ Bas₁-ms Mac [Damasc₁] : txt ABCKMRNN¹ (33, e sil) [latt copt] Orig₁ Bas₂ [Chr₁].
 9. [υμιν λε is written twice by B¹.] rec ανοιγησεται (from || Matt), with
 ABCKLMRXΔΠN 1. 33. 69 Clem₁ : txt D rel.

10. rec ανοιγησεται (from || Matt), with CLMRXN 1. 33. 69 Clem₁ : ανοιγεται
 (corrⁿ to ευρισκει, made by B in || Matt also) B D[-gr syrr syr-cu] : txt A rel.

11. for τινα, τις DLXN 33 vulg lat-e syrr-mg Orig₁ Aug : txt ABGR rel lat-f [d ff₂ i
 l q] hom-Cl₁ [Meion₂-e Epiph₁ Dial]. rec om εξ, with E rel : ins ABCDKLMR
 XPN 33. 69 Orig₁ Meion₂-e Dial₁. αιτησει bef τον πατερα B [syr-ms]. o uios
 bef αιτησει D 243 Ser's s [copt Orig₁] : om o uios LN vulg [not gat mm] lat-e.
 om αρτον to η και B lat-ff₂ i l sah [arm] Orig₁ Meion₂-e. 1st αυτω bef επιδωσει D.
 rec (for η) ει, with (but e sil) Ser's q r : txt ACDRN rel copt hom-Cl₁. om
 και [L]N [33 vulg(with forj tol)] D-lat. ιχθην (sic) N. aft ιχθον ins αιτησει
 D lat-b c Syr syr-cu æth hom-Cl. for 2nd μη, και B 234(Sz) Meion₁-e.

real, but apparent only, and arises from deeper reasons working for our good: whereas the reluctance in these two parables is real, arising from selfishness and contempt of justice.

The interrogative form continues to σοι, ver. 7, 'Who of you shall be in these supposed circumstances?' λέγω ὑμ. . . . κ.τ.λ.

6. παρ. ἐξ ὁδ. In the East it was and is the custom to travel late at night, for coolness' sake.

Why τρεῖς ἄρτους, does not appear. I forbear to give the allegorical interpretations of the number, which abound: the significance of the things asked for, see below on ver. 13.

7.] We have an interesting fragment of domestic life here given us. The door is 'barred,' not only 'shut;' there is the trouble of unbarring it; the father and children are in bed (εἰς τ. κ. εἰσ. ellipt. for 'have gone εἰς τ. κ., and are ἐν

τῇ κ.?' see reff.); (observe how in all the parables which place the Father, or the Husband, before us, the Mother, or the Bride does not appear;) and he cannot (i.e. will not, cannot from being overcome by reluctance) rise and give to him.

8.] ἀναίδεια is too mildly rendered by 'importunity,' E. V. It should be shamelessness. It is presupposed here that the postulant goes on knocking and asking.

9.] What follows is in the closest connexion, and will not bear the idea that it is transferred here merely as being appropriate. The αἰτεῖν, ζητεῖν, κρούειν, all answer to the features of the parable.

Ver. 10 declares to us not merely a result observable here among men, (in which sense it is not universally true,) but a great law of our Father's spiritual Kingdom: a clause out of the eternal covenant, which cannot be changed.

ἰχθύος ὅφιν αὐτῷ * ἐπιδώσει; ¹² ἢ καὶ [ἐὰν] αἰτήσῃ ^a ὥον, μὴ * ἐπιδώσει αὐτῷ ^b σκορπίον; ¹³ εἰ οὖν ὑμεῖς ^c ποιητοὶ ^d ὑπάρχοντες οἴδατε ^e δόματα ἀγαθὰ δίδοναι τοῖς τέκνοις ὑμῶν, πῶσω μᾶλλον ὁ πατὴρ ὁ ^e ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς ^f αὐτοῖς αὐτόν;

¹⁴ Καὶ ἦν ἐκβάλλων δαιμόνιον[, καὶ αὐτὸ ἦν] ^g κωφόν.

e = here only. see Matt. xxiv. 17. 2 Cor. v. 2.

f constr., Matt. v. 43 reff.

g Mark vii. 32 reff.

rec 2nd ἐπιδώσει bef αὐτῷ (corrⁿ to precedg and || Matt), with ACRⁿ rel [vss Mcion₁-e Orig₁ Dial₁]: txt BDL lat-c.

¹² C places this verse bef η καὶ ἰχθ. for η καὶ [εαν], εαν δε και D: η ει R: om η C Syr syr-cu.—om εαν BL(R)N 1.69 Dial₁: ins C rel, av AA. Steph αἰτηση (gramml corrⁿ or itacism?), with E rel: txt ABCDHLK R (Treg, expr) ΓΑΛΛ 1.33 [Dial₁].

ων bef αὐτ. DRU fuld lat-c. om μη BL sah. transp ἐπιδώσει and σκορπίον D.

¹³ for ὑπαρχοντες, οντες (|| Matt) DKMXPN Clem₁ Mcion₁-e Dial₁ Ath [Epiph₁] Cyr₁: txt ABCR rel [Antch₁]. rec αγαθα bef δοματα, with latt Clem₁ Orig-int₁ Hil₁: txt ABCDRⁿ rel Scr's-mss Mcion-e [Dial₁ Epiph₁ Cyr₁ Antch₁].

Aug. om 2nd ὁ LXX 33 Syr syr-cu coptt. for πνευμα ἅγιον, αγαθον δομα D

ins-in-Ambr lat-b c ff₂ i l [(arm)].

¹⁴ for ver, ταυτα δε ειποντος αυτου προσφερεται αυτω δαιμονιζομενος κωφος και εκβαλοντος αυτου παντες εθαυμαζον D lat-c f. om και αυτο ην A¹(appy) B(D)LN

11—13.] Our Lord sets forth the certainty of our obtaining the Holy Spirit, (the *unspeakable gift*, in which all other δόματα ἀγαθά are included,) from our Father, by another ‘*à fortiori*’ argument, drawn from the love of earthly parents, so far less careful and tenderly wise than He is over His children. The construction, as before (ver. 5), is a mixed one: half interrogative, half hypothetical. For the rest, see notes on Matt. vii. 7 ff. The *egg* and *scorpion* are added here. The *serpent* and *scorpion* are the *positively mischievous*: the samples, ch. x. 19, of the δύναμις τοῦ ἐχθροῦ:—the *stone*, that which is simply *unfit for food*. So that God’s answers to our prayers consist of neither useless nor mischievous things, but of His best gift—His Holy Spirit—in all the various and fitting manifestations of His guidance and consolation and teaching in our lives. This is (because this takes of and imparts to us by leading us continually to Him who is) the *ἔστος* of the parable;—the ‘*paterfamilias*’ is our Father in Heaven, with whom however the night is as the day, who never slumbers nor sleeps. It has been noticed how by the hungry traveller coming to the man, may be imported, in the depth of the parable, the awakening in a man’s own soul (which is so precious to him) of that hunger which he has nothing to satisfy, and which none but God can satisfy. The student may, as in the foregoing parable, follow out this clue for himself (provided it be done soberly) with much interest and profit. Notice

that when *we address God* (Matt. vi. 9), He is ὁ πατὴρ ὁ ἐν τ. οὐρ.—when *He answers us*, He is ὁ πατὴρ ὁ ἐξ οὐρ. In the former case we go up into Him and His abode; in the latter He comes down to us. The construction is not (Meyer) ὁ ἐν οὐρανῷ ἐξ οὐρ. δώσει: but the one so common in good Greek, ὁ ἐκ Πελοποννήσου πόλεμος, denoting the quarter whence the influence implied in the *substantive* comes, which here is the result of that relation implied in πατήρ.

14—36.] ACCUSATION OF CASTING OUT DEVILS BY BEELZEBUB, AND DEMAND OF A SIGN FROM HEAVEN. OUR LORD’S DISCOURSE THEREUPON. Matt. xii. 22—45. Mark iii. 23—30. The reasonings of Greswell to show that Luke relates an entirely different incident from Matt. and Mark, able and well conducted as they are, fail to carry conviction to my mind. The marks of identity are too many and striking to be mistaken; and on the plan of discrimination which he has adopted, I am persuaded that we might prove four distinct Crucifixions and Resurrections to have happened just as easily. Besides, it is quite impossible to carry the hypothesis throughout this section of Luke’s Gospel: and when it has been once given up, a considerable difference is made in the way of regarding the various narrations. On the side of which Evangelist the strict accuracy lies, it is next to impossible for us now to decide. I am inclined to think with Schleiermacher (transl., p. 190), that the section from ch. xi. 14—xii. 53 (or rather perhaps 59) is a connected whole,

h = Acts xvii.
31. 1 Cor.
vi. 2.
i Matt. xix. 3a1.
2 Chron. ix. 1.
k = Mt. i. 1f.
l [Mk. ch. xii.
48.
m here only.
n pass., ch. xii.
52, 53. Acts
ii. 3. act.
ch. xiii. 17.
Acts ii. 45. L.
Jsa. xxxiv.
17. mid.,
John xix. 24.
(from Ps. xxi.
18) ii.
o h Mt. Rev.
xvii. 16.
xviii. 16, 19
only. Gen.
xlvii. 19.
p ver. 15.

ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ ^ε κωφός. ABCDE
FGHKL
MRSUV
XΓΔΛΠ
Σ 1. 33.
69
καὶ ἐθαύμασαν οἱ ὄχλοι. ¹⁵ τινὲς δὲ ἐξ αὐτῶν εἶπαν ^h Ἐν
Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαι-
μόνια. ¹⁶ ἑτεροὶ δὲ ⁱ πειράζοντες ^k σημεῖον ἐξ οὐρανοῦ
^l ἐζήτουν ¹ παρ' αὐτοῦ. ¹⁷ αὐτὸς δὲ εἰδὼς αὐτῶν τὰ ^m δια-
νοήματα εἶπεν αὐτοῖς Πᾶσα βασιλεία ἐφ' ἐαυτὴν ⁿ διαμε-
ρισθεῖσα ^o ἐρρημύεται, καὶ οἶκος ἐπὶ οἶκον πίπτει. ¹⁸ εἰ δὲ
καὶ ὁ σατανᾶς ἐφ' ἐαυτὸν ⁿ διεμερίσθη, πῶς σταθίσεται ἡ
βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με
τὰ δαιμόνια. ¹⁹ εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ
δαιμόνια, οἱ υἱοὶ ὑμῶν ^p ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο

1. 33 copt aeth arm. ἐκβληθεντος ACLX 33. 69 vulg lat-b f i l copt-ms: txt BRN
rel. (for D's reading, see above.)

15. for τινες δε, και τινες D lat-c syr-cu. (ειπαν, so B(R?)). rec om τω
(cf Matt xii. 24), with DR rel: ins BCKLMΠN 33. 69 arm, των A. at end add
(from Mark iii. 23) ο δε αποκριθεις ειπεν πως δυναται σατανας σαταναν εκβαλλειν
A(D)KM(X)Π syr aeth (σαναν D, εκβαλειν DX): om BCRN rel vss.

16. rec transp εξ ουρανου and παρ' αυτου, with R rel lat-b q syr: εξ ουρ. εζητ., omg
παρ' αυτου, X: txt ABCDLN 1. 33 (69) vulg lat-c f f2 g l Syr syr-cu arm.

17. τα διανοηματα δε αυτων AKΠ vulg lat-b c. διαμερισθαις def ef' εαυτην
ADLN 33 Syr syr-cu copt: txt BR rel vss.—μερισθαισα (|| Matt) CFMXΓ. for
πιπτει, πεσιται (sic, as often) D.

18. for διεμερ., εμερισθη C(Γ)AN. for πως, ου D. for οτι, τι N¹(appy): txt
N-corr¹³).

19. om οι ADΓ: ins BCRN rel Orig.,

for τινι, τι D.

or, at all events, is intended to form such. But then the whole is introduced (ver. 14) without any mark of connexion with the preceding, and terminated as abruptly.

On the other hand, the narrative in Matt. is introduced by his usual τότε, following upon a very general description of a retirement of our Lord, and His being pursued by multitudes, all of whom He healed; but whether the οἱ ὄχλοι are the same, and the τότε meant to specify that this incident occurred *then and there*, is by no means certain. Nor is the close of the section (xii. 50) bound very closely to xiii. 1, which commences ἐν τῇ ἡμέρᾳ ἐκείνῃ, and can hardly be said with certainty to define the *very same natural day*. We may observe that the attendant circumstances, as introduced and closed in Mark iii. 20; iv. 1, are equally indeterminate. I therefore leave the difficulty where I found it, and where I believe it will ever remain, during our present state of imperfection: only observing, that the important incident and discourse grounded on it is no way thereby invalidated in authority. It seems to have been a portion of the evangelic history, the position of which was not exactly and satisfactorily fixed; of which there have been already some in-

stances (see ch. ix. 57—62), and there are, as will be seen, yet more as we proceed.

14.] κωφόν—and blind, Matt. ver. 22, where see notes on all the common matter.

15. τινὲς ἐξ αὐτ.] No inference can here be drawn that these persons were not Pharisees (as Greswell has done), and consequently that the charge proceeded from a different quarter.

16.] This is not mentioned *here* by Matt., but further on in the discourse, ver. 38. No distinction (Gresw.) can be drawn between σημ. and σημ. ἐξ οὐρ., for (1) our Lord answers the demand in both places *by the same reply*, the sign of Jonas,—see also Matt. xvi. 1—4; and (2) the ordinary Jewish idea attached to σημ. would imply ἐξ οὐρ.,—see notes on Matt. xvi. 1.

17. εἰδώς] So Matt. also, ver. 25.

οἶκ. ἐπὶ οἶκ.] The ordinary rendering and house (divided) against house, falleth, is certainly right. Before Meyer charged this interpretation with having entirely arisen out of harmonistic considerations, he should have ascertained whether such an expression as a *kingdom* falling οἶκος ἐπὶ οἶκον is even tolerable. The ruling idea of the saying having been given by the βασ. ἐφ' ἐαυτήν, the emphatic pronoun need not be expressed again. Similarly we have, 1 Cor. ii. 11,

αὐτοὶ ὑμῶν κριταὶ ἔσονται. ²⁰ εἰ δὲ ἐν ^α δακτύλῳ θεοῦ ^α ἔκβίλλω τὰ δαιμόνια, ἄρα ^ι ἔφθασεν ἐφ' ὑμῶς ἡ βασιλεία τοῦ θεοῦ. ²¹ ὅταν ^ς ὁ ἰσχυρὸς ^ι καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ ^α αὐλήν, ἐν εἰρήνῃ ἐστὶν ^ν τὰ ὑπάρχοντα αὐτοῦ. ²² ^ω ἐπὶ δὲ ^ς ἰσχυρότερος αὐτοῦ ^ν ἐπελθὼν ^ν νικήσῃ αὐτόν, τὴν ^α πανοπλίαν αὐτοῦ αἶρει ἐφ' ἧ ^β ἐπεποιθεί, καὶ τὰ ^ς σκῦλα αὐτοῦ ^α διαδίδωσιν. ²³ ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ ^ς συνάγων μετ' ἐμοῦ ^ι σκορπίζει. ²⁴ ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, ^ς καὶ μὴ διέρχεται δι' ^ς ἀνδρῶν τόπων ζητοῦν ^α ἀνάπαυσιν, καὶ μὴ

... διαδιδ-
δωσιν F.

... καὶ μὴ
...

²³ x. 24 reff. ² John xvi. 33 reff. ^α Eph. vi. 11, 13 only. ² Kings ii. 21. ^β Mark x. 24 reff. ^ς here only. ^ι Zech. xiv. 1 al. ^ν d. ch. xviii. 22. ^ν John vi. 11. ^ν Acts iv. 35 (Rev. xlvii. 13 v. r.) only. ^ν Josh. xiii. 6. ^ν e = ch. xv. 13. ^ν John vi. 12, xv. 6. ^ν Exod. xxiii. 10. ^ν f || Mt. John x. 12. xvi. 32. ^ν 2 Cor. ix. 9 (from Ps. cxi. 9) only. ^ν g || Mt. 2 Pet. ii. 17. ^ν Jude 12 only. ^ν Ps. lxxii. 1. ^ν Jer. ii. 6. ^ν h Matt. xi. 29 reff.

rec transp αυτοι και κριται, with R rel: κριται bef υμων ACKLMUP 1. 33. 69 vulg lat-ff₂ g₁: κριται εσονται bef υμων N [lat-b f i l q]: txt BD [lat-e].

²⁰. aft ει δε ins εγω (from ver 19) D 251 Scr's c ev-49 lat-c [copt with Bas, Chr.] Mcion, -t; aft θεου (from || Matt) BCLR N-corr¹⁻³ 33. 69 lat-l syr-w-ast [Bas₁]: om AN¹ rel vulg lat-b f ff₂ [z] arm Eus₁ [Cyr₁].

²¹. om δ N¹(ins N-corr¹(?)^{3a}). φυλασσει (ilacism?) DEMXΓA. for εαυτ. αυλ., αυλην αυτου D. εσται RK Scr's s.

²². for εφαν, εαν D. rec ins ο bef ισχυροτερος (from ο ισχυρος above: cf also ch iii. 16 || Mark), with ACR rel [Eus₁]: om BDLT⁸ copt arm. om 1st αυτου D.

add εστιν N¹(marked for erasure by N-corr¹, and by origl scribe?) om νικηση αυτου D. for επεποιθει, πεποιθεν D. for last αυτου, αυτο D¹(txt D²).

²³. at end add με I N¹(marked for erasure by N^{3a}, but restored) 33 [gat] copt-wilk ath. ²⁴. aft οταν ins δε DUX 1 lat-b syr copt[-wilk]. for απο, εκ R. for δι ανδρων, δια των υδρων D-gr.

τίς οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πν. τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; the ὁ ἄνθρ. being the same throughout.

²⁰.] ἐν δακτύλῳ θ. = ἐν πνεύματι θ. Matt. No distinction can be established, as Gresw. attempts. The one expression explains the other. What was done (Hebraistically speaking) by the *finger* of God, was done by the Spirit of God. We have much greater variations than this in sayings demonstrably the same. And as to what the same author maintains about the relative magnitude of the works of the *finger*, *hand*, and *arm* of God, a reference to ref. Ps., where the *heavens* are 'the works of Thy fingers,' will sufficiently shew how little reliance is to be placed on such subtleties.

²¹.] This parabolic sentence is in close connexion with many prophetic sayings, Isa. xl. 10 marg.; liii. 12, and most pointedly Isa. xlix. 24, 25. It will be remembered that the Baptist called the Lord by this name, ὁ ἰσχυρότερος—placing after it, it is true, μου, but still using it as indicative of the Almightyness of the Son of God, rather than in comparison with himself.

The ἰσχυρός is the adversary, Satan; his αὐλή, this present world,—

John xii. 31; xiv. 30; xvi. 11. His goods, or tools, or spoils,—τὰ ὑπάρχοντα = τὰ σκεύη = τὰ σκῦλα,—are the sons of men,—2 Tim. ii. 26: 1 John v. 19 (Greek). With these is he clothed and armed, or rather with their *evil capacities*, which he furbishes and brightens for his use: with the πανοπλία τοῦ διαβόλου, compare by way of contrast, the πανοπλία τοῦ θεοῦ, Eph. vi. 11—20. Without these arms and tools he would be powerless: the evil one must have evil men—something receptive of evil—to work upon. But these the ἰσχυρότερος takes from him, and divides his spoils, Isa. liii. 12. He divides his spoils—turns to His own use and that of His followers all that good which the enemy had corrupted into evil. The Stronger had already come into the strong man's house—the *Saviour*, into the *world*—and was robbing him of his captives, and making them into His own disciples—e.g. Mary Magdalene and others: but the work was not fully completed yet, till the Lord, by and in His death, overcame him that had the power of death, i.e. the devil. And that His great victory is still proceeding;—He is still taking from him one and another,—rescuing the sons

i || Mt. ch. xv. 8 only τ.
 j || Mt. ch. xxi. 5. 1 Tim. ii. 9. Ezek. xlii. 41. k Matt. xvii. 1 reff. l compar., || Mt. only.
 m h. 2 Pet. ii. 20. Rev. ii. 19. Ps. lxxii. 17. n Matt. xiii. 4. Ezek. ix. 8. o = Acts ii. 14. xiv. 11. xxii. 4. 1. Ps. 22. Judg. ix. 7. p = ch. i. 15. &c. John iii. 4. 1. Ps. xxi. 10. q = here only.
 r ch. xlii. 29. Rev. i. 13 only. s Job iii. 12. Joel ii. 16. t = Matt. xxi. 16 (ch. xxi. 23 || [xlii. 29 v. r.] only. u = Phil. iii. 8. see Rom. ix. 20. x. 18.

εὐρίσκον λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξήλθον. ²⁵ καὶ ἐλθὼν εὐρίσκει ¹ σεσαρωμένον καὶ ¹ κεκοσμημένον. ²⁶ τότε πορεύεται καὶ ^k παραλαμβάνει ἕτερα πνεύματα ¹ πονηρότερα ἑαυτοῦ ἐπτά, καὶ εἰσελθόντα κατ-οικεῖ ἐκεῖ, καὶ γίνεται ^m τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.

²⁷ Ἐγένετο δὲ ⁿ ἐν τῷ λέγειν αὐτὸν ταῦτα, ^o ἐπάρασά τις ^o φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ Μακαρία ἡ ^p κοιλία ἡ ^q βαστάσασά σε καὶ ^{rs} μαστοὶ οὓς st ἐθήλασας. ^{...και} ^{μαστοι} ^{R.} ^{1.} 33. 69

²⁸ αὐτὸς δὲ εἶπεν ^u Μὲν οὖν μακάριοι οἱ ἀκούοντες τὸν

ins *τοτε* bef *λεγει* (|| *Matt*) BLXEN^{3a} 33 lat-*b* l syr copt Orig-int₁ : om ACDRN¹ rel vulg lat-*c* f i Syr syr-cu ath arm.

²⁵. ελθων CD(R) rel : txt A B(sic in cod : see table) ELMS²U V(c sil) ΔΞΠΝ.—εξελθων R. ins σχολαζοντα bef σεσαρωμενον (|| *Matt*) BCLRG²EN^{3a} 1. 33. 69 lat-*f* l copt ath [Orig-int₁]. for *και* κεκοσμ., *και* κοσμ. L : om *και* DG copt. (*Both by homœotel from itacism.*)

²⁶. om *τοτε* D (syr-cu) Orig-int₁. aft παραλαμβανει ins μεθ' εαυτου (see || *Matt*) CX N¹(or -corr¹) 33. 69 [lat-*g* l Orig-int₁].—rec *επτα* bef *ετ. πν. πον. εαυτ.* (|| *Matt*), with ACR rel latt copt arm : *αλλα επτα πν. πον. εαν.* D lat-*a* Viet-tun : *ετ. επτ. πν. π. ε. G* [Orig-int₁]: txt BLE(N) 69. (N had originally *επτα* before *ετερα πν.*: *επτα* having been erased *μεθ εαυτου* was written in the space.) for *εισελθ., ελθοντα* E rel : *ελθων G* : txt ABCDHIKL[M]RXEPN [1. 33. 69] latt. om *εκει* C¹(appy) D 33 lat-*a* *b* [*e* ff₂ i l g].

²⁷. rec *γυνη* bef *φωνη*, with ACR² rel copt arm : γ. (tis επ. φω. D lat-*e* : εκ του οχλου bef *φωνη* *γυνη* KΠ 1 lat-*c* : txt BLN. om 1st ἡ N. [σα of βαστασασα is omd in B(Tischdf.).]

²⁸. for *αυτος δε, και αυτος* C : ο δε D. AB¹LAΔEN.

rec *μενουγγε*, with B²CD rel : txt

of men by the power of His gospel, till the end, when He shall (Rev. xx. 1 ff.) bind him in the abyss; and though he be loosed for the final conflict by His sufferance, shall cast him overthrown into the lake of fire for ever. Rev. xx. 14.

^{23.} See on Matt. ver. 30. ^{24—26.} See on Matt. xii. 43.

^{27, 28.} This little but most instructive incident, here interposed, serves to shew the originality of Luke's account, and that, whatever its position may be, it is *itself* of the highest authority. The woman apparently was influenced by nothing but common-place and unintelligent wonder at the sayings and doings of Jesus:—and she broke out, with true womanly feeling, into a blessing of the mother who bare such a wonderful Teacher. Such seems to be the account of the incident itself.

Our Lord's reply is indeed wonderful:—(1) In *reproof*. He corrects in her the unapprehensiveness of his word, which had caused her to go no further into the meaning of it than this ordinary eulogy imported,—and gives her an admonition how to profit better by it in future.

(2) In *humility*. He disclaims all this

kind of admiration for *his humanity*: and says not '*my word*,' but *the word of God*, which is in fact the same, but takes the view off from Him in his abasement, unto the Father who sent Him.

(3) In *truth*. He does not deny the honour hereby pronounced upon his mother, but beautifully turns it to its true side—viz. that which was given her long since—*μακαρια ἡ πιστεύσασα*, ch. i. 45.

Her blessedness consisted not so much in being His mother, as in her lowly and faithful observance of the word of the Lord spoken to her: see ch. ii. 19, 51.

Nor again does He deny that to have borne Him was an honour—*μὲν οὖν* is 'imo vero'—'yes, indeed, but.'

(4) In *prophetic discernment*. It will be seen that this answer cuts at the root of all Mariolatry, and shews us in what the true honour of that holy woman consisted,—in *faith* and *obedience*. As the mother of the Lord, she represents our human race, unto whom a child is born, a son is given; no *individual* exclusive honour is due to her, any more than to Cornelius, who was singled out from the Gentile world, and honoured by an angelic message

λόγον τοῦ θεοῦ καὶ ὁ φυλάσσοντες. ²⁹ τῶν δὲ ὄχλων
 ὡς ἐπαθροισομένων ἡ ἤρξατο λέγειν Ἡ γενεὰ αὕτη γενεὰ
 ποινηρὰ ἴσθι· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται
 αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωάν. ³⁰ καθὼς γὰρ ἐγένετο
 Ἰωάνης τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς
 τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. ³¹ ὡς βασιλίσσα ὡς νότου
 ἐγεγνήσεται ἐν τῇ ἁ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς
 ταύτης καὶ ἡ κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν ὁ περάτων
 τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ ἡ πλεῖον
 Σολομῶνος ὁδε. ³² ἄνδρες Νινευὶ ὁ ἀναστήσονται ἐν τῇ
 ἁ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ ἡ κατακρινούσιν αὐτήν,
 ὅτι ἡ μετενόησαν εἰς τὸ ἡ κήρυγμα Ἰωάν· καὶ ἰδοὺ ἡ πλεῖον
 Ἰωάν· ὁδε. ³³ οὐδεὶς ἡ λύχρον ἡ ἄψας ἡ εἰς ἡ κρύπτειν

...ση-
μεων Ξ.

Ξ Ιωνα...

i Matt. v. 15. ch. xv. 8 al. Exod. xxx. 31. k ch. viii. 16. xv. 8. Exod. xxx. 8 A Ald. (εὐἀπ., BF.)
 1 = as above [ch. xii. 55 v. τ.] & Acts xxviii. 2 only. Judith xiii. 13. m = Acts xiii. 29. Rev. xi. 9.
 n here only τ. see note.

rec aft φυλασσοντες ins αυτον, with [B²(but erased, Tischdf)] X rel vulg-mss Lucif:
 τον λογον του θεου N¹: om ABCDLEΞ N-corr-1³ 1. 33 am(with forj [per san tol]) lat-a
 b c e f ff₂ syr aeth arm Meion₁-t.

29. rec om 2nd γενεα, with C rel Syr [æth]: ins A B(sic: see table) DLXEN 1. 33.
 69 latt syr-w-ast [syr-cu syr-jer] copt arm. rec επιζητει (from || Matt), with CD
 rel: txt ABLEΝ. rec aft ιωνα ins του προφητου (from || Matt), with AC rel
 [vulg-ed] lat-e f g syrr copt [æth]: om BDLEΝ am(with em forj fuld jae nit per san
 [tol]) lat-a b c ff₂ g_{1,2} i syr-jer copt-ms arm.

30. om γαρ N 239-45-58 ev-y [copt-wilk]. ins o bef ιωνας BA. rec σημειον
 bef τοις νινευιταις, with AD rel latt [vss]: txt BCLXEN 33. add και καθως ιωνας
 εν τη κοιλια του κητους εγενετο τρεις ημερας και τρεις νυκτας ουτως και ο υιος του ανθρωπου
 εν τη γη D, simly lat-a [e] ff₂.

31. om εν τη κρισει D lat-ff₂. for ανδρων, ανθρωπων N¹: om των ανδρων (see
 || Matt) C 245 syr-cu æth. πλεον CD.

32. om ver D. rec νινευι, with K: νινευιται (from || Matt, where there is no
 such var as here) ABCN rel latt Syr syr-mg [syr-jer] arm: txt E¹HSVΔ.

33. rec aft ουδεις ins δε, with AE rel lat-b f ff₂ syr æth: txt BCDURN 33 vulg lat-a
 c [e i] Syr syr-cu [syr-jer] copt-ms arm. Steph κρυπτον, with 1: txt ABCD

relative to the divine purposes:—if she
 were, as there is every reason to conclude
 she was, a believer in her Son, *the Son of
 man*, she bore Christ in a far higher and
 more blessed sense than by being His
 mother in His humanity. And this honour
 may all believers in Him partake of with
 her; therefore the Lord says not ἡ
 ἀκούουσα τ. λ. . . . but οἱ ἀκούοντες.
 The last and boldest perversion of these
 words of our Lord by Father Newman,
 viz. that He thus does but still further
 exalt her honour, in that, besides being
 His mother, she heard His word, and kept
 it, need only be mentioned, to shew the
 follies to which able men are abandoned,
 who once desert truth and simplicity.

29.] This is now in answer to
 those who sought of Him a sign from
 Heaven. τῶν ὄχλ. ἐπαθρ. . . .
 perhaps in expectation, as He paused in
 His discourse, that the sign was now about

to be shewn:—see notes on Matt. for the
 main subject.

Here we have one
 part of the sign of Jonas brought out,
 which is not touched on in Matt., viz. his
preaching after his resurrection to the
 Ninevites, announcing—for that would
 necessarily be involved in that preaching
 —the wonderful judgment of God in bring-
 ing him there,—and thus making his own
deliverance, that he might preach to
 them, a sign to that people; which sign
 (ver. 32) they received, and repented;—
 but a greater than Jonas, shewing and
 preaching a greater sign by far, this
 generation shall reject.

32. πλεῖον
 Ἰωάν· Not ‘a greater than Jonas,’ or
 ‘than Solomon:’ but Jonah = the sign
 of Jonah,—so that πλεῖον is *He who is
 the sign* to this generation:—a sign,
 πλεῖον, both in its actuality, its signifi-
 cance, and its consequences. The order,
 here, seems to be for the sake of climax;—

o Matt. v. 15
(reff.), ver. 7.
p ch. xix. 30.
q Matt. vi. 22
(reff.) only.
r here (3ce) &
Matt. vi. 22.
xvii. 5 only.
Sir. xvii. 31.
xiii. 19 only.
s ver. 22 reff.
t = Matt. vi.
23, vii. 17,
18. Jer.
xxiv. 2, 3, 8.
u here (bis) &
Matt. vi. 23
only. Prov.
iv. 19.
v = Gal. vi. 1.
(Rom. xvi.
17. 2 Cor. iv.
18. Phil. ii. 4, iii. 17 only + 2 Macc. iv. 5 only.)
iii. 12. Winer, § 56. 2. b. a.
Rev. xviii. 1, xxi. 23. Ps. xvii. 28.
3. Acts xxiii. 20.
m τίθησιν οὐδὲ ὑπὸ ὁ τὸν ὁ μὸδιον, ἀλλ' ἐπὶ ὁ τὴν ὁ λυχνίαν, ... λυχ-
νίαν. Ἰ. ABCDE
ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν. 34 ὁ ἰλύχνος GHKL
τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου ὅταν ὁ ὀφθαλμός MSUVX
σου ἄπλους ᾖ, καὶ ὅλον τὸ σῶμά σου ἴ φωτεινὸν ἐστίν. ΓΔΑΠΝ 1. 33. 69
s ἐπὰν δὲ ἴ πονηρὸς ᾖ, καὶ τὸ σῶμά σου ἴ σκοτεινόν.
35 ἴ σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἴ ἐστίν.
36 εἰ οὖν τὸ σῶμά σου ὅλον ἴ φωτεινόν, μὴ ἔχον μέρος [τι]
ἴ σκοτεινόν, ἔσται ἴ φωτεινὸν ὅλον ὡς ὅταν ὁ ἰλύχνος τῇ
x ἀστραπῇ ἴ φωτίξῃ σε. 37 Ἐν δὲ τῷ λαλήσαι ἀἔρωτᾷ
w indic., Gal. ii. 2, iv. 11. Col. ii. 8. Heb.
y trans.,
z ch. iii. 21 (note). Ezek. ix. 8. a ch. vii.

S(Tischdf) ΕΝ rel. om ουδε υπο τον μοδιον LGZ 1. 69 arm[^z-zoh]. (αλλ', so
ABCEN &c.) rec (for φως) φεγγος, with A rel: txt BCDXN 1. 33. 69. βλεπουσιν
N 33 Scr's i ev-z.

34. att σωματος ins σου D latt(not i q) Syr copt æth. rec om 1st σου (|| Matt),
with LN^{3a} rel syr-cu arm: ins ABCDMN¹ latt syrr copt æth Jer. rec aft οταν
ins ουν (see Matt vi. 22), with AC rel syr syr-cu: om BDLAN latt copt æth arm.
η bef ο οφθαλμος D lat-b e ff₂ q. om 1st kai (|| Matt) CDR 69 latt[(exc c) copt-
schw æth arm]. for ολον, παν D-gr. for επαν, οταν D 251. aft 2nd
kai ins ολον X N^{3a}(but erased) 1. 253 lat-f (syr-cu copt) æth. aft σκοτ. ins εστιν
D-corr lat-e copt æth: εσται KMUXΠ: εστιν both before and after D¹.
35. for ver, ei ουν το φως το εν σοι σκοτος το σκοτος ποσον (|| Matt) D lat-a b e ff₂ i
Aug. at end adds kai ei το φως &c (as in D) syr-cu.

36. om ver (|| Matt) D lat-a b e ff₂ i syr-cu. rec τι bef μέρος, with N rel vulg lat-c:
om τι CLF: txt ABGKMXP 1. 33. 69 lat-f. om ο N¹. ins εν bef τη αστραπη B.

37. om εν δε τω λαλησαι D syr-cu. aft λαλησαι ins αυτον Δ; αυτον ταυτα 1.
69 lat-c e f g₁ i. for ερωτα(so ABMN 69) αυτον, εδεθη δε αυτου D.

for the undervaluing and not appreciating His wisdom, will not lie so heavy on them in the judgment, as the rejection of His preaching of repentance.

33—36.] Our Lord goes on to speak of His teaching and miracles, which this generation despised, and demanded a sign from heaven in preference; He tells them that they will not see the significance of them, because they shut the eyes of their understanding, which should be the light of the soul;—this is set before them in a parable concerning the light of the body, which is the outward eye. The sentences are repeated from the Sermon on the Mount, see Matt. v. 15; vi. 22 f. (where see notes on all that is common), and ch. viii. 16; but, as has been shewn, the truth shines from a different side of them here.

33.] κρύπτῃν (for so it should be accentuated), a crypt, or covered passage; τὴν ἀπόκρυφον οἰκίαν, Euthym. Athenæus, v. 205, describing a splendid ship built by Ptolemy Philopator, speaks of a κρύπτῃ φραγμοῖς καὶ θυρίσι περιεχομένη πάντοθεν.

35.] σκόπει . . μὴ . . , take heed, lest . . , and the ἐστίν, more forcible than ᾖ, implies the actual existence, in the hearers,

of the state against which they are cautioned:—σκόπει μὴ ὁ νοῦς ὁ φωταγωγὸς τῆς ψυχῆς σου σκοτισθῇ ὑπὸ τῶν παθῶν, Euthym.

36.] “Tautological: the second member contains the same assertion as the first.” (De Wette).—Let us examine this. ‘When thine eye is single (ver. 34),—i. e. simple,—straight and single-seeing,—thy whole body will be light.’ Then (ver. 36),—‘if this be so,—if thy whole body be light, having no part dark,—then it shall all be light as when a lamp with its brightness illuminates thee.’ Of what is our Lord speaking? Of His teaching, as apprehended by the simple, single-seeing soul. If then the soul be so,—having no part darkened by prejudice or selfish lusts, and approach thus to His teaching, it shall be wholly illuminated by it, as by the candle of the Lord, searching its inward parts. So this saying, which, even as it stands, is not tautological,—for the second clause expresses the further result and waxing onward of the shining light, arising from the singleness of the eye,—becomes, in its spiritual significance, a weighty declaration of truth, answering to ch. viii. 15:—see also John viii. 12.

37—54.] DISCOURSE AGAINST THE

αὐτὸν Φαρισαῖος ^a ὅπως ^b ἄριστήσῃ ^c παρ' αὐτῷ, εἰσελθὼν ^b John xxi. 12,
δὲ ^d ἀνέπεσεν. ³⁸ ὁ δὲ Φαρισαῖος ἰδὼν ^e ἐθαύμασεν ὅτι οὐ
^f πρῶτον ^g ἐβαπτίσθη ^h πρὸ τοῦ ⁱ ἀρίστου. ³⁹ εἶπεν δὲ ὁ
κύριος πρὸς αὐτὸν Νῦν ὑμεῖς οἱ Φαρισαῖοι ^{hi} τὸ ἔξωθεν τοῦ
^j ποτηρίου καὶ τοῦ ^k πίνακος ^l καθαρίζετε, ^m τὸ δὲ ἔσωθεν
ὑμῶν ⁿ γέμει ^o ἄρπαγῆς καὶ ^p πονηρίας. ⁴⁰ ^q ἄφρονες,

^b John xxi. 12,
^c Gen. xliii.
^d 25. 1 Kings
xiv. 21.
^e 3 Kings xiii.
^f 7 only.
^g ch. xv. 17
to ff.
^h ch. xiv. 10.
ⁱ xvii. 7. John
xiii. 12 al.
^j Judith iii. 16.
^k John iiii. 7.

Θ_α xi.
40(apply)

...

f = Mark vii. 4 only. 4 Kings v. 14. g ch. xiv. 12 (15 v. r.). Matt. xxii. 4 only. 2 Kings xxiv. 15.
h here bis. Matt. xxiii. 25. 1 Tim. iii. 7. 1 Pet. iii. 3. Rev. x. 2 only. i Ezek. xli. 17. j Matt. x.
42 al. Gen. xi. 11, &c. k Matt. xiv. 8, 11 || Mk. only. l 1 Matt. vii. 2 al. Lev. xiv. 8.
m here (& 2 Cor. iv. 16) only. n Matt. xxiii. 27 ref. o Matt. xxiii. 25. Heb. x. 34 only. i Ps. xiii. 14.
p Matt. xiv. 15 ref. Isa. i. 16. q ch. x. 20. 1 Cor. v. 36 al. L.P., exc. 1 Pet. ii. 15. Ps. xiii. 14.

ree afft *φαιρισαιος* ius *τις*, with AC rel lat-*b* *e* [*q*] syrr syr-cu copt arm: pref DX vulg
lat-*a* *c* *f* *ff*₂ [*i*] æth: om BL⁸ 1. 69. for *οπως*, *ινα* D. for *παρ αυτω*, *μετ*
αυτου D lat-*a* *ff*₀ [*b* *i*] *q*.

38. for ἰδὼν ἐθαύμασεν ὅτι, ηῤῥατο διακρινόμενος ἐν αὐτῷ λέγειν διὰ τί D 251, simply latt syr-cu Tert.,

39. aft φαρισαῖοι ins υποκριται D lat-b.

PHARISEES. There can be no antecedent improbability in the supposition that our Lord spoke on various occasions, and with various incidental references, the component parts of that great anti-pharisaic discourse contained in Matt. xxiii. *That was spoken in the temple, during the last week of His ministry; it formed the solemn close of His public teaching,—and at the end of it He departed out of the temple to return no more.* I do not think it possible to suppose any part of that discourse in Matthew to be related otherwise than in its true place; all probability is against such an idea,—and so is the character of the reports of discourses in that Gospel, in general so strictly coherent and exact. There is then but one supposition left, unless we suppose Luke to have put together at random a number of fragments, and to have inserted them here, *creating an occasion for them* (for it amounts to this), which is equally inconceivable. And that is, that our Lord *spoke at this meal*, the occasion being the wonder of the Pharisee at His not washing before sitting down to meat, *parts of that discourse*, with which He afterwards solemnly closed His public ministry. See throughout, notes on Matt. xxiii.

37.] ἀρστήθη, the morning
εἰσεθ. δὲ ἀνέστηεν. i. e. with-

any delay ; as soon as He had entered, He sat down. 38.] The expression of this wonder is not stated, but is probable. Our Lord would hardly have so suddenly begun, *ὁὐτως οὐ Φ.*, unless something had been *said*, to which by assent they were parties. See His proceeding when *nothing was said*,—ch. vii. 39, 40.

ἱβαπτ. . .] This use of the word shews that it *did not imply necessarily immersion of the whole body*;—for it was only the hands which the Phari-

sees washed before meat. 39.] There is not the least improbability or incongruity in our Lord's having thus spoken *as a guest at a meal* (as Strauss, Schleiermacher, De Wette, &c., maintain);—His solemn work of reproof and teaching was never suspended out of mere compliment,—nor were the intentions of the Pharisees towards Him so friendly as these invitations seem to imply. They were given mostly from deference to popular opinion, and from no love to Him;—sometimes even with a directly hostile object. See vv. 53, 54, and compare also ch. vii. 44—46. Observe also, that the *severest parts* of the discourse in Matt. (vv. 13—22, 33) were not uttered on this occasion. vũ. i. e. as instanced by

your present conduct—Here is an instance of your, &c. τοῦ ποτ. κ. τ. π[iv.] Understand, 'in the proverb'—or perhaps the application is left to be enthymematically filled up, for the next clause presupposes it. τὸ ἐξῶθεν καὶ τὸ

ἔσθαι of a man, are not the outside and inside of the body—but the outside apparent *conduct*, and the inner unseen *motives*. Some difficulty has been

found in the parallelism of τὸ ἐξέθεν τοῦ ποτηρίου κ. πίνακος, and τὸ ἔραθεν ὕμῳ: and a proposal has been made (to which I am surprised to see Bleek giving his adhesion) to take ὕμῳ with what follows: "*the inside* (of the cup and platter) *is full of your plunder and wickedness.*" But surely all verisimilitude is against this, as well as the emphatic position thus given to ὕμῳ. The simple fact is, that the parable and its interpretation are intermixed throughout the whole, the mind of the hearer being left to find its own way in allotting each its part.

Ver. 40 seems clearly to me to be a ques-

- 7 = Matt. xi. 22 refl. Judg. iv. 9.
 s here only.
 1 Mac. v. 5.
 t Matt. vi. 2, &c. refl.
 u Matt. xxiii. 23, ch. xviii. 12. Heb. vii. 5 only.
 Gen. xxviii. 23.
 v Matt. xxiii. 23 only +.
 w here only +.
 x Matt. xiii. 32. Mk. Rom. xiv. 2 only. Gen. d
 ix. 3.
 y = ch. xv. 29 only. (Matt. v. 18 refl.) Jer. xli. (xxxiv.) 18.
 a = John v. 42. 2 Thess. iii. 5. 1 John ii. 5, 15. iii. 17. iv. 12. v. 3. xiii. 2. c ch. xx. 46 || only +. d ch. xx. 46 refl.
 z = Matt. xxiii. 23 only. Deut. xxiii. 4. b = here (Heb. xii. 12) only. Sir. e ch. vii. 32 refl.
- οὐχ ὁ ποιήσας ^{li} τὸ ἔξωθεν καὶ ^{im} τὸ ἔσωθεν ἐποίησεν; ABCDE GHKL MSUVX ΓΔΘ, ΔΠ Ξ 1. 33. 69
 41 πλὴν τὰ ^s ἐνόντα δότε ^t ἔλεημοσύνην, καὶ ἰδοὺ πάντα καθαρά ὑμῖν ἐστιν. ⁴² ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ^u ἀποδεκατοῦτε τὸ ^v ἡδύοσμον καὶ τὸ ^w πῆγανον καὶ πᾶν ^x λάχανον, καὶ ^y παρέρχεσθε τὴν ^z κρίσιν καὶ τὴν ^a ἀγάπην τοῦ ^a θεοῦ. ταῦτα ἔδει ποιῆσαι, καὶ κεῖνα μὴ ^{...xi. 42} ^{app} παρῆναι. ⁴³ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε τὴν ^c πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ^d ἄσπασμούς ἐν ταῖς ^e ἀγοραῖς. ⁴⁴ οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς

40. transp *ἐξωθεν* and *ἐσωθεν* CDΓ lat-a c e Petr₁ Cyr₂; txt ABΘΔK rel vulg lat-b f ff₂ g₁ i [q] syrr syr-cu copt mth arm [Archel₁] Cyr₁ Tert₁.

41. *ἐσται* DXΓ 1. 69 lat-a aeth Bas-2-mss₂ Mcoion₁.t.—*εστ.* bef *υμιν* D vulg lat-b f [ff₂ i q] syrr syr-cu mth.

42. αλλα B(Tischdf) DEGHILUTΔΔN 69. (Θ_Δ?) ἡδυσμον N¹(txt N³). for *παν*, το V² N¹(corr'd by origl scribe or by corr¹): το *παν* Ser's e. *παρέρχετε* Δ. (του θεου is written over the line in B by the origl scribe; see table: Tischdf says by B²·3.) om ταυτα το παρειναι D lat-b. aft ταυτα ins δε (from Matt xxiii. 23) BCKLMXΘΔΠ N-corr¹ 33. 69 vulg lat-c Syr syr-w-ast syr-cu copt-wilk [-dz] aeth: om ADN¹ rel lat-a ff₂ [i] copt-schw arm. for *εδει*, *δει* A [lat-a]. ποιειν Δ Ser's i: ποισαι (sic) N. rec (for *παρειναι*) αφειναι (from Matt), with B²(but txt restored, Tischdf) C¹ rel: αφειναι N¹ 57 Ser's v¹ ex-y: παραφειναι (comb'd of reads) A: txt B¹LN^{3a}.

43. for τοις φαρισαίοις, φαρισαίοι DN lat-a b c e ff₂ i [q gat]. aft *αγοραις* ins και τας(om τας D) πρωτοκλισιας εν τοις δειπνοις (from Matt xxiii. 6) C(D) lat-b q [aeth-mss]: aft συναγ. (but την -σιαν) 69.

44. rec aft *υμιν* ins γραμματεις και φαρισαίοι υποκριται (from Matt xxiii. 27), with A rel em lat-b f q syrr Cyr₁; γρ. κ. φαρ. (but not υποκρ.) D lat-i Lucif₁; om BCLN 1.

tion, and to mean, as E. V., Did not He, who made the outside, make the inside also?—i. e. if His works have become unclean and polluted through sin, what is the use of only partially purging them,—not accomplishing the purgation?—must not the cleansing, to be good for any thing, extend to the whole? The making ὁ ποιήσας to mean, 'he who has cleansed,' and a negative, instead of an interrogative sentence—'ye fools, he who has cleansed the outside has not cleansed the inside also'—gives, especially as the same was more strongly implied in ver. 39, the most frigid sense imaginable; and I can only (still, after his second edition) wonder that Stier, after Kuinoel and others, should have adopted it.

41.] Here again I am compelled entirely to differ from Stier, who, with Erasmus, Lightfoot, Kuinoel, Schleiermacher, &c., understands this as *ironical*—'but ye give alms of their contents, and behold, all things are clean (in your estimation) to you.' But (1) this is inconsistent with the imperative δότε. (2) It would require ἐκ τῶν ἐνόντων, for the Pharisees did not give τὰ ἐνόντα in this sense. (3) It would be altogether ir-

relevant to the matter in hand, which was reproof to the Pharisees for their care about outward cleanliness, when the inside was left unclean. (4) It would be inconsistent with the emphatic position of τὰ ἐνόντα, which are thus pointed out as the true material, out of which to give alms. It would be altogether contrary to our Lord's usual habit of speaking about giving alms, to make Him cast a slur on it, as this would do: see Mark x. 21: ch. xii. 33, where the expression is very similar to this. The command is a rebuke for their covetousness (see ch. xvi. 14), which follows in close connexion with ἀρπαγή and πονηρία, ver. 39. The τὰ ἐνόντα are the contents of the vessel, which vessel (ver. 39: see note above) is ὑμεῖς: = therefore, in its meaning, the τὰ ὑπάρχοντα of ch. xii. 33,—and the πάντα καθαρά ἐστιν answers to the θησαυρὸς ἐν οὐρανῷ of that verse, the result of which is the καρδιά ἐν οὐρανῷ: and such persons being καθαροὶ τῇ καρδίᾳ,—to them, as τοῖς καθαροῖς, πάντα καθαρά (Titus i. 15).

42.] But woe unto you, for ye do not this,—but make the most trifling payments, &c. The con-

τὰ ἱμνημεῖα τὰ ἑ ἄδηλα, καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦν-
 τες ἡ ἐπάνω οὐκ ἰ οἶδασιν. 45 ἀποκριθεὶς δέ τις τῶν
 ἱ νομικῶν λέγει αὐτῷ Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς
 κ ὑβρίζεις. 46 ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς ἱ νομικοῖς οὐαί,
 ὅτι ἱ φορτίζετε τοὺς ἀνθρώπους ἢ φορτία ἡ δυσβάστακτα,
 καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ ὁ προσψαύετε τοῖς
 ἢ φορτίοις. 47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ ἱ μνημεῖα
 τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτοὺς.
 48 ἄρα μάρτυρές ἐστε καὶ ἡ συνενδοκεῖτε τοῖς ἔργοις τῶν
 πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς, ὑμεῖς δὲ
 οἰκοδομεῖτε. 49 διὰ τοῦτο καὶ ἡ ἁ σοφία τοῦ θεοῦ εἶπεν
 Ἐποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ

xxvii. 10. Gal. vi. 5 only. 2 Kings xix. 35.

3 only.

only ὅ. 1 Macc. i. 57. 2 Macc. xi. 24, 35 only.

n here (Matt. xxiii. 4 v. r.) only.
 p Acts viii. 1. xxii. 20. Rom. i. 32. 1 Cor. vii. 12, 13
 q = here only. see Rom. xi. 33 al.

33 vulg lat-a c e ff₂ g_{1,2} l syr-cu copt arm Meion. om ως τα and 2nd τα D, sinly
 lat-a b c e ff₂ i [l q] syr-cu [Lucif₁]. om 2nd οἱ AD rel: ins B(sic: see table)
 CLMN [syr]. επανω bef περιπατ. D æth.

46. οὐαὶ bef τοῖς νομικοῖς D syr-cu. [τε of φορτίζετε is omd by B¹.] ins
 βαρεα καὶ (from Matt xxiii. 4) bef δυσβαστακτα CX syr-ing [Bas-ins]. δυσβακτατα
 D¹: δυσβακτα D-corr. aft αυτοι ins υμεις B. for ενι, επι C 1. om τοις
 φορτιοις D lat-b q.

47. for οι δε, και οι CN¹ [Mcion-2e].

48. rec (for μαρτυρες εστε) μαρτυρεῖτε (Matt xxiii. 31), with ACD rel latt Chr, Lucif₁:
 txt BLN [æth(omg εστε)] Orig. for και συνενδοκεῖτε, μη συνενδοκεῖν D lat-a b e q
 Lucif₁. rec at end adds αυτων τα μνημεια, with AC rel; τους ταφους αυτων i
 Lucif; ins τ. ταφ. αυτ. bef οικ. 69: txt BDLN lat-a b (e) i l.

49. om και η σοφια του θεου ειπεν (as Matt xxiii. 34) D lat-b [Lucif₁]. αποστελλω
 (Matt xxiii. 34) D lat-b [q] Lucif. om 3rd και AKUP 1. 69 [D-lat] syrr syr-cu.

nexion, which is thus so close, is quite destroyed by the *ironical* interpretation of ver. 41. See note on Matt. xxiii. 23.

43.] Matt. xxiii. 6, 7. There doubtless was ample illustration of this at the time and place when it was spoken.

44.] See Matt. ver. 27;—but here the point of comparison is different. *There* (see note) *the sepulchres are whited, that men may not pass over them unawares*: and the comparison is to the outside fairness, and inside abomination. *Here*, the graves are not seen, and men thinking they are walking on clean ground are defiled by passing over them. Perhaps the difference of expression may have been occasioned by the greater wealth and splendour and display of the Pharisees in the metropolis, where Matt. xxiii. was spoken.

οἱ ἄνθρ. οἱ περ. ἐπ., the men who walk over them . . . ; οἱ ἄνθρ. περ. ἐπ., men, when they walk over them. 45.] This

man appears to have been not a common Pharisee merely, but besides, a νομικός, whose duty it especially was to interpret the law. Perhaps he found himself involved in the censure of ver. 42; or gene-

rally among the other Pharisees. 46.]

See on Matt. ver. 4. 47.] See on Matt. vv. 29—32. 48.] See on

Matt. vv. 34—36. We have here a remarkable variation of expression in ver.

49, ἡ σοφία τοῦ θεοῦ εἶπεν here = ἐγὼ Matt. Various explanations have been given of this. The difficulty is not the variation just noticed, so much as that *no such passage* exists in the O. T. But I have little doubt that the true explanation is this:—*the whole saying* is a reference to 2 Chron. xxiv. 18—22, and so marked a one, that I am surprised no Commentators but Olshausen and Stier should have observed it, and they not thoroughly. That passage opens with remarks of the sacred historian on the delinquency of Judah and Jerusalem after the death of Jehoiada the priest: then ver. 19, ‘*He sent prophets to them, to bring them again to the Lord; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them . . . And they conspired against him, and stoned*

r Matt. xxiii.

34 reff.

s 1 Thess. ii. 15

only. Ps.

cxviii. 157.

t — here bis

(Acts xv. 17.

Rom. iii. 11.

Heb. xi. 6.

xii. 17. 1 Pet.

i. 10) only.

2 Kings iv. 11.

u Matt. xxiii.

35 reff.

v Matt. xxv.

34 reff.

w Matt. xxiii.

18, &c. reff.

x abs., here

only. 2 Chron.

xxxv. 5.

y = Mark i. 15.

ver. 22.

z Matt. xvi. 19

reff.

6 (reff.) only.

ἡ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ [^s ἐκ] διώξουσιν, ⁵⁰ ἵνα ^t ἐκ-
 ζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ^u ἐκχυννόμενον
 ὑπὸ ^v καταβολῆς ^v κόσμου ὑπὸ τῆς γενεᾶς ταύτης, ⁵¹ ἀπὸ
 αἵματος Ἀβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου
 μεταξὺ τοῦ ^w θυσιαστηρίου καὶ τοῦ ^x οἴκου. καὶ λέγω
 ὑμῖν, ^t ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. ⁵² οὐαὶ
 ὑμῖν τοῖς ἰνομικοῖς, ὅτι ἡγάρατε τὴν ^z κλεῖδα τῆς ^a γνώσεως·
 αὐτοὶ οὐκ εἰσῆλθατε, καὶ τοὺς εἰσερχομένους ^b ἐκωλύσατε.
⁵³ κακείθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ
 οἱ Φαρισαῖοι ^c δεινῶς ^d ἐνέχειν, καὶ ^e ἀποστοματίζουσιν αὐτὸν

ἀποκτενοῦσιν N¹.

διώξουσιν BCLXN: εκδ. AD rel.

50. for εκζητ., εκδικηθη L N^{3a}(-δηκ.) ev-P [syrr-ins]. (εκχυννόμενον, so ACDE
 GLUDP: εκκεχυμενον B 33. 69.) for 2nd απο, εως D lat-a b c i l q syr-cu Lucif.

51. rec aft απο ins του (Matt xxiii. 35), with A rel: om BCDLXN 1. 33. rec
 aft εως ins του (see Matt), with AC rel: om BDLXN 1. 33. aft ζαχαριου ins νιου
 βαραχιου (from Matt) D 251 syr-cu copt[-wilk]. for του απολομενου μεταξυ, ου
 εφονευσαν ανα μεσον (from Matt) D lat-a æth. for οικου, ναου templi D lat-e [arm].

52. for ηγατε, εκρυσατε D lat-a (b) c e q syr-cu arm: æth has both. κλειν D.
 ins και bef αυτοι D 69 lat-a b c i l q æth Orig-int₂ Ambr. rec εισηλαθετε,
 with X rel Orig₂: txt ABC²DE²FLMΓAN 33. 69. (C¹ uncert.) for εισερχ., eis-
 πορευομενους D.

53. rec (for κακειθεν εξελθοντος αυτου) λεγοντος δε αυτου(om αυτου D) ταυτα προς
 αυτους, with A(D)X rel lat-(a b) c e f i Syr syr-cu [syr-txt] arm æth: om 69: txt
 BCLN 33 copt.—add ενωπιον παντος του λαου D X(hut οχλου for λαου) 254 Scr's i lat-a
 b c e f (i) l syr-mg syr-cu æth arm. (The confusion has prob arisen from the seeming
 incongruity of the αποστοματιζειν αυτον &c after His departure.) for οι γραμ-
 ματεις και οι φαρισαιοι, οι φαρ. και οι νομικοι D vulg lat-b c e f l [q]: οι νομικοι κ. οι
 φαρ. 1 239 lat-i. επεχειν C: εχειν DS lat-c e i: συνεχ. H 241-6-52 Scr's d l m
 n u ev-y: txt ABN rel vulg copt æth arm. for αποστοματιζειν αυτον, συνβαλλειν
 αυτω D 69 lat-b c e i l [q].

him with stones at the commandment of the king in the court of the house of the Lord. . . . And when he died, he said, The Lord look upon it, and require it.' The words in our text are not indeed a citation, but an amplification of ver. 19 there—a paraphrase of them, giving the true sense of what the wisdom of God intended by them;—enlarging the mere historical notice which laid hold of God's purpose only by one thread let down to the earth, into the divine revelation of the whole purpose of God as the counsel of His will in heaven. In Matt. the Lord Jesus Himself, as became the solemnity of that final and awful close of His testimony to His own who received Him not, stands forth as the doer of this work, the sender of the Prophets and Apostles. (On 'son of Barachias' see on Matt. ver. 35.) Perhaps the strangest solution of the difficulty above noticed is that of Meyer (second ed.), who supposes the words to have been inserted here from Matthew, and introduced as a quotation by ὁ σοφ. τ. θ. εἶπεν, which Luke puts into the mouth

of Jesus Himself, lässt hier Jesum selbst reden. Bleek attributes the fact of our Lord having made this event the terminus historicus of their murders of the prophets to the position of the books of Chronicles at the end of the Hebrew Canon: and uses it as a proof that they then held the same place as now.

52.] ἦρ. τὴν κλ. τῆς γν. = κλειετε τὴν βασ. τ. οὐ. ἐμπροσθεν τ. ἀνθ. Matt. ver. 14, which words are the best explanation of our text:—the key of knowledge (i. e. not of, as admitting to, knowledge—but the key is the knowledge), being that right understanding of the Law and Prophets, which should shew Him to the people, of whom they testified; this the expounders of Scripture had taken away, neither themselves entering, nor permitting those to enter who were otherwise doing so,—and thus shutting the kingdom of heaven in men's faces.

53.] ἐνέχ. (αὐτῷ understood, see reff.) to press vehemently upon Him with a hostile view; a sense confined apparently to N. T. and LXX. ἀποστ.]

ABCDE
GHKL
MSUVX
ΓΔΠΝ
1. 33. 69

περὶ ἡ πλειόνων, ⁵⁴ ἐνεδρεύοντες αὐτὸν ἡ θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ.

XII. 1¹ Ἐν οἷς ἐπισυναχθειςδὼν τῶν κυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον ἢ Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ὅτι ἐστὶν ὑπόκρισις. ² οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν ὃ οὐ γνωσθήσεται. ³ ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἵπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν ὧν

...δωμάτων C.

m Matt. vii. 15 reff.

n Matt. xiii. 33 reff.

o = ch. ii. 10 al.

p Matt. xxiii. 28 reff.

q here only. 3 Kings xx. (xxi.) 4.

r Matt. x. 26 reff.

s = here only. (ch. i. 20 reff.) ἀντί =

Eph. v. 31.

t Matt. x. 27 reff.

u Mark ii. 1 reff.

v ch. ix. 44.

w Matt. vi. 6 reff. Deut. xxviii. 8.

x Matt. x. 27 reff.

y ch. ix. 44.

54. for ver, ζητουντες αφορμην τινα λαβειν αυτου ινα ενρωσιν κατηγορησαι αυτου D, simply lat-a b c e f i l q. om ενεδρευοντες αυτον D (258) lat-a b c e i l q syr-cu arm : om αυτον XN 130 am copt. rec adds και, with (S, e sil) vulg syr æth arm : om ABCN rel latt Syr syr-cu copt. rec ins ζητουντες bef θηρευσαι, with AC rel vss [D, see above]: om BLN 1 copt æth. rec at end adds ινα κατηγορησωσιν αυτου (expansive gloss, as is the readg of D above), with AC rel latt syrr arm : om BLN copt æth.

CHAP. XII. 1. for εν οis το οχλου, πολλων δε οχλων συνπεριεχοντων κυκλω D, simply latt syr-mg. for καταπατειν αλληλους, αλληλους συνπνυγειν D. om αυτου D lat-a i [l q]. (πρωτον is joined to foregoing in ACDEHKAPN copt : to following in GLA 69 lat-[b l] f i q Syr syr-cu [æth] Lucif.) ητις εστιν υποκρισις bef των φαρισαιων BL lat-e.

2. for δε, γαρ D lat-a syr-cu syr-mg arm Iren-int : om N 69. 239-45 [em].

for συγκεκ., κεκαλυμμενον C (aft εστιν) N. for ουκ αποκαλυφθησεται, ου φανερωθησεται D.

3. ταμείοις K 239-42-7-8 Scr's f w, ταμιοις AGN 244-51-3 Scr's b.

ἀποστοματίζειν φασὶ τὸν διδάσκαλον, ὅταν κελεύει τὸν παῖδα λέγειν ἅττα ἀπὸ στόματος. Suidas. So it will mean, to examine Him,—to question Him,—especially, we may suppose, on such things as would require answers out of, or expository of, the Law, as they catechized in schools.

54. ἐνεδρ. αὐτόν] The accus. is Hellenistic, instead of the usual dative : so ἐνῆδρουν τὰς παρθένους, Jos. Antt. v. 2. 12.

CHAP. XII. 1—12.] WARNING AGAINST HYPOCRISY. A discourse spoken immediately or very soon after the former, and in connexion with it;—consisting for the most part of sayings repeated from other occasions, and found nearly verbatim in Matt. It is impossible that there should be any reasonable doubt of this view, when we remember that some of them have appeared before, or appear again, in this very Gospel. While our Lord was in the house of the Pharisee, the multitudes appear to have assembled together again. If so, ἐν οἷς will mean, during which things, viz. those related above. He comes forth to them (ch. xi. 53) in the spirit of the discourse which He has just

completed, and cautions his disciples against that part of the character of the Pharisees which was most dangerous to them. The connexion of these twelve verses may be thus enunciated :—*Beware of hypocrisy* (ver. 1), *for all shall be made evident in the end* (ver. 2), *and ye are witnesses and sharers in this unfolding of the truth* (ver. 3). *In this your work, ye need not fear men; for your Father has you in His keeping* (vv. 4—7)—*and the confession of my name is a glorious thing* (ver. 8), *but the rejection of it* (ver. 9), *and especially the ascription of my works to the evil one* (ver. 10), *a fearful one. And in this confession ye shall be helped by the Holy Spirit in the hour of need* (vv. 11, 12).

1. *Πρῶτον*] I am not convinced by Olsh., De Wette, and Meyer, that this belongs to προσέχ. . . . Every instance which they quote of πρῶτον being thus used, is where some definite matter is subsequent to the thing said or done; e.g. Matt. vi. 33. But here is no such matter :—πρ. would only mean, 'earnestly,'—'be sure that you' . . . which meaning I do not think it bears. I have therefore coupled it with τοὺς μ. αὐτ.,

^y Matt. x. 23 ^{only}. Lev. xxvi. 2. Jer. i. 17. ^z (-νν-), Mt. x. 28 reff. ^a ver. 48. ch. xx. 47. Mk. 1 Cor. xii. 23. Dan. iv. 33 Theod. b ch. iii. 7 = Mt. iv. 47. Acts ix. 16. xx. 35 only. 2 Chron. xv. 3. c Matt. vii. 29 reff. d here only. Gen. xxxvii. 22. e Matt. v. 22 reff. f here bis & Matt. x. 29, 31 only. Eccl. xii. 4. g Matt. x. 29 only. h pass. here only (Matt. xvi. 5 reff.). Isa. xliii. 16. i Matt. x. 30. Rev. vii. 9 only. Ps. cxlvi. 4. k = Matt. vi. 26. x. 30. xii. 12. 2 Macc. xv. 13. l constr., Matt. x. 32 bis only. = John xii. 42. Rom. x. 9, 10. m Matt. v. 16. vi. 1 a. n = Matt. x. 33 reff. o ch. viii. 47. xii. 9 a. p Mark xiv. 30, 31 reff. q = Matt. xviii. 15, 21. r Matt. vi. 12 reff. s w. eis, Mark iii. 29 reff. t ch. v. 18, 19 reff. u = Tit. iii. 1. v = Rom. xiii. 1. Tit. iii. 1 a. w = Matt. vi. 25 reff. x ch. xxi. 14. Acts xix. 33. xxiv. 10 a. Rom. ii. 15. 2 Cor. xii. 19. L.P. Jer. xii. 1. xxxviii. (xxx.) 6. 2 Macc. xiii. 26 only.

R και
μετα...
ABDEG
HKLM
RSUVX
ΓΔΛΠ
81. 33.
69
Q επιλε-
λησμε-
νον...
F [ερω]-
πιον...

4. rec αποκτεινοντων, with B Orig₁ [Epiph]: αποκτεινοντων DGHSXAP 33. 69, απο-
κταινοντων M: txt AN rel. for και μετα τ. μη, την δε ψυχην μη δυναμεναν απο-
κτειναι μηδε D.—N¹ omits τα of μετα. for περισσοτερον, περισσον ADKRP 33:
txt BN rel Orig₂.

5. om δε N Scr's b. om 2nd φοβηθητε DN 69 lat-a Syr. rec εξουσιαν
bef εχοντα, with E rel aeth Tert.; txt ABDKLRXIN 1. 33. 69 latt syr arm Orig₂
Mcion₂-e. εμβαλλειν N [Scr's w]: for εμβαλειν εις την γεενν., εις γεενν. βαλειν D
Mcion₂-e (Thdot.). om την (D)R [Just (Mcion₂-e Thdot) Orig₂].

6. rec πωλειται (gramml corr), with ADR rel Orig₁ [Epiph] Cyr₁: txt BN 69 Epiph.
D 259 ev-x Clem₁ [txt₁]. rec aft μη ins ουν (|| Matt), with ADQN rel vulg lat-c
e f [g_{1,2} q] syrr syr-cu [syr-jer] aeth arm (Orig₁): om BLR lat-a b ff₂ i l coptt Ambr₁.
φοβηθητε D [Orig₁]. aft πολλων ins γαρ D (Syr ?) syr-cu arm. at end
ins υμεις (|| Matt) DFGKMP 33. 69 vulg [with tol (not am forj fukd em)] lat-a e aeth.

8. aft υμιν ins οτι DN. for ομολογηση, ομολογησεται (itacism ?) AB¹DR [S, Tischd¹]
ΓΔ. om των αγγελων N¹ (appy: ins N-corr¹) 259 [Mcion-e-t].

9. for 1st ενωπιον, εμπροσθεν (|| Matt) ADKQP. for απαρ., αρνηθησεται D Ser's
h: απαρνησεται N¹ (txt N-corr¹). for 2nd ενωπιον, ενπροσθεν (|| Matt) D 251 Clem₁.

10. aft os ins αν D 254. εις δε το πν. τ. αγ., omg τω and, as 69 also does,
βλασφ., D. βλασφημουντι N Epiph. aft αφεθησεται ins αυτω ουτε εν τω
αιωνι τουτω ουτε εν τω μελλοντι (see Matt xii. 32) D lat-c e aeth (Lucif₁).

11. rec προσφερων, with AQR rel lat-a [D-lat Bas₁]: φερωσιν D[-gr] lat-b q
Clem₁ Orig₁ Cyr-jer; txt BLXN 1. 33 vulg lat-e f i [l] coptt. for επι, εις DRN
1. 69 Clem₁. μεριμνησεται (gramml corr, and || Matt) BLQRXN 1. 33. 69
Orig₁ Cyr-jer; προμεριμνατε (Mark xiii. 11) D-gr Clem₁; txt A rel [Bas₁]. om
1st η τι: D 157 lat-a b c e ff₂ i l [q] Syr syr-cu aeth Clem Orig₁ Cyr-jer₁: ins (from
|| Matt ?) ABQRN rel vulg lat-f syr [syr-jer] copt [aeth Bas₁].

as distinguishing this section from what On the rest, see on Matt. xvi. 6. 2—
follows spoken to the crowd, ver. 13 ff. 9.] See on Matt. x. 26—33. 3. ανθ'

εἴπητε· ¹² τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν. ¹³ Εἶπεν δέ τις αὐτῷ ἐκ τοῦ ὄχλου· ^γ Διδάσκαλε, ^z εἰπέ τῷ ἀδελφῷ μου ^a μερίσασθαι μετ' ἐμοῦ τὴν ^b κληρονομίαν. ¹⁴ ὁ δὲ εἶπεν αὐτῷ· Ἀνθρώπε, τίς με ^{Τ εἶπεν} κατέστησεν κριτὴν ἢ ^d μεριστὴν ἐφ' ὑμᾶς; ¹⁵ εἶπεν δὲ πρὸς αὐτοὺς· Ὁρᾶτε καὶ ^f φυλάσσεσθε ^f ἀπὸ πύσης ^g πλεονεξίας· ὅτι οὐκ ^h ἐν τῷ ⁱ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ^k ἐστίν ἐκ τῶν ^l ὑπαρχόντων αὐτῷ. ¹⁶ εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων· Ἀνθρώπου τινὸς πλουσίου ^m εὐφόρησεν ἡ ⁿ χώρα. ¹⁷ καὶ ^ο διελογίζετο ἐν ἑαυτῷ·

...αὐτῷ
R. ABDEF
GHKL
MQSTU
VXΓΔΔ
ΠΠ
1. 33. 69

γ. 21 (2 Thess. iii. 2 act.) only. Deut. xxiii. 9.
h = 1 Cor. ii. 5. i Mark xiii. 44 reff.
viii. 3 reff. m here only +.
o = Matt. xvi. 7, 8.

y Matt. xvi. 19
al. + 2 Macc.
i. 10 only.
z constr. Mark
v. 43. vii. 7.
Exod. xxxv. 1.
a = Mark vi.
41. Rom.
xii. 5. 1 Cor.
xii. 17. Prov.
xxix. 24.
Matt. xxi.
28. Acts
v. 5 al.
Josh. xvi. 8.
c Acts vii.
10, 27, 35.
from Exod.
ii. 14. Heb.
vii. 28.
d here only +.
e ch. i. 33.
f mat. i. John
xix. 14.
g Mark vii. 22 al. Jer. xxii. 17. Ezek. xxi. 27.
k = John xviii. 36. Acts xix. 25. 1 = ch.
n = ch. xxi. 21. John iv. 35. James v. 4. Sir. xliii. 3.

13. εκ του οχλου bef αυτω BFLQN 33: txt ADR rel am[with forj] syr coptt arm [Bas₁]. for ειπε, ειπον D.

14. aft ο δε ins is R. rec (for κριτην) δικαστην, with AQR rel [Bas₁]: txt BDLN 1. 33 sah-gr.—om η μεριστην D lat-a(arry) c syr-cu Tert.—κριτην η δικαστην 69: αρχοντα και δικαστην 157. (The element of confusion has been the αρχοντα κ. δικαστην of Acts vii. 27, 35: hence the varr.) υμων N¹.

15. rec (for πασης) της, with EGHIVΓΔΔ (FS, e sil): txt ABDQRN rel latt syrr syr-cu coptt with arm Clem₁ Bas₁ Antch₁ Tit-bostr Aug. εστιν bef η ζωη D lat-c [Clem₁]: bef εν τω K Π¹[at end of ver Π²]: om εστιν RΠ³.—om αυτου D Syr syr-cu. rec (for αυτω) αυτου (repetn of foregoing), with AN¹ rel: txt BDFQRTN^{3a} 33 copt Bas₁ Cyr₁ [Antch₁].

16. προς αυτους bef παραβολην D sah.

17. for εαυτω, αυτω BL¹.

(ηυφορησεν ADGKLGAP 33.)

δὴν] wherefore. 4. τοῖς φίλοις μου] See John xv. 13—15. 10.] See on Matt. xii. 31. 11, 12.] See on Matt. x. 19, 20.

13—21.] ANSWER TO ONE WHO SOUGHT A DIVISION OF HIS INHERITANCE. Peculiar to Luke. 13.] The man was evidently not a disciple, nor preparing to be one (as Schleierm. thinks), but some hearer in the crowd, whose mind had been working in him during our Lord's last sayings about the care of Providence for His friends, and he thought this was just the care his circumstances wanted; being, as appears, oppressed by his brother in the matter of his patrimony. Possibly too he had an idea that the Messiah, or the great Rabbi to whom he was listening, was come to set all things right;—and with that feeling which we all have of the surpassing injustice of our own wrongs, broke out with this inopportune request.

14.] ἄνθρ., a word of solemn reproof: see Rom. ii. 1; ix. 20. The ἄνθρ. also forms a definite subject for ὑμᾶς to refer to, . . . 'men,' i.e. mankind in general. This question is expressed in almost the very words of the Egyptian rejecting the arbitration of Moses, Exod. ii. 14;—and may shew us the essential difference of the two offices of Moses and

Christ. 15.] αὐτοῦς, i.e. τὸν ὄχλον. He saw into the covetousness of the man's disposition, and made it an instructive warning for his hearers.

πάσης πλ.] There is a meaning in πάσης—every kind of πλ. This kind, of which they had an example before them, was by no means one of the worst; but all kinds must be avoided.

οὐκ ἐν τ. . . .] not, because a man has abundance, does his life (therefore) consist in his goods. That is, no man's life ἐστίν ἐκ τῶν ὑπαρχ., consists in what he possesses (οὐκ ἐπ' ἅρτῳ μόνῳ (ῥήσεται ἄνθρωπος)); . . . nor ἐν τῷ περισσεύειν τινὶ, by his having abundance, can this be made to be the case. Man's life is of God, not of his goods, however abundant they may be. And this is the lesson conveyed by the following parable, and lying at the foundation of the still higher lesson conveyed in ver. 21.

ζωὴ is life in the pregnant sense, emphatically his life; including time and eternity. This is self-evident from the parable and its application.

16.] Our Lord in this parable sets before us one arrived at the very height of worldly prosperity, and that by no unfair means; 'non limite perturbato, non spoliato paupere, non circumvento simplice.' Aug. Sermon. 178, c. 2, vol. v. It was by

p Matt. viii. 20
 q = Matt. iii.
 12 reff.
 r = Judg. vi.
 25.
 s Matt. iii. 12
 reff.
 t = Matt. xxvi.
 29 reff.
 u = ch. xvi. 25.
 Gen. xlv. 18,
 20.
 v = here only.
 Ezra vi. 1.
 Xen. (Econ.
 vii. 36.
 w = Heb. vii. 3
 al. fr. Exod.
 viii. 10.
 x Mark vi. 31
 reff.
 y ch. xv. 23, 24, 29. xvi. 19. Rom. xv. 10 (from Deut. xxxii. 43) al. L.P., exc. Rev. xi. 10. xii. 12. xviii. 20.
 z ch. xi. 40 reff.
 a Matt. x. 20 (reff.) only.
 b constr., Matt. v. 19, 20 (reff.). Rom. ii. 5. 2 Cor.
 xii. 14. Prov. i. 18. c = Eph. i. 5. ch. xvi. 8.

18. for *μειζονας οικοδομησης*, ποιησω αυτας *μειζονας* D lat-e. ανοικοδομησω N¹
 Orig-int₁. for και σ. εκει, κακει συναξω D latt. om παντα N-corr¹(ins N^{3a}).
 for γεννηματα (one ν ADQNS¹ &c [Bas₁]) τον σιτον (excegett altern) BLTX N-corr^{1-3a}
 1. 69 coptt æth arm. om 2nd μου BLT 1 arm: ins ADQNS rel latt syrr syr-cu
 [Bas₁]. om και τα αγαθα μου D N¹(ins N-corr^{1-3a}) lat-a b c e ff₂ i l q syr-cu
 Euthym Ambr.
 19. om from *κειμενα* to *πτε* D lat-a b c e.
 20. om o (bef θεος) T. for θεος, κυριος A Cypr₁(txt₂). elz-ed-1633 αφρον
 (*gramm. corr*), with KM(S ?)UVFH 69 [Clem₂] Orig₃ [Ath, Bas₁]: txt A B(sic: see
 table) DLQNS rel. rec απαιτουσιν, with ADNS rel Clem₂ Orig₁ [Bas₁ Antch₂]: txt
 BLQT 33 sah(appy).-απαιτ. bef τ. ψ. σου D (69) lat-e i coptt æth Clem, Orig₃ Iren-
 int₁ Cypr₃. (F def.) for 2nd δε, ουν D lat-e e [i l] Cypr₃. τινος D lat-a b c
 Clem₁[txt₁] Antch, Iren-int₁ [Tert₁] Cypr.
 21. om ver D lat-a b. for εαυτω, αυτω BN¹ lat-c e. (εν αυτω L.)

God's blessing that he became thus rich, which might have been a *real* blessing, if he had known how to use it.

17.] 'Character animi sine requie quieti, egregie expressus.' Bengel. οὐκ ἔχω

ποῦ συν.] '... Habes apothecas—inopum sinus, viduarum domus, ora infantum... Istæ sunt apothecæ quæ manent in æternum.' Ambrose de Nabuthe, ch. vii. 37, vol. i. p. 575. 18, 19.] "His

folly is *fourfold*:—he forgets the Giver ('my fruits, my goods'),—he greedily reserves all for *himself* (συναξω ἐκεῖ πάντα),—he imagines such things to be food for his *soul* (ψυχῇ, . . . ἀναπ., φ., π., εὐφρ.)—he forgets *death*, which is every day possible." (Stier, iii. 146, edn. 2.) A very striking similarity is found in Sir. xi. 18, 19, ἔστι πλοντῶν ἀπὸ προσοχῆς καὶ σφιγγίας αὐτοῦ, καὶ αὕτη ἡ μερίς τοῦ μισθοῦ αὐτοῦ· ἐν τῷ εἰπεῖν αὐτὸν Εὐρον ἀνάπαντι, καὶ νῦν φάγωμαι ἐκ τῶν ἀγαθῶν μου, καὶ οὐκ οἶδε τίς καιρὸς παρελεύσεται, καὶ καταλείψει αὐτὰ ἐτέροις καὶ ἀποθανεῖται. Stier thinks this a convincing proof that our Lord did occasionally refer to the Apocrypha (?).

20.] God said unto him,—perhaps it is meant, by some unmistakable judgment; but more likely, as occurring in a parable, the words are to be literally taken. By supposing merely a *divine decree* to be

meant, *without personal communication*, as Grotius, Kuinoel, and Trench do, we lose the impressive part of the parable, where the man's selfishness and folly is brought into immediate contact with the solemn truth of his approaching death, which certainly our Lord intends us to contemplate.

ἄφρων, opposed to his *worldly prudence*;—ταύτῃ τῇ ν. to the ἔτη πολλά;—the ψυχῇ in the one case, at its ease, eating, drinking, and making merry, to the ψυχῇ in the other, demanded, rendered up, judged. αἰτοῦσιν, not strictly impersonal; there are those whose business it is, even the *angels*, the ministers of the divine purposes: see ch. vi. 38 and note. The merely impersonal sense may be defended: cf. ver. 48: but this saying seems so solemn, as to require something more.

ἃ ἡτοίμασας, which thou

madest ready; but *not* for thyself. 21.] οὕτως, thus: in utter confusion, and sudden destitution of all help and provision for eternity. There is no ἔσται: because the case, alas, is an every-day one in every place.

ἑαυτῷ . . . εἰς θεὸν . . .] The meaning of these expressions will be brought out thus: He who is rich for *himself*, laying up treasure for *himself*, is by so much robbing his real inward life, his life in and toward God, of its resources: he is laying up store

^d πλουτῶν. ²² εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Διὰ τοῦτο λέγω ὑμῖν, μὴ ^eμεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ^eἐνδύσθησθε. ²³ ἡ [γὰρ] ^eψυχὴ ^eπλείον ἐστὶν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ^fἐνδύματος. ²⁴ ^gκατανοήσατε τοὺς ^hκόρακας, ὅτι οὔτε ⁱσπεύρουσιν οὔτε ⁱθερίζουσιν, οἷς οὐκ ἐστὶν ^kταμεῖον οὐδὲ ^lἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς. πόσω ^mμᾶλλον ὑμεῖς ^{mn}διάφετε τῶν ^oπετεινῶν; ²⁵ τίς δὲ ἐξ ὑμῶν [^eμεριμνῶν] δύναται ^pἐπὶ τὴν ^qἡλικίαν αὐτοῦ ^pπροσθεῖναι ^rπῆχυν; ²⁶ εἰ οὖν οὐδὲ ἐλάχιστον ^sδύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; ²⁷ ^gκατανοήσατε τὰ ^tκρίνα, ^uπῶς οὔτε ^vνήθει οὔτε ^wὕφαινει λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ ^xπεριεβάλετο ὡς ἐν τούτων. ²⁸ εἰ δὲ ἐν ἀργῷ τὸν ^yχόρτον ὄντα σήμερον καὶ ^yαὔριον εἰς ^zκλίβανον βαλλόμενον ὁ θεὸς οὕτως ^aἀμφιέζει, πόσω μᾶλλον ὑμᾶς,

d 1 Tim. vi. 18. ch. i. 53.
e Matt. vi. 25 (reff.).
f Luke, here only. Matt. iii. 4 al. only.
g Zeph. i. 8.
h Acts vii. 31.
i 32. Heb. iii. 1 al. Isa. v. 12.
j here only. Ps. cxlv. 9.
k John iv. 35, 37 reff.
l = here only. (Matt. vi. 6 reff.) Deut. xxviii. 8.
m ver. 18.
n Matt. vi. 26
o Matt. vi. 26 reff.
p acc., Matt. vi. 27. Lev. xxvii. 15. dat., ch. iii. 20.
q Matt. vi. 27 reff.
r John xxi. 8 reff.
s constr., Mark ix. 22. 2 Cor. v Matt.

xiii. 8. t Matt. vi. 28 only. Cant. ii. 16.
vi. 28 only. Exod. (only) xxxv. 25 al.
x Acts xii. 8. Rev. iii. 5, 18 al. Esth. v. 1.
xv. 17. a here only. see Matt. vi. 30 reff.

u = Matt. xii. 4. Mark v. 16.
w here only. Judg. xvi. 13. (-αντός, John xix. 23.)
y Matt. vi. 30 (reff.).
z Matt. vi. 30 only. Gen.

22. om αυτου B lat-c e. rec υμιν bef λεγω (|| Matt), with AQ rel lat-a b c e syr arm : txt BDLXN 69 vulg lat-f l q syr-cu coptt aeth. rec aft τη ψυχῃ i ans υμων (|| Matt), with T rel lat-a e Syr syr-cu coptt Clem₂ [Ath₁] : om ABDLQN 1 am (with fuld em forj tol) lat-b c f ff₂ g₁ i l [q] syr arm Ambr₁. aft σωματι ins υμων (|| Matt) BT 33. 69 lat-a Syr coptt aeth Clem₁.
23. rec om γαρ, with AQ rel vulg lat-a f ff₂ [i q] : ins BDLMSXN 1. 69 lat-b c e Syr syr-cu syr-w-ast coptt aeth arm Clem₂.—οτι η ψ. T. for πλειον, πλεον D.
24. for τους κορακας, τα πετεινα του ουρανου D lat-e l. rec ου σπ. ουδε (from || Matt, where there is no var), with AB rel [Clem₁] : ου σπ. ου M : ου σπ. ουγε T : txt DLQN lat-e. ουτε ταμ. ουτε D. ταμιον N : ταμιειον FMU 1. 33. 69. αυτα D 69. for ποσω μαλλον, ουχι D mt lat-c e ff₂ i [l].
25. om μεριμνων D 225 (Tert₁) : ins (from || Matt?) ABQN rel [vss] Eus., rec προσθηναι bef επι την ηλικιαν αυτου (from || Matt), with ADQTN rel Eus₁ : txt B. rec aft πηχυν ins ενα (|| Matt), with AQT N-corr¹ rel [vss Eus₁] : om B(sic : see table) DN¹ lat-i l coptt.
26. for ει το λοιπων, και περι των λοιπων τι D lat-a b c ff₂ i l. rec ουτε, with A rel Eus₁ : txt BLQTN 1. 33 sah. aft ελαχ. ins τι N¹.
27. rec (for ουτε το υφαινει) αυξανει ου κοπια ουδε νηθει (|| Matt), with ABQTN rel [vss] : txt D lat-a syr-cu Clem₁ (quotes vv. 27-8 entire) Mcion₁-t(appy). aft υμιν ins οτι (|| Matt) ADLMSXN 1. 33. 69 lat-b c e f ff₂ i [l q] syrr syr-cu Clem₁ : om BQT rel vulg lat-a aeth arm.
28. rec ins τω bef αγρω, with E rel coptt arm : om ABLMQTUAN [33 Clem₁].—rec τον χορτον bef εν αγρω, with E rel : τον χορτον σημ. bef εν αγρω AKMQTUP 1. 33 vulg lat-b c f g₁ [i l q] syrr coptt arm Clem₁ : τ. χορτ. του αγρου (|| Matt) DG¹HN vss Cyr-jer : txt BLN.—rec σήμερον bef οντα (|| Matt), with ADQT rel vss Clem₁ : txt BLAN lat-e coptt. rec (for αμφιέζει) αμφιεννυσι (from || Matt), with AQN rel : txt DLT, αμφιαζει B.

for, providing for, the *flesh*; but the *spirit*, that which God looketh into and searcheth, is stripped of all its riches.

These words may also, as remarked on ch. vi. 20, shew that Luke does not, as supposed by some recent critics, use 'riches' as merely *this world's wealth*, but with a deeper spiritual meaning.

22—31.] LESSONS OF TRUST IN GOD.

In the closest connexion with the preceding;—διὰ τοῦτο, 'quæ cum ita sint,' since worldly riches are of so little real use, &c.: see Matt. vi. 25—33, and notes.

24.] τοὺς κόρακας, who are elsewhere spoken of in Scripture as the objects of the divine care: see Job xxxviii. 41 : Ps. cxlvii. 9.

26. ἐλάχιστον] This shews the truth of the interpretation of ἡλικ. given

b Matt. vi. 30. 29 ὀλιγόπιστοι; καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί ABDE
HKLM
QSTU
VXΓΔΛ
IN
1. 33. 69
πίητε, καὶ μὴ ^cμετεωρίζεσθε. 30 ταῦτα γὰρ πάντα τὰ
ἐθνη τοῦ κόσμου ^dἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν
ὅτι ^eχρηρίζετε τούτων. 31 ^fπλὴν ^gζητεῖτε τὴν βασιλείαν
αὐτοῦ, καὶ ταῦτα ^hπροστεθήσεται ὑμῖν. 32 μὴ φοβοῦ,
ⁱτὸ μικρὸν ^jποίμνιον, ὅτι ^kεὐδόκησεν ὁ πατὴρ ὑμῶν
δοῦναι ὑμῖν τὴν βασιλείαν. 33 πωλῆσατε τὰ ^lὑπάρχοντα
ὑμῶν, καὶ δότε ^mἐλεημοσύνην. ⁿποιήσατε ^oἑαυτοῖς ^pβαλ-
λάντια μὴ ^qπαλαιούμενα, ^rθησανρὸν ^sἀνέκλειπτον ἐν τοῖς
οὐρανοῖς, ὅπου κλέπτῃς οὐκ ^tἐγγίξει οὐδὲ ^uσὴς ^vδιαφθείρει.
34 ὅπου γὰρ ἐστὶν ὁ ^wθησανρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά P ἐκεῖ
καί...
ὑμῶν ἐσται. 35 ἐστωσαν ὑμῶν αἱ ^{xw}ὀσφύες ^{yx}περιεζωσ-
ομεν.

1 Pet. v. 26. 1 Cor. i. 21. Gal. i. 15, 16. Ps. lxxvii. 16.
m Matt. vi. 2, &c. reff. n ch. xvi. 9. Exod. xx. 4, 23.
p Heb. i. 11 (from Ps. ci. 26). viii. 13 bis only. Josh. ix. 13.
q Matt. ii. 11 al. Neh. xiii. 12. r here only t. (-Λυγῆς, Wisd. vii. 14. viii. 18.) s ch. xviii.
40. xix. 37, 41. xxiv. 15 al. Gen. xxvii. 26. t Matt. vi. 19, 20 only. Isa. li. 8. u 2 Cor. iv.
16. 1 Tim. vi. 5. Rev. viii. 9. xi. 18 bis only. 1 Kings xxiii. 10. v Matt. iii. 4 reff. w Exod. xii.
11. see Eph. vi. 14. 1 Pet. i. 13. x here bis. ch. xvii. 8. Eph. vi. 14. Rev. i. 13. xv. 6 only. Dan. x. 5.

29. om *μη* N¹(ins N-corr¹) 237¹. for *η*, *κα* (from Matt. vi. 25, which our passage more resembles than *ib.* ver. 31) BLQTN 33 lat-e Syr syr-cu copt-schw Bas; : txt AD rel latt syr copt-wilk sah [æth arm Clem₁ Ath₁. (Tischdf, ed 8. gives copt-schw-dz for txt, copt-wilk for *κα*.)] aft *πιητε* ins *μηδε τω σωματι* (|| Matt) N¹(but marked for erasure eadem manu).

30. rec *ἐπιζητει* (gramm₁l corr_n, here and in || Matt), with AQ rel [Bas, Ath₁]; *ζητει* D Clem₁; txt BLTXN 33. 69. for *υμων* *το* *οιδεν*, *οιδεν* *γαρ* *ο* *πατηρ* *υμων* (|| Matt) D lat-a b c [e i l æth Clem₁ Tert₁].

31. for *πλην* *ζητ.*, *ζητ.* *δε* (|| Matt) D lat-a Meion-e. rec (for *αυτου*) *του* *θεου* (corr_n here, and in || Matt), with A D¹-corr(and lat) QT rel vulg lat-b e f ff₂ g_{1,2} i syr syr-cu Clem₁ Meion-c₂-t₁; txt B D¹(altered by origl scribe) LN lat-a c copt æth [Ath₁]. rec aft *ταυτα* ins *παντα* (from || Matt), with ADT N-corr¹ rel vulg lat-b c f ff₂ g_{1,2} i [l g] Syr syr-w-ast copt æth arm-mss Meion-c₂-e [Ath₁] Ambr₁; om BEHL QSVΔΔN¹ lat-a e syr-cu sah arm Meion₁-t.

32. aft *οτι* ins *εν αυτω* D lat-e. (ηυδοκησεν DG.) υμων bef *ο* *πατηρ* N.

33. (βαλλαντια, so A B[sic: see table] DQTN &c.) διαφθειρει D-gr Δ.

34. *εσται* bef *και η καρδια υμων* D(ημων D¹) lat-a b e f [l]. om η TΔ.

35. for *εστωσαν*, *εστω* D. αι οσφυες bef υμων AKQTP latt Orig₁ Constt, Bas₁[(txt₁) Cyr₁(txt₁) Antch₁] Iren-int₂ Cyp_r.—υμων η οσφυς περιεζωσμενη D.

in the note on Matt. A cubit would not be ἐλάχιστον to add to the stature, but a very large increase: [whereas, as Trench observes, "a cubit would be infinitesimally small when compared to his length of life, that life being contemplated as a course, or race, which he may attempt, but ineffectually, to prolong."] 29.] μετεωρίζ., certainly not 'nolite in sublime tolli,' Vulg.; which Meyer approves, and Luther has adopted. For what have high thoughts to do with the present subject,—which is, the duty of dismissing anxiety and over-carefulness, in confidence on God's paternal care? It is, be not anxious, 'at sea,' tossed about between hope and fear. So Thucyd. (ii. 8) describes Greece as being *πάσα μετέωρος* when the two first cities were at war. 32—34.] Our Lord gives to his own disciples an as-

surance of the Father's favour as a ground for removing all fear from them, and shews them the true riches, and how to seek them. 32. τὸ μικ. π.] Thus He sets himself forth as their Shepherd (John x. 1 ff.), and them (as in Isa. xli. 10—14) as a weak and despised people. 33.] Meyer endeavours to evade the force of this, by supposing it addressed only to the Apostles and then existing disciples. But it is said to the μικρὸν ποῖμνιον, who are all the elect people of God. πωλ.] This is the true way of investing worldly wealth:—"He that giveth to the poor, lendeth to the Lord." See on Matt. vi. 19—21.

35—48.] EXHORTATIONS TO WATCHFULNESS. The attitude and employment of the μικρὸν ποῖμνιον is carried on, even to their duty of continual readiness for their Lord's coming. These verses are

μέναι καὶ οἱ ὕλχνοι ὕ καιόμενοι.³⁶ καὶ ὑμεῖς ὅμοιοι ὡς ἀνθρώποις ὡς προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἡ ἀναλύσει ἡ ἐκ τῶν ἑγάμων, ἵνα ἐλθόντος καὶ ἡ κρούσαντος εὐθέως ἡ ἀνοίξωσιν αὐτῶ. ³⁷ μακάριοι οἱ δοῦλοι ἐκείνοι οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας. ἀμὴν λέγω ὑμῖν ὅτι ὡς περιζώσεται καὶ ἡ ἀνακλινεῖ αὐτοὺς καὶ ὡς παρελθὼν ἡ διακονήσει αὐτοῖς. ³⁸ καὶ ἐν τῇ δευτέρᾳ καὶ ἐν τῇ τρίτῃ ἡ φυλακῇ ἔλθῃ, καὶ εὖρη ὡς οὕτως, μακάριοι εἰσιν [οἱ δοῦλοι] ἐκείνοι. ³⁹ τοῦτο δὲ γινώσκετε, ὅτι εἰ ἥδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται, ὡς ἐγρη-
8. Matt. xxiv. 42 reff. i Matt. xiv. 25 reff. k see ch. xxiii. 26. Ps. i. 4.

36. αὐτων D 1. 33. 69 Clem, Orig, Meth., rec αναλυσει (gramml corr), with GKXGA Bas, [Clem, Anteh, Damase],: txt ABDPQTN rel Meth., aft κρουσαντος ins αυτου A 251. ανοιξουσιν D.

37. ο κυριος hef ελθων LQ 33. for ευρησει, ευρη D Clem. om και παρελθ. διακ. αυτοις N1 (ins N-corr1) 251.

38. for 1st καν το ουτως, και εαν ελθῃ τη εσπερινη φυλακη και ευρησει ουτως ποιησει και εαν εν τη δευτερα και τη τριτη D, simply 1 lat-a e syr-cu Iren-int., rec (for καν twice) και εαν, insg ελθῃ bef εν τη δευτερα and adding φυλακη, with APQ rel vulg lat-f syr copt [Bas, Damase],: txt BL(T)XN (1) 33 [Cyr,]. for ελθῃ και, και ελθων AKP. ευρησει (D) PΔ. om οι δουλοι BDLN gat (with mm) lat-b e ff2 i l syr-cu copt-dz [Cyr,] Iren-int.: ins APQT rel vulg lat-c f [q] syrr copt æth arm. om εκεινοι N1 (ins N-corr1.3) [gat (with mm) lat-b ff2 i l Iren-int,]. (lat-a is def vv. 38—59.)

39. om εγρηγορησεν αν και D N1 (ins N-corr1 (exc αν)3) lat-e i syr-cu sah-woide

connected with ver. 32—‘since your Father hath seen fit to give you the kingdom, be that kingdom, and preparation for it, your chief care.’ There are continual *points* of similarity, in this part of the discourse, to Matt. xxiv. 42 ff., but *no more*: and the close connexion quite forbids us to imagine that the sayings have been collected merely by the Evangelist.

35.] There is a slight reference to, or rather another presentation of the truth set forth in, the parable of the virgins, Matt. xxv. 1 ff. But the image here is of servants waiting for their Lord to *return from the wedding*;—left at home and bound to be in readiness to receive him. There is only a hint at the cause of his absence—he is gone to a wedding: γάμοι may mean almost any feast or entertainment—and the *main* thought here only is that he is away at a feast, and will return. But in the background lies the *wedding* in all its truth—not brought out here, but elsewhere, Matt. xxii. 1 ff.; xxv. 1 ff. αἱ ὁσφ. περ.] See reff., and John xiii. 4. οἱ

λύχνοι.] See note on Matt. xxv. 1.

36.] καὶ ὑμεῖς—emphatic—distinguished from the ὁσφ. and λύχ. above:—ye yourselves, i.e. your whole conduct and demeanour. κρούσαντος . . . αὐτῶ—a very common construction of the gen. abs.: see ch. xvii. 12; xxii. 10 al.—and

Winer, § 30. 11, rem., edn. 6, for classical examples.

37.] See Rev. iii. 20, 21, where the same similitude is presented, and the promise carried on yet further,—to the *sharing of his Throne*. The Lord himself, in that great day of his glory,—the marriage-supper of the Lamb,—will invert the order of human requirements (see ch. xvii. 8), and in the fulness of his grace and love will serve his brethren:—the Redeemer, his redeemed,—the Shepherd, his flock.

παρελθ., coming in turn to each. Compare the washing of the disciples’ feet in John xiii. 1 ff., which was a foreshewing of this last great act of self-abasing love.

38.] Olsh. observes that the *first* watch is not named, because the marriage itself falls on it: but his view that because the *fourth* is not named, our Lord follows the ancient custom of the Jews and divides the night into three watches, is probably incorrect: it is more likely (Meyer) that the fourth is not named, because the return was not likely to be so long delayed;—for the *decorum* of the parable.

39.] I am surprised that Schleiermacher can have imagined (transl. p. 198) that this verse has been inserted so as to break the connexion, and by a later hand. Nothing can be more exact and rigid than the connexion as it now stands. Our Lord transfers, to shew the unex-

n = Mark v. 37 refl.
 o Matt. vi. 19, 20 (refl.), only.
 p Matt. xxiv. 44 refl.
 q ch. xvi. 1, 3, 8 only in Goss. p. 1 Cor. iv. 1, 2 al. 1. P., etc.
 1 Pet. iv. 10. Esth. i. 8.
 r Matt. vii. 24. xxv. 2, &c. Rom. xi. 25 al. Prov. xvii. 10.
 s Matt. xxiv. 45, 47 refl.
 t = here (and Matt. xxiv. 45 v. r.) only. (ch. ix. 11. Rev. xxii. 2 only.) Gen. xlv. 16.
 u Matt. xxiv. 45. ch. xx. 10. 1 Pet. v. 6. Ps. i. 3.
 v here only t. (-τρεῖν). Gen. xlvii. 12.)
 y Matt. xix. 21 refl.
 a = Matt. viii. 6 refl.
 18. 1 Thess. v. 7 only. Prov. iv. 17. (-θύνειν, Matt. xxiv. 49.)
 w ch. ix. 27 refl.
 z Matt. xxiv. 48. xxv. 5. ch. i. 21. Heb. x. 37 (from IIab. ii. 3) only. Gen. xxxiv. 19.
 b Matt. xxvi. 69. Acts xii. 13. Gal. iv. 22, &c. Gen. xx. 17.
 c Eph. v. 1. 33. 69.
 x w. dat., = Matt. xxiv. 47 only. Gen. xli. 41 Ed-vat. (D bef.)
 Gen. xli. 41 Ed-vat. (D bef.)
 Gen. xxxiv. 19.
 Gen. xx. 17.
 Eph. v. 1. 33. 69.

arm[-zoh Tert.], rec aft ουκ ins αν (Matt xxiv. 43), with ADQTN rel Orig₁: om BKLSPN 1. 69. om αφηκεν διορυχθηναι τον οικον αυτου D. rec διορυγηναι (|| Matt), with APQT rel: txt BLN 33 [(Eus.) Bas. Damasc.].

40. rec aft υμεις ins ουν (cf || Matt, δια τουτο κ. υμ.), with AP rel D-lat syrr [Bas. Damasc.]; δε D-gr: om BLQTN latt syr-cu coptt arm. aft η ωρα ins η D-gr L.

41. for ειπ. δε, και ειπ. D. om αυτω (prob as superf: it seems impossible to give any account of its insertion) BDLRX 33 lat-b c e ff₂ g₁ i l arm: ins APQTN rel vulg lat-f [q] syrr syr-cu coptt aeth. λεγεις bef την παραβολην ταυτην D vulg lat-c [b f ff₂ i Syr syr-cu coptt]. om η και προς παντας D.

42. rec (for και ειπεν) ειπεν δε, with AQRT rel latt syr sah arm: txt BDLN 1. 33. 69 lat-l copt aeth. εσται ΑΚΠ. for οικονομος, δουλος N¹. rec (for δ bef φρονιμος) και (|| Matt), with ALMURXTN [latt syrr syr-cu arm] Orig₁: txt BDPQT rel syr-mg sah [aeth]. aft φρονιμος ins ο αγαθος D lat-c e syr-cu. καταστησεν TN¹ latt. την θεραπειαν D. om του DLQX Orig₁: ins (from || Matt ?) ABPRTN rel Orig₁. for διδουαι, διαδουнай N¹: δουнай ev-y. add αυτοις R 69

vulg lat-b c f i l [q] syr-cu [coptt] sah aeth. rec ins to bef σιτομετριον, with APQRTN rel: om BD 69.

43. aft ευρησει ins αυτον D. ουτως bef ποιουντα LTXN 33. 69 ev-y vulg lat-a b c e f i aeth Iren-int.

44. for αληθως, αμην (|| Matt) D 251 lat-c. for αυτου, αυτω MPTA lat-c e.

45. μου bef ο κυριος ΚΠ N¹(txt N^{3a}, but former order restored) [Orig₁]. for τυπτειν, τυπειν D. εσθιων τε και πινων μεθυσκομενος, omg last και, D-gr.

pected nature of his coming, and the necessity of watchfulness, the relation between *Himself* and the *servants*, to that between the *thief* and the *οικοδεσπότης*. For the purposes of this verse, *they* represent the *οικοδεσπότης*—collectively, as put in charge with the Lord's house and household (thus the verse is intimately connected with ver. 42):—and in the further application, individually—each as the *οικοδεσπότης* of his own *σκευος*, to be kept with watchfulness against that day:—*He* is represented by the thief—ιδου *ερχομαι ως κλέπτης*, Rev. xvi. 15; iii. 3. Olshausen's view, that the *οικοδ.* is the *ερχων του κόσμ.* *τούτου*, is surely quite

out of keeping with the main features of the parable. That *he* should be put in the place of the watching servants (και *υμεις*) seems impossible: besides that the *πιστός οικονόμος* below is this very *οικοδ.*, being such in the absence of his Lord, but the *οικονόμος* when He appears. 41.] *την παρ. τ.*, not the two last verses (Stier), but the *whole*:—Who are they that are thus to wait and watch, and to be thus honoured at the Lord's coming? This question, coming in so suddenly and unconnectedly and remaining apparently unanswered, is among the many proofs of the originality and historic reality of this discourse (against De Wette, &c.).

τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ ἔσται προσδοκῇ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. ἔκεινος δὲ ὁ δούλος ὁ γνούς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας μὴδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ ἰδαρήσεται ^κπολλάς. ὁ δὲ μὴ γνούς ποιήσας δὲ ἰξία ^{lm}πληγῶν ἰδαρήσεται ^κὀλίγας. ⁿπαντὶ δὲ ὃ ἐδόθη πολὺ, πολὺ ὀζητηθήσεται παρ' αὐτοῦ· καὶ ὃ ^vπαρέθεντο πολὺ, ^qπερισσότερον ^rαἰτήσουσιν ^sαὐτόν. ⁴⁹πῦρ ἦλθον ^sβαλεῖν

32, 5. ellipsis, 2 Cor. xi. 21. i (but of the person) Deut. xxv. 2. m constr., Mark vi. 16 reff. o ch. xi. 16 ff Mk. p = ch. xiii. 46. Acts xx. 32. 1 Tim. i. 18. 2 Tim. ii. 2. 1 Pet. iv. 19. Tobit iv. 20. q ver. 4 reff. r constr., Matt. vii. 9, 10 reff.

46. for τού δούλου ἐκείνου, αὐτοῦ D lat-e Iren-int₁. θήσει bef μετὰ τῶν ἀπίστων D [Syr syr-cu coptt Dial (Cæs)].

47. rec [for 1st αὐτοῦ] εαυτοῦ, with AR rel [Bas₂]: txt BDE¹KLTXΠK 1. 33. 69 [Bas₁-mss Cyr₂ Antch₁]. om ετοιμασας μὴδὲ D 69 [Bas₁, Chr₁, Cyr₁, Antch₂] (Orig₁ Dial₁ Iren-int₁): om μὴδὲ ποιήσας L lat-b f ff₂ i Syr syr-cu Jer: for μὴδὲ, η BTH 33 sah.

48. om 3rd δε N¹ (ins N-corr^{1,3}) copt-wilk. for ἐδοθη, ἐδωκαν D. om 2nd πολὺ N¹ (ins N-corr^{1,3}).—for πολὺ το αὐτοῦ, ζητησουσιν απ αὐτοῦ περισσότερον D lat-ff₂ æth.—for παρ', απ' R 1. for περισσότερον, πλεον D. απαιτησουσιν DU Just₁ (Clem₁) Const₁ Epiph₁ Bas₂ Mac₁ [Antch₁].

42 ff.] Our Lord does not answer the question directly, but proceeds with His discourse, so as to furnish it with an answer;—viz. that in its highest sense it applies to his Apostles and ministers, inasmuch as to them most has been given as the οἰκονόμοι—but that its application is gradationally downwards through all those who know their Master's will, even to the lowest, whose measure both of responsibility and of reward is more limited. For the comment on vv. 42—46 see on Matt. xxiv. 45—51. Notice that ἀπίστων here = ὑποκριτῶν in Matt.

47, 48.] Primarily, in reference to the question in ver. 41, οἱ γνόντες = ἡμεῖς, the disciples. οἱ μὴ γνόντες = πάντες, the multitude:—but the application is not limited to this: the truth is one of universal extent. The 47th verse needs little explanation:—after both πολλάς and ὀλίγας, πληγὰς is to be supplied, see reff.: and cf. Aristoph. Nub. 959, ἐπετρίβετο τυπτόμενος πολλὰς. ἔτοιμ., not ἑαυτόν, but, matters, πρὸς τ. θ. αὐ.: almost in the absolute sense of 'making ready':—it refers back to the γίνεσθε ἔτοιμοι of ver. 40; this readiness being not only preparing himself, but the matters over which he has charge, ver. 35. There is reference to Deut. xxv. 2.

ὁ δὲ μὴ γν. The case is of one (a disciple, in the first reference, but then generally of all men) who bona fide is ignorant of his Lord's will. That such persons shall be punished, is both the sentence of the law, see Levit. v. 17—19,

and an inference from the truth set forth ver. 57, and Rom. i. 19, 20, 32; ii. 14, 15,—that the natural conscience would have prevented the μὴ ποιῆσαι. (Observe that the two classes, not included here, are ὁ γνούς καὶ ποιήσας, and ὁ μὴ γνούς καὶ ποιήσας, as far as that can be said (see Rom. ii. 14);—the reference here being only to the μὴ ποιήσας in both cases, or rather to the μὴ π. in the first case and its equivalent π. ἄξια πληγῶν in the second.) But the difficulty seems to be to assign a spiritual meaning to the δαρήσεται ὀλίγας. That such will be the case, would à priori be consonant to the justice of the Judge of all the earth: and we have it here declared, that it shall be so: but how, is not revealed to us. It is in vain for the sinner to encourage himself in sin from such a declaration as this: for the very knowledge of the declaration excludes him from the exemption. "Our ears have heard the voice divine; we cannot be as they." (Christian Year.)

παντὶ φ., attr. for παρὰ παντός, φ. πολὺ . . πολὺ] The second πολὺ is not the πολὺ that has been given, but a proportionable amount of result of diligence, a πολὺ which he is to render.

περισσ.] Perhaps, more than from others: but more likely more than had been deposited with him, viz. that, and the interest of it: see Matt. xxv. 15 ff.

49—53.] The connexion appears to be this:—the immense and awful difference between the faithful and unfaithful servants brings our Lord to the ground of

t see ch. xiii. * ἐπὶ τὴν γῆν, καὶ τί θέλω; † εἰ ἦδη ὁ ἀνέφθθ. 50 ὡς βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ. 51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δούναί ν τῇ γῇ; οὐχὶ λέγω ὑμῖν. ὁ ἀλλ' ἡ διαμερισμὸν.

v = Mark x. 38, 39 (|| Mt. v. r.). w = 2 Cor. iv. 1. Phil. i. 30. Acts xviii. 18. x = John xi. 26.
 9 reff. Winer, edn. 6, 2 53. y = Acts xviii. 5. 2 Cor. v. 14. Phil. i. 23. see Matt. iv. 24 reff. z John xix. 30. a ch. xix.
 16. John iii. 23. Acts v. 21 al. fr. Josh. xviii. 8. b = ch. i. 77. Lev. xxvi. 6. c 2 Cor. i.
 2 Chron. xiii. 11. d here only. Ezek. xlvi. 29. Mic. vii. 12 bis only.

ABDE.
HKLM
RSTUV
XΓΔΛ
ΠΣ
1. 33. 69

49. * rec εἰς, with D R (Tischdf) rel Meth₁ [Bas, Chr₁]: ἐπι (from Matt x. 34?)
 ABKLM R₁(Treg) TUXN 1. 33. 69 syr-mg Clem₁ Orig₂[int₂] Eu_{scpe} Tit-bostr
 Chr₂ [Ath₂ Bas₂ Cyr₂-p Antch₁] Hil₁ Jer Aug₁.
 50. rec (for οτου) ου, with X rel [Orig₁-ed]: txt ABDKLMRTUN 33. 69 Orig₂[ms₁
 Dion₁]. συντελεσθη N^{3a}(but συν erased) 195(Sz).
 51. for δούναί, ποιησαί D lat-e syr-cu. for ἀλλ η, ἀλλα D 69 coptt.

that difference, and its necessary development in the progress of His kingdom on earth.

49. πῦρ] It is extraordinary that the official announcement of the Baptist (ch. iii. 16)—αὐτὸς ὑμᾶς βαπτίσει ἐν πν. ἁγ. καὶ πυρί—connected with the mention of a baptism here,—with the promise Acts i. 5, and the appearance Acts ii. 3, so strikingly expressed as διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός,—have not kept the Commentators in general (Bleek is an exception) from falling into the blunder of imagining here that the fire is synonymous with, and means no more than, the discord and division which follow. The fire is, the gift of the Holy Spirit,—the great crowning result of the sufferings and triumph of the Lord Jesus. To follow this out in all its references belongs to another place: see notes on Mark ix. 49, and Acts ii. 3. This fire, in its purifying and separating effects on the mass of mankind, causes the διαμερισμός afterwards spoken of.

The construction of τί θέλ. εἰ ἦδ. ἂν. has been ever a matter of dispute, while the meaning is on all hands nearly agreed. The three prevalent explanations of it are: (1) which is Origen's (appy), and is adopted by Grot., and defended by Meyer [formerly] and Stier,—making εἰ = εἶθε, and rendering, and what will I? would that it were already kindled! Certainly thus there is nothing forced in the construction; we have εἰ for 'utinam' joined with aorist in Josh. vii. 7;—but the abrupt short ejaculation seems unlike the usual character of our Lord's discourses. It is true the structure of John xii. 27 affords an instance of a similar question, καὶ τί εἶπω; . . . and under similar circumstances, of His soul being troubled. (2) which Theophyl., Kuinoel, Olsh., De Wette, Bleek, &c. [so Meyer, edn. 5, see Moulton's Winer, p. 562, note 3] adopt, taking τί = ὥς, as some do, adopting that reading, in Matt. vii. 14 (but see note

there), and εἰ = ὅτι, and rendering, How I wish that it were already kindled! But here we have serious difficulties of an idiomatic kind:—τί is apparently never thus used—and εἰ only after words of wondering, being grieved, &c.: see Mark xv. 44. (3) That of Euthym., Beza, &c., and the E. V., 'What will I, if it be already kindled?' i. e. τί πλείον θέλω ἂν ἀνέφθθ; τί πλείον ἀναμένω ἐν τῷ κόσμῳ; Euth. This also presents no constructional, but a very great contextual difficulty; for by ver. 50 it evidently was not yet kindled; and even if this were overcome, the expression, evidently a deep one of personal anxiety (and be it remembered Who said it), would be rapid and unmeaning in the extreme.

All things then being considered, I prefer the first explanation. 50.] The symbolic nature of Baptism is here to be borne in mind. Baptism = Death. The figure in the Sacrament is the drowning,—the burial, in the water, of the old man and the resurrection of the new man: see 1 Pet. iii. 20—22, and notes. The Lord's Baptism was His Death, in which the Body inherited from the first Adam (ἐν ὁμοιώματι σαρκὸς ἁμαρτίας) was buried, and the new Body (τὸ σῶμα τῆς δόξης αὐτοῦ) raised again: see Rom. vi. 1—11, but especially ver. 10. And He was straitened (the best possible rendering) till this was accomplished:—i. e. in anxiety and trouble of spirit.

The δέ here implies, but first, i. e. before that fire can be shed abroad. Here we have then, as Stier expresses it, a 'passio inchoata' of our Lord; the first utterance of that deep anguish, which afterwards broke forth so plentifully,—but coupled at the same time with holy zeal for the great work to be accomplished.

51—53.] The work of this fire, as it burns onward in the world, will not be peace, but division: see Mal. iii. 2, 3, 18; iv. 1, where we have the separating effect

...τον
πεν R.
G [πεν]-
7c...

52 ἔσονται γὰρ ^ε ἀπὸ τοῦ ^ε νῦν πέντε ἐν ἐνὶ οἴκῳ ^ι διαμεμε- ^ε ch. v. 10 reff.
ρισμένοι, τρεῖς ^ε ἐπὶ δυσὶν καὶ δύο ^ε ἐπὶ τρισὶν 53 ^ι διαμε- ^ε f ch. xi. 17, 18
ρισθήσονται, πατὴρ ^ε ἐπὶ νίῳ καὶ υἱὸς ^ε ἐπὶ πατρί, μήτηρ ^ε Rom. x. 19
^h ἐπὶ θυγατέρα καὶ θυγάτηρ ^h ἐπὶ τὴν μητέρα, ^ι πενθερά ^h (from Deut.
^h ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ^h ἐπὶ τὴν ^ι πενθεράν. ^h ch. xi. 17 ff.
Matt. xxiv.
7 al.
ⁱ ch. iv. 38 reff.
^k = Rev. xi. 12.
^l = Matt. iv. 16
reff.
^m Matt. viii. 11
reff. Isa.
xiv. 6.
ⁿ here only.
Deut. xxxii.
2.
^o = Acts
xxvii. 13.
xxviii. 13
only. Matt.
xii. 12 reff.,
xiii. xlii. 16.
^p John iii. 8
reff.

r Matt. xx. 12. James i. 11 only. Jon. iv. 8. s = [Matt. xvi. 3.] James i. 11. Ps. ciii. 30. see ch.
xxi. 35. t Matt. vii. 11. Phil. iv. 12 al. 3 Kings v. 6. u Rom. ii. 18. Phil. i. 10. Job
xxiv. 3. v Matt. xvii. 11. Mark iv. 40.

52. om 1st clause, except final *νοι*, **N**¹(ins **N**-corr¹). *εν ενι οικω* bef *πεντε* D.
rec *οικω* bef *ενι*, with A¹ rel vulg lat-*b* f [l q] D-lat syrr arm Eus₁ : txt B D-gr
L **N**-corr¹ lat-*c* e ff₂ syr-cu Hil₁. *treis* bef *διαμεμερισμενοι* D. for *επι, εν*
(twice) D lat-*c* e.

53. rec *διαμερισθησεται*, with A rel syrr syr-cu sah-mnt aeth arm Meion₁-t : txt
BDLTUN vulg lat-*b* c e f ff₂ copt Eus₁ Hil₁. rec (for 1st *επι*) *εφ*¹, with ADKLP
1. 69 : txt B¹N rel Eus₁. aft *πατρι* ins *αυτου* D lat-*b* [l q] c e i q : καὶ **N**.
ins *διαμερισθησονται* *dividetur* bef *μητηρ* D lat-*b* c e i [l q] Amb₁. rec (for
θυγατερα) *θυγατρι* (*conformi* to *foregoing*), with A rel : txt B¹N, *την θυγατερα* LT 1
Eus₁. rec (for *την μητερα*) *μητρι*, with A rel : txt BDL 1 Eus₁, *μητερα* (omg *την*)
T¹N. for 1st *αυτης*, *εαυτης* T : om Δ¹N¹ copt-wilk Eus₁ Tert₁. rec aft
πενθεραν ins *αυτης*, with ATN^{3a} rel latt syrr syr-cu : om BDLN¹ copt-ms Eus₁ Meion₁-t.

54. om *την* ABLXΔ¹ 1. 33. 69 arm : ins DT rel [Bas₁]. for *απο, επι* BLN :
txt ADT rel. rec om *οτι* (see Matt xvi. 3), with D rel vulg lat-*b* f g₂ : ins ABKL
UXPN 33. 69 lat-*c* e ff₂ syr-cu coptt arm Bas₁.

55. *πλεοντα* D-gr. om *οτι* DLN¹ aeth. for *εσται, ερχεται* N¹(txt **N**-
corr¹⁻³) [lat-*l*].

56. aft *το* ins *μεν* D ev-γ lat-*b* q copt-wilk. transp *της γης* and *του ουρανου*
(*more usual order*) DKLTXP^{3a} 33 vulg-ed lat-*b* c Syr syr-cu coptt [aeth arm Tert₁] :
txt ABN¹ rel am(with lart) Syr-mss syr [Bas₁]. for *τον δε καιρον, πλην του*
καιρον D 157 ; *τον κ. L* : τ. κ. δε B. om *πως* D lat-*c* e i syr-cu. * *ουκ*

οιδατε δοκιμαζειν BLT¹N 33 lat-ff₂ [l] syr-mg coptt aeth : *ου δοκιμασετε* AD rel
latt Syr syr-cu [syr-txt] arm.—om last clause (*homœotel* ?) X.

57. om *τι δε* D lat-*b*(appy) syr-cu.

of this fire in its completion at the great day : see also Matt. iii. 12. On the passage itself, see notes on Matt. x. 35, 36.

54—59.] REPROACHES FOR BLINDNESS TO THE SIGNS OF THE TIMES. The connexion of this with the foregoing is natural and close. ἀπὸ τοῦ νῦν (ver. 52), the distinction shall begin to be made;—the discord and division between those who discern τὸν καιρὸν τοῦτον (ver. 56) and those who do not. Our Lord then turns to the crowd (καί. He not only said to the disciples the foregoing, but also to the crowd the following) and reproaches them (1) for their blindness, in not being able to discern it, as they did the signs in the natural heavens; and (2) for their want of prudence (vv. 57—59), in not

repenting and becoming reconciled to the law of God while yet there was time. Schleiermacher and De Wette can discover no connexion, and yet the latter thinks Luke inserted the sayings of vv. 54—56 out of Matt. xvi., because of vv. 49 ff.

54.] There is a somewhat similar saying of our Lord at Matt. xvi. 2 ff., but differing both in its occasion and its substance. τὴν νεφ., just as τὰς νεφέλας, —the cloud,—that usually rises there : see 1 Kings xviii. 44. The vest, in Judæa, would be the direction of the sea.

55.] ὅταν, sc. ἴδῃτε. 56.] τὸ πρ. τῆς γῆς—perhaps referring to other signs of rain or heat from the appearance of the hills, &c. τὸν δὲ κ. τ. . . .] The signs of this time were very plain;—the

w John v. 19
reff.
x = 1 Cor. x.
13.
y = John xii.
33, 36.
z = ch. xix. 20.
John vi. 21 f.
a Matt. v. 25
bis. ch. xviii.
3. 1 Pet. v.
8 only.
1 Kings ii. 10.
b Matt. x.
18. ch. xxi.
12. xxi. 1 al.
c = here only.
d = here only.
(Acts xvi. 16,
19. xix. 24,
25. Eph. iv.
19 only. Ps.
cvi. 23 al.)
g Matt. v. 25. xxvii. 26 ||
k ch. xxi. 2 || Mk. only f.

ἡ ἀφ' ἐαυτῶν οὐ κρίνετε τὸ δίκαιον ; 58 ὡς γὰρ ὑπάγεις
μετὰ τοῦ ἀντιδίκου σου ἔπ' ἄρχοντα, ἐν τῇ ὁδῷ εἰς
ἔργασίαν ἐπιπλάσθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ
σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ
πράκτορι, καὶ ὁ πρᾶκτωρ σε βαλεῖ εἰς φυλακὴν.
59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὗ καὶ τὸ ἔσχατον
λεπτὸν ἀποδῷς.

XIII. 1 Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἁπαγ-
γέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἶμα Πιλάτος

e = Heb. ii. 15 (Acts xix. 12) only. Job ix. 34. f here only. Jer. xxix. (xlix.) 10.
g Ezek. xliii. 23. h here bis only. Isa. iii. 12 only. i John iii. 24 reff.
1 Matt. viii. 33. ch. vii. 18, 22. viii. 20 al. Gen. xiv. 13.

58. for τη, τω D. απαλλαχθαι AΔ, απαλαχθαι X; απαλλαχθαι D. om
ap' B Bas₁. for κατασυρη, κατακρινη D lat-b ff₂ i l q syr-cu Ambr₁. rec (for
παραδῶσει) παραδῶ (see Matt v. 25), with L rel: txt ABDTN 69 Meion₂c.—π. bef se
D 157 latt. rec βαλλη, with T Scr's q²: βαλη A rel Bas₁: βαλλει 69 lat-e: txt
BDXFN 33 ev-y.—βαλ. bef se D [1] 241-5-52 Scr's q² latt.

59. for οὗ, του A: an (|| Matt) T: om BLN 1 Orig₁: txt D rel. for και το
end, αποδοις τον εσχατον κοδραντην (see || Matt) D lat-b c [e] Syr Meion₁t.—for το,
τον (influence of Matt v. 26: cf Luke xxi. 2) AN^{3a} rel Orig: txt BMTFN¹.

CHAP. XIII. 1. om εν D 69 lat-a e g₂.

sceptre had departed from Judah;—the general expectation of the coming of the Messiah is testified even by profane authors;—the prophets had all spoken of Him, and the greatest of them, the Baptist, had announced His arrival.

57.] In what follows, our Lord takes occasion from the request about the inheritance, which had begun this discourse, to pass to infinitely more solemn matters. There is, I think, no denying that the κρίνειν τὸ δίκ. and the ὁ ἀντιδικός σ. have a reference to that request, in the ability and duty of every man to 'judge what is right:'—but the sense of the words far outruns that reference, and treats of loftier things. 'Why do ye not discern of yourselves your true state—that which is just—the justice of your case as before God? You are going (the course of your life is the journey) with your adversary (the just and holy law of God) before the magistrate (God Himself); therefore by the way take pains (δὸς ἐργ., da operam—a Latinism: there is no reference to interest of money, as Thl.,—who also has the other interpretation,—supposes) to be delivered from him (by repentance, and faith in the Son of God, see Ps. ii. 12), lest he drag thee to the judge (κρίτης—who adjudges the case and inflicts the fine; that is, the Son, to whom all judgment is committed), and the judge deliver thee to the exactor (see Matt. xiii. 41), and the exactor cast thee into prison' (ditto, ver. 42).

59.] See on Matt. v. 25, and, on λεπτόν, Mark xii. 42.

CHAP. XIII. 1—9.] ANSWER TO INTELLIGENCE OF THE MURDERED GALILEANS, AND PARABLE THEREUPON. Peculiar to Luke. 1.] ἐν αὐτ. τ. καιρ. may mean at that very time—viz. as He finished the foregoing discourse: but it is not necessary to interpret thus;—for, Matt. xii. 1; xiv. 1, the similar expression, ἐν ἐκείνῳ τ. κ. is certainly indefinite. παρ. . . . ἀπαγγ., came with the news,—not, as Stier supposes, 'were in the crowd, and remarked to the Lord concerning these Galileans,' in consequence of what He had said ch. xii. 57:—such a finding of connexion is too fine-drawn, and is a fault which we may excuse in Stier, for his many services in interpreting our Lord's discourses, but must not imitate. It is obvious that no connexion is intended between this incident and the foregoing discourse. περὶ τ. Γ.] The historical fact is otherwise unknown. The way of speaking here shews that it was well known to the writer. It must have occurred at some feast in Jerusalem, on which occasions riots often took place (see Jos. Antt. xvii. 9. 3; 10. 2), and in the outer court of the temple. Such slaughters were frequent, and would not be particularly recorded by the historians. This mingling of their blood with their sacrifices seems to have been thought by the narrators evidence that they were very depraved sinners: for this

...βαλη
E.
ABDG
HKLM
STUVX
ΓΔΠΣ
1. 33. 69

¹ ἔμειξεν μετὰ τῶν θυσιῶν αὐτῶν. ² καὶ ὑποκριθεὶς εἶπεν ^m Matt. xxvii, 31, Rev. viii, 7, xv, 2 only, 4 Kings xviii, 23, ⁿ = Rom. i, 25, xiv, 5, 18, cxxviii, 5, ^o = Matt. ii, 18, v, 3 al. fr. ^p Matt. iii, 2 ref. ^q Matt. xxi, 38 ref. ^r Matt. vi, 12 (ref.). ^s compare, Matt. xxiii, 21 ref. ^t Matt. xxi, 5, xxi, 9, 10, al. Judg. viii, 8 B.

2. rec aft αποκριθεις ins o ιησους, with AD rel lat-c [f] ff₂ q syrr syr-cu copt aeth :
om BLTR vulg lat-a b e i l copt-dz sah arm. ουτοι beí οι γαλιλαιοι D 69 latt Syr
syr-cu. παρα π. τ. γαλ. εγενοντο bef αμαρτωλοι D (latt). om 2ud σι T.

* ταῦτα BDLN [lat-e] : τοιαυτα AT rel [latt Chr₁].

3. *αλλα D, αλλ η L.* μετανοησ^ητε ADMX¹ 1.69 vulg lat-a c e f f₂ Bas₁ Chr₂
 Antch Viet-tun: txt BLTN rel lat-b q [Bas₁-ms]; μετανοειτε HV. rec (for ομοιως)
 ωσαντως, with A rel arm [Bas₁]: txt BDLTN 1.33.69 syr-ms [Chr₁].

4. om 1st και B D-gr LN¹ sah [Epiph₁] Cyr₁: ins ATN^{3a} rel vulg lat-a *οϝϝζ* [Bas₁ Epiph₁ Chr₁]. επεπεσεν N. for εν τω, του D-gr. rec om (conform to ver 2), with E rel copt [Bas₁]: om D 210-1 lat-e Syr syr-cu: txt ABDLTXN³ (33) 69 latt syr sah Chr₁. rec om tous, with X rel: ins ABDLMTAN 69 sah Bas₁. ενοικουντας D lat-a. rec ins εν βελ ιερουσαλημ, with ATN rel latt syr syr-cu copt arm [Bas₁]: om BDLX 1 lat-e [æth Chr₁] (33 def.)

5. aft λεγω ins δε D. αλλα ΚΤΠ, αλλα η L: om lat-c e f i l [q].
 rec μετανοητε (see ver 3), with B N^{3a}(but txt restored) rel [Bas₁]: txt ADLMTUXN¹
 1. 69 vulg lat-a c salī Epiph₂ Chr₁ Euthym. rec (for ωσαντως) ομοιως, with ADT
 rel: txt BLMN 1. 33 syr-mg Bas, Chr₁.

was their argument, and is unconsciously that of many at this day,—‘the worse the affliction, the more deserved.’ see Gen. xlii. 21 : Acts xxviii. 4. 2, 3.] Our Lord perceives this to be their reasoning—they did not *express* it, as is plain by the *δοκεῖτε οὕτως* . . . He does not deny that all the Galilæans were sinners, and deserved God’s judgments, but that *these* were pre-eminently so. The *ὁμοίως* (the force of which is lost in the E. V., ‘*likewise*’) should be rendered **in like manner**, as indeed the Jewish people did perish by the sword of the Romans. 4, 5.] Our Lord introduces this incident as shewing that whether the hand of man or (so called) accidents, lead to inflictions of this kind, it is in fact but one Hand which doeth it all—Amos iii. 6. There is also a transference from the Galilæans—a despised people—to the *inhabitants of Jerusalem*, on whom the fulness of God’s wrath was to be poured out in case of impenitence. Of the incident itself, or of the *tower in Siloam* (probably the district in which the fountain, John ix. 7, was situated,—though on the whole matter, and the situation of the fountain itself, there is considerable uncertainty), we know nothing. Josephus says of the

wall of the ancient city, πρὸς νότον ὑπὲρ τὴν Σιλωὰμ ἐπιστονήν πηγὴν, B. J. v. 4. 2: see also Neh. iii. 15. In B. J. v. 7. 2, he uses μέχρι τοῦ Σιλωὰμ, as here, meaning apparently a district of the city: see on John i. c. ὁφείλεται, sinners,—see Matt. vi. 12;—perhaps the same thought may be traced as pervading the saying, as in vv. 58, 59, of the last chapter. (No such idea as that the tower was a *prison for debtors* is for a moment to be thought of.) ὡσαύτως] See on ὁμοίως above,—similarly—in the ruin of your whole city. This does not render it necessary that these words should have been spoken to actual dwellers in Jerusalem: for nearly the whole nation was assembled there at the time of the siege. 6—9.] This Parable has perhaps been interpreted with hardly enough reference to its own peculiar context, or to the symbolic language of Scripture in other places. Ordinarily (also in Trench, Par. in loc.) the owner of the vineyard is explained to be the *Eternal Father*: the dresser and intercessor, the *Son of God*: the fig-tree, the *whole Jewish people*: the vineyard, the *world*. But it may be objected to this, that the owner *comes* to seek the fruit, which can be properly said

u Matt. xxiv.
32 reff.
v Matt. xv. 13
reff.
w Matt. xx. 1,
8c. reff.
x here only.
2 Chron.
xxvi. 10.
y ver. 16 reff.
z = ver. 25.
cl. xxiv.
21. Rev. xvi.
18. Hos. x. 9.
see ch. vii. 45.

a pres. John xv. 27. 2 Pet. iii. 4. 1 John iii. 8. Jer. i. 5.
c Matt. ix. 4 reff.
8 only.

b Matt. iii. 10. vii. 19 al. Dan. iv. 11 (14 Theod.-F).
1 Cor. xiii. 8 al.; exc. Heb. ii. 14. Ezra iv. 21, 23. v. 5. vi.
e = Matt. xxiv. 2. 4 Kings xxiii. 18.

ABDG
HKLM
STUVX
ΓΔΛΠΣ
1. 33. 69

βολήν. ὁ Συκὴν εἶχεν τις ὁ πεφυτευμένην ἐν τῷ ἁμπε-
λῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ
εὗρεν. ὁ εἶπεν δὲ πρὸς τὸν ἁμπελουργὸν Ἰδοὺ τρία
ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ
καὶ οὐχ εὗρίσκω. ἔκκοψον αὐτήν. ἵνα τί καὶ τὴν γῆν
καταργεῖ; ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ Κύριε, ἄφες

6. τις bef εἶχεν DΚΠ lat-e [æth] Ambr. rec εν τω αμπελωνι αυτου bef πεφυτευ-
μένην (*more usual order*), with A rel: txt BDLXN 1. 33 latt syrr copt arm Petr₁ [Bas,
Cyr₂].—om τω R¹. rec καρπον bef ζητων, with Scr's g(e sil) lat-c ff₂ i l [arm]:
txt ABDTN lat vulg lat-a b e f g₁ [q syrr syr-cu] copt æth Petr Bas₁ &c. for
εν αυτης, απ αυτης D-gr. for ουχ ευρεν, μη ευρων D 157 lat-e l.
7. om δε D lat-e l. ετη bef τρια D vulg lat-b e f [i l q]. om αφ ου A rel
syrr sah Orig₁ [Bas₂] Iren-int₁: ins BDLTN 69 latt syr-cu copt [æth] arm Petr₁ Ambr.
ins φερε την αξεινην bef εκκοψον D. aft εκκοψον ins ουν ALTX 33. 69 latt
syr copt æth arm: om BDN rel lat-e Syr syr-cu Orig Petr₁ [Bas₂ Cyr₂-p]. for
την γην, τον τοπον B¹(txt B^{2,3}, Tischdf).

only of Him who εἰς τὰ ἴδια ἦλθεν—who is even in Matt. ὁ κληρονόμος—and by implication there, the *possessor of the vineyard* ὅταν ἔλθῃ (for that destruction He universally represents as *His* coming). The other objections will come out in the direct exposition of the Parable, which I take to be this:—The link which binds it to the foregoing is ἐὰν μὴ μετανοήτε . . . ; and it is addressed rather to individuals than to the whole nation—though of course to the whole nation as made up of individuals. The vineyard is not the *world*, which would be wholly inconsistent with Scripture symbolism (for Matt. xiii. 24 the comparison is to ἡ βασιλ. τ. οὐρ.—the *gospel dispensation*, in which the field—not the vineyard—is the whole world); but, as in Isa. v. 7, the *house of Israel and the men of Judah* (see notes on Matt. xxi. 33 ff.). The fig-tree planted in the vineyard—among the vines—(a usual thing) denotes an individual application, fixing each man's thought upon one tree—and that one, *himself*; just as the guest without the wedding-garment in Matt. xxii. He who had the tree planted in His vineyard (—'All things that the Father hath, are Mine'—John xvi. 15), came seeking fruit, and found it not: see Matt. xxi. 19 and note. (The vine-dresser, see below.) He commands it to be cut down, as encumbering the soil (exhausting it, rendering it inactive: see reff.); three years has He been coming and seeking fruit in this tree, and he findeth none. Then, at the intercession of the vinedresser, He consents (for this is implied) to spare it this year also, until it has been manured; if that fail, the

Intercessor himself has no more plea to urge—it is to be cut down. Now *who is this Intercessor?* First look at the matter of fact. *Who were the vine-dressers* of God's vineyard? They were many. Moses, the Prophets, the Baptist, the Lord Himself, the Apostles and Teachers after Him. But what one *Personality* might be set forth as pervading all these, 'striving with man' in them all—as being ὁ ἁμπελουργός? Clearly, it seems to me, *the Holy Spirit of God*. In the passage just alluded to, Gen. vi. 3, we can hardly but recognize the main features of our present parable; especially when the Days of Noah are compared by the Lord Himself to His own coming to vengeance. The intercessory office of the Spirit (ὁ παράκλητος, see on John xiv. 16), pleading with man and for man, and resigning that blessed conflict when met with inveterate obduracy, is often set before us in Scripture. (See the whole history of Saul; Zech. vii. 12—14: Prov. i. 23—32: Isa. lxiii. 10: Neh. ix. 20: Rom. viii. 26, 27.)
7. τρία ἔτη] I have little doubt (against Bleek, al.) that an *allusion* is intended to the *three years of our Lord's ministry*. The objection to this, that the cutting down ought then to have taken place *at the end of τοῦτο τὸ ἔτος*, does not apply; for all is left indefinite in the request and the implied answer. In the individual application, *many thousands did bear fruit this very year*; and of those who did not, who shall say *when* the Spirit ceased pleading with them, and the final sentence went forth? καὶ τ. γ. κατ.] Why, besides bearing no fruit, is it impoverishing the soil [rendering the

αὐτὴν καὶ τοῦτο τὸ ἔτος ^f ἕως ^f ὅτου ^g σκάψω περὶ αὐτήν, ^f ch. xv. 8 reff.
καὶ ^h βάλω ⁱ κόπρια. ⁹ ^k καὶ μὲν ^l ποιήσῃ ^l καρπὸν ^m εἰς
τὸ μέλλον· ⁿ εἰ δὲ μήγε, ἐκκόψεις αὐτήν. ^g ch. vi. 48.
^{xvi. 3 only.}
^{Isa. v. 6 only.}
^{h ver. 19 reff.}
^{i here only.}
^{Jer. xxxii.}
^{(xxv.) 33.}
^{1 Macc. ii. 62}
^{A only.}
^{(-σία, ch.}
^{xiv. 35.)}
^{h apocryph., ch.}
^{xix. 42, xxii.}
^{12. Acts}
^{xxiii. 9.}
^{1 Kings xii.}
^{14.}
^{1 Matt. iii. 8}
^{reff.}
^{m 1 Tim. vi.}
^{19 only.}
^{n Matt. ix. 17}
^{reff.}
^{q Matt. xii. 1 reff.}

¹⁰ ^o Ἦν δὲ διδάσκων ἐν ^p μιᾷ τῶν συναγωγῶν ἐν τοῖς
^q σάββασιν. ¹¹ καὶ ἰδοὺ γυνὴ ^r πνεῦμα ἔχουσα ^r ἄσθε-
νείας ἔτη δέκα [καὶ] ὀκτώ, καὶ ἦν ^s συγκύπτουσα καὶ μὴ
δυναμένη ^t ἀνακύψαι εἰς τὸ ^u παντελές. ¹² ἰδὼν δὲ αὐτήν
ὁ Ἰησοῦς ^v προσεφώνησεν καὶ εἶπεν αὐτῇ· Γύναι, ^w ἀπο-
λέλυσαι τῆς ἀσθενείας σου. ¹³ καὶ ἐπέθηκεν αὐτῇ τὰς
χεῖρας, καὶ ^x παραχρήμα ^y ἀνορθώθη καὶ ἐδόξαζεν τὸν

^o constr., Matt. xix. 22 reff.

^p = ch. v. 17 al.

^q Matt. xii. 1 reff.

^r see (Acts xvi. 16 v. r.) 2 Tim. i. 7.

^s here only.

^t Job ix. 27.

^u Heb. vii. 25 only (there also

^v w. εἰς)†. Jos. Antt. vi. 2. 3. (-ἄως, 2 Macc. iii. 12.)

^v Matt. xi. 16 reff.

^w = here

only. Tobit iii. 6 (w. ἀπό, 8). 2 Macc. vi. 22.

^x Matt. xxi. 19, 20 reff.

^y Acts xv.

16. Heb. xii. 12 only. Ps. xvii. 35.

8. for καὶ τὸ ετος, ἐτι τουτον τον ενιαυτον D arm.

aft. σκαψω ins τα T Petr₁.

Steph κοπριαν, with GHKP: κοπρον 1. 69: κοφινον κοπριων D lat-a b c f. ff₂ e l
[g]: txt ABTN rel vulg lat-e Orig₁ Petr₁ [Epiph₂] Cyr₁.

9. καὶ εαν D Scr's c: καὶ T. rec ei δε μηγε bef eis το μελλον, with AD rel latt
syrr syr-cu arm Petr₁: eis το μελλον αφσεις ει δε μη γε T sah: eis το μελλον δε ει μη
ποιηση 69: txt BLN 33 coptt aeth [Cyr₁].

10. om 2nd εν DT 1. 69 latt. for τοις σαββασιν, σαββατω D [lat-e] coptt.

11. rec aft γυνη ins ην, with A rel lat-e [Syr syr-cu aeth]: transpd in D: om BLTXN
33 latt syr [syr-jer] coptt arm.—for πνευμα εχουσα ασθενειας, εν ασθενεια ην πνευματος
D. om ετη B¹ (ins B^{2,3}, Tischdf). om και (bef οκτω) B (but ins in ver 16) TN
1 sah.—η† D [copt]. συνκαπτουσα D¹: -καμπτ. D⁴: -κυμπτ. X.

12. om προσεφωνησεν και D lat-e. aft απολελυσαι ins απο ADXN 33 syrr syr-cu
[syr-jer]: om BLT rel Orig₁ [Cyr₁].

13. τας χειρας bef αυτη D Syr syr-cu coptt.

rec ανωρθωθη, with EG¹KTUPN

(SV 1, e sil): txt A B (Tischdf) D rel.

εδοξασεν D lat-c Syr copt-wilk: -ζον

(appy) N¹ (but altered to txt by origl scribe).

neighbouring ground useless]?

8.]

σκ. καὶ βάλ. κ., dig holes about the roof,
and cast in manure, as is done (Trench in
loc.) to orange-trees in the south of Italy:
and to hops in England.

9.] After
καρπόν, λείπει, τὸ εὖ ἔχει, Euthym.; but
not without reason: to fill up the
aposiopesis did not belong to the purpose
of this parable.

εἰς τὸ μέλλον,

not ἔτος (Meyer), but indefinite (see reff.),
hereafter:—and purposely so;—because,
in the collective sense, the sentence lingered.

ἐκκόψεις, Θεοῦ shalt cut
it down—not ἐκκόψω; and I find in this
an additional proof of the correctness of
the foregoing interpretation. It is the
κύριος τ. ἀμπελῶνος who θταν ἔλθῃ,
κακοῦς κακῶς ἀπολέσει αὐτούς. All
judgment is committed to THE SON:—it
is not the work of the Holy Spirit to
cut down and destroy, for He is the Giver
of life.

The above interpretation is
partially given by Stier, who has however
in my view (in his 2nd edn. also) quite
missed the ἀμπελουργός, understanding
by him the husbandmen in Matt. xxi.,

forgetting that they are destroyed in the
sequel of that parable, and that their
position, that of the tenants of the vine-
yard, does not appear at all in this, any
more than does the ἀμπελουργός in that.

10—21.] HEALING OF A WOMAN ON
THE SABBATH: DISCOURSE THEREUPON.
Peculiar to Luke, except the parables,
which are in Matt. xiii. 31—33: Mark iv.

31—34. 10.] Time and place alike
indefinite.

11. πν. ἀσθ.] Her weak-
ness was the effect of permitted power of
the evil one (ver. 16); but whether we
are to find here a direct instance of pos-
session, seems very doubtful. There is
nothing in our Lord's words addressed to
her, to imply it: and in such cases He did
not lay on His hands, or touch,—but only
in cases of sickness or bodily infirmity.

εἰς τὸ παντελές belongs to ἀνακύψαι,
not to δυναμ.: see note on ref. Heb.

12.] There is no reason to suppose
any eminence of faith in her—though we
may fairly conclude that she was there
with some expectation of a cure: see ver.
14. ἀπολέλ. expresses the setting

z Matt. xi. 25 reff.
 a Mark v. 22 reff.
 b Matt. xx. 24 reff.
 c = Acts xviii. 3. 1 Cor. iv. 12. 2 Thess. iii. 8, &c.
 d Exod. xx. 9.
 d see ch. iv. 16 reff.
 e = Matt. xxi. 21 Mk.
 f Matt. xxi. 2, 5 J., 7 (ch. xiv. 5 v. 1, w. βοῦς) only. Isa. i. 3.
 g ch. ii. 7, 12, 16 only. Job xxxix. 9.
 h Matt. xxv. 35, &c. xxvii. 48 Mk.
 i Gen. xxi. 19. = ver. 7, ch. xv. 29. Acts ii. 7al. Judg. iv. 14 A.
 33 (& 1 Pet. ii. 6, from Isa. xxviii. 16). x. 11. 1 Cor. i. 27 bis. xi. 4, 5, 22. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16 only.
 m ch. xxi. 15. 1 Cor. xvi. 9. Gal. v. 17. Phil. i. 28. 2 Thess. ii. 4. 1 Tim. i. 10. v. 14 only. L.P. Zech. iii. 1.
 n Matt. xviii. 13 reff. o = here only. (ch. vii. 25 reff.) Exod. xxiv. 10.

θεόν. ¹⁴ ἀποκριθεὶς δὲ ὁ ^a ἀρχισυνάγωγος, ^b ἀγανακτῶν
 ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ
 ὅτι ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ^c ἐργάζεσθαι ἐν αὐταῖς οὖν
 ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ^d ἡμέρᾳ τοῦ ^d σαββάτου.
¹⁵ ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταί,
 ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ ^e λύει τὸν βούν αὐτοῦ ἢ
 τὸν ^f ὄνον ἀπὸ τῆς ^g φάτνης καὶ ἀπαγαγὼν ^h ποτίζει;
¹⁶ ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ σατα-
 νᾶς ⁱ ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ
^k δεσμοῦ τούτου τῇ ^d ἡμέρᾳ τοῦ ^d σαββάτου; ¹⁷ καὶ ταῦτα
 λέγοντος αὐτοῦ ^l κατησχύνοντο πάντες οἱ ^m ἀντικείμενοι
 αὐτῷ, καὶ πᾶς ὁ ὄχλος ⁿ ἔχαιρεν ⁿ ἐπὶ πᾶσιν τοῖς ^o ἐνδόξοις
 τοῖς γινομένοις ὑπ' αὐτοῦ. ¹⁸ ἔλεγεν οὖν Τίμι ὁμοία ἐστίν

14. om o (bef ιησ.) D. ελεγεν τω οχλω bef οτι τω σαββατω D lat-a e.
 rec om 2nd οτι, with ADT rel: ins BLN gat. (33 def.) (εν αἰς is written over
 the line in B a prima manu.) om εν αἰς δεῖ εργαζεσθαι N¹ (ins N-corr¹). rec
 ταυταις, with D rel latt syr syrcu: txt ABLTXN 1. 69. for ουν ερχομ., συνε-
 ρχομ. A: om ουν U 241 Scr's p Syr syrcu aeth arm.
 15. rec (for δε) ουν, with AT rel lat-g syr coptt: txt BDLN 1. 69 latt Syr [syr-jer].
 for κυριος, ιησους D-gr FUR 1. 69 forj Syr syrcu: txt ABTN rel syr [arm-
 ms]. rec (for υποκριται) υποκριτα (corr to αυτω), with DVX lat-f Syr syrcu
 [syr-jer] sah-mnt arm: txt ABTN rel latt syr coptt [æth] Hipp. Iren-int. ημων
 T. ins εν bef τω σαββατω AT coptt: om τω σαβ. N¹. for η, και D. for
 τον (bef ονον), την AV. απαγων B¹ (sic, see table: txt B² (appy), Tischdf) N¹ 1.
 16. ins του bef αβρααμ D. ετη ιη' D.
 17. om ταυτα λεγοντος αυτου D lat-e. κατησχυνθησαν D-gr lat-e sah.
 εν πασιν οἰς εθεωρουεν ενδοξοις υπ αυτου γινομενοις D lat-e f l. γενομενοις B: γινγν.
 T: λεγομενοις N¹.
 18. rec (for ουν) δε, with ADT rel lat-c q Syr arm: txt BLN 69 vulg lat-a b &c syr-
 mg coptt.

free of her muscles from the power which bound them down,—and then, ver. 13, the laying on of the divine hands confers upon her strength to rise and stand upright. It would be, in such a case, one thing to be loosed from the stiffening of years,—and another to have strength at once conferred to stand upright.

14.] The ruler speaks not either to Jesus or to the woman; but covertly and cowardly, to the multitude. Stier notices the self-stultification of this speech, in making *θεραπεύεσθαι*, a reception of divine grace and help, a species of *ἐργάζεσθαι*.

15. *ὑποκριταί*] The Lord saw the real thoughts of his heart, that they were false, and inconsistent with his pretended zeal, and addressed the multitude as represented by him, their leader. A man hardly could give forth a doctrine so at variance with common sense and common practice, without some by-end, with which he covered his violation of truth. That

by-end *here* was enmity to and jealousy of Jesus. The instance chosen *exactly fits* the circumstances. A beast tied to the manger is confined down as this poor woman was.

16.] The contrast is strongly drawn—between a *dumb animal*, and (not merely a human creature, but) a *daughter of Abraham*—one of the chosen people (I cannot see any necessity for a *spiritual daughtership* (Gal. iii. 7) being here implied),—between a *few hours*, since the last watering, and ‘lo these *eighteen years*’ (compare ver. 7, ἰδοὺ τρ. ἔτ.).

17.] So far am I from thinking a description of this kind to be a mere general close, put in by the Evangelist, that I would take it as an accurate and graphic account of the immediate effect of our Lord's power and irresistible words, and the following parables as spoken *immediately thereupon*, shewing the people the ultimate conquest which the Kingdom of God should obtain over all opposition,

ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν; ¹⁹ ὁμοία ἔστιν ὁ κόκκῳ ὁ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ἠΰξησεν καὶ ἐγένετο εἰς δένδρον [μέγα] καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. ²⁰ καὶ πάλιν εἶπεν Ἰνί ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; ²¹ ὁμοία ἔστιν ἡ ζύμη, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλείρου σάτα τρία, ἕως οὗ ἐζύμωθη ὅλον.

²² Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορεύαν ποιούμενος εἰς Ἱερουσαλήμ. ²³ εἶπεν δέ τις αὐτῷ Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτοὺς Ἄγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. ²⁵ ἂφ' οὗ ἂν ἐγερθῇ ὁ οἶκος-

d 2 Macc. xii. 10. see Matt. ii. 23.
g John xviii. 36 reff.
k = Mark ix. 18.

e = Matt. xii. 10. xix. 3. 2 Kings xii. 19.
h John x. 2, 9. Matt. xix. 24. vii. 13.
l ver. 7 reff.

f = Matt. x. 22 al.
i Matt. vii. 13, 14 only. Isa. xlix. 30.
n Matt. x. 25 al. r.

19. elz (for *on*) o, with 243: txt ABDΤΝ rel Scr's-mss. εἰσβαλεν (sic, but corrd) Ν¹. ins τον bef κηπον D Ν-corr¹ Ser's q r. for εαντου, αυτου DFKL XΠΝ. om eis D 1 lat-a b e ff² i l [Syr] syr-cu copt-ms sah arm. om μεγα (|| Matt) BDLΤΝ lat-a b e ff² i l syr-cu syr-jer copt-dz-txt sah arm Ambr; ins A rel vulg lat-c f [q] syrr copt ath. κατεσκηνωσαν D(Γ): κατεσκηνουν A 69. for εν τ. κλ., υπο τους κλαδους D sah.

20. for ver, η τινι ομοια εστιν η βασιλεια του θεου και τινι ομοιωσω αυτην D. om και (see Matt xiii. 33) A rel Syr syr-cu sah: ins BGLΤΝ 1. 69 latt copt æth arm.

21. rec ενεκρυψεν (|| Matt), with ADΤΝ rel Eus; txt BKLUP. ζυμωθη D-gr.

22. ins τας bef πολεις LTΧ 1 sah. [πορειαν is repeated by B¹.] ιεροσολυμα B(ερος. B¹, Tischdf) LN.

23. aft ολιγοι ins εστιν D 300(Sz) latt[not q] copt arm [Orig-int₁(om₁)]. ins αποκριθεις bef 2nd ειπεν D. om προς αυτους D 69.

24. rec (for θυρας) πυλης (Matt vii. 13), with A rel Orig₂ [Bas, Mac₁]: txt BDLΝ 1 arm Orig₁.—δια τ. θυρας στηνης πυλης T. for ουκ ισχυουσιν, ουχ ευρησουσιν D syr(appy).

25. for ου, οτου D. εαν T 69 [Bas₁]. for εγερθη ο οικ., ο οικ. εισελθη D.

however strong. On the parables themselves, see on Matt. xiii. 31—33.

[18—21.] These two parables, found in Matthew as above, and the former of them in Mark iv. 30—32, seem to have been again spoken by our Lord at this time, in reference to the progress of His Gospel indicated in ver. 17. οὗν, ver. 18, is important, as pointing out the connexion.]

22—30.] ANSWER TO THE QUESTION AS TO THE NUMBER WHO SHALL BE SAVED. Our Lord repeats, occasion being given by a question peculiar to Luke, parts of His discourses spoken elsewhere, as referred to below. 22.] This notice includes what follows in the cycle of this last journey, but disclaims any definiteness of place or time for it. But certainly it seems to follow in natural order after our Lord's solemn warnings to repentance at the beginning of this chapter. The

enquirer can hardly have been a disciple of Jesus (see ver. 28), but most likely a Jew from the multitude, who had heard his discourses, and either from Jewish pride, or perhaps from real desire to learn from Him, put this question.

23.] On οἱ σωζόμενοι, see note, Acts ii. 47. Here, the implication of final salvation is obvious.

αὐτούς, the multitude. Similar sayings have occurred in the Sermon on the Mount, but the connexion here is intimate and strict.

24.] See on Matt. vii. 13. The description of the broad and narrow ways is not here inserted, as probably by this time, ἡ στενὴ θύρα (or πύλη) was a familiar image.

ζητ. εἰς. κ. οὐκ ἰσχ., not, 'shall seek to enter by it, and shall not be able:'—the emphasis of the command is, seek to enter at the strait door: for many shall seek to enter (elsewhere), and shall not be able.

o here only.

Gen. xix. 10.

p Matt. iv. 17

al. Gen. xi. 6.

q Matt. vii. 7.

s reff. constr.,

Acts xii. 13.

Judith xiv.

14.

r ch. xiv. 21

reff. Prov.

vii. 6.

s = ch. ii. 37.

iv. 13 al.

Is. vi. 8.

t = here only.

(2 Cor. xi. 13.

Phil. iii. 1.)

1 Macc. iii. 6.

τῶν καλῶν

καὶ σμῶν

ἐργάτην.

Xen. Mem.

ii. 1. 27.

u = Acts i. 18.

1 Kings iii.

13, 14.

v Matt. viii.

12 reff.

13 only.

δεσπότης καὶ ὁ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω
 ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες Κύριε ἄνοιξον
 ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ,
 26 τότε ἄρξῃσθε λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ
 ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. 27 καὶ
 ἐρεῖ Λέγω ὑμῖν, οὐκ οἶδα πόθεν ἐστέ. ἀπόστητε ἀπ' ἐμοῦ
 πάντες ἔργάται ἡ ἀδικίας. 28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
 ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὤψῃσθε Ἀβραὰμ καὶ
 Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ
 βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.
 29 καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ [ἀπὸ]
 βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ

R the
 λεγειν...
 ABDE
 GHKL
 MRST
 UVX12
 ΔΠΘ
 1. 33. 69

om ἐξω εσταναι και Ν¹(ins Ν-corr¹⁻³).

om 2nd την θυραν D lat-b q sah-mnt.

rec ins a 2nd κυριε (from Matt xxv. 11), with ADT rel [lat-b f i q] syrr syr-cu [syr-
 jer copt-dz eth arm] Bas, Lucif; om BLN vulg lat-a c e [ff₂ g₁₂] l coptt.

26. ἀρξῃσθε (from ver 25) ADKLM S(Tischdf) ΤΧΓΔΠΘ 69: txt B rel. aft
 λεγειν ins κυριε D.

27. λεγων B(sic: see table) T: om Ν latt Syr coptt arm-use [Lucif]. rec aft
 οἶδα ins υμᾶς (so Matt vii. 23; xxv. 12), with AN rel vulg lat-a c f ff₂ [q] Orig₂: om
 BLRT tol lat-b i l.—οὐδεποτε ειδον υμᾶς D. om ποθεν εστε D 56-8 sah-mnt Orig₁
 (appy). rec ins οἱ βεφ εργαται (Matt vii. 23), with AKMTUΠ 1. 33. 69 [coptt
 arm]: om BDRN rel Cyr₁ (Clem-rom, Just₂, Orig Epiph₁). rec ins της βεφ αδικίας,
 with AT rel coptt (Epiph₂) Cyr₁: om B(D)LRN arm Orig.—for αδικίας, ανομίας D ev-x
 [Just₂] Orig₁ Epiph₂.

28. ὤψῃσθε B¹ D-gr X 69: ιδητε Ν [Meion₂-c]: txt A B²[B²(appy)³, Tischdf] RT
 rel. ισακ DLN¹ [lat-a b e i]. for του θεου, αυτου Α.

29. om 2nd απο Α D-gr Ν rel vulg lat-b c e ff₂ i l syr coptt: ins BLR(T) lat-a f q
 D-lat (Syr syr-cu) [syr-jer].—om 3rd και T.

After εἰσελθ., is to be supplied in both places, εἰς σωτηρίαν, or εἰς τ. βασ. τ. θεοῦ. This remark will dispose of the punctuation of Lachmann and Tischendorf in his earlier editions, who place only a comma at ισχύουσιν, and connect it with ἀφ' οὗ.

25.] A reason why this ἀγωνίζεσθαι is so important:—because there will be a day when the gate will be shut. The figure is the usual one,—of a feast, at which the householder entertains (in this case) the members of his family. These being assembled, he rises and shuts the door, and none are afterwards admitted. The ἀφ' οὗ extends to ἐστέ, end of ver. 25—and the second member of the sentence begins with τότε.

ἔξω ἐστάναι and κρούειν both depend on ἀρξῃσθε:—Hearing that the door is shut, ye begin to stand without and knock. On the spiritual import, see note on Matt. xxv. 11.

οὐκ οἶδ. π. ἐστέ, 'ye are none of my family—have no relationship with me.'

26. ἐφάγ. ἐνώπ. σου κ. ἐπ.] As applied to the then assembled crowd, these

words refer to the miracles of feeding,—perhaps also to His having so often sat at meat in the houses of various persons (the κ. ἐπίομεν must not be pressed as meaning any thing different from ἐφάγ.:—the expression is a general one for taking a meal);—as applied to Christians, to the eating and drinking whereof those miracles were anticipatory.

Both these are ἐνώπιόν σου merely,—in His presence;—very different from the drinking μετ' ὑμῶν of which He speaks Matt. xxvi. 29, and from the δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ, Rev. iii. 20. ἐν τ. πλ. ἡμ. ἐδ., applicable directly to those to whom the words were spoken; and further, in its fuller sense, to all among whom the gospel is preached, even till the end.

27. ἐργάται ἀδικ.] This unusual expression seems to mean, persons engaged in the hire and receiving the wages of unrighteousness: see Matt. vii. 23, where οἱ ἐργαζόμενοι τ. ἀνομίας answers to it. This meaning of ἐργάτης is peculiar: see reff.

28, 29.] See Matt. viii. 11, 12, and notes. The verses occur here in

τοῦ θεοῦ. ³⁰ καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι.

³¹ Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ Ἐξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. ³² καὶ εἶπεν αὐτοῖς ^b Πορευθέντες εἴπατε τῇ ^c ἀλώπεκι ταύτῃ Ἴδου ἐκβάλλω δαιμόνια καὶ ^d ἰύσεις ^e ἀποτελῶ ^f σήμερον καὶ ^g αὔριον, καὶ ^h τῇ τρίτῃ ^h τελειοῦμαι.

b - Matt. ii. 8. ix. 13 al.
c = here only (ch. ix. 58)
d Mt. only. Judg. xv. 4.)
e Acts iv. 22, 29 only.
f Prov. iii. 8. James i. 15 only.
g 2 Mac. xv. 39 only.
h James iv. 13. Exod. xix. 10. elliptic fem., Acts xxvii.

19. ch. x. 35. John i. 29. Exod. xxi. 29.

h = Heb. ii. 10. Phil. iii. 12. Wisd. iv. 13.

31. ταυτη DKMTΠ coptt. rec (for ὥρα) ἡμερα, with B²T rel latt syrr coptt æth arm: txt AB¹DL R(appy) XN syr-mg. (Cf ch ii. 38; vii. 21; x. 21; xii. 12; xx. 19; xxiv. 33: *this may have been conformed to those places, but the evidence is very strong, and ἡμερα is read in vii. 21 by LN¹ 69. Notwithstanding the evidence of the ancient versions, Tregelles seems hardly consistent with his principles here in editing ἡμερα.*) (προσῆλθαν, so B¹DL.) αὐτω τινες τῶν φαρισαίων λεγοντες D (latt Syr syr-cu). for θελει, ζητει D 253-9 [syr-cu] salh.

32. rec (for αποτ.) επιτελω (commoner word), with AR rel: αποτελουμαι D: txt BLN 33 Clem.₁. aft τριτη ins ἡμερα B 56 latt [Syr syr-cu] copt æth arm.

a different connexion: 'Ye Jews, who neglect the earnest endeavour to enter now, shall weep and gnash your teeth when ye see all the saints, Jews and Gentiles, in the Kingdom of God, and yourselves excluded' (see ch. xvi. 23).

In these two verses is the real answer to the question of ver. 23 given:—'*they shall be MANY—but what is that to you, if you be not among them?*' 30.] As the

words here stand—somewhat different from those in Matt. xx. 16—they seem to be a prophetic declaration of what shall be in the course of the ingathering of these guests;—viz. that some who were the first, or among the first to believe, shall fall from their high place, and vice versa. This former has, as Stier notices (iii. 200), been remarkably the case with the Oriental Churches, which were the first founded and flourishing:—and, we may add, with the mother Church of Jerusalem, which has declined, while her Gentile offshoots have flourished.

31—35.] WARNING OF HEROD'S ENMITY; OUR LORD'S REPLY. *Peculiar to Luke*:—the apostrophe in vv. 34, 35 was spoken by our Lord also on another occasion, Matt. xxiii. 37—39. 31.] ἐν

αὐτῇ τῇ ὥρᾳ is not necessarily definite. These Pharisees appear to have been sent by Herod for the purpose of getting rid of Jesus out of his jurisdiction. Considering his character, it is hardly possible that he should really have wished to kill one who was so popular;—he refused to do so when Jesus was in his power afterwards in Jerusalem;—but, as great multitudes were now following Him about, and superstitious fears, as we know, agitated Herod, he wished to be quit of Him, and took this means of doing so. I think

this view is necessary to justify the epithet applied to Herod, which certainly implies *cunning on his part*. Stier thinks the Pharisees invented the tale about Herod: but then how can the epithet applied to him be explained? I cannot for a moment believe, as he does, that our Lord saw through the lie of the Pharisees, and yet adopted it, meaning the ἀλώπηξ to signify themselves. "That Jesus in a public discourse uses such an expression of the ruler of his country, is not to be judged of by the manners, and ways of speech, of our times. The free-spokenness of the ancient world, which we meet with especially in the Hebrew prophets, allowed such strong expressions, without any thing peculiarly offensive being found in them." Bleek.

32, 33.] The interpretation of this answer is difficult, for two reasons—(1) that the signification of the σήμερ., αὔρ., and ἡ τρίτῃ is doubtful—(2) that the meaning of τελειοῦμαι is also doubtful.

The days mentioned are ordinarily supposed to be proverbially used; σήμερ. for His present working—αὔριον, for that between the present time and his arrival at Jerusalem—ἡ τρ., for that arrival, and the end of his work and course by his Death.

Against this, is (1) the positive use of the *three days*, in an affirmative sentence,—of which no instance can be brought where the proverbial meaning is implied:—(2) the πορεύεσθαι belonging to *all three* in ver. 33, whereas thus it only belongs to the two first.

The interpretation adopted by Meyer (and Bleek) is this:—In three days (literal days) the Lord's working of miracles in Galilee would be ended, which had excited the apprehension of Herod: and then He would leave the

i = Matt. xi.
22, 24 reff.
Judg. iv. 9.
k = Mark i. 38
reff.
l = ch. i. 6 reff.
m here only t.
2 Macc. xi. 15
only.
(ἐχομένης,
2 Macc. xiii.
26.)
n Acts xiv. 19.
xxi. 5, 30.
Neh. xiii. 20.
o Matt. xxi. 35
reff.
p = Matt. xxiii.
37. Rev. xiii.
14. Isa. xxii. 16 Heb. see ch. i. 45.
iv. 23 A. B. (not Ed-vat.) only.
xxiii. 37 reff.

33 ⁱ πλὴν δεῖ με ^f σήμερον καὶ ^f αὐριον καὶ τῇ ^k ἐχομένην
^l πορεύεσθαι, ὅτι οὐκ ^m ἐνδέχεται προφήτην ἀπολέσθαι
ⁿ ἔξω Ἱερουσαλήμ. ³⁴ Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀπο-
κτείνουσα τοὺς προφῆτας καὶ ^o λιθοβολοῦσα τοὺς ἀπεσταλ-
μένους πρὸς ^p αὐτήν, ^q ποσάκις ἠθέλησα ^q ἐπισυνάξαι τὰ
τέκνα σου ^q ὃν τρόπον ^r ὄρνις τὴν ἐαυτῆς ^s νοσσίαν ὑπὸ
τὰς ^t πτέρυγας, καὶ οὐκ ἠθελήσατε; ³⁵ ἰδοὺ ^u ἀφίεται
ὑμῖν ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν [ὅτι] οὐ μὴ ἰδῇτε με
ἐρχομένην ΔΑΝ 69. ἀπολεσθαι

ABDE
GHKI,
MRSUV
XΓΔΛΠ
N 1. 33.
69

33. ins τη bef αυριον D : om αυριον και N¹. ἐρχομένη ΔΑΝ 69. ἀπολεσθαι
bef προτην (sic, with σ written above the line) D.
34. (αποκτείνουσα ΑΚΥ¹ : -κτενουσα ΧΔ 1.) for αυτην, αυτον N¹. ορνιξ
DN : ορνις L. τα αυτης νοσσια (|| Matt) ΑΚΜΠ 1 sah arm : τα νοσσια αυτης D
lat-c Iren-int : την εαυτου νοσσιαν N¹.
35. rec aft υμων ins ερημος (Matt xxiii. 38), with D rel vulg-ed lat-a b c f (g₁ l ?)
[g] syrr syr-cu copt-wilk aeth [Ch^uribuqne] Iren-int₂ : om ΑΒΚΛΡΣΥΤΑΠΝ 69 am (with
fild bodl em forj jac san tol trev) lat-e ff₂ g₂ i copt-schw[-dz] sah arm Orig., Epiph.,
rec (for λεγω δε) αμην δε λεγω, with Scr's (o e sil) : λεγω alone LN¹ lat-b c ff₂.
[f] l syr-cu sah aeth : txt ΑΒΔΡΝ^{3a} rel Ser's-mss vulg lat-f q syr copt arm. om
στι (|| Matt) ΒΔΗΛΡΝ 1 gat (with mm) lat-b c e i l q : ins A rel vulg lat-a f ff₂.
rec me bef ιδητε (|| Matt), with DL rel lat-b c e q : txt ΑΒΚΜΡΠΝ 69 vulg lat-a f i l

territory, not for fear of Herod, but because He was going to Jerusalem to die. The objection to this is, that the sense—of *ending these present works of healing, &c.* does not seem a sufficient one for τελειοῦμαι. Meyer takes it as *middle*—but *qu.*, is a *middle present* ever thus placed alone? Is not such a form, when standing thus, necessarily passive? And though the word τελειοῦμαι is not found earlier than the writings of the Fathers in the sense of ‘*suffering martyrdom*,’ it is found in that of ‘*being perfected*’—which, as applied to the Lord, included *his Death* :—see reff. I own that neither of the above interpretations satisfies me,—and still less the various modifications of them which have been proposed (e.g. by Stier and Wieseler; De Wette adopts none). Nor can I suggest any less open to objection :—but merely state my conviction, (1) that the days mentioned must have some *definite fixed reference to three actual days* : (2) that τελειοῦμαι is the *pres. pass.*, and is used in the solemn sense elsewhere (reff.) attached to the word. If this Gospel had been a chronological calendar of our Lord’s journey, the meaning would probably have been clear : but as we have none such, it is, and I believe must remain, obscure. Bp. Wordsworth’s note is much to the point : “It must be remembered that Herod was ruler of Peræa as well as of Galilee : and that John the Baptist had been put to death at Machærus,

where Herod had a palace, about ten miles E. of Jericho, and thirty E. of Jerusalem. St. Matt., xix. 1, and St. Mark, x. 1, 46, speak of our Lord being in Peræa, whence He passed over the river Jordan, and so came to Jericho, and thence to Bethany and Jerusalem for His Passion. Herod had put John to death not in Galilee but in Peræa : and if our Lord was now, as seems probable, in Peræa or near it, it was very likely that the Pharisees should endeavour to intimidate Him with a threat of Herod’s anger.” τῇ ἐχ. = τῇ τρίτῃ above, and is not *less precise* (Stier).

πορεύεσθαι, to journey—the very word in which they had addressed Him, πορ. ἐντεθεν. οὐκ ἐνδ., a monopoly not without exceptions, for John had been put to death by Herod out of Jerusalem.

But our Lord’s saying is not to be so literally pressed ;—He states the general rule, which in His own case was to be fulfilled. There is no reference to the power of the Sanhedrim to judge and condemn false prophets (as Grot., Lightf., &c. think), for the fact of ἀπολέσθαι only is here in question ;—and our Lord never would place himself in such a category (Meyer).

34, 35.] These verses are in too close connexion with the preceding to allow of the supposition that they are inserted unchronologically, as Grot., Mey., De W., Neander, and even Schleierm. suppose : and their variations from those in Matthew (xxiii. 37—39) are striking and

ἕως [^v ἤξει ὅτε] εἶπτε "Εὐλογημένος ὁ ἐρχόμενος ἐν ^v ^{John ii. 1.}
 ὀνόματι κυρίου. ² Pet. iii. 10.
^{Ps. xxvi.}
^{13. [constr.}
^{see Rev. xiii.}
^{17, Moulton's}
^{Winer, p. 370,}
^{note 3.]}
^{w Matt. xxi. 9}
^{reff. Psal.}
^{xxvii. 26.}
^{x ch. ii. 21}
^{reff. passim}
^{in Luke.}
^{y Matt. xix. 22}
^{reff.}
^{z ch. vi. 7 reff.}
^{a here only †.}
^{b Matt. v. 16a.}
^{2 Kings iii.}
^{31 A.}
^{c = Matt. xxii.}
^{35 reff.}
^{d = ch. vi.}

...τω
 ελθειν Π.

XIV. ¹ Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν
 τινος τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ φαγεῖν
 ἄρτον, ^x καὶ αὐτοὶ ^y ἦσαν ^z παρατηρούμενοι αὐτόν. ² καὶ
 ἰδοὺ ἄνθρωπός τις ἦν ^a ὕδρωπικὸς ^b ἔμπροσθεν αὐτοῦ.
³ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς ^c νομικοὺς καὶ
 Φαρισαίους λέγων "Ἐξεστὶν τῷ σαββάτῳ ^d θεραπεῦσαι ἢ
 οὐ; [†] οἱ δὲ ^e ἡσύχασαν, καὶ ^f ἐπιλαβόμενος ἰάσατο αὐτόν
 καὶ ^g ἀπέλυσεν, ⁵ καὶ [ἀποκριθεὶς] πρὸς αὐτοὺς εἶπεν Τίνος
^{7. ix. 6 al.}
^{f = Matt. xiv. 31. Acts ix. 27. Judg. xix. 25.}
^{e = Acts xi. 18. xxi. 14 (ch. xxiii. 56. 1 Thess. iv. 11) only.}
^{g = Matt. xiv. 15 reff.}

coptt Epiph., rec aft εως ins av, with AN rel: om BDKLRΠ. om ηξει οτε
 (|| Matt) BLMRX 1. 69 gat(with mm) lat-e i Syr coptt arm: om ηξει ΚΠ: ins AD
 rel. (ηξει, so ADVΔA ev-y.)

CHAP. XIV. 1. εἰσελθειν DM 69 latt coptt arm (Syr æth ?). ins τον bef οικον
 Α. om 2nd των BK¹N.
 2. om τις D 1 mt lat-b c ff₂ i [l q].
 3. om λεγων D am lat-a b e q Syr syr-cu. rec ins ei bef εξεστιν (from Matt
 xii. 10), with A rel [vulg-clem] (with fuld forj san) lat-a b c e ff₂ syrr syr-cu arm: om
 BDLN am lat-f syr-jer [copt-wilk æth]. rec θεραπευειν (from Matt xii. 10), with
 A rel: txt BDLN 1. rec om η ου (Matt ib), with A rel vulg lat-a c ff₂ [i l] Syr
 sah-woide arm: ins BDLN 1. 69 mm lat-b e f q syr-cu syr-w-ast syr-jer coptt æth Cyr.
 4. aft επιλαβομενος ins αυτον και D lat-e Syr syr-cu; αυτου 1. 69 lat-b c ff₂ l coptt
 æth arm. ιασαμενος D. om αυτον D 69 am lat-e. om last και D.
 5. om αποκριθεις (not in Matt xii. 11) BDKLP 1. 69 lat-a b c e ff₂ i l Syr syr-cu
 coptt æth arm: ins A N (marked for erasure, but marks removed) rel vulg lat-f syr
 [syr-jer]. (33 def.) ειπεν bef προς αυτ. (Matt) ADKP lat-a b c e f ff₂ i l [q syrr]
 coptt æth arm: txt BN rel vulg. for αυτους, αυτον N¹. aft τινος ins ες D

characteristic. For γάρ, which *there* accounts for the ἐρημία of the temple, then for the last time left by our Lord, does not appear here, but δέ, introducing a fresh saying, *having* I believe *another meaning*: and the words ἀπ' ἄρτι, which follow ἴδῃτε *there*, marking *that moment* as the commencement of the dereliction, are here omitted. Surely these differences indicate an uttering of the words *prophetically*, previous to their utterance in the act of departure. Our Lord overleaps in prophetic foresight the death just set forth as certain, and speaks of the ages to come, during which the holy city should be desolate and trodden down of the Gentiles. That the very words εὐλ. ὁ ἐρχ. κ.τ.λ. were used by the multitude at the Lord's entry into Jerusalem, I should much rather ascribe to a misunderstanding by them and the disciples of this very declaration, than for a moment suppose that these words found any sufficient fulfilment in that entry (Erasmus, Paulus, Wieseler).

CHAP. XIV. 1—6.] HEALING OF A DROPSICAL MAN ON THE SABBATH. Peculiar to Luke. 1.] ἐν τῷ ἐλθ. αὐτ.,

viz. during the πορεύεσθαι, ch. xiii. 33.

τ. ἀρχ. [τ.] Φ., of the chief men of the Pharisees; or, if the τῶν be omitted, of the Pharisees who were rulers. Though the Pharisees had no official rulers as such, they had men to whom they looked up, as Hillel, Schammai, Gamaliel, &c. (Meyer.) φ. ἄρτ.] The Jews used to give entertainments on the Sabbath, see Neh. viii. 9—12: Tobit ii. 1. The practice latterly became an abuse,—‘Hodiernus dies sabbati est: hunc in præsentī tempore otio quodam corporaliter languido et fluxo et luxurioso celebrant Judæi.’ Aug. in Ps. xci. 1, Enarr. § 2, vol. iv. Again, ‘observa diem Sabbati, non Judaicis deliciis . . .’ in Ps. xxxii. 2, Enarr. ii. § 6. καί, usual after ἐγένετο: not ‘also,’ or ‘even.’ 2.] ἔμπρ. αὐτ., not as a guest: see ver. 4, and compare ch. vii. 37, and note on ib. ver. 45. ἦν ἰστάμενος καὶ μὴ τολμῶν μὲν ζητῆσαι θεραπείαν διὰ τὸ σάββ. καὶ τοὺς Φαρ. φαινόμενος καὶ μόνον, ἵνα ἰδὼν οἰκτερήσῃ τοῦτον ἀφ' ἐαυτοῦ καὶ ἀπαλλάξῃ τοῦ ὕδρωπος. Euthym. It does not appear, though it is certainly possible, that

1^h John iv. 11.
12. Rev. ix.
1, 2 (3ce)
only. Gen.
xvi. 14 al.
1 Acts xi. 10
only. Hab.
i. 15.
k see ch. iv. 16
reff.
l = Matt. viii.
28 reff.
m Rom. ix. 20
only. Judg.
v. 29 A. Job
xvi. 8. xxxii.
12 only.
n = Matt. xxii.
3, &c. reff.
o = Acts iii. 5.
(ix. 22. Phil.
ii. 16.) 1 Tim.
iv. 16 only.
Sir. xxxi.
(xxxiv.) 2. constr. here only.
xxiii. 11.
19. Eph. iv. 27 only. Sir. iv. 5. xxxviii. 12.
iii. 18 only. 2 Chron. xxxiii. 21.
xxxiii. 24.

ὁμῶν υἱὸς ἢ βοῦς εἰς ^h φρέαρ πεσεῖται, καὶ οὐκ εὐθὺς
ἀνασπάσει αὐτὸν ἐν τῇ ^k ἡμέρᾳ τοῦ ^k σαββάτου; ⁶ καὶ
οὐκ ^l ἴσχυσαν ^m ἀνταποκριθῆναι πρὸς ταῦτα. ⁷ ἔλεγεν
δὲ πρὸς τοὺς ⁿ κεκλημένους παραβολήν, ^o ἐπέχων πῶς τὰς
^p πρωτοκλισίας ^q ἐξελέγοντο, λέγων πρὸς αὐτοὺς ^s Ὅταν
^r κληθῇς ὑπὸ τινος εἰς ^t γάμους, μὴ ^u κατακληθῇς εἰς τὴν
^v πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ ^w κεκλημένος
ὑπ' αὐτοῦ, ^x καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν ^y καλέσας ἐρεῖ σοι
^z Ὁδὸς τούτω ^{aa} τόπον, καὶ τότε ἄρξῃ μετὰ ^{ab} αἰσχύνης τὸν
ἑσχατον τόπον ^{ac} κατέχειν. ^{ad} 10 ἀλλ' ὅταν ^{ae} κληθῇς, πορευ-

ABDE
GHKI,
MSUV
XΓΔΛΠ
N 1. 33.
69

p = here bis. ch. (xi. 43 v. r.) xi. 6|| only r. q ch. x. 42. Gen.
s ch. vii. 36 reff. t ch. vii. 2 reff. u Rom. xii.
v 2 Cor. iv. 2. Phil. iii. 19. Heb. xii. 2. Jude 13. Rev.
w = here [Matt. xxi. 39 v. r.] only. (ch. iv. 42. viii. 15 al.) Ezek.

copt-ms. rec (for υἱος) ονος (see note), with KΛXΠN 1. 33. 69(οπος) latt copt
[syrr-jer æth] arm : προβατον D : txt AB rel lat-e f q syrr (syrr-cu) sah Thl Euthym.—
pref ὁ A S(Tischdf) U.—aft βοὺς add η ονος syrr-cu. rec εμπεσεται (Matt), with
D rel : txt ABLΠN 1. 69. for αυτον, αυτο A. om em ADKΛXΔΠ 69 vulg
lat-b c l : ins BN rel lat-a e f [q]. τη ημ. τ. σαβ. bef και ουκ ευθ. αν. αν. D Syr
syrr-cu. om τη (bef ημερα) BN¹.

6. for και το ανταπ., οι δε ουκ απεκριθησαν D 47 lat-e. for ανταπ., απεκριθησαι
AN 1. 243-51 Ser's i. rec adds αυτω, with A rel (latt) : om BDLN 1 lat-e l.

7. aft ελεγεν δε ins και D vulg lat-a arm.
8. om υπο τινος D vulg lat-e i syrr-cu Clem₁. γαμον D. for η κεκλημενος,
ηξει D. om υπ' αυτου D lat-a b c ff₂ i l Syr syrr-cu copt æth : om υπ' L N¹(ins
N-corr¹ or 2a).

9. for αρξη, εση D-gr lat-e. (μετα, so ABDN &c.) om τον D¹(ins D⁴).
10. κληθεις B¹(sic : see table). om πορευθεις D 251 lat-e [Clem₁].

he was set there by the Pharisees on purpose. This was before the meal (ver. 7). 5.] There is a strict propriety in the comparison: the accident and disease are analogous. υἱὸς ἢ βοῦς] This reading, which evidently was the original, seemed incompatible with the supposed argument à minori ad majus : υἱὸς was therefore altered to ὄνος (as in ch. xiii. 15) or πρόβατον (Mill and Bornemann conjectured ὄις). But our Lord's argument is of another and a far deeper kind. The stress is on ὁμῶν : and the point of comparison is the ownership, and consequent tender care, of the object in question. 'Those who are in your possession and care, whether belonging to your families, or your herds, are cared for, and rescued from perishing: am I (the possessor of heaven and earth,—this lies in the background) to let mine perish without care or rescue?' There may be in the words the meaning 'son, or even ox;' but I prefer rendering them simply.

7—24.] SAYINGS OF OUR LORD AT THIS SABBATH FEAST. 7—11.] It does not appear that the foregoing miracle gave occasion to this saying; so that it is no

objection to it, that it has no connexion with it. Our Lord, as was His practice, founds His instructions on what He saw happening before Him.

As Trench remarks (Par. in loc.), it is probable this was a splendid entertainment, and the guests distinguished persons (ver. 12).

7.] πρωτοκλ., see Matt. xxiii. 6, the middle place in the triclinium, which was the most honourable. At a large feast there would be many of these.

8.] The whole of this has, besides its plain reference, a deeper one, linked into it by the pregnant word γάμους, relating to the Kingdom of God. Both meanings are obvious, and only one remark needed;—that all that false humility, by which men put themselves lowest and dispraise themselves of set purpose to be placed higher, is, by the very nature of our Lord's parable, excluded: for that is not bona fide ταπεινὸν ἑαυτόν. The exaltation at the hands of the Host is not to be a subjective end to the guests, but will follow true humility.

9.] σὲ καὶ αὐτόν, not, 'thyself also,' (see ch. ii. 35,) but thee and him, as E. V. ἐρεῖ, not dependent on μή, but future. ἄρξῃ . . . κατ.] The form of expression sets forth the reluctance and

θεὶς ^α ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ ^χ ch. xi. 37 reff.
^η κεκληκῶς σε εἶπῃ σοι Φίλε, ^υ προσανάβηθι ἀνώτερον ^γ here only.
 τότε ἔσται σοι δόξα ^z ἐνώπιον πάντων τῶν ^a συνακακιμένων ^δ Lond. xix.
 σοι. ¹¹ ὅτι πᾶς ὁ ^β ὑψῶν ἑαυτὸν ^δ ταπεινωθήσεται, καὶ ²³.
 ὁ ^β ταπεινῶν ἑαυτὸν ^δ ὑψωθήσεται. ¹² ἔλεγεν δὲ καὶ τῷ ^z = Acts vi. 5
^η κεκληκῶτι αὐτὸν Ὅταν ^ε ποιῆς ^δ ἄριστον ἢ δειπνῶν, μὴ ^{al.} Num.
^ε φῶναι τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ ^{xiii.} 34.
 τοὺς ^f συγγενεῖς σου μηδὲ ^ε γείτονας πλουσίους· μήποτε ^a Matt. xxi.
 καὶ αὐτοὶ ^δ ἀντικαλῶσιν σε, καὶ γένηται ⁱ ἀνταπόδομά ¹² reff.
 σοι. ¹³ ἀλλ' ὅταν ^ε ποιῆς ^κ δοχὴν, ¹ κάλει πτωχοὺς, ^c = Matt. xxi.
^m ἀναπειρούς, χωλοὺς, τυφλοὺς· ¹⁴ καὶ μακάριος ἔσῃ, ὅτι ^d ch. xi. 38.
 οὐκ ἔχουσιν ⁿ ἀνταποδοῦναί σοι· ⁿ ἀνταποδοθήσεται γάρ ² reff. Gen.
 σοι ἐν τῇ ^ο ἀναστάσει τῶν δικαίων. ^{xxi.} 8.

R αυτου

...

Ρ αντα-
 ποδοθη-
 σεταί...

xvii. 4. (-δοσις, Col. iii. 24.)
 only†. 2 Macc. viii. 21 only.
 35). 1 Thess. iii. 9. 2 Thess. i. 6 only.

k ch. v. 29 (reff.) only.
 n here bis. Rom. xi. 35. xii. 19 (& Heb. x. 30, from Deut. xxxii.
 Isa. lxiii. 7.

1 vv. 7, &c. m ver. 21
 o see John v. 29. Rev. xx. 5, 6.

rec αναπεσον, with 236: αναπεσαι (see ch xvii. 7) B²(sic) GLMXΔΔ Scr's q r s:
 αναπειπτε D [Clem.]: txt A B¹(sic: see table) N rel. ε. τ. εσχ. τοπ. bef αναπ. D
 lat-e [Clem.]. for ειπη, ερει (mechan repetn) BLXN: txt AD rel [Antch.].
 [a only of ανωτερον is written by B¹.] ins kai bef τοτε D. om 2nd σοι N¹(ias
 bef εσται N-corr¹⁻³ (so appy, but Tischd's account is not clear) 248) 234 Scr's f.
 rec om παντων, with D rel latt 3rd arm: ins ABLXN 1. 33. 69 syrr syr-cu [syr-jer]
 coppt æth [Antch.]. om 3rd σοι D 258 latt syr-cu.

11. ταπεινούνται and υψοῦνται D-gr.

12. κεκληκοντι A. om 1st σου D lat-a Iren-int₁. om μηδε τ. αδ. σ. L [4]
 69 Iren-int₁. om μηδε τους συγγενεις σου D ev-48 lat-a e Cyp₁: om σου N 254
 vulg lat-b c ff₂ Iren-int₁. for 3rd μηδε, μη B. ins τους bef γειτονας D (69).
 ins μηδε τους bef πλουσιους D lat-a b c [ff₂ i l] arm Cyp₁. rec σε bef
 αντικαλῶσιν, with A rel latt arm [Bas.]: txt BDLRXN 1. 69 mt lat-e f syrr copt
 goth Iren-int₁ Cyp₁ [Damasc₁]. rec σοι bef ανταποδομα, with A rel vulg lat-b c
 syrr syr-cu goth [Bas, Damasc₁] Cyp₁: txt B(sic: see table) DLRN lat-a e copt.

13. δοχην bef σοι. BN. ποιησης MN 258. (αναπειρους (η and ει are very
 commonly confounded in MSS), so AB¹DE¹LRN ev-y.)

14. for γαρ, δε N¹ 1. 69 lat-c e f ff₂ i l [q] æth arm Cyp₁: om 253.

lingering with which it is done. 10.]
 ἵνα, not expressing the view with which
 thou art to do it (Meyer, bezeichneth die
 Absicht des ἀνάπεσε), but a consequence
 which may follow: the view with which
 the act, as an objective fact, happens: the
 effect, of which it is (however the actor
 may be unaware of this) the cause; as the
 μήποτε in ver. 8. 11.] As an ex-
 ample of the first clause, see Isa. xiv. 13—
 15; of the second, Phil. ii. 5—11.
 12—14.] The composition of the company
 before Him seems to have given occasion
 for this saying of our Lord. The Pha-
 risæe his host had doubtless, with the view
 (of watching Him) mentioned in ver. 1,
 invited the principal persons of the place,
 and with the intention of courting their
 favour, and getting a return. The Lord
 rebukes in him this spirit;—and it has
 been well remarked, that the intercourse
 and civilities of social life among friends

and neighbours are here pre-supposed,
 (inasmuch as for them there takes place
 an ἀνταπόδομα, and they are struck off
 the list by this means,) with this caution,
 —that our means are not to be sumptu-
 ously laid out upon them, but upon
 something far better,—the providing for
 the poor and maimed and lame and blind.
 When we will make a sacrifice, and pro-
 vide at some cost, let us not throw our
 money away, as we should if an ἀνταπό-
 δομα is made to us in this world: but
 give it to the poor, i. e. lend it to the
 Lord; and then, as in ver. 14, there will
 be an ἀνταπόδ. ἐν τ. ἀναστ. τ. δικ.,—
 which shall not be a mere equivalent, but
 a rich reward. See an excellent note in
 Bleek. 14.] ἀναστ. τ. δικ., the first
 resurrection, here distinctly asserted by
 our Lord; otherwise τ. δικ. would be
 vapid and unmeaning. See 1 Cor. xv.
 22 f.: 1 Thess. iv. 16: Rev. xx. 4, 5.

1. 33. 69

18—20.] ἀπο μίας, supply γνώμης: so ἀπο τῆς ἰσχύος, Thucyd. i. 15; so (ch. vi. 30) they had rejected John's baptism, and (John vii. 48) the Lord himself. The saying is not to be taken strictly without exception, e. g. Nicodemus: but generically. So also ver. 24. The temper of these self-excusers is threefold; the

εἶπεν Γυναῖκα ἔγγραμμα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.
 21 καὶ ^a παραγενόμενος ὁ δούλος ^b ἀπήγγειλεν τῷ κυρίῳ
 αὐτοῦ ταῦτα. τότε ^c ὀργισθεὶς ὁ ^d οἰκοδεσπότης εἶπεν τῷ
 δούλῳ αὐτοῦ Ἐξελθε ^e ταχέως εἰς τὰς ^f πλατείας καὶ
^g ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ^h ἀναπεύρους
 καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. 22 καὶ εἶπεν ὁ
 δούλος Κύριε, ⁱ γέγονεν ὃ ^j ἐπέταξας, καὶ ἔτι ^k τόπος
 ἐστίν. 23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον Ἐξελθε εἰς
 τὰς ὁδοὺς καὶ ^l φραγμούς, καὶ ^m ἀνάγκασον εἰσελθεῖν, ἵνα
ⁿ γεμισθῇ μου ὁ οἶκος. 24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς
 τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων ^o γεύσεται μου τοῦ
 δείπνου.

25 ^p Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί. καὶ ^q στρα-

i = Matt. vi. 10. ch. xxiii. 24. Rev. xvi. 17. Gen. i. 3, &c.

k = ver. 9. ch. ii. 7. Gen. xxiv. 23, 26.

n Mark iv. 37 reff.

x. 1. ch. vii. 11. xiv. 15 only. Exod. xxiii. 15, 16. Judg. xi. 8 A.

j Mark vi. 27, 39 al. Gen. xlix. 33.

m Matt. xiv. 22 reff.

q ch. vii. 9 al.

for εγγραμμα, ελαβον D. for και δια τουτο, διο D.

21. rec aft ο δουλος ins εκεινος (see Matt xxii. 10), with X rel syrr syr-cu [syr-jer]:
 om ABDKLRPN 1. 69 latt copt goth æth arm Bas., (33 def.) aft αυτου ins
 παντα D (arm-use). for τοτε, και D lat-e. τω δουλω αυτου bef ειπεν D 131(Sz).

om τους (bef πτωχους) D: for τους, οσους εαν ευρητε X-corr1 (txt N1-3a).
 (αναπεριους, so AB¹DL ev-y: αναπριους PRN.) rec transp τυφλους and χωλους,
 with R rel Syr syr-cu [arm]: om και χωλους A 69 syr-jer: txt BDFKLMPUPN 33
 latt syr copt goth æth Eus, Bas., for εισαγαγε, ενεγκε D.

22. ο δουλος bef ειπεν D lat-e. aft ειπεν ins αυτω A. om κυριε D lat-c e.
 rec (for δ) ως, with AP rel latt syrr [syr-jer] goth æth: txt BDLRN 1 lat-e
 syr-cu syr-mg copt arm.

23. aft δουλον add αυτου D lat-a b Syr syr-cu æth Bas., rec ο οικος bef μου,
 with P rel latt: txt ABDKLRXPN lat-e syr-cu syr-mg copt arm Aug.

24. for ανδρων, ανθρωπων DN spec. om εκεινων D-gr spec.

25. om πολλοι D lat-a b c e ff₂ l syr-cu.

excuses themselves are threefold; their *spirit* is one. The first alleges an ἀνάγκη, —he *must* go and see his land: the second not so much as this, only his own plan and purpose—*πορεύομαι*: the third not so much as either of these, but rudely asserts οὐ δύναμαι (i. e. οὐ βούλομαι) ἐλθεῖν. Also the *excuses* themselves are threefold. The first has his *worldly possession* ('one to his farm,' Matt. xxii. 5) to go and see: the second his purchase ('another to his merchandise,' *ibid.*) of stock to prove: the third his home engagements and his lust to satisfy. *All* are detained by *worldliness*, in however varied forms. 21.]

τῆς πόλεως, still, in the city (Matt. xxii. 7); still, among the Jews. πλατ. κ.

ρύμ., the broad and narrow streets: perhaps the πόλεις κ. κῶμαι through which the Lord and his Apostles journeyed preaching. Here appear again the very persons of ver. 13; the representa-

tives of the wretched and despised; = ὁ πολὺς ὄχλος, Mark xii. 37: not perhaps

without a hint, that only those who knew themselves to be spiritually poor and maimed and halt and blind would come to the gospel feast. 22.] The palace

is large, and the guest-room: 'nec natura nec gratia patitur vacuum,' Bengel.

23.] The calling of the Gentiles, *outside the city; in the country* (Matt. xxii. 9, 10).

ἀνάγκ. εἰσελθ. Is there not here an allusion to *Infant Baptism*? for remember, the εἰσελθόντες are good and bad.

(Matt. i. c.) 24.] I think with Stier (iii. 202, edn. 2), that our Lord here speaks in his own Person: ὑμῖν will fit no circum-

stance in the parable; for the householder and his servant are alone: the guests are not present. Our Lord speaks, with His

usual λέγω γὰρ ὑμῖν, to the company present: and half continuing the parable, half

expounding it, substitutes *Himself* for the master of the feast, leaving it hardly doubt-

ful who ἄνδρες ἐκεῖνοι οἱ κεκλημένοι are.

25—35.] DISCOURSE TO THE MULTITUDES. Our Lord is, at some time further

a see ch. xi. 6 reff.
 b Matt. ii. 8 al. Gen. xiv. 13.
 c Matt. v. 22 reff.
 d ch. xii. 39 ul. t.
 e ch. xxi. 6. John xi. 31 only in Gospp. 1 Cor. i. 19 al.
 f Matt. vi. 5. 1 Kings i. 11.
 g Matt. vi. 5. xii. 19. ch. x. 10. xiii. 26. Acts v. 15. Rev. xi. 8. xxi. 21. xxii. 2 only. Isa. xv. 3. Tobit xiii. 17.
 h Matt. vi. 2. Acts ix. 11. xii. 10 only. Isa. xv. 3. Tobit xiii. 18 (not N). Sir. ix. 7 only.
 i ver. 13.

φείς εἶπεν πρὸς αὐτοὺς ²⁶ Εἴ τις ἔρχεται πρὸς με, καὶ ...πρὸς αὐτοὺς
 οὐ ¹μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν P.
 γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελ-
 φάς, ⁸ ἔτι τε καὶ τὴν ἑαυτοῦ ¹ψυχὴν, οὐ δύναται εἶναι μου
 μαθητής. ²⁷ [καὶ] ὅστις οὐ ¹βαστάζει τὸν σταυρὸν ἑαυτοῦ
 καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναι μου μαθητής.
²⁸ τίς γὰρ ἐξ ὑμῶν θέλων ¹πύργον οἰκοδομῆσαι οὐχὶ πρῶ-
 του ¹καθίσας ²ψηφίζει τὴν ³δαπάνην, εἰ ἔχει ²εἰς ³ἀπ- ...εχει τα
 αρτισμόν; ²⁹ ¹ἴνα ²μήποτε ³θέντος αὐτοῦ ⁴θεμέλιον καὶ μὴ F.
¹ἰσχύοντος ²ἐκτελέσαι, πάντες οἱ ³θεωροῦντες ἄρξωνται ARDE
 x Matt. xxi. 33 reff. HRSU
 w = ver. 31. ch. xvi. 6. Matt. xiii. 48. Isa. xxx. 6. Rec. xiii. 18 only. y here only. Ezra vi. 4, 8. (-vān, ch. xv. 14.) z = 2 Cor. x. 5. 2 Tim. ii. 20, 21. V XΓΔΔ
 a here only. Dion. Hal. de comp. verb. 24 only. (τίσειν, Ps. vii. 10 Symm.) b here only. Deut. xxxii. ΠΝ
 c ch. vi. 48. 1 Cor. iii. 10, 11. d Matt. viii. 28 reff. e here bis only. Acts xix. 26. Ps. xxi. 7. 1. 33. 69

for *πρὸς αὐτοὺς, αὐτοὺς* D.

26. for με, εμε N. for μισεῖ D¹(txt D-corr¹⁻²). rec (for αὐτου)
 εαυτου, with BLRF: txt ADN rel [Bas₁]. aft μητέρα ins αυτου D [Bas₁].
 rec (for τε) δε, with A D-gr N rel vulg lat-cf (ff₂?): txt BLRD. ψυχην bef
 εαυτου BN (69) latt Hil. rec μου μαθητης bef ειναι, with AD rel lat-a b c e f ff₂
 Syr syr-cu goth Orig₁ Hil: μου ειν. μαθ. ΚΠ 69 vulg Eus, Bas₂ Orig-int₁, Hil: txt
 BLMR S(Treg) XN fuld syr copt aeth.

27. om ver (homæotel) M¹RG 69. om και BLN¹ copt (aeth). for οστις, os
 D Iren-gr. aft οστις ins ουν B. (ou is written over the line in B by the
 origl scribe; see table: by B³(= our B²) appy, Tischdf.) rec (for εαυτ.) αυτου,
 with DL¹N rel Iren-gr₁ [Bas₁]: txt ABL²M²Δ. for ερχεται, ακολουθει ΚΠ 243-53-9
 Scr's d w copt Iren-gr₁ Bas₁. rec μου bef ειναι, with AKM²UΠ vulg am¹ lat-c ff₂:
 μου μαθ. bef ειν. D: txt BLN rel am²(with fuld forj) lat-b e f q goth Bas₁.

28. for γαρ, δε D [lat-e]. rec aft εχει ins τα, with AN rel lat-a f goth (arm):
 om BDLR vulg lat-b c e ff₂ [l q] syrr syr-cu copt aeth(appy) [Ephr₁] Orig-int₁.
 rec (for εἰς) προς (see ver 32), with VXΠ (F 1, c sil) Bas₂ [Ephr₁]: txt ABDRN rel.

29. for και μη ισχυοντος εκτελεσαι, μη ισχυση οικοδομησαι και D lat-e.

on in the journey, going forward, and speaking to the multitude on counting the cost before any man becomes his disciple.

26, 27.] See Matt. x. 37, 38, and note. The remark there made of the *strangeness* of this sound of *the Cross*, still applies: our Lord had not yet announced his death *by crucifixion*. μισεῖ] It

is well to enquire what sense this word here bears. That no such thing as *active hatred* can be meant, is plain; our Lord himself is an example to the contrary, John xix. 25—27: *the hate* is the *general*, not *personal*, feeling of alienation in the inmost heart,—so that this world's relationships, as belonging to the *state of things* in this world, are not the *home* and *rest* of the heart. This is evident from the ἔτι τε κ. τ. ἑαυ. ψυχὴν which follows. Let the *hate* begin here, and little explanation will be further wanted. This addition also shews that the saying was not meant only for those times, in which more perhaps of the disruption of earthly ties was required, but for all time: for ἡ ἑαυτοῦ ψυχὴ is equally dear to every man in every age. It hardly need be observed that *this hate* is not only

consistent with, but *absolutely necessary* to the very highest kind of love. It is that element in love which makes a man *a wise and Christian friend*,—not for time only, but for eternity. Beware of thinking, with Wordsw., that in εἶναι μου μαθητής, there is any emphasis on μου. Rather is it in the *least* emphatic place in the sentence, in order to throw all the stress on the verb εἶναι: cf. ἴνα γεμισθῇ μου ὁ οἶκος, ver. 23; καταφαγὼν σου τὸν βίον, ch. xv. 30. In ver. 33, the collocation is different, and μου has a secondary emphasis. See remarks on this idea of Wordsworth's, in note on Matt. xvi. 18.

28—30.] Peculiar to Luke. The same caution is followed out in this parable. This is to be borne in mind, or it will be misinterpreted. The ground of the parable is, that *entire self-renunciation* is requisite, to become a disciple of Christ. This man wishes to build a tower: to raise that building (see 1 Cor. iii. 11—15), which we must rear on the one Foundation, and which shall be tried in the day of the Lord. He is advised to count the cost, to see whether he have enough

αὐτῷ ἔμπαίξειν ³⁰ λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἔσχυσεν ἐκτελέσαι. ³¹ ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; ³² εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρῳ ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. ³³ οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται μου εἶναι μαθητής. ³⁴ καλὸν οὖν τὸ ἄλλας ἐὰν δὲ καὶ τὸ ἄλλας μωρανθῇ,

ἔc. al. 4. n ch. viii. 27 al. Gospp. only, exc. Acts xvi. 16+. rec Matt. vii. 1 (not N) al.
o Matt. ix. 17 reff. p Matt. xv. 8 reff. q ch. xix. 14 only. 2 Macc. iv. 11 only. 1. εὐένε.
2 Cor. v. 24. r = ver. 18. s (ver. 28 v. r.) Acts xxviii. 10. 2 Pet. i. 3.
t Mark vi. 46. ch. ix. 61. Acts xviii. 18, 20. 2 Cor. ii. 13 only. Jos. Ant. viii. 13. 7. u Matt. xix.
21 reff. v Matt. v. 13 reff. w = Matt. v. 13 only. (Rom. i. 22. 1 Cor. i. 20
only. 2 Kings xxiv. 10.)

for ἀρξ. αὐτ. ἐμ. λεγ., μελλουσιν λεγειν D lat-e Aug. rec εμπαίξειν bef αὐτῳ, with Δ rel vulg lat-f syrr syr-cu goth Petr Bas₁: txt A(sic) BKL RUX Π N 1 Bas₁ [Ephr₁].

30. om σι D 253-9 Ser's a syr-cu [Petr₁ Ephr₁] Ambr.

31. rec συμβ. bef ετερω βασιλει, with E rel latt syr copt goth æth arm Bas₁: txt AB DL R X N 33. συμβαλεῖν N. for ουχι, ουκ ευθως D. βουλευεσεται BN lat-(a [ff₂ i l]) b q. rec απαντησαι, with L rel Bas₁: txt AB DR X N 1. 33. 69². τω μ. ε. χιλ. ερχ. επ αυτον bef υπαντησαι D.

32. πορω bef αυτου AR rel goth Bas₁ Damasc₁: txt BD L X N 1. 69 latt. αποστ. bef πρεσβ. D lat-e copt goth. om τα BR N¹. for προς, εις BK Π.

33. aft ουν ins και D. εξ υμων bef πας D. om πασιν DR: ins AB N rel vss. for εαν. υπαρχ., υπαρχ. αυ. DK M Π. ειναι bef μου (see ver 27) BL R N 33 lat-a [syrr copt] goth [Orig-int₁]: μαθητης bef ειναι DU¹ lat-b c e ff₂ i q: txt A rel vulg lat-f arm [Ath₁] Bas₂ Orig-int₃.

34. rec om ουν (see Mark ix. 50), with ADR (r) rel latt copt-[schw-]dz: ins BL X N 69 copt[-wilk]. for 1st αλας, αλα DN¹. rec om και (cf Matt v. 10: Mark ix. 50), with AR rel vulg-ed lat-e f ff₂ i [syrr copt æth arm]: ins BD L X N am (with most other mss of vulg) Syr syr-cu Bede. for 2nd αλας, αλα DN.

thoroughly to finish it. If he begin, lay the foundation,—however seemingly well it may be done, it is *not well done*, because he has not enough to complete it: and the attempt can only lead to shame. So it is with one who would be Christ's disciple: but with this weighty difference, lying in the background of the parable—that in his case the counting the cost must *always* issue in a discovery of the utter inadequacy of his own resources, and the going out of himself for strength and means to build.

31—33.] This same lesson is even more pointedly set before us in the following parable, which, as well as the other, is frequently misunderstood. The *two kings* here are,—the *man desirous to become a disciple*, to work out his salvation,—and God, with whose just and holy law he is *naturally at variance*;—it is his *ἀντὶδικος*, see ch. xii. 58, and note:—these two are going to engage in war: and the question for each man to sit down and ask himself is, 'Can I, with (ἐν,—*clad in*,—surrounded by, all that I have, all my

instrument of war) my ten thousand, stand the charge of Him who cometh against me with (μετά, being *only as many as He pleases to bring with Him* for the purpose, see Ps. lxxviii. 17, E. V.) twenty thousand?'—see Job xv. 24—26.

Here the inadequacy of man's resources is *plainly set forth*, not left, as in the former parable, to be inferred. Then, finding that he has no hope of prevailing,—*ἔτι αὐτοῦ πόρρῳ ὄντος*, while there is yet time,—he sends an embassy, and sues for peace, abandoning the conflict: throwing himself upon the mere mercy and grace of God;—*ἀποτασσόμενος πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν*, in both cases. The ordinary misinterpretation of this parable is in taking the king with twenty thousand to be the ἄρχων τοῦ κόσμου τούτου—which *destroys all the sense*:—for with him the *natural man is at peace*, but the *disciple of Christ at war*.

31.] εἰς πόλ. belongs to συμβ., not to πορευόμ. συμβαλεῖν πρὸς μάχην occurs Polyb. x. 37. 4 (the instance from Xen. Cyrop. vii. 1. 20, cited by Meyer,

^x ἐν τίνι ^y ἀρτυθήσεται ; ³⁵ οὔτε εἰς γῆν οὔτε εἰς ^z κοπρίαν
^a εὐθετόν ἐστιν ^b ἔξω ^b βάλλουσιν αὐτό. ὁ ἔχων ὅτα
^y ἀκούειν ἀκούετω. XV. ¹ ^c Ἦσαν δὲ αὐτῷ ^d ἐγγίζοντες
^z πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. ² καὶ ...καὶ οἱ
^e διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ABDE
^a ὅτι οὗτος ἁμαρτωλοὺς ^f προσδέχεται καὶ ^g συνεσθίει αὐτοῖς. GHKL
³ εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων MSUVX
^b Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ΓΑΔΑΠΣ
^c 1. 33. 69
^d constr., ver. 25. ch. vii. 12. xxii. 47. Acts ix. 3 al. Gen. xxvii. 26. e ch. xix. 7 only. Exod.
^f = Rom. xvi. 2. Phil. ii. 29. Isa. xlii. 1. g Acts x. 41. xi. 2. 1 Cor. v. 11. Gal. ii.
^h 2 only. Gen. xliii. 32. Ps. c. 5 only.

35. aft 1st εἰς ins τῆν D 69.

CYPAR. XV. 1. rec εγγιζ. bef αυτω, with D rel vss(of which vulg lat-b e l [q] Syr
 syr-cu om παντες): παντ. bef εγγιζ. LR: txt ABKMUPH 1. 69 goth Bas. om
 2nd οἱ DU [arm].

2. rec om τε, with A rel cop. [Bas.] : ins BDLN. transp φαρισ. and γραμμ. A
 69 Scr's i Syr syr-cu [æth]. om ουτος N.

3. om λεγων D 69 lat-b e Syr syr-cu arm.

4. for εχων, os εξει D.

does not apply, being συμβ. πρὸς τὸ μα-
 χόμενον). 32. τὰ πρὸς εἰρ.] So τὰ

πρὸς πόλεμον, Xen. Anab. iv. 3. 10, but
 there, 'the resources of war';—here, con-
 ditions, preliminaries, of peace.

34, 35.] For the third time, our Lord
 repeats the saying concerning salt: see
 Matt. v. 13: Mark ix. 50, and notes. The
 οὖν and καί, here restored to the text, are
 both valuable; the former as importing
 the recurrence of a saying known before,
 the latter as giving force to the suppo-
 sition. The salt, in Scripture symbolism,
 is the whole life-retaining antiseptic in-
 fluence of the Spirit of God:—this, work-
 ing in the εἶναι μου μαθητής, is good:
 but if even this be corrupted—if the mere
 appearance of this, and not the veritable
 salt (which is the savour), be in you—
 whether with, &c.? Such a disciple is ἔξω
 βλητέος. Salt was not used for land, Ps.
 cvii. 34, nor for mingling with manure; it
 is of no use for either of those purposes,
 but must be utterly cast out.

CHAP. XV. PARABLES, SETTING FORTH
 GOD'S MERCY TO SINNERS. 1—7.] THE
 LOST SHEEP. It does not appear where
 or when this [gathering of publicans and
 sinners to hear him] happened,—but cer-
 tainly in the progress of this same journey,
 and, we may well believe, consecutively on
 the discourses in the last chapter. This
 first parable had been spoken by our Lord
 before, Matt. xviii. 12—14: but, as Trench
 has remarked, (Par. in loc.,) with a dif-
 ferent view: there, to bring out the pre-
 ciousness of each individual little one in
 the eyes of the good Shepherd; here, to
 shew that no sheep can have strayed so

widely, but He will seek it and rejoice over
 it when found. The second is peculiar to
 Luke.

1.] ἦσαν ἐγγ., were busied
 in drawing near—were continually
 about Him, struck perhaps with penitence,
 —found, by His seeking them:—having
 come from the husks of a life of sin, to the
 bread of life;—so the three parables seem
 to imply.

πάντες, a general term,
 admitting of course of exceptions, see ch.
 xiii. 33 and note.

2.] προσδέχ.,
 into His circle of adherents—συνεσθ.,
 allows them to sit at meat with Him;—on
 the journey, or at entertainments, as in
 Matt. ix. 10. Stier remarks (iii. 214,
 edn. 2) that this ἁμαρτ. προσδέχ. is an
 important and affecting testimony, from
 the mouth of the enemies of our Lord, to
 His willingness to receive sinners.

The διεγόγγ. implies either throughout
 the journey;—or rather, one to another,
 —responsively.

3—7.] The man
 having the hundred sheep, is plainly the
 Son of God, the Good Shepherd. This
 had been his prophetic description, and
 that in this very connexion,—of seeking
 the lost, Ezek. xxxiv. 6, 11 ff. This it is
 which gives so peculiar an interest to
 David as a type of Christ—that he was
 a shepherd: ibid. ver. 23. Our Lord
 plainly declares then by this parable—and
 that I take to be the reason why it is
 placed first (see below)—that the matter
 in which they had found fault with Him
 was the very pursuit most in accordance
 with his divine Office of Shepherd.

4.] It is the Owner Himself who goes to
 seek, see Ezek., ver. 11—God in Christ.

The ἑκατὸν πρόβ. are the house of

ἀπολέσας ἐξ αὐτῶν ἡ ἔν, οὐ ἰ καταλείπει τὰ ἰ ἐννενηκοντα-
 εννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἰ ἐπὶ τὸ ἀπολωλός, ἕως
 εὗρη αὐτό; ὅ καὶ εὗρων ἐπιτίθῃσιν ἐπὶ τοὺς ἰ ὧμους αὐτοῦ
 χαίρων, ὅ καὶ ἐλθὼν εἰς τὸν οἶκον ἰ συγκαλεῖ τοὺς φίλους
 καὶ τοὺς ἰ γείτονας, λέγων αὐτοῖς ὅ Συγχαρήτέ μοι, ὅτι
 εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. ἡ λέγω ὑμῖν ὅτι
 οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἰ ἐπὶ ἐνὶ ἰ ἁμαρτωλῷ
 ἰ μετανοοῦντι ἰ ἢ ἐπὶ ἰ ἐννενηκονταεννέα δικαίοις ἰ οὔτινες
 οὐ ἰ χρεῖαν ἰ ἔχουσιν ἰ μετανοίας. ἰ ἢ τίς γυνή ἰ δραχμὰς

exc. Mark xv. 16. Exod. vii. 11. n ch. xiv. 12 reff. o ch. i. 58 reff. p ch. i.
 47 reff. q 1 Pet. iv. 18, from Prov. xi. 31. r Matt. iii. 2 reff. 1 Kings xv. 20.
 s constr., Matt. xviii. 8, 9 reff. t ver. 4. u Matt. vii. 15 reff. v Matt. vi. 8
 reff. Prov. xviii. 2. w Mark i. 4 reff. x here (3cc) only. Gen. xxiv. 22.

ἀπολεση B²⁻³ (Tischdf in N. T. Vat.: the reverse is stated, with 'sie' in his N. T. ed 8
 since published) D Meth: txt AB¹ N rel. rec ἐν bef ἐξ αὐτων, with A rel [vulg]
 lat-a b c syrr syr-cu [Meth₁ Bas₁ Bas-sel₁]: txt B D-gr N 1. 69 lat-e. for ου
 καταλειπει, ουκ αφησι D sah Meth₁. for πορευεται επι το απολωλος, απελθων το
 απολωλος ζητει D, simly lat-a e f syr-cu coptt. aft εως ins ου AMUΔΔΝ 1. 69
 arm Bas₁. (Some fragments of F remain in vv. 4—12.)
 5. rec εαυτου, with A rel: txt BDFKLXΓΑΠΝ 1. 69 Meth₁ [Bas-sel₁].
 6. ελθω(-θων D²) δε D (sah). om τον D¹ (ins D²). συγκαλεται (see ver 9)
 DEA 1. 69 Meth₁ Bas₁ Bas-sel₁.
 7. aft λεγω ins δε D syr-cu. rec εσται bef εν τω ουρανω, with AD rel latt syrr
 syr-cu coptt goth æth (arm) Cypr₁: txt BLN 33(appy). εχουσιν bef χρεαν D.

Israel, see Matt. x. 6; but in the *present* application, mankind (not, 'believers in Christ': see on ver. 7).

The argument is to *their self-interest*: but the act on the part of the good Shepherd is, from the nature of the case, one of *love*: or, as Stier remarks, also human love for *his own*; for in Him, Love, and His glory, are one and the same thing. καταλ. τὰ ἐνν.] These pass altogether into the background, and are lost sight of. The character of the good Shepherd is a sufficient warrant for their being well cared for. The ἔρημος is not a barren place, but one abounding in pastures (John vi. 10, compared with Matt. xiv. 15).

5.] Not mere self-interest, but *love* comes forward here: see Isa. xl. 11. No blows are given for the straying—no hard words; mercy to the lost one,—and joy within himself,—are the Shepherd's feeling; the sheep is weary with long wanderings,—He gives it rest. Matt. ix. 36; xi. 28.

6.] In this return to His house, must be understood the whole course of seeking and finding which the good Shepherd, either by Himself or His agents, now pursues in each individual case, even until He brings the lost sheep home into heaven to himself—not in *reality*, so that it should not take place till the *death* of the penitent—but *proleptically*,—till the name is written in heaven;—till the sinner is penitent. This

is clear from the interpretation in ver. 7. The φίλοι καὶ γείτονες = the angels (and spirits of just men made perfect?).

τὸ πρόβ. τὸ ἀπολωλός breathes a totally different thought from τ. δραχμὴν ἢν ἀπώλεσα. There is pity and love in it, which, from the nature of the case, the other does not admit of.

7. λέγω ὑμῖν] In these words the Lord often introduces His revelations of the unseen world of glory: see Matt. xviii. 10.

On these δίκαιοι, see note at Matt. ix. 12, 13. They are the *subjectively* righteous, and this saying respects their own view of themselves. (Or if it be required that the words should be literally explained, seeing that these ninety-nine *did not err*,—then I see no other way but to suppose them, in the deeper meaning of the parable, to be the *worlds that have not fallen*;—and the one that has strayed, our human nature, in this our world.) But we have yet to enquire, *what sort of sinner* this parable represents: for each of the three sets before us a *different type* of the sinner sunk in his sin. Bengel, in distinguishing the three, says, 'Ovis, drachma, filius perditus—peccator (1) stupidus,—(2) sui plane nescius,—(3) sciens et voluntarius.' This one is the *stupid* and *bewildered* sinner, erring and straying away in ignorance and self-will from his Shepherd, but sought by the Shepherd, and fetched back with joy.

y = ch. xi. 33
 x ch. xi. 25
 z ch. xi. 25
 a here only
 b here only
 c ch. vi. 5.
 (λείσθαι,
 ch. i. 34, 35.
 -λεσα, Acts
 xxvii. 3.)
 d ch. xiii. 5.
 e ch. xiii. 5.
 f ch. xiii. 5.
 g John ix. 18.
 h 1 Kings xxx.
 i
 j = mid., here
 only.
 k so Rev. iii. 5.
 l xiv. 10. see
 Isa. liii. 10.

ἔχουσα δέκα, ἐὰν ἀπολέσῃ * δραχμὴν μίαν, οὐχὶ ὅτι
 ὁ λύχνον, καὶ ὁ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἅ ἐπιμελῶς ἕως
 ὅτου εὕρῃ; καὶ εὐροῦσα συγκαλεῖται τὰς φίλας καὶ
 γείτονας, λέγουσα Ὁ Συγχάρητέ μοι, ὅτι εὗρον τὴν
 δραχμὴν ἣν ἀπώλεσα. οὕτως, λέγω ὑμῖν, γίνεται
 χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἀμαρ-
 τωλῶ μετανοοῦντι. εἶπεν δὲ Ἀνθρωπὸς τις εἶχεν
 δύο υἱούς. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ

...επι-
 μελῶς
 E.
 ABDG
 HKLM
 SUVX
 ΓΑΔΠΝ
 1. 33. 69

8. εχουσα bef δραχμας D latt syrr syr-cu æth. for εαν απολεση, και απολεσασα
 D. om δραχμην D lat-a b c e ff₂ i l [q] Syr syr-cu coptt. for οτου, ου B¹

1. 33, σου LX : om D 69 : txt A rel.

9. συγκαλει (see ver 6) BKLXΔΠΝ : txt AD rel. rec ins τας bef γειτονας,
 with A rel; τους M Scr's g s : om BLN.—τας γειτ. κ. φιλ. D. ην απωλεσα bef
 δραχμην, omg την, D lat-e.

10. rec χαρα bef γινεται, with A rel [syr sah goth] : χαρα εσται (ver 7) D 69 latt
 arm : txt BLXN 33(appy) Syr [(syr-cu æth)] copt Vict-tun₂. om των B.

8—10.] THE LOST PIECE OF MONEY. In the following wonderful parable, we have the next class of sinners set before us, sought for and found by the power and work of the Spirit in the Church of Christ. It will be seen, as we proceed, how perfectly this interpretation comes out, not as a fancy, but as the *very kernel and sense* of the parable. The *γυνή* cannot be the Church absolutely, for the Church herself is a lost sheep at first, sought and found by the Shepherd. Rather is the *οικία* here the Church—as will come out by-and-by,—and the *γυνή* the *indwelling Spirit*, working in it. All men belong to this Creator-Spirit; all have been stamped with the image of God. But the sinner lies in the dust of sin and death and corruption—‘*sui plane nescius*.’ Then the Spirit, lighting the candle of the Lord (Prov. xx. 27 : Zeph. i. 12), searching every corner and sweeping every unseen place, finds out the sinner; restores him to his true value as made for God’s glory. This lighting and sweeping are to be understood of the office of the Spirit in the Church, in its various ways of seeking the sinner—by the preaching of repentance, by the Word of God read, &c. Then comes the joy again. 9.] αἱ

φίλαι κ. γείτονες are invited—but there is no return home now—nor in the explanation, ver. 10, is there any ἐν οὐρανῷ, because the Spirit abides in the Church—because the angels are present in the Church, see 1 Cor. xi. 10 :—nor is it ἔσται (as in ver. 7 at the return of the Redeemer then future), but γίνεταί—the ministering spirits rejoice over every soul that is brought out of the dust of death into God’s treasure-house by the searching

of the blessed Spirit.

In this parable then we have set before us the sinner who is unconscious of himself and his own real worth; who is lying, though in reality a precious coin, in the mire of this world, lost and valueless, till he is searched out by the blessed and gracious Spirit. And that such a search will be made, we are here assured.

11—32.] THE PRODIGAL SON. *Peculiar to Luke*. ‘If we might venture here to make comparisons, as we do among the sayings of men, this parable of the Lord would rightly be called, *the crown and pearl of all His parables*.’ Stier, iii. 227, edn. 2. We

have here the glad and welcome reception of the returning sinner (sinner under the most aggravating circumstances) in the bosom of his heavenly Father: and agreeably to the circumstances under which the discourse was spoken, the *δίκαιοι* who murmured at the publicans and sinners are represented under the figure of the elder son: see below. The parable certainly was spoken on the same occasion as the preceding, and relates to the same subject. Bp. Wordsworth, who for the sake of upholding the patristic interpretation denies this, seems to me to have entirely missed the scope of the parable: see below.

11.] ἀνθ. τις—our heavenly Father, the Creator and Possessor of all: not Christ, who ever represents Himself as a Son, although frequently as a possessor or lord. δύο

υἱούς, not, in any direct or primary sense of the Parable, the Jews and the Gentiles: that there may be an ulterior application to this effect, is only owing to the parable grasping the great central truths, of which the Jew and Gentile were, in their relation,

Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ ε - here only 4.
 εἰς διείλεν αὐτοῖς τὸν βίον. 13 καὶ μετ' οὐ πολλὰς ἡμέρας 1 Macc. x. 30.
 P παντα ἰ συναγαγὼν πάντα ὁ νεώτερος υἱὸς κ ἀπεδήμησεν εἰς see note.
 H ος υιος χάραν ἰ μακράν, καὶ ἐκεῖ m διεσκόρπισεν τὴν οὐσίαν αὐτοῦ f here his only.
 E γε- νετο... ζῶν ἰ ἀσώτως. 14 ο δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο Tobit xiv. 13
 P λιμὸς ἰ ισχυρὰ κατὰ τὴν χάραν ἐκείνην, καὶ αὐτὸς (not N) only.
 ἥρξατο ἰ ὑστερεῖσθαι, 15 καὶ πορευθεὶς s ἐκολλήθη ἐνὶ τῶν 1 Cor. xii. 11
 only. Josh.
 xviii. 5.
 (διαίσεις,
 1 Cor. xii. 4,
 5, 6.)
 Mark xii.
 41 reff.
 1 ch. xi. 23.
 John vi.

12. xv. 6. Exod. xxiii. 10. k Matt. xxi. 33 reff. l = ch. xix. 12. (xx. 47 || [Mt. v. r.]) only. Prov.
 vii. 19. m = ch. xvi. 1 (Matt. xxv. 24, 26 reff.) only. see Ps. cxi. 9. n here only +. (-τος,
 Prov. vii. 11. -τία, Eph. v. 18. Prov. xxviii. 7.) o James iv. 3. Mark v. 26. Acts xxi.
 24. 2 Cor. xii. 15 only +. Judith xii. 4. (-νη, ch. xiv. 28.) p fem., Acts xi. 28. 1 Macc. ix. 24. A.
 q = Gen. xli. 31. see Matt. xiv. 30. r = 2 Cor. xi. 8. Phil. iv. 12. Deut. xv. 8 A. Cant. vii. 3.
 s Acts v. 13. viii. 29 al. 2 Kings xx. 2.

12. om πατερ N¹ (ins N^{3b}). aft επιβαλλον ins μοι D (13. 64. 124. 346, Sz) latt
 syrr syr-cu (coptt) goth æth. rec (for ο δε) και, with DN¹ rel latt syrr syr-cu
 [syr-je] goth æth arm [Ps-Chr₁]: txt ABLN^{3a} copt.

13. for μετ' ου, ου μετα D 157(Sz) [Ps-Chr₁]. rec απαντα, with AN rel [Ps-Chr₁]:
 txt BDP. for και εκει, κακει DG 69 [Ps-Chr₁]. εαυτου N: for την ουσιαν
 αυτου, εαυτου τον βιον D-gr. for ζων ασωτως, εις χωραν μακραν N¹ (txt N-corr¹).

14. rec ισχυρος, with PQ R (Tischdf, expr) rel [Ps-Chr₁]: txt ABDLN 1. 33.
 ins του bef υστερεισθαι AGMSΓA.

illustrations,—and of which such illustrations are furnished wherever such differences occur.

The two parties standing in the foreground of the parabolic mirror are, the Scribes and Pharisees as the elder son, the publicans and sinners as the younger;—all, *Jews*: all belonging to God's family. The mystery of the admission of the Gentiles into God's Church was not yet made known in any such manner as that they should be represented as of one family with the Jews;—not to mention that this interpretation fails in the very root of the Parable; for in strictness the Gentile should be the elder, the Jew not being constituted in his superiority till 2000 years after the Creation.

The upholders of this interpretation forget that when we speak of the Jew as elder, and the Gentile as younger, it is in respect not of birth, but of *this very* return to and reception into the Father's house, which is *not to be considered yet*. Bp. Wordsworth's objections (in loc.) do not touch the reasons here given. The relations of elder and younger have a peculiar fitness for the characters to be filled by them, and are I believe chosen on that account; νεώτερον δὲ ὀνομάζει τὸν ἁμαρτωλὸν ὡς νηπιόφρονα καὶ εὐεξαπάτητον. Euthym. 12—20.]

The part of the parable relating to the prodigal himself divides itself into three parts—1. *his sin*: 2. *his misery*: 3. *his penitence*. In vv. 12, 13 *his sin* is described. It consists in a desire to depart from his Father's house and control, and to set up for himself,—to live a life of what the carnal man calls *liberty*.

12.] τὸ ἐπιβάλλον μέρος is classical Greek —ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον, Herod. iv. 115. Such a request as this is shewn by Orientalists to have been known in the East, though not among the Jews.

βίος = οὐσία:—no distinction is implied, as some (Paulus, Stier) have thought. The first-born had *two-thirds* of the property, see Deut. xxi. 17. The father, as implied in the parable, reserves to himself the power during his life over the portion of the first-born, see ver. 31.

The parable sets before us very strikingly the *permission of free will* to man.

13.] μακράν—probably not adverbial (Stier), but agreeing with χάραν, see reff., and Æsch. Prom. 814: Xen. Cyr. v. 4. 47: compare however ἔθνη μακράν, Acts xxii. 21.

The images of both the preceding parables are united here:—in ἀπεδήμησεν we have the straying sheep; in *his state when he got into the far country*, the lost piece of money. But in this case the search is to be carried on *within him*—we are now on *higher ground* than in those two parables.

'Regio longinqua est oblivio Dei,' Augustine. (Trench, in loc.)

ἀσώτως] The old English word *retchlessly* expresses perhaps best the meaning, which is not 'unsparingly' (in which sense of '*saving money*' I doubt σώζω ever being used), but *incorrigibly*, past hope of reclaim:—ἄσωτος, ὁ δὲ αὐτὸν ἀπολλύμενος, Aristot. Eth. iv. 1.

14—16.] *His misery* is set forth in these verses. He soon spends all:—there is a fine irony, as Stier remarks, in δαπανήσαντος, as compared with διεσκόρπισεν before—he *spent*

t ch. xix. 14.
Acts xxi. 39.
Heb. viii. 11
(from Jer.
xxxviii. 34
B⁹) only.
u Matt. viii. 30,
&c. reff.
v Mark iv. 37
reff.
w see Prov.
xviii. 20.
xxiv. 15.
Jer. xxviii.
(ii.) 34.
x here only +.
y abs., Matt. v.
42, x. 8 al.
z = here only.
see Acts xxi. 11.
here only.
e = here only. 1 Kings xx. 1.

^t πολιτῶν τῆς χώρας ἐκεῖνης, καὶ ἔπεμψεν αὐτὸν εἰς
τοὺς ἀγροὺς αὐτοῦ ^u βόσκειν ^u χοίρους. ¹⁶ καὶ ἐπέθύμει
^{vw} γεμίσαι τὴν ^w κοιλίαν αὐτοῦ ἀπὸ τῶν ^x κερατίων ὧν
ἦσθιον οἱ ^u χοῖροι, καὶ οὐδεὶς ^y ἐδίδου αὐτῷ. ¹⁷ ^z εἰς ἑαυτὸν
δὲ ἔλθων εἶπεν Πόσοι ^a μίσθιοι τοῦ πατρός μου ^b περισ-
σεύονται ἄρτων· ἐγὼ δὲ ὠδε λιμῷ ἀπόλλυμαι. ¹⁸ ^c ἀνα-
στάς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ
Πάτερ, ^d ἡμάρτον ^d εἰς τὸν οὐρανὸν καὶ ^e ἐνώπιόν σου·
a ver. 19 only. Lev. xxv. 50.
b Mark vii. 24 reff. Gen. xxii. 19.
c subjective, Phil. iv. 12, 18. 2 Cor. ix. 8. constr.,
d Matt. xviii. 15 reff. see 2 Kings xii. 13.

15. om αὐτου D 34 Syr syr-cu aeth.

16. for γεμίσαι τὴν κοιλίαν αὐτοῦ, χορτασθῆναι (*euphemism*) BDLRN 1. 69 lat-e f
[syr-jer] sah goth(appy) aeth; *manducare* syr-cu: txt APQ rel latt syrr copt arm [Ps-
Chr₂].—for απο, εκ BDLRN: txt APQ rel. for αὐτω, τω D¹(txt D-corr¹).

17. for εἶπεν, ἐφη BLN 69 [Ps-Chr₁]. rec περισσεουσιν (*more usual*), with
DQRN rel [Ps-Chr₁]: txt ABP 1. rec om ὠδε (*homœotel*, *εγωδεωδε*), with APQ
rel sah goth: ins DRU 1 latt Syr [syr-cu syr-jer] copt aeth arm [Ps-]Chr₂ Ambr, Jer
Aug; aft λιμω (*i. e. restored in wrong place*) BLN lat-e syr.

18. aft αναστας ins δε N¹ [syr-cu].

his money for that which was no bread.

14. λιμός ισχ.] On λιμός fem., see note on ref. Acts. This famine is the shepherd seeking his stray sheep—the woman sweeping to find the lost. The famine, in the interpretation, is to be *subjectively* taken; he begins to *be in want* (no stress on αὐτός, which is inserted on account of the change of subject from the last clause),—to *feel* the emptiness of soul which precedes either utter abandonment or true penitence.

15.] He sinks lower and lower—becomes the despised servant of an alien (is there here any hint at the situation of the *publicans*?) who employs him in an office most vile and odious to the mind of a Jew.

ἐκολ-
λήθη—no emphasis, see reff., he attached himself. Notice the abrupt change of subject, ἐκολλήθη . . . ἐπέμψεν. See ch. xix. 4.

16.] ἐπεθύμει—not *merely* he desired, see ch. xvi. 21, where the fact is surely implied that Lazarus *did eat* of the crumbs. The mistake has arisen from supplying a wrong object to ἐδίδου, and that from misunderstanding κεράτια. ‘These are not the husks or pods of some other fruit, as of peas or beans, but *themselves* a fruit, that of the *carob* (or *caruba*, found not only in the East, but in South Europe, e.g. in abundance on the Riviera between Nice and Genoa. H. A.) tree (κερατωνία) . . . They are in shape something like a bean-pod, though larger and more curved, thence called κεράτιον or little horn, . . . they have a hard dark outside and a dull sweet taste . . . the shell or pod alone is eaten.’ Trench,

Par. in loc. His appetite even drove him to these for food;—for—καί (implying his state of destitution)—no man gave (aught) to him. Meyer, De Wette, Greswell, and others supply κεράτια after ἐδίδου, but wrongly, I think; the *absolute* use of δίδωμι being very frequent, and the other construction harsh and unusual. We see him now in the depth of his misery,—the sinner reaping the consequences of his sin in utter shame and extremity of need.

17—20.] *His penitence.* And here we have a weighty difference between the permitted rational free will of man, and the stupid wandering on of the sheep, or the inanimate coin lying till it is picked up,—both these being however true, *did not God seek and save the sinner*: ‘the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.’ Article X. of the Church of England.

17. εἰς ἑαυτὸν ἐλθὼν] Similar expressions seem to occur in the Heb. Deut. xxx. 1 (where Syr. renders “Redi in temetipsum;” but Gesen. understands an accus. “si revocabis ea”); 1 Kings viii. 47: Isa. xlii. 8. Before this, he was *beside himself*. The most dreadful torment of the lost, in fact that which constitutes their state of torment, will be this *εἰς ἑαυτὸν ἐλθεῖν*, when too late for repentance.

He now recalls the peace and plenty of his Father’s house.

μίσθιοι, for he now was a μίσθιος, but in how different a case!

18. ἀναστάς] See ver. 24, νεκρὸς ἦν καὶ ἀνέστηεν [it was truly a resurrection from the dead]. This reso-

ABDGH
KLMPQ
RSUVX
TADHNS
1. 33. 69

19 οὐκέτι εἰμι ἄξιος κληθῆναι υἱός σου, Ἐποίησόν με ὡς
 ἓνα τῶν ἡμισθίων σου. 20 καὶ ὁ ἀναστὰς ἦλθεν πρὸς τὸν
 πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν
 αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἔσπλαγχνίσθη, καὶ δραμὼν
 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν
 αὐτόν. 21 εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ, ἡμαρτον εἰς τὸν
 οὐρανὸν καὶ ἐνώπιόν σου· οὐκέτι εἰμι ἄξιος κληθῆναι
 υἱός σου. 22 εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ
 Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε
 αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ
 καὶ ὑποδήματα εἰς τοὺς πόδας, 23 καὶ φέρετε τὸν

F. εἶπεν
 δε...
 ABDE
 GHKL
 MPQRS
 UVX
 ΔΔΠΠ
 1. 33. 69

p ch. vii. 33 reff. Gen. xlv. 15. q Mark viii. 23. Acts v. 6, &c. 1 Tim. vi. 7. Heb. vi. 8 only. 4 Kings
 x. 22. r Mark xii. 38 reff. s = Matt. xxii. 38. Acts xvii. 4. Dan. x. 13.
 t act., Matt. xxvii. 28, 31 || Mk. Ezek. xvi. 10. u = ch. xix. 23. Lev. xxv. 37. 1 Kings xx. 40.
 v Esth. iii. 10. w here only. (see James ii. 2.) Gen. xli. 42. x Matt. iii. 11 || x. 10 al. Gen.
 xiv. 23. y = Mark xi. 2, 7. Gen. xlvii. 16.

19. rec ins καὶ bef ουκετι, with GMPX (69, e sh) am(with forj) fuld mt [ing tol])
 syr syr-cu arm [Ps-Chr.]; om ABDQRN rel vulg-ed(with em gr) lat-a b c e f, ff 2 g 2
 [syr-jer] coptt goth æth [Ps-Chr-commi]. σου bef vios D-gr. om from vios
 σου to vios σου in ver 21 (homæotel) R1.

20. for εαυτ., αυτου DHKLMPPQRXΔΠΠ 69. ins ov bef μακραν PX 33.
 ενεπεσεν D: επεσεν 1. 69 arm [Ps-Chr.]. om last kai D1-gr(ins D2) ey-y.

21. rec αυτω bef o vios, with APQRN rel latt: txt B(D)L 1 (syr-cu) copt.—o δε
 vios ειπεν αυτω D syr-cu. om kai P. rec ins καὶ bef ουκετι, with PQR rel
 syr syr-cu [goth arm-ed] Constt1: om ABDKLPN 1 latt [syr-jer] coptt æth arm-mss.
 σου bef vios D-gr. add ποιησον με ως ενα των μισθιων σου (from ver 19)
 BDUXN 33 bodl(with gat mm tol) syr æth. (Contra, Aug, who says, Non addit quod
 in illa meditatione dixerat "Fac me sicut unum de mercenariis tuis.")

22. for 1st αυτου, εαυτου N. rec om ταχυ, with APQ rel syr sah [Damasc.]:
 ins BLXN latt syr-jer coptt goth æth arm, ταχεως D (13. 157. 346, Sz). εξεγεγ-
 καντες, and om kai. A. rec ins την bef στολην, with D2R rel arm [Ps-Chr, Damasc.]:
 om ABDKLPQΠN. aft ποδας ins αυτου DGPX 69 vulg lat-a b f [i] 1 syr [syr-
 jer] coptt goth æth arm [Ps-Chr.].

23. rec (for φερετε) ενεγκαντες (emendn of constr), with AP rel [goth Ps-Chr.]:

lution is a further step than his last reflection. In it he *no where gives up his sonship*: this, and the *πάτερ*, lie at the root of his penitence:—it is the thought of having sinned against (in the parable *itself*, Heaven and) Thee, which works now in him. And accordingly he does not resolve to ask to be made *ἓνα τῶν μισθ.* but *ὡς ἓνα τ. μ.*:—still a *son*, but as an hireling. "And what is it that gives the sinner now a sure ground of confidence, that returning to God he shall not be repelled, nor cast out? The adoption of sonship which he received in Christ Jesus at his baptism, and his faith that the gifts and calling of God are *without repentance* or recall." Trench, Par. in loc. 20—24.] *His restoration.* 20.] What he has resolved, he does: a figure not of the *usual*, but of the *proper* course of such a state of mind. μακρ. ἀπέχ.] Who can say whether *this itself* was not a seeking? whether his courage would have held out

to the meeting? On what follows, see especially Jer. iii. 12: James iv. 8: Gen. xlv. 29: 2 Sam. xiv. 33. 21.] The intended close of his confession is not uttered;—there is no abatement of his penitence, for all his Father's touching and reassuring kindness,—but his filial confidence is sufficiently awakened to prevent the request, *that he might be as an hired servant.* 22.] All these gifts belong to his reception, not as a servant, but as a son: the *first* (best) robe, for him who came in rags,—Isa. lxi. 10: Rev. iii. 18:—not—the robe which he used to wear—his former robe—this would not be consistent with the former part of the parable, in which he was not turned out with any disgrace, but left as a son and of his own accord: but a robe, (yea) the first and goodliest. The ring,—a token of a distinguished and free person, see James ii. 2: Gen. xli. 42. The shoes, also the mark

- z here, &c.
[see.] Heb.
iv. 12, 19.
Rev. iv. 7.
only. Gen.
xv. 14.
a (N.T. & LXX
[see.]
μόσχ.) v.
27. Gen.
30.2. v. 25
& 28 A. Jer.
xxvi. (xlv.).
21 only.
b = Matt. xxii.
1 reff.
c ch. xii. 19
reff. Deut.
xiv. 26.
d Rom. vii. 9
(ver. 32).
Rom. xiv. 9.
Rev. xx. 5
v. r.) only 7.
e = Matt. xv. 24. xviii. 11. Ezek. xxxiv. 4, 6.
15 (5, 7 LXX, Theod.-A; 10 Theod.-A) only.
k = ch. xviii. 25.
xiv. 21. Matt. (v. 23) xviii. 31. xxii. 7. Eph. iv. 6. Rev. xi. 18 (xii. 17) only. Esth. i. 12.
f constr., ver. 1 reff.
h here only. Exod. xv. 20.
m ch. v. 31 reff. n = ch. xviii. 30 reff.
g here only. Dan. iii.
i = Matt. viii. 6, 8 reff.
o abs., ch.
1. 33. 69

ενεγκοντες GQVΔ: ενεγκατε D [Damasc.]: txt BLRXN latt syr [syr-jer] copt aeth
arm. τ. σιτ. μ. D lat-e. ins και bef θυσate DX latt syr [syr-jer] aeth arm.

for φαγοντες, φαγωμεν και D latt syr [syr-jer] copt aeth arm.

24. μου bef o vios ΑΠ Ser's w: o vios μου bef outos KN 69. 243 Ser's p. for
ανεξ., εξησεν (see ver 32) B Syr copt arm. rec aft ανεξησεν ins και (see ver 32),
with E rel syr [syr-jer] goth aeth: om ABDLPQRXN 1. 69 latt copt arm [Ephr. Ps-
Chr., (Bas.)] Damasc., rec απολωλ. bef ην, with PN^{3a} rel [Ps-Chr., Damasc.]:
om ην DQR 69 [Ephr., Bas.]: txt ABLS¹ copt.—απολαλος MRXR [G(KSP¹, Tischd¹)]
N 69. ins αρτι bef ευρεθη D. om last και N.

25. for κ. ως ερχ. γγγ., ελθων δε κ. εγγισας D.—γγιζεν AM 69.
26. Steph aft παιδων ins αυτου, with sah: om ABDPQRN rel. rec om αν,
with ADN rel vulg-ed: ins BPQRX 1. 69 lat-a b e f.—for τι αν, τινα LA lat-c ff₂ g, i
[l q] am[with forj fuld em ing mt tol]. for ειη ταυτα, θελει τουτο ειναι D 42,
ειη τουτο KMP.

27. om αυτω D. τον σιτευτον μ. and adds αυτω D.

28. ηθελησεν ALPQRX lat-a c ff₂ i [l q gat]: txt BDN rel vulg lat-b e f syr [syr-
jer]. rec (for 2nd δε) ουν, with PQ rel vulg syr: txt ABDLRXN 1. 33 lat-a b c e

of a free man (for slaves went barefoot),
see Zech. x. 12: Eph. vi. 15. These
are the gifts of grace and holiness with
which the returned penitent is clothed
by his gracious Father, see Zech. iii. 4, 5.

23. τ. μόσχ. τ. σιτ.] So, Judg. vi.
25. Gideon is commanded to kill τὸν
μόσχον τὸν ταῦρον ὅς ἐστιν τῷ πατρὶ σου
(τ. μ. τ. σιτευτὸν τοῦ πατρός σου Α):
—some calf fattened for a particular feast or
anniversary, and standing in the stall. No
allusion must be thought of to the *sacri-
ficing of Christ*:—which would be *wholly
out of place* here,—and is *pre-supposed*
in the whole parable. εὐφρανθ.] So

ver. 6, 'joy in heaven';—*all rejoice*.
Some of these are δοῦλοι who have entered
into the joy of their Lord: Matt. xxv. 21,
23.

24.] νεκ. κ. ἀνέξ.,—*the lost
money: ἀπολωλ. καὶ εὐρέθη*,—*the lost
sheep*: see 1 John iii. 14: Eph. ii. 5: 1 Pet.
ii. 25.

ἤρξαντο, a contrast to the
ἤρξαντο in ver. 14. 25—28.] As far
as regards the *penitent*, the parable is
finished:—but those who murmured at his
reception, who were the proud and fault-

less elder son,—always in the house and
serving, but not, as will appear, either
over-affectionate or over-respectful,—they
too must act their part, in order to com-
plete the instruction. As regards the
penitent, this part of the parable sets forth
the reception he meets with from his
fellow-men, in contrast to that from his
father: see Matt. xviii. 27, 30.

25.] ἐν ἀγρῷ—probably *working*, in the
course of his δουλεύειν, as he expresses it,
ver. 29. ἐρχόμεν., at meal-time.

συμφ. κ. χορ.] This is one of those by-
glances into the lesser occupations and
recreations of human life, by which the
Lord so often stamps his tacit approval on
the joys and unbendings of men. Would
these festal employments have been here
mentioned by Him on so solemn and
blessed an occasion, if they really were
among those works of the devil which He
came into the world to destroy?

28—32.] Stier well remarks (iii. 255,
edn. 2) that this elder is now the *lost son*:
he has lost all childlike filial feeling; he
betrays the hypocrite within. The love

πατήρ αὐτοῦ ἐξελθὼν ^p παρεκάλει αὐτόν. ²⁹ ὁ δὲ ἀποκρι- ^{p = Matt.}
 θείς εἶπεν τῷ πατρὶ αὐτοῦ Ἴδου ^a τοσαῦτα ἔτη ^r δουλεύω ^{xviii. 32 reff.}
 σοι καὶ οὐδέποτε ἐντολήν σου ^s παρήλθον, καὶ ἐμοὶ οὐδέ- ^{see Gen.}
 ποτε ἔδωκας ⁱ ἔριφον, ἵνα μετὰ τῶν φίλων μου ^u εὐφρανθῶ. ^{xxvii. 35.}
³⁰ ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ ^v καταφαγὼν σου τὸν ^w βίον ^{i Matt. xv.}
 μετὰ τῶν πορνῶν ἦλθεν, ^x ἔθυσας αὐτῷ τὸν ^x σιτευτόν ^{John xii.}
^x μόσχον. ³¹ ὁ δὲ εἶπεν αὐτῷ Τέκνον, σὺ πάντοτε μετ' ^{37. (xiv. 9.)}
 ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν ³² ^u εὐφρανθῆναι δὲ ^{Heb. iv. 7.)}
 καὶ χαρῆναι ^y ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ^{r = Phil. ii. 22.}
 ἔζησεν, καὶ ^z ἀπολωλὼς καὶ εὐρέθη. ^{s = ch. xi. 42.}
^u Jer. xli.
^v (xxiv.) 18.
^w Matt. xxv. 32
^x (-φών, ib.
^y ver. 33) only.
^z Gen. xxvii. 9.
^u ch. xii. 19
^v reff.
^w Matt. xiii. 4.
^x (-εσθίεν)
^y ch. xx. 47
^z (|| Mk. v. r.).
^u 3 Kings xviii.
^v 38.
^w z ver. 24 reff.

w Mark xlii. 44 reff.

x ver. 23.

y = Matt. xviii. 33. xxiii. 33. xxv. 27 al.

z ver. 24 reff.

f, f₂ l [i q] copt goth arm.
 b c: rogabat D-lat.

for παρεκαλει, ηρξατο (sic) D-gr, cæpit rogare lat-a

29. rec om αυτου, with QN rel syr goth arm [Ps-Chr.]: ins A B(sic: see table) DG
 PR(Δ)A 69 latt Syr coptt. for εντ. σου παρηλθον, παρεβην σου εντολην D.
 for εμοι ουδ. εδωκας, ουδ. εδωκας μοι D [simly latt Syr sah]. εριφιον B. aft
 εριφ. ins εξ αιγων D coptt. for ευφρανθω, αριστησω D goth, æpularer vulg lat-a b c.
 30. for ver, τω δε υιω σου τω καταφαγοντι παντα μετα των πορνων και ελθοντι
 εθυσας τον σιτευτον μοσχον D lat-e. om τον (bef βιον) P. rec om τον, with
 BPXN rel: ins ADLQR coptt. om αυτω D lat-a e. rec (for τον σιτ. μ.) τον
 μοσχον τον σιτευτον (from ver 23), with AP rel latt: txt B(sic) DLQRN lat-e.
 31. om τεκνον D lat-a.
 32. εδει bef και χαρηναι D(KΠ) lat-a c f Syr Constt.,—for χαρ., αγαλλιασθηναι KΠ.
 rec ανεζησεν (from ver 24), with ADPN^{3a} rel latt syr [syr-jer] goth æth [Constt,
 Ps-Chr, Antch.]: txt BLRΔN¹ Syr coptt arm. om 3rd και ΔXN 1. 69 latt coptt
 arm Antch., απολωλος (see digest ver 24) KMR S(Tischdf) XPN¹N^{3a} 69.
 rec aft απολωλος ins ην, with PN rel Syr (coptt ?) [arm-uns Ps-Chr, Antch.]: om AB
 DLRX 1. 33(appy) 69 goth [arm-ed] Constt.₁.

and forbearance of the father are eminently
 shewn—the utter want of love and humi-
 lity in the son strongly contrasted with
 them.

29.] ἰδ. τοσ. ἔτη δουλ. σοι, the
 very manner of speech of a Pharisee: as is
 the continuation—οὐδέπ. ἐντ. σου παρ.
 Could the *Jewish nation* be introduced
 saying this, even in the falsest hypocrisy?

ἐμοὶ οὐδέποτε ἔδωκας answers to
 the younger son's δός μοι in ver. 12;—it
 is a separation of the individual son from
 his father, and, as there pointed out, the
 very root and ground of sin.

ἐριφον, of less value than a calf. τ. φίλ.
 μου—who are these? This elder son also
 then has friends, who are not his father's
 friends: see Matt. xxii. 16, τ. μαθητὰς
 αὐτῶν μετὰ τῶν Ἑρωδιανῶν.

30.] ὁ υἱ. σου οὗτος, the last degree of
 scorn and contempt,—just such as was
 shewn by the Pharisees towards the pub-
 licans and sinners (see ch. xviii. 11). 'I
 will not count such an impure person *my*
brother.'

σου τ. βίον, a covert
 reproach of his father for having given it
 to him. μετὰ τῶν πορνῶν, a chari-
 table addition on the part of the elder
 brother, such as those represented by him

always take care to make under similar
 circumstances. Even supposing it a ne-
 cessary inference from the kind of life
 which he had been leading, it was one
 which nothing but the bitterest jealousy
 would have uttered at such a time.

ἔθν. αὐ. τ. σ. μ. parallel with ἀμαρτωλοὺς
 προσδέχεται, καὶ συνεσθίει αὐτοῖς, ver. 2.
 'Thou hast not only made him equal to
 me, but hast received him into superior
 favour.'

31.] πάντοτε μ. ἐμ. εἶ, as a
 reason why no extraordinary joy should
 be shewn over him; other reasons might
 be assigned, and lie indeed in the back-
 ground, suggested by his tone and words:
 but this is the soft answer to turn away
 wrath.

πάντα τὰ ἐμὰ σά ἐσ., because
 the portion of goods which remained was
 his.

32.] ἔδει—not σε, but generally
 —it was right. The Father still as-
 serts the restored sonship of his returned
 prodigal—ὁ ἀδελ. σου οὗτος. We may
 remark that the difficulties which have
 been found in the latter part of the para-
 ble, from the *uncontradicted* assertion
 in ver. 29, if the *Pharisees* are meant,—
 and the great pride and uncharitableness
 shewn, if *really righteous persons* are

α ch. xii. 42

reff.

b here only.

Dan. ix. 8 (vi.

24 Theod.).

2 Marc. iii.

11 only.

c = ch. xv. 13 (Matt. xxv. 24, 26 reff.) only. see Ps. cxi. 9.

d Matt. xix. 21 reff.

ABDE
GHKL
MPRSU
VXTAA
ΠΣΤ.
33. 69

XVI. ¹ Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς Ἄνθρω-
 πὸς τις ἦν πλούσιος ὃς εἶχεν ^a οἰκονόμον, καὶ οὗτος
^b διεβλήθη αὐτῷ ὡς ^c διασκορπίζων τὰ ^d ὑπάρχοντα αὐτοῦ.

CHAP. XVI. 1. rec aft μαθητας ins αυτου, with AP rel [latt] syrr copt goth æth:
 om BDLRN 69 lat-e arm. om os N¹. οικονομους B¹.

meant,—are considerably lightened by the consideration, that the contradiction of that assertion would have been *beside the purpose of the parable*; that it was the very thing on which the Pharisees prided themselves; that, besides, it is sufficiently contradicted *in fact*, by the spirit and words of the elder son. He was breaking his Father's commandment even when he made the assertion,—and the making it is part of his hypocrisy. The result of the Father's entreaty is left purposely uncertain (see Trench, Par. in loc.):—is it possible that this should have been the case, had the *Jewish nation* been meant by the elder brother? But now, as he typifies a set of individuals who might themselves be (and many of them were) won by repentance,—it is thus broken off, to be closed by each individual for himself. For we are all in turn examples of the cases of both these brothers, containing the seeds of both evil courses, in our hearts: but, thanks be to God, under that grace, which is sufficient and willing to seek and save us from both.

CHAP. XVI. 1—8.] PARABLE OF THE UNJUST STEWARD. *Peculiar to Luke*. No parable in the Gospels has been the subject of so much controversy as this: while, at the same time, the general stream of interpretation is well defined, and, in the main, satisfactory. It would be quite beyond the limits of a note to give any thing like a recension of the views respecting it: the principal ones which differ from that which I have adopted, will appear in the course of my remarks.

1.] ἔλεγεν δὲ καί—a continuation, I believe, of the foregoing:—certainly closely connected in subject with it, as is the second parable in this chapter also: see below.

πρὸς τ. μαθ., not to the *Twelve only*, but to the *multitude of the disciples*; and more immediately perhaps to the *Publicans*, whose reception by Him had been the occasion of this discourse. I say this because I believe them to hold a place, though not a principal or an exclusive one, in the application of the parable which follows.

ἄνθρ. τ. ἦν πλούσιος. . . .] The history in this parable is, in itself, purely *worldly*. The master is a *υἱὸς τοῦ αἰῶνος τούτου*, as well as his steward:

bear this in mind:—the whole parabolic machinery is *from the standing-point of the children of this world*.

In the interpretation, this rich man is the *Almighty Possessor of all things*. This is the *only tenable view*. Meyer, who supposes him to be *Mammon* (defending it by the consideration that *dismissal from his service = being received into everlasting habitations*, which it does not,—see below), is involved in inextricable difficulties further on. Olshausen's view, that he = the *Devil*, the *ἄρχων τοῦ κόσμου τούτου*, will be found equally untenable. Schleiermacher's, that the *Romans* are intended, whose stewards the *Publicans* were, and that the debtors = the *Jews*, hardly needs refuting;—certainly not *more* refuting, than any consistent exposition will of itself furnish.

οἰκονόμον, a general overlooker—very much what we understand by an *agent*, or 'a man of business,' or, in the larger sense, a *steward*. They were generally of old, *slaves*: but this man is a *freeman*, from vv. 3, 4. This steward = especially the *Publicans*, but also *all the disciples*, i. e. *every man in Christ's Church*. We are all God's stewards, who commits to our trust His property:—each one's office is of larger or smaller trust and responsibility, according to the measure entrusted to him. I say, *especially the Publicans*, because the *Twelve*, and probably others, had *relinquished all and followed Christ*, and therefore the application of the parable to them would not be *so direct*: and also because I cannot but put together with this parable, and consider as perhaps prompted by it or the report of it, the profession of Zaccheus, ch. xix. 8. Other interpretations have been—the *Pharisees* (Vitrina, and more recently Zyro, Theol. Stud. und Krit. for 1831)—but then the parable should have been *addressed to them*, which it was not,—and this view entirely fails in the application:—*Judas Iscariot* (Bertholdt), of the vindication of which view I am not in possession, and therefore can only generally say, that it is perfectly preposterous:—*Pontius Pilate* &c. &c.

διεβλήθη—not *wrongfully*, which the word does not imply necessarily—but *maliciously*, which it does imply:

2 καὶ ὁ φωνήσας αὐτὸν εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ σοῦ; ἡ ἀπόδος τὸν ἰ λόγον τῆς οἰκονομίας σου, οὐ γὰρ ἡ δύνη ἐστὶ ἰ οἰκονομεῖν. 3 κ εἶπεν δὲ ἐν ἑαυτῷ ὁ αἰκονόμος Τί ποιήσω, ὅτι ὁ κύριός μου ἡ ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; ἢ σκάπτειν οὐκ ἰσχύω. ὁ ἐπαιτεῖν αἰσχύνομαι. 4 q ἔγνων τί ποιήσω, ἵνα ὅταν ἡ μετασταθῶ ἐκ

Matt. xx. 32 reff. f Matt. xii. 36, Acts xix. 40 [Rom. xiv. 12] al. Dan. vi. 2 Theod. here, &c. See. 1 Cor. ix. 17. Eph. i. 10. iii. 2, 9. Col. i. 25. 1 Tim. i. 1 only. 1 i. Gen. xix. 22. i here only. Ps. cxi. 5. 2 Mac. iii. 11 only. k Matt. ix. 3 reff. Esth. vi. 6. 1 mid., Rom. xi. 27 [from Isa. xxvii. 9] only. s only. Isa. v. 6 only. n = Matt. viii. 28 reff. o ch. xviii. 35 only. Ps. cviii. 10 only. p Gospp., here only. 2 Cor. x. 8. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 23 only. Ezra viii. 22. q constr., ch. x. 22. xix. 15. r Acts xiii. 22. xix. 26. 1 Cor. xiii. 2. Col. i. 13 only. L.P. 3 Kings xv. 13.

2. om αυτον D-69 Scr's f arm. om αυτω Ν. om 2nd σου (σου ου has confused the transcribers) ADKLPRP opt-wilk[-dz]: ins Bx rel lat syr copt-schw goth. ετι bef δυνα η. rec δυναση, with AR rel: txt BDPN 1 (69) lat-e ff₂ syr goth (Treg).

3. απ' εμου bef την οικονομιαν LR vulg lat-b c f ff₂ g₁ [i l q] Syr: με της οικονομίας ΚΠ Scr's p w.—for απ' εμου, μου D. ins και bef επαιτειν B copt [Syr ath].

4. for οταν, αν Ν. rec om εκ, with APR rel [arm]: ins B(sic: see table) DN 1. 69 syr copt ath.—for εκ, απο LX 33(appy) vulg lat-b c f ff₂ i l [q]: de lat-a.

see Dan. vi. 24. The reason why it has come so generally to signify 'wrongful accusation,' is, that malicious charges are so frequently slanderous. The steward himself does not deny it. Meyer (see above) in carrying out his view, would interpret this charge as an accusation by the Pharisees against the disciples that they *wasted the goods of Mammon by entering the service of Christ*:—but then (1) *this other service* never once appears on the face of the parable; and (2) surely it would hardly be within the bounds of decorum that this διασκορπίζειν should = the entering Christ's service;—this would bring a train of false interpretations with it, and even hold up the ἀδικία of the steward, *as such*, for imitation.

διασκορπίζων—not that he *had wasted* (E. V.), but was *wasting*, his goods, ὡς διασκορπίζων = ὅτι διεσκόρπιζεν. So διέβαλλον ὡς λυμαινόμενον τὴν πολιτείαν, Xen. Hell. ii. 3. 23. In this charge (spiritually) we may see the real guilt of every man who is entrusted with the goods of our heavenly Father. We are all 'scattering His goods.' If some one is to be found to answer to οἱ διαβάλλοντες, the analogy of ὁ διάβολος, 'the accuser of the brethren,' is too striking to escape us.

2. τί τοῦτο . . .] It makes very little difference either in admissibility of construction or of sense, whether we render, 'why do I hear this of thee?' i. e. 'what is the ground of this report?'—what occasion hast thou given for this being brought to me?' or, 'What is this that I hear of thee?' i. e. 'give some account of it.' There is the same ambiguity in Mark xi. 3, τί ποιεῖτε τοῦτο; I prefer rather the

former, because no opportunity of explanation *what* it is, is given him, but he is commanded to produce his books, to shew *how* it has arisen.

ἀπόδος . . .] give up the account of thy stewardship; for (taking for granted the correctness of the report, the steward not denying it) thou wilt not be able to retain thy stewardship any longer,—in ordinary English, thou *canst* not, &c.

οὐ δύνη—in the nature of things—thou art precluded from. The interpretation of this announcement to the steward, is the *certainty*, spoken by God in every one of our consciences, that we *must give up and give an account of our stewardship at death*. The great truth lies in the background, that that dismissal, death itself, is the consequence of the διασκορπίζειν τὰ ἐπάρχοντα αὐτοῦ, —the wages of sin.

3.] The steward sets before himself the certainty of poverty and misery. He has not by his waste of his lord's property been laying up any store for himself;—that is not the point of the parable;—he has lived softly and effeminately, and cannot do an honest day's work:—σκάπτειν, for all manual labours; so Aristoph. Av. 1432, σκάπτειν γὰρ οὐκ ἐπίσταμαι. This speech, of digging and begging, must not be sought for in the interpretation; it belongs to the truth of the parable itself as introducing the scheme which follows, but has no ulterior meaning.

4.] ἔγνων—not = ἔγνοκα, which would be, 'I know, as part of my stock of knowledge, I am well aware,'—but implying, I have just arrived at the knowledge,—an idea has just struck me—I have a plan.

s = ver. 9. ch.
ix. 53. Acts
iii. 21. see
Eur. Med.
505.

t w. gen. part.,
ch. iv. 49
reff.

u ch. vii. 41
only. Job
xxii. 37.
Prov. xxix.
13 only.

v = here only†.
3 Kings v.
11. 1 Sam. v.
10 Aq. Symm.
84. See ch.
xx. 37.

w = ch. ii. 28.
xiii. 17.
Eph. vi. 17.

x = here bis
only. Jos.
Antt. xviii. 6, 3, ἐπὶ γράμματι καὶ πίστει τῇ αὐτοῦ.

a here only. 3 Kings iv. 22.
c ver. 1.
f ch. xx. 34, 36 (reff.).

τῆς ^εοἰκονομίας, ^σδέξωνται με εἰς τοὺς οἴκους ἐαυτῶν. ^{αβδε}
⁵ καὶ προσκαλεσάμενος ^ιένα ^ιἐκαστον τῶν ^υχρεοφειλετῶν ^{fg hk}
τοῦ κυρίου ἐαυτοῦ, ἔλεγεν τῷ πρώτῳ Πόσον ὀφείλεις τῷ ^{lm prs}
κυρίῳ μου; ^δ ὁ δὲ εἶπεν Ἐκατὸν ^{uv x γ δ}βάτους ἐλαίου. ὁ δὲ ^{1. 33. 69}
εἶπεν αὐτῷ ^ωΔέξαι σου τὰ ^κγράμματα καὶ ^υκαθίσας
^zταχέως γράψον πεντήκοντα. ⁷ ἔπειτα ἐτέρῳ εἶπεν Σὺ
δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν Ἐκατὸν ^ακόρους σίτου.
λέγει αὐτῷ Δέξαι σου τὰ ^κγράμματα καὶ γράψον ὀγδο-
ήκοντα. ⁸ καὶ ^βἐπήνεσεν ὁ κύριος τὸν ^οοικονόμον τῆς
^αἀδικίας, ὅτι ^οφρονίμως ἐποίησεν. ὅτι οἱ ^ιυἱοὶ τοῦ

ABDE
FGHK
LMPRS
UVXΓΔ
ΔΠΣ
1. 33. 69

y = ch. xiv. 28 reff. z ch. xiv. 21 reff.
b Rom. xv. 11 (from Ps. cxvi. 1). 1 Cor. xi. 2, 17, 23 only. Gen. xii. 15.
d constr., here bis. ch. xviii. 6. Rom. vi. 6. vii. 24. Col. ii. 11. Isa. xxxiii. 6. e here only t.

rec (for εαυτ.) αὐτῶν, with AD rel: txt BPRXN.

5. (χρεοφειλετῶν, so ABDPRN &c.) for εαυτ., αὐτου DFGMXA N¹(txt^{3a-b})
1. 69.

6. aft 1st εἶπεν ins αὐτῷ N 254. for βατους, καδους D¹ Scr's b ev-z vulg lat-e
f l Chr₁-mss; καβους D² ev-48; βαδους LXX Orig₁. rec (for 2nd ὁ δε) καί, with
P rel [vulg lat-c ff₂ l syr] goth æth: txt ABLRN 69 copt.—for ο δε ειπ., ειπ. δε D lat-a
b e f [q]. rec το γραμμα (because but one sum is mentnd), with APR rel: το
γραμματειον X Chr₁; cautionem vulg lat-a f Jer: chirografum lat-e [z]: txt BDLN
lat-b c ff₂ q copt goth Gaud. (So again in ver 7, but there R vulg also have txt.)
om καθίσας ταχεως D. γραψον bef ταχεως B lat-e syr-w-ast æth arm.

7. ins τῷ bef ετερω D. om σὺ to 2nd εἶπεν D-gr. rec ins καὶ bef λεγει,
with AP rel syr goth æth arm; ο δε D: om BLR 69 vulg lat-b c e ff₂ q Syr copt,
λεγει δε N [lat-a].

8. for 2nd οτι, διο λεγω υμιν D; dixit autem ad discipulos suos gat(with mm mt)

δέξωνται—viz. those who are
about to be spoken of, the χρεοφειλέται.
He has them in his mind. Ob-
serve, the aim of his scheme is that they
may receive him into their houses,—
give him shelter. This is made use of
afterwards in the interpretation, for which
see on ver. 9.

5.] It is more natural
to suppose that these χρεοφειλέται had bor-
rowed, i. e. not yet paid for these articles
of food out of the stores of the rich man,
than that they were contractors to the
amounts specified.

τοῦ κ. ἐαυτοῦ, of
his own lord,—shewing the unprincipled
boldness of his plan for saving himself; as
we express the same when we say, 'he
robbed his own father.'

6. βάτους] ὁ
δὲ βάτους δύναται χωρησαι ξίστας ἐβδομή-
κοντα δύο, Jos. Antt. viii. 2. 9;—the same
for liquids as the ephah for solids. See
Ezek. xlv. 10, 11, 14, where the LXX re-
present the Heb. nā by χοῖνιξ and κοτύλη.

δέξαι σ. τ. γρ.] The steward, not
yet out of office, has all the vouchers by
him, and returns each debtor his own bond,
for him to alter the figure (not, to make
another, which would imply the destruc-
tion of the old bond, not its return).

σου is not emphatic, as Wordsworth, who
has several times fallen into this mistake:

see note, ch. xiv. 26, 27: but entirely un-
emphatic; almost expletive.

καθ.
ταχ.] καθίσας is graphic. ταχέως implies
the hurry with which the furtive business
is transacted. The debtors seem to be
all together, that all may be implicated
and none may tell of the other.

7. κόρους] ὁ δὲ κόρος δύναται μέδμους
ἀπτικοὺς δέκα, Jos. Antt. xv. 9. 2.
There does not appear to be any designed
meaning in the variation of the amount
deducted. We may easily conceive a
reason, if we will, in the different circum-
stances of the debtors.

8.] ὁ κύριος
—of course, the lord of the steward. The
E. V. ought to have been expressed his
lord, and there would have been no am-
biguity. τ. ο κ. τῆς ἀδ., not 'the
steward for his injustice,' but (see reff.)
the unjust steward. He is not praised
'for his injustice;' see below.

ὅτι φρονίμως ἐπ., because he had acted
shrewdly, cleverly for his own interest.
The point brought out is not merely the
shrewdness of the steward, but his lord,
whose injury was wrought by this very
shrewdness, praising it: for, our Saviour
adds, the sons of this world,—to
which category both belonged—he who
conceived and he who praised the shrewd-

ἰ αἰῶνος τούτου ε φρονιμώτεροι ἡ ὑπὲρ τοὺς ἠ υἱοὺς τοῦ ἰ φω- g ch. xii. 42
reff. compar.,
here only.
Gen. xli. 39
only.
 τὸς ^k εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσιν. ⁹ καὶ ἐγὼ ὑμῖν
 λέγω, ἰ ἑαυτοῖς ¹ ποιήσατε φίλους ἐκ τοῦ ^m μαμωνᾶ τῆς h = Heb. iv.
12, 2 Cor.
xii. 13.
3 Kings xix.
4.
^d ἀδικίας, ἵνα ὅταν ⁿ ἐκλίπῃ, ^o δέξονται ὑμᾶς εἰς τὰς
 αἰωνίους ^p σκηνάς. ¹⁰ ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ i John xii. 36.
1 Thess. v.

5. see Eph. v. 8.
 m Matt. vi. 24. vv. 11, 13 only †.
 33. Tobit xiv. 11.

k = ch. xii. 21. Eph. i. 5.
 n ch. xii. 32. Heb. i. 12 (from Ps. ci. 27) only.
 o ver. 4.

1 = ch. xii. 33. Exod. xx. 4, 23.
 Gen. xxv. 8. xlix.
 p = here only. (-ρος, 2 Cor. v. 1, i.)

lat-a ὁ c (e) l.

φρονιμώτεροι bef οι υιοι τ. αι. τουτου Ν.

for 2nd την, ταυτην

Ν¹(but corrd eadem manu): ταυτην την Scr's c.

9. rec (for και εγω) καγω, with ADP rel: txt BLR¹ 1.

λεγω bef υμιν DM

lat-a c ff₂ g_{1,2} Syr aeth.

rec ποιησατε bef εαυτοις, with ADP Ν-corr¹⁻³ rel latt syr

copt goth aeth arm [Clem, Bas, Thdr₁] Iren-int [Orig-int, Tert₁]: txt BLR¹ 1.

for μαμ. της αδικίας, αδικουν μαμωνα D lat-a [Chr.(txt₂)] Orig-int,[txt.] Ambr.

rec εκλειπητε, with P (FU, e sil) Ν^{3a}(but txt restored) vulg lat-δ c ff₂ g_{1,2} [l² q] syr

goth aeth-ms Clem, Meth, Bas, Chr, Iren-int, Orig-int; εκλειπητε E rel Chr₂; εκλειπη

AB²X 69 lat-a Syr syr-mg copt aeth arm [Cyr₁]: txt B¹DLR¹Ν¹ 1.

aft σκηνas

ius αυτων P lat-δ Syr aeth Chr₃ Cyr₁ [Thdr₁] Ambr₂.

ness—are more shrewd, εἰς τ. γ. τ. ἑαυ., for the purposes of their self-interest,—than the sons of light. But this very τὴν ἑαυ. indicates that there is a better and a higher γενεά, the family of light (John xii. 36: Rom. xiii. 12: Eph. v. 8: 1 Thess. v. 5), whose interests require a higher and better wisdom and foresight. It is hardly necessary to add that the discovery of the steward's trick by the master is essential to the parable, as exemplifying the φρονίμως and φρονιμώτεροι. Had the master (as Wordsw.) merely seen the result, that the debtors received him into their houses, the praise could hardly have been put in this form. The aor. ἐποίησεν too seems to point at the past device, rather than the permanent result.

9.] We now pass to the application at once—from the mouth of our Lord Himself. All that is dishonest and furtive in the character of the steward belonged entirely to him as a υἱὸς τοῦ αἰῶνος τούτου: but even in this character there was a point to praise and imitate. And the dishonesty itself is not inserted without purpose—viz. to shew us how little the υἱὸς τ. αι. τ. scruple to use it, and how natural it is to them. Now, however, we stand on higher ground: καθαροῖς πάντα καθαρὰ:—in bringing up the example into the purer air which the sons of light breathe, its grosser parts drop off, and the finer only remain.

καὶ ἐγὼ ὑμῖν λ. seems to recognize a necessary difference in the two situations:—‘although you are sons of the light and the day, and can do no such furtive acts, yet I say to ΣΟΥ’ This view will explain how we may make φίλους ἐκ τοῦ μαμ. τῆς ἀδ. just as we can make an

example for ourselves out of the οἰκονόμος τῆς ἀδικ.—that which is of itself τῆς ἀδικίας—which belongs to, is part of a system of, ἀδικία,—which is the very ρίζα πάντων τῶν κακῶν, the result, and the aptest concretion, of that system of meum and tuum (see ch. xv. 12) which is itself the result of sin having entered into the world. And we are to use this Mammon of unrighteousness to make ourselves,—not palaces, nor barns, nor estates, nor treasures,—but friends; i. e. to bestow it on the poor and needy—(see ch. xii. 33, which is the most striking parallel to our text—compare ὅταν ἐκλίπῃ, with θησαυρον ἀνέκλειπτον there) that when it shall fail,—they, i. e. the φίλοι—(compare the joy in heaven ch. xv. 7, 10, and Baxter's remark cited there by Stier—‘Is there joy in heaven at thy conversion, and will there be none at thy glorification?’) may receive you into the (or their) everlasting tabernacles. See also ch. xiv. 13, 14.

God repays in their name. They receive us there with joy, if they are gone before us: they receive us there by making us partakers of their prayers, which ‘move the Hand that moves the world,’ even during this life. Deeds then of charity and mercy are to be our spiritual shrewdness, by which we may turn to our account the ἄδικον μαμωνά,—providing ourselves with friends out of it;—and the debtors are here perhaps to be taken in their literal, not parabolic sense—we are to lighten their burdens by timely relief—the only way in which a son of light can change the hundred into fifty, or fourscore: see Isa. lviii. 6—8.

10—12.] Closely connected with the foregoing (against De Wette and Strauss):

q ver. 9.
 r = John i. 9
 ref.
 s = Rom. iii. 2.
 t Cor. ix. 17.
 (John ii. 21.)
 Wisd. xiv. 3.
 t Matt. xvii. 25.
 John x. 5 al.
 Prov. xxvii.
 10.
 u Acts x. 7.
 Rom. xiv. 4.
 1 Pet. ii. 18
 only. Gen.
 ix. 25, 26.
 v Matt. vi. 24
 ref.
 w 2 Tim. iii. 12
 only.
 (r-ia, 1 Tim.
 vi. 10. -r-iv,
 2 Macc. x.
 20.)
 x Gen. pp. Luke
 only. = ch.
 xxiii. 50.
 Acts ii. 30.
 in. 2. Phil.
 ii. 6 al.
 y ch. xxiii. 35
 only. Ps. ii. 4. xxi. 7 al.
 1. 1 John iii. 10. 3 Kings iii. 10.
 ii. 3. d Matt. xxiv. 15 || Mk. Rev. xvii. 4, 5. xxi. 27 only. Prov. xi. 1.

ABDE.
 FGHIK
 LMPRS
 UVXTA
 ΔΠΝ
 1. 33. 69

πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. ¹¹ εἰ οὖν ἐν τῷ ἁδίκῳ ¹ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἁληθινὸν τίς ὑμῖν ² πιστεῦσει; ¹² καὶ εἰ ἐν τῷ ἁλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; ¹³ οὐδεὶς ³ οἰκέτης δύναται δυσὶ κυρίοις ⁴ δουλεῖν ἢ γὰρ τὸν ⁵ ἓνα ⁶ μισήσει καὶ τὸν ⁷ ἕτερον ⁸ ἀγαπήσει, ἢ ⁹ ἐνὸς ¹⁰ ἀντιέξεται καὶ τοῦ ¹¹ ἑτέρου ¹² καταφρονήσει. οὐ δύνασθε θεῷ δουλεῖν καὶ ¹³ μαμωνᾷ. ¹⁴ Ἦκουον δὲ ταῦτα πάντα [καὶ] οἱ Φαρισαῖοι, ¹⁵ φιλάργυροι ¹⁶ ὑπάρχοντες, καὶ ¹⁷ ἐξεμυκτήριζον αὐτόν. ¹⁸ καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐστε οἱ ¹⁹ διακαίουντες ἑαυτοὺς ²⁰ ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς ²¹ γινώσκει τὰς ²² καρδίας ὑμῶν, ὅτι τὸ ἐν ἀνθρώποις ²³ ὑψηλὸν ²⁴ βδέλυγμα ἐνώπιον τοῦ θεοῦ. ²⁵ ὁ νόμος καὶ οἱ προ-

10. for 2nd ἐλαχιστω, ολιγω D 1 vulg lat-b c e f [i] q. for 2nd ἐστιν, γίνεται D.
 12. ἡμετερον BL lat-e i l Orig₁ Tert₃: txt ADPRN rel vulg lat-a c f ff₂ g_{1,2} [q] syr [sy-er] copt goth [Bas₁] Orig-int₂ Cyr₁. δώσει bef υμιν DLRN 33 latt Syr [sy-er] aeth [Iren?] Orig₁ [int₂] Meion-t Cyr₁: txt ABP rel syr goth arin [Bas₁].
 13. for 1st η, ει (itacism?) N Scr's f.
 14. πάντα bef ταυτα ΚΠ vulg [lat-q] syr: om πάντα D 60. 245 Scr's b ev-π lat-i aeth Orig₁. om 1st kai BDLR(N) latt Syr [sy-er] copt aeth arm Orig₂: ins APX rel syr goth.—om οι φαρισαιοι also N¹ (ins N-corr¹).
 15. for ανθρωποις, ανθρωπω B¹. for του θεου, κυριου B. rec adds ἐστιν, with X rel vss: om ABDKLPRSV² ΔΠΝ goth aeth Ign Constt Thl.

—the 'faithfulness in the least' is the same as the prudence and shrewdness just spoken of;—in the case of the children of light they run up into one—*τίς ἐστιν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος*, ch. xii. 42;—the *ἐλάχιστος* = ὁ ἄδικος (see above): not "*fallacious*," as Waddell.) *μαμωνᾶς* = τὸ ἁλλότριον—the wealth of this present world, which is not the Christian's own, nor his proper inheritance. The *πολύ* = τὸ ἀληθινόν = τὸ ὑμέτερον = the true riches of God's inheritance: of which the earth (see Matt. v. 5) forms a part, which ὁ θεός (implied in the *τίς*—for there will be none to give it you if you be untrue during this state of probation;—He will not be your God) shall give to you. The wealth of this world is ἁλλότριον—*forfeited by sin*—only put into our hands to try us, and to be rendered an account of.

13.] See note on Matt. vi. 24. The connexion here is,—that we must, while put in trust with the ἄδικος *μαμωνᾶς*, be serving *not it, but God*. The saying here applies (as Olshausen remarks) admirably to the Pharisees and Publicans: the former were, to outward appearance, the servants of God, but inwardly served Mammon;—the latter, by

profession in the service of Mammon, were, by coming to Jesus, shewing that they inwardly served God.

14—31.] BY OCCASION OF THE COVETOUS PHARISEES DERIDING HIM, OUR LORD SPEAKS THE PARABLE OF THE RICH MAN AND LAZARUS. The Pharisees were not slow in perceiving that the scope of ταῦτα πάντα was to place this world's goods, and all that the covetous seek after, at a very low price. It will be observed that the sayings which follow, are in reference to matters mentioned during the discourses, or arising out of the character of the Pharisees as commented on in them.

15.] See last note, end. δικαιοῦντες . . .

ἐνώπ. τ. ἀνθρ., a contrast to ἡμαρτον ἐνώπιόν σου, ch. xv. 18: and βδέλυγ. ἐνώπιον τ. θεοῦ τοῦ χαρὰ ἐνώπιον τ. ἀγγ. τοῦ θεοῦ, ch. xv. 10.

16.] See Matt. xi. 12 and note. After προφ. supply προεφῆτευσαν, not (Meyer) ἐκηρύσσοντο, which would be inapplicable to the law and the prophets.

The connexion is,—*'Ye are they that justify yourselves before men; ye are no publicans and sinners,—no poor and needy,—but righteous, and increased with this world's*

...πας
εις R.

φῆται μέχρι Ἰωάννου ἑ ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ ^{e Matt. v. 17}
 ἑὺαγγελίζεται καὶ πᾶς εἰς αὐτὴν ^h βιάζεται. ¹⁷ ^h εὐκο- ^{f constr. pass.,}
 πώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν ⁱ παρελθεῖν ἡ ^{Gal. i. 11.}
 τοῦ νόμου μίαν ^k κεραίαν ^l πεσεῖν. ¹⁸ πᾶς ὁ ^m ἀπολύων ^{1 Pet. i. 25,}
 τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἐτέραν ⁿ μοιχεύει καὶ ^{iv. 6 (Matt.}
 ὁ ^m ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν ⁿ μοιχεύει. ¹⁹ Ἄν- ^{xi. 5 reff.),}
 θρωπος δέ τις ἦν πλούσιος, καὶ ὁ ἐνεδιδύσκετο ὁ πορφύραν ^{act., Rev.}

only +.

27 (from Deut. v. 18) al.

1 = 1 Cor. xiii. 8. Josh. xxiii. 14.

o Mark xv. 17 (reff.).

m Matt. v. 32 reff.

g = here (Matt.

ch. xi. 12) only.

Exod. xix.

21.

h ch. v. 23 reff.

i = Matt. v. 18

reff.

k Matt. v. 18

n Matt. v.

16. rec (for μέχρι) εως (|| Matt), with ADP rel Mcion, e Orig: txt BLRXX 1. 69
 Clem, Orig. aft ιωαννου ins επροφητεύσαν (|| Matt) D mm. om το(of τότε)
 D¹(ins D²). om και πας το βαζεται (homœotel) G N¹(ins N^{3a}, adding και βασται
 απαξουσιν αυτην).

17. κεραϊαν bef μιαν B [syrr] sah.

18. 1st και is repeated by D².

rec aft 2nd και ins πας (mechanl repetn), with

APN rel syrr goth: om BDL 69 latt coptt (æth) arm Tert, om απο ανδρος D 28
 Syr copt goth arm.

19. at beg ins ειπεν δε και ετεραν παραβολην D bodl.

om δε DXΔ vulg lat-a

goods. But, since John, a kingdom has been preached, into which every one, publicans and sinners too (πᾶς || πάντες, ch. xv. 1) are pressing in. The true relation however of that kingdom to the law is not as ye suppose, to destroy the law (Matt. v. 17), but to fulfil. Then, as an example, our Lord reiterates the decision which He had before given on a point much controverted among the Jews—the law of adultery. But this He does, not without occasion given, and close connexion with the circumstances, and with what had before been said. As early as Tertullian, cont. Marc. iv. 34, vol. ii. p. 443, it was remarked, that an allusion was meant here to the adultery of Herod Antipas with his brother Philip's wife, which the Pharisees had tacitly sanctioned, thus allowing an open breach of that law which Christ came to fulfil. To this mention of Herod's crime the μέχρι Ἰωάννου gave relevance. Still the idea must not be too lightly assumed. Bleek's remark is worth notice, that, had such an allusion been intended, the last words of the verse would have been otherwise expressed. Antipas had not married a divorced woman, but abducted a married woman from her husband. See on Matt. v. 32.

19—31.] Our Lord, in this closing parable, grasps the whole covetous and self-seeking character of the Pharisees, shows them a case in which it is carried to the utmost, by one who 'made no friends' with the unrighteous Mammon;—places in contrast with it a case of extreme destitution and poverty,—the very thing which the φιλαργυρος most abhorred;—and then passes over into the

region beyond the grave, shewing them the contrast there also—and ending with a mysterious prophetic hint at the final rejection of the Kingdom of God and Himself by those for whom the law and prophets were insufficient to bring them to repentance. And while it does not appear that the φιλαργυρία of the Pharisees shewed itself in this particular way, our Lord here grasps the depravity by its root, which is, a godless and loveless self-seeking—saying in the heart, 'There is no God'—and acting accordingly.

The explanation of particular points see below.

19.] δέ connects this directly with what goes before; being an answer, not immediately to any thing said by the Pharisees, but to their scoffs at Him;—q. d. 'hear now a parable.'

ἀνθρ. πλ.] Tertullian thought (l. c.) that Herod was meant, and by Lazarus John; and this view has been taken by Paulus and Schleiermacher also: but surely with no probability. Our Lord might hint with stern rebuke at the present notorious crime of Herod, but can hardly be thought to have spoken thus of him. That the circumstances will in some measure apply to these two, is owing, as above in ch. xv., to the parable taking the general case, of which theirs was a particular instance. Zeller (refuted by Bleek in loc.) thinks that the rich man sets forth the Jews and the poor man the Gentiles. In my view, the very name of the poor man (see below) is a sufficient answer to this.

Observe, that this rich man is not accused of any flagrant crimes:—he lives, as the world would say, as became his means and station; he does not oppress

ἢ here (Rev. xviii. 12 v. r.) only. 2 (Chron. ii. 11. q ch. xii. 19 reff. Deut. x. 21. r Matt. xxi. 33 reff. s here only t. (-ρός, Rev. xviii. 11. Sir. xxi. 22.) t see Matt. viii. 6, 11. ix. 2. Mark vii. 31. u Matt. xxvi. 71. Acts x. 17 al. Gen. xliii. 19. x ch. ix. 17 u Mt. Mk. Ps. xvi. 15. y here (ch. xv. 16 v. r.) only. Ps. ciii. 13. z Matt. xv. 27. u here only t. b Rev. xvi. 2, 11 only. Job ii. 7. c constr., Matt. xviii. 13. Mark ii. 23. ch. iii. 21. vi. 1, 6. Acts iv. 5 al. fr. d Mark xv. 1 reff. Hos. x. 6.

δ e f [q] æth arm. ins και bef ευφραϊνόμενος D-gr [Syr] goth.

20. rec aft tis ins ην, with AP² rel vulg lat-(b c [ff₂ g_{1,2}]) i syrr sah [Treg] goth : om BDLP¹XN 33(appy) lat-a e f coptt æth arm Clem, Dial₁. rec aft λαζαρος ins os, with AP rel vulg lat-b c f [ff₂ g_{1,2} l q] syr goth : om BDLXN 33 lat-a e f i coptt [æth arm] Clem, Dial₁. for pros, eis PΓ. rec ηλκωμενος, with KMSUVΠ I : txt ABDPN rel.

21. rec ins των ψυχων bef των πιπτοντων (from Matt xv. 27 || Mark), with A(D) PN^{3a} lat vulg lat-a f g₁ syrr copt-wilk Ephr₁ Chr₁ : om BLN¹ lat-b c e ff₂ i l q syr-jer copt-schw [-dz] sah Clem Dial Ambr Gaud.—τ. ψυχων D. rec απελειχον, with P rel : ελειχον D i Dial₁ (Ephr₁) : txt ABLXN 33.

nor spoil other men : he is simply a *υἱὸς τοῦ αἰῶνος τούτου*, in the highest form.

πορφ. κ. βύσ., the Tyrian costly purple—and the fine linen (for under clothing) from Egypt. *εὐφρ. λαμπ.*]

Probably the E. V. is right—fared sumptuously : ‘*epulabatur splendide*,’ Vulg. Others render it ‘*enjoyed himself sumptuously*,’ 20.] The significant name Lazarus (= Eleazarus = *ἡγῶς, Deus auxilium*) should have prevented the expositors from imagining this to be a *true history*. Perhaps by this name our Lord may have intended to fill in the character of the poor man, which indeed must otherwise be understood to be that of one who feared God. *ἐβεβ.*, was, or had been, cast down, i. e. was placed there on purpose to get what he could of alms.

πυλῶνα, see on ref. Matt. : it was the portal, which led out of the *προαύλιον* into the *αὐλή*. 21.] It would seem that he *did* obtain this wish, and that, as in ch. xv. 16, the *ἐπιθ.* must mean, he looked for it, willingly took it.

The *ἀλλὰ καὶ* seems also to imply, that he *got the crumbs* : this verse, relating the two points of contrast to the rich man : his only food, the crumbs, with which he longed to fill his belly, but could not :—his only clothing, nakedness and sores, and instead of the boon companions of the rich man, none to pity him but the dogs, who *ἐπέλειχον*—certainly in pity, not ‘*dolorem exasperantes*’ (Bengel)—his sores, as they do their own. Such was the state of the two in this world.

22.] The *burial* of Lazarus is not men-

tioned, διὰ τὸ ἀτημέλητον τῆς τῶν πτωχῶν ταφῆς, Euthym. This is the only admissible reason. Meyer rejects it as arbitrary, and not consistent with the received notions about Hades, in which not the soul only, but the whole man was after death—believing it to be meant that the angels carried Lazarus *bodily* into Paradise. But then his interpretation halts, when he comes to the burial of the rich man, whom he makes go down out of his grave into hell. The fact is, that in both cases the material corpse remains on this earth, buried or unburied ; while that personality, to which universal consent rightly attributes sensibility to bliss and woe, and the feelings and parts of the body, the man’s real *self*, is translated into the other world. (If, when parts of the body are removed, we still believe that we possess those limbs, and feel pain in them, why may not the disembodied spirit still subjectively exist in, and feel the sensations of, that corporeal system from which it is temporarily separated ?) *ἀπνευχθ.*

αὐτ. . . .] In the whole of this description, the following canon of interpretation may be safely laid down :—Though it is unnatural to suppose that our Lord would in such a parable formally *reveal* any *new truth* respecting the state of the dead,—yet, in conforming himself to the ordinary language current on these subjects, it is impossible to suppose that He, whose essence is Truth, could have assumed as existing any thing which does not exist. It would destroy the truth of our Lord’s

ABDEF
GHKL
MPSUV
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ΠN

1. 33. 69

...
αβραάμ
P.

^e κόλπον Ἀβραάμ. ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη, ^e = ver. 23.
²³ καὶ ἐν τῷ ᾧ ἔδην ἑπέαρας τοὺς ὀφθαλμοὺς αὐτοῦ, ^e ch. vi. 38.
^h ὑπάρχων ἐν ἱβασάνοις, ὁρᾷ Ἀβραάμ ^k ἀπὸ μακρόθεν, ^e John i. 18.
καὶ Λάζαρον ἐν τοῖς ^l κόλποις αὐτοῦ. ²⁴ καὶ αὐτὸς ^e xiii. 23 (Acts
^m φωνήσας εἶπεν Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον ^e xxvii. 39)
Λάζαρον, ἵνα ⁿ βάνῃ τὸ ὄκρον τοῦ δακτύλου αὐτοῦ ^e only. Deut.
^r ὕδατος καὶ ^q καταψύξῃ τὴν γλῶσσάν μου, ὅτι ^r ὀδυνῶμαι ^e xii. 6.
ἐν τῇ ^s φλογὶ ταύτῃ. ²⁵ εἶπεν δὲ Ἀβραάμ Τέκνον, μνήσ- ^f Matt. xi. 23
^{here only. Prov. xvi. 33. m = ch. viii. 8 reff. n John xiii. 26 bis. Rev. xix. 13 only. Num.}

^{22.} εἰς τον κολπον αβρααμ bef υπο των αγγγελων D 142(Sz). rec ins του bef
αβρααμ, with 69 : om ABDFX rel Meion₁-e Orig Dial Ephr₁ [Chr₁].

^{23.} om 1st και N¹ lat-q. rec ins τον bef αβρααμ, with A rel Orig₁ Ephr₁ [Chr₁] :
om BDLXN Orig₁ Dial₁. τω κολπω D-gr latt [Syr syr-jer] coptt. aft 2nd
αυτου ins αναπαυομενον D lat-b c e q arm.

^{24.} ενφωνησας exclamans D lat-a b (e) f. υδατι N : υδατον D¹.

^{25.} μνησθητι bef τεκνον N.

sayings, if we could conceive Him to have used popular language which *did not point at truth*. And accordingly, where *such* language was current, we find Him not adopting, but protesting against it: see Matt. xv. 5. The bearing of the

spirits of the just into bliss by the holy angels is only analogous to their other employments: see Matt. xiii. 41: Heb. i. 14.

^{τ. κόλπ. Ἀβραάμ.} The above remark does not apply here—for this, as a form of speech among the Jews, was not even by themselves understood in its strict literal sense; and though the *purposes of the parable* require this, ver. 23, no one would think of pressing it into a truth, but all would see in it the graphic filling up of a state which in itself is strictly actual. The expression עוֹרָהּ שֶׁל חַיִּים signified the *happy side of Hades*, where all the Fathers were conceived as resting in bliss. In Joseph. de Macc. § 13 we have οὕτω γὰρ θανόντας ἡμᾶς Ἀβραάμ κ. Ἰσ. κ. Ἰακ. ὑπόδξονται εἰς τοὺς κόλπους αὐτῶν. No pre-eminence is signified, as in John xiii. 23;—*all the blessed* are spoken of as in Abraham's bosom. See also John i. 18.

The death of the rich man *last* should be remarked; Lazarus was taken soon from his sufferings; Dives was left longer, that he might have space to repent.

^{κ. ἐτάφη} There can be no doubt that the *funeral* is mentioned as being congruous to his station in life,—and, as Trench observes, ‘in a sublime irony,’—implying that he had all things *properly* cared for; the purple and fine linen which he wore in life, not spared at

his obsequies. See Meyer's interpretation above.

^{23. ἐν τ. ᾧδην} Hades, ᾧδην, is the abode of *all disembodied spirits* till the resurrection; not, the place of torment,—much less *hell*, as understood commonly, in the E. V. Lazarus was *also in Hades*, but separate from Dives; one on the blissful, the other on the baleful side. It is the *gates of Hades*, the imprisonment of death, which shall not prevail against the Church (Matt. xvi. 18);—the Lord holds the *key of Hades*, (Rev. i. 18);—Himself went into the same Hades, of which Paradise is a part.

^{ἐν βασάνοις}—not *eternal condemnation*;—for the judgment has not yet taken place; men can only be judged *in the body*, for the deeds done *in the body*:—but, *the certainty and anticipation of it*.

^{ἐπέαρας}, not necessarily to a *higher place*, though that may be meant:—see reff.

^{24.]} ‘*Superbus temporis, mendicis inferni.*’ Aug. (Trench, Par. in loc.)

On ^{πάτερ Ἀβρ.} see Matt. iii. 9.

^{φλογί}, not subjective *only*, though perhaps mainly. The omission of the article before *βασάνοις* points no doubt to *subjective* torments;—but where lies the limit between inner and outer to the disembodied? Hardened sinners have died crying ‘Fire!’—Did the fire leave them, when they left their bodies?

^{25.]} The answer is solemn, calm, and fatherly;—there is no mocking, as is found in the Koran under the same circumstances; no grief, as is sometimes represented affecting the blessed spirits for the lot of the lost. (Klopstock, cited by Stier, iii. 319, edn. 2: *Wegmuth der Himmlischen die verlorenen Seelen be-*

t ch. xv. 27.
 ἀλλ' ἰδ. 41.
 Gal. iv. 5 al.
 Num. xxxiv.
 11.

u ch. xii. 19.
 19. Gen.
 19. 18, 20.
 v Acts xv.
 12 al. Gen.
 22. 67.

w h. iii. 20.
 Col. iii. 14.
 2 Thim.
 xxix. 10.

x Matt. xliii.
 35. ch. xi. 51.
 Acts xii. 6.

y here only.
 2 Kings
 xliii. 17
 (Num. xvi.
 30 Ald.)

z = here only.
 Gen. xxxviii.
 12. see ch. ix.
 51.

ix. 1 reff.
 v. 21. 2 Tim. ii. 14. iv. 1.
 reff.

θητι ὅτι ἀπέλαβες τὰ ἰγαθά σου ἐν τῇ ζωῇ σου, καὶ
 Λάζαρος ὁμοίως τὰ κακὰ νῦν δὲ ὧδε παρακαλεῖται, σὺ
 δὲ ὀδυνᾷσαι. 26 καὶ * ἐπὶ πᾶσιν τούτοις * μεταξὺ ἡμῶν
 καὶ ὑμῶν ὡς χάσμα μέγα ἑστήρικται, ὅπως οἱ θέλοντες
 α διαβῆναι β ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ [οἱ]
 ἐκείθεν πρὸς ἡμᾶς ε διαπερῶσιν. 27 εἶπεν δὲ δ Ἐρωτῶ σε
 οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς
 μου 28 ἔχω γὰρ πέντε ἀδελφούς· ὅπως ε διαμαρτύρηται
 αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τούτου
 τῆς βασιλείου. 29 λέγει δὲ [αὐτῷ] Ἀβραὰμ Ἐχουσιν
 ς Μωυσῆα καὶ τοὺς ζ προφῆτας· h ἀκουσάτωσαν αὐτῶν.

a Acts xvi. 9. Heb. xi. 29 only. 1 Kings xiii. 7.

b Matt. xvii. 20 only.

c Matt.

d = ch. vii. 36 reff.

e Gospp., here only.

Acts ii. 40 al.

1 Thess. iv. 6. 1 Tim.

g ch. xxiv. 27, 44. John i. 46. see ver. 16.

Gen. xliii. 2(3) A. (B def.)

Exod. xix. 21.

1 ver. 23

h = Matt. xviii. 5. Isa. xlviii. 18.

rec aft απελαβες ins σὺ, with X rel lat-b syr Dial, Chr, Orig-int; aft τα αγαθα σου A :
 om BDGHLΠN 69 vulg lat-a c & e Syr [syr-jer] copt aeth arm Ps-Ath, Ephr, Chr^{sape}
 [Bas, Orig-int,] Thl Cyp, Hil Ambr Aug Fulg Paulin. rec (for ωδε) οδε, with 1 :
 txt ABDN rel syrr copt aeth arm. (hic latt [Orig-int,] Cyp Hil.)

26. * ἐν πᾶσι BLN, in his omnibus vulg lat-b c [e f, ff, 2 g, 1, 2 i l q] D-lat] copt :
 επι πασιν ΔΕΧΤΑΔ, επι πασι D [-gr] KMU[Π Dial, Chr, Ephr]. rec (for ενθεν)
 εντευθεν (more usual), with KP 1 : om D lat-c e Dial spec : txt ABN rel [Chr, Ephr].
 om οι B(D)N¹ : ins AN^{3a} rel copt arm [Dial Chr Ephr].—for last clause, μητε
 εκειθεν ωδε διαπερασαι D latt Ambr.

27. rec οὖν bef σε, with LXX rel [arm] Dial, Ephr, spec : txt ABD 69 syr. aft
 πατερ ins αβρααμ DX mt Aug.

28. om ινα D Dial, τουτον bef τον τον. D vulg-clem lat-a c [e ff, 2 g, 1 l] Dial :
 om τουτ. A.

29. for λεγει, ειπεν D lat-a spec. rec om δε, with EGHMSΓA lat-e Syr Dial :
 et ait vulg lat-b c : txt ABDN rel lat-a syr copt Ephr. om αυτω BLN D-lat [arm]
 Ephr : ins A D-gr rel latt syrr [syr-jer aeth] copt Dial.

gleitet.) μνήσθητι . . .] Analogy
 gives us every reason to suppose, that in
 the disembodied state the whole life on
 earth will lie before the soul in all its
 thoughts, words, and deeds, like a map
 of the past journey before a traveller.

ἀπέλαβες—not sufficiently expressed
 by 'receivedst,' E. V.:—it is analogous to
 ἀπέχουσιν, Matt. vi. 2, 5, 16,—and ex-
 presses the receipt in full, the exhaustion
 of all claim on. Those that were
 good things to thee, τὰ ἀγ. σου, came to
 an end in thy lifetime: there are no more
 of them.

What a weighty, precious
 word is this σου: were it not for it,
 De Wette and the like, who maintain that
 the only meaning of the parable is, 'Woe
 to the rich, but blessed are the poor'—
 would have found in this verse at least a
 specious defence for their view:—though
 even then τὰ ἀγ. would have implied the
 same, in fair interpretation. τὰ κακά

—not αὐτοῦ—for to him they were not so.
 παρακαλ. See ch. vi. 24. 26.]
 Even if it were not so,—however, and
 for whatsoever reason, God's decree hath

placed thee there—thy wish is impossible.

χάσμα μέγα] In the interpreta-
 tion,—the irresistible decree—then truly
 so, but no such on earth—by which the
 Almighty Hand hath separated us and
 you, in order that, not merely so that, none
 may pass it: In the graphic description, a
 yawning chasm impassable. ἑστή-

ρικται, is fixed for ever. This expression
 precludes all idea that the following verse
 indicates the beginning of a better mind in
 the rich man.

27.] This is the be-
 lieving and trembling of James ii. 19. His
 eyes are now opened to the truth; and no
 wonder that his natural sympathies are
 awakened for his brethren. That a lost
 spirit should feel and express such sym-
 pathy, is not to be wondered at; the misery
 of such will be very much heightened by
 the awakened and active state of those
 higher faculties and feelings which selfish-
 ness and the body kept down here.

29.] ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ
 ῥήματος χριστοῦ. Rom. x. 17. 'Auditu
 fideli salvamur, non apertitionibus.' Ben-
 gel. This verse furnishes a weighty tes-

ABDEF
 GHKL
 MSUVX
 ΓΔΛΠN
 1. 33. 69

30 ὁ δὲ εἶπεν Οὐχὶ πᾶτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. 31 εἶπεν, δὲ αὐτῷ Εἰ Μωυσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.

XVII. 1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἔλθεῖν, οὐαὶ δὲ δι' οὗ ἔρχεται. 2 Ἰλυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περικείται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίση τῶν μικρῶν τούτων

r here only t. Tobit.iii. 6 al.

20. Heb. v. 2. xii. 1 r
w constr., Matt. xviii. 8, 9 reff.

s here only t. (ινός, Rev. xviii. 21.)

u Mark ix. 43 reff.

x Matt. v. 29, 30 reff.

t Mark ix. 42.

y = ch. iv. 35. (Matt. xv. 30 reff.) Gen. xxi. 15.

y = Matt. x. 42. Acts viii. 10 al.

30. Πᾶτερ D. for απο, εκ DF 1 latt Dial [Ephr] Thl Iren-int. for πορευθῇ, αναστη N: αναστη και πορ. 69: surrexerit, or resurrexerit (omg pr. αυτ.) lat-a b c ff. 2 i [l q].

31. (ουδ', so ABD.) aft αναστη ins και απεληθ προς αυτους, D Iren-int. for πεισθησονται, πιστευουσιν D Ephr.

CHAP. XVII. 1. rec om αυτου, with E rel lat-e [Damasc.] Tert: ins ABDFLMUXN 69 latt Syr syr-w-ast [æth arm]. elz om του: ins ABDN rel Scr's-mss Orig, Chr, Damasc. rec μη ελθειν bef τα σκανδαλα (to connect αν. εστιν or του with the inf, or to avoid του τα), with AD rel latt Orig, [Chr, (Damasc.)]: txt BLXN lat-e. for ουαι δε, πλην ουαι (from Matt xviii. 7) BDLN 1. 33. 69 lat-a b c e ff. 2 i [q] syr-mg copt: txt A rel vulg lat-f [L] syrr arm [Damasc].

2. for λυσιτελει, συμφerei δε, D[-gr]. rec (for λιθος μυλικος) μυλος ονικος (from Matt xviii. 6), with A rel syrr [æth Damasc.] Dial: txt BDLN 1. 69 latt syr-mg copt arm Meion-t. περικειτο and εριπτο D(εριπτετο D). rec ενα bef των μικρων τουτων (from Matt xviii. 6), with ADN^{3a} rel vss: txt BLN¹.

timony from our Lord Himself of the sufficiency then of the O. T. Scriptures for the salvation of the Jews. It is not so now.

30, 31.] οὐχί—not, 'they will not hear them:' he could not tell that, and besides, it would have taken away much of the ground of the answer of Abraham:—the word deprecates leaving their salvation in such uncertainty, as the chance of their hearing Moses and the Prophets seems to him to imply.—'Leave it not so, when it might be at once and for ever done by sending them one from the dead.' Abraham's answer, besides opening to us a depth in the human heart, has a plain application to the Pharisees, to whom the parable was spoken. They would not hear Moses and the Prophets:—Christ rose from the dead, but He did not go to them;—this verse is not so worded, 'they would have rejected Him, had He done so:'—the fact merely is here supposed, and that in the very phrase which so often belongs to His own resurrection. They were not persuaded—did not believe, though One rose from the dead. To deny altogether this allusion, is to rest contented with merely the surface of the parable. Observe, Abraham does not say, 'they will not repent'—but, 'they will not believe, be persuaded:' which is another and a deeper

thing. Luther does not seem to conclude rightly, that this disproves the possibility of appearances of the dead. It only says, that such appearances will not bring about faith in the human soul: but that they may not serve other ends in God's dealings with men, it does not assert. There is no gulf between the earth and Hades: and the very form of Abraham's answer, setting forth no impossibility in this second case, as in the former, would seem to imply its possibility, if requisite. We can hardly pass over the identity of the name LAZARUS with that of him who actually was recalled from the dead, but whose return, far from persuading the Pharisees, was the immediate exciting cause of their crowning act of unbelief.

CHAP. XVII. 1–10.] FURTHER DISCOURSES. The discourse appears to proceed onward from the foregoing.

1.] τὰ σκ. is perhaps owing to some offence which had happened;—the departure of the Pharisees in disgust, or some point in their conduct; such as the previous chapter alluded to. ἀνένδεκτόν ἐστιν = οὐκ ἐνδέχεται, ch. xiii. 33.

2.] See Matt. xviii. 6, 7, and notes. τῶν μικ. τ., perhaps the publicans and sinners of ch. xv. 1;—perhaps also, repeated with

νοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ Εὐθέως
 ἡ παρελθὼν ἡ ἀνάπεσε, ἡ ἀλλ' οὐχὶ ἐρεῖ αὐτῷ Ἑτοίμασον
 ἡ τί ἡ δειπνήσω, καὶ ἡ περιζωσάμενος ἡ διακόνει μοι ἕως
 φάγω καὶ πῖω, καὶ μετὰ ταῦτα φάγεσαι καὶ πῖσαι σύ;
 ἡ μὴ ἔχει ἡ χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ ἡ διαταχθέντα;
 10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ ἡ διαταχθέντα
 ὑμῖν, λέγετε ὅτι δούλοι ἡ ἀχρεῖοὶ ἐσμεν, ὃ ἡ ὠφείλομεν
 ποιῆσαι πεποιήκαμεν.

11 Καὶ ἐγένετο ἡ ἐν τῷ πορεύεσθαι [αὐτὸν] εἰς Ἱερου-

iii. 33.
22. Ep. Jer. 17 (15) B only.

w ch. iii. 13.

Acts xxiii. 31.

Judg. v. 9.

y = John xiii. 14. xix. 7 al.

x Matt. xxv. 30 only.

z Matt. xiii. 4 reff.

p ch. xii. 37
reff.
q ch. vi. 37-46.
r = Matt. xv.
32 ll. 1 Pet.
v. 5.
s ch. xxii. 20.
1 Cor. xi. 25.
Itev. iii. 20
only. Prov.
xxiii. 1.
Tobit viii. 1
(not N) only.
t ch. xii. 35, 37
reff.
u = Mark x. 45
reff.
v 1 Tim. i. 12.
2 Tim. i. 3.
Heb. xii. 28
only. 2 Macc.
only. 2 Kings vi.

ins μη bef erei D lat-e l copt. rec om αυτω, with A rel goth Cypri: ins BDLXN
 1. 69 latt Syr syr-wast [syr-jer] copt aeth arm. (DKMUΔΠ join ευθ. with erei:
 ELA with παρελθ.) rec αναπσαι, with AMΔ (1, e sil) 33. 69¹ [Antch₁]; απσαι
 L, αναπσαι X: απαισον Γ [(Chr₁)]: txt BDN rel.

8. om ουχι D lat-a b c (e?) f ff₂ i l q Syr Cypri, Ambr. aft ετοιμ. ins μοι N lat-a
 b f q [copt-ms]. aft εως ins αν AKLMMXΠ 33 [Antch₁]. συ bef και πισαι
 D [Antch₁].

9. rec χαριν bef εχει, with A rel vulg lat-b c f ff₂ syrr (goth) arm [Antch₁]: txt
 BDLX lat-a e copt aeth Cypri. rec aft τω δουλω ins εκεινω (cf ch xii. 37, and see
 ch xiv. 31 al), with E rel vulg lat-e f i syr goth [aeth] arm [Antch₁] Cypri Aug: pref
 ΚΠ: om ABDLX(N) lat-a b c ff₂ l q copt Ambr.—om τω δουλω also N¹(ins N-corr¹).
 rec aft τα διαταχθεντα ins αυτω, with DX 69 latt Syr copt aeth Cypri: om AB
 N-corr¹ rel lat-e syr [syr-jer arm] goth Antch₁. (N¹ see below.) rec at end adds
 ου δοκω, with AD rel vulg lat-b c syrr goth [Antch₁]: om BLX N-corr¹ 1 lat-a e [syr-
 jer] copt aeth arm Cypri. (N¹ see below.)

10. om ουτως το διαταχθεντα (homœotel?) N¹(ins N-corr¹). for παντα το νυν,
 οσα λεγω D. om παντα N-corr¹(ins N^{3a}) [lat-a b e ff₂ i l Cypri]. aft παντα
 ins ταυτα A 28. om οτι AX 1 latt (Syr aeth?) Bas₁(ins₁) Cypri. αχρειοι bef
 δουλοι U 69 Scr's a o [Bas₁(txt₁) Chr_{saxe} Antch₁]: εσμεν bef αχρ. D-gr 220(Sz) Syr Ign
 Philast. rec ins οτι bef ο ωφείλομεν, with X rel syrr: om ABDLN 1 latt [syr-jer]
 copt aeth arm Orig₁[int₁] Epiph₁ Bas₁ Antch Cypri. ωφειλαμεν N¹(txt N-corr¹⁻³).

11. om αυτον BLN.

your time will not yet come; and all
 the service which you can meanwhile do
 Him, is but that which is your bounden
 duty to do,—seeing that your body, soul,
 and spirit are His.

7.] εὐθέως in the
 E. V. is wrongly joined with ἐρεῖ: it cor-
 responds to μετὰ ταῦτα in ver. 8. 'Con-
 struendum; cito accumbe; cito cupiunt
 accumbere qui missis cæteris officiis fidem
 sibi summam conferri oportere putant.'
 Bengel.

8.] ἕως φ. κ. π., till I
 shall have eaten and drunken: see ch.
 xii. 37, where a different assurance seems
 to be given. But our Lord is here speaking
 of what we in our state of service are to
 expect; there, of what in our state of ma-
 nmission ('mensæ servos adhibere manu-
 missionis erat species.' Grotius, citing from
 Ulpian) and adoption, the wonders of His
 grace will confer on us. Here the ques-
 tion is of right; there, of favour.

9.] Our Lord is not laying down rules for
 the behaviour of an earthly master to his
 servants,—but (see above) is speaking of
 the rightful state of relation between us,

and Him whose we are, and whom we
 serve.

10.] This shews the sense of
 the parable, as applying to our own
 thoughts of ourselves, and the impossi-
 bility of any claim for our services to
 God.

In Rom. vi. 23 (see also the
 foregoing verses) we have the true ground
 on which we look for eternal life set
 before us;—viz. as the gift of God whose
 servants we are,—not the wages, as in
 the case of sin, whose we are not. In the
 case of men this is different; a good
 servant is εὐχρηστος (Philem: 11), not
 ἀχρεῖος, i. e. οὐ μὴ ἔχει τις χρεῖαν,—
 Etym. Mag. See Acts xvii. 25.

The case supposed introduces an argument à
 fortiori: 'how much more, when ye have
 failed in so many respects.' 'Miser est
 quem Dominus servum inutilem appellat,
 Matt. xxv. 30; beatus qui se ipse,'
 Bengel.

Thus closes the series of
 discourses which began with ch. xv. 1.

11—19.] HEALING OF TEN LEPERS.
 It does not appear to what part of the last
 journey this is to be referred. There is no

a rel., ch. v. 17 *σαλήμ*, ^a καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ
 b Matt. xxviii. 9 rel. *Γαλιλαίας*. ¹² καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην
 c Matt. xlii. 2 rel. ^b ἀπήντησαν [αὐτῷ] δέκα ^c λεπροὶ ἄνδρες, οἱ ἔστησαν
 d Heb. xi. 12 only. Isa. xlviii. 12. ^a πόρρωθεν ¹³ καὶ αὐτοὶ ^e ἤραν ^e φωνὴν λέγοντες Ἰησοῦ
 e Acts iv. 24 only. Judg. xxi. 2 B. ^f ἐπιστάτα, ἐλέησον ἡμᾶς. ¹⁴ καὶ ἰδὼν εἶπεν αὐτοῖς
 f 1 Kings xxv. 1. ^g Πορευθέντες ^g ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ
 g ch. v. 5 rel. ^h ἐγένετο ^h ἐν τῷ ὑπάρχειν αὐτοῦ, ἐκαθαρίσθησαν. ¹⁵ εἰς
 h ch. ii. 20 rel. ⁱ δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη, ⁱ ὑπέστρεψεν ⁱ μετὰ φωνῆς
 i Matt. xxiv. 31. Heb. v. 7. ^k μεγάλης ^k δοξάζων τὸν θεόν, ¹⁶ καὶ ¹ ἔπεσεν ἐπὶ πρόσωπον
 k = Matt. v. 16 al. fr. Isa. xliii. 23. ^l παρὰ τοὺς πόδας αὐτοῦ ^m εὐχαριστῶν αὐτῷ καὶ αὐτὸς ἦν
 l Matt. xvii. 6 rel. 2 Chron. vii. 3. ⁿ Σαμαρείτης. ¹⁷ ⁿ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχὶ οἱ.
 m ch. xviii. 11. John xi. 41. Acts xxvii. 35. Rom. xvi. 4 al. Judith viii. 25.
 n rel., Matt. xi. 25 rel.

for δια, ανα 1. 69: om D. rec μεσον, with A rel: txt B(D)LN (1. 69).
 12. υπηνησαν LN 1. 69. 239 Scr's g [Bas, Damasc,]: οπου ησαν (error) D lat-e;
 et ecce lat-a b c ff₂ i l q. om αυτω B(D)L: ins AN rel. ανδρες bef λεπροι
 D 157(Sz) latt syrr. om οι εστησαν πορρωθεν N¹ [Damasc,]. for οι, και D
 Syr copt[-schw-dz]. ανεστησαν BF.
 13. for αυτοι ηραν φωνην λεγοντες, εκραξαν φωνη μεγαλη D (lat-e). ins την bef
 φωνην N.
 14. aft ιδων ins αυτους D 69 (latt) Syr aeth arm. aft αυτοις ins τεθεραπευεσθε
 (but 4th e marked for erasure) D. for και εγ., εγ. δε D.
 15. for ιαθη, εκαθαρισθη D 254 vulg lat-b f l Syr [syr-jer] goth(appy) aeth.
 μεγαλης bef φωνης D vulg lat-b c [ff₂ i l q] copt.
 16. ver is written twice by N¹, but the 2nd copy marked for erasure. for
 παρα, προς D. om ευχαριστων αυτω D, om αυτω A latt(not b q). for και
 αυτος ην, ην δε D.
 17. om 1st δε A. aft ειπεν ins αυτοις D. for ουχι οι, ουτοι D lat-a b c e ff₂

reason for supposing it to have been subsequent to what has just been related:—this is not implied. It may have been at the very beginning of the journey. From the circumstance that these lepers were a mixed company of Jews and Samaritans, διὰ μέσον Σ. κ. Γ. probably means ‘between Samaria and Galilee,’ on the frontiers of both. Meyer supposes αὐτός to mean ‘He for his part’—separate from the others going up to the feast, who would go direct through Samaria. Xen. has διὰ μέσον δὲ βεῖ τούτων ποταμός, i. e. ‘between these walls.’ Anab. i. 4. 4. This seems to be || with Matt. xix. 1. The journey mentioned there would lead Him διὰ μέσ. Σ. κ. Γ. 12. πόρρωθεν] See Levit. xiii. 46: Num. v. 2. The Rabbinical prescriptions as to the distance are given in Wetstein. Their misery had broken down the national distinction, and united them in one company. On the nature of leprosy and its significance, see on Matt. viii. 2. 14.] One of our Lord’s first miracles had been the healing of a leper; then He touched him and said, ‘Be thou clean:’ now He sinks as it were the healing, and keeps it in the

background;—and why so? There may have been reasons unknown to us; but one we can plainly see, and that is, to bring out for the Church the lesson which the history yields. In their going away, in the absence of Jesus they are healed: what need to go back and give Him thanks? Here was a trial of their love: faith they had, enough to go, and enough to be cleansed: but love (with the one exception)—gratitude, they had not. ἐπιδείξ.] See note on Matt. viii. 4. ἐν τῷ ὑπ. αὐτ.] i. e. while on their way;—the meaning, evidently being that they had not gone far, and that the whole took place within a short time. They had not been to the priests, as some suppose. 15.] The ἰδὼν ὅτι ἰάθη, and ὑπέστ. μ. φ. μεγ. δ. τ. θεόν, set before us something immediate, and, I should be inclined to think, witnessed by the narrator. 16. αὐτ. ἦν Σαμ.] Strauss supposes (and Hase, but doubtfully) from this, that the whole narrative arose out of a parable about Jews and Samaritans. Such an absurd notion is however not without its use for believers. Every miracle is a parable: our Lord did not

δέκα ἐκαθαρίσθησαν ; οἱ δὲ ἐννέα ποῦ ; ¹⁸ οὐχ ὁ εὐρέθησαν ὁ ὑποστρέψαντες ὁ δοῦναι ὁ δόξαν τῷ θεῷ, εἰ μὴ ὁ ἄλλο-
γενῆς οὗτος ; ¹⁹ καὶ εἶπεν αὐτῷ ὁ Ἀναστάς πορεύου
ἡ πίστις σου σέσωκέν σε.

²⁰ ὁ Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρ-
χεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν
Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ ὁ μετὰ ὁ παρατηρήσεως,
οὐδὲ ἐροῦσιν Ἰδοὺ ὡδε ἡ ἐκεῖ Ἰδοὺ γὰρ ἡ βασιλεία τοῦ
θεοῦ ὁ ἐντὸς ἡμῶν ἐστίν. ²² εἶπεν δὲ πρὸς τοὺς μαθητάς

4 al.
26) only. Ps. cviii. 22.

γ here only +. Exod. xii. 42 Aq. (ρεῖν, ch. vi. 7.)

ω = here (Matt. xxiii.

ὁ [οὐχ οἱ B(Tischdf N. T. Vat.) ev-γ].—aft δέκα ins οὗτοι ΑΠ 254 Ser's d p w.
om 2nd δε AD lat-a b c i l [q] Syr copt Orig-int₁.

18. for οὐχ το δοῦναι, ἐξ αὐτῶν οὐδεὶς εὐρεθὶ ὑποστρέφων ὁς δώσει D, simply latt Ambr₁.

19. ins οὐτι bef ἡ πίστις D latt[not i]. om last clause B.

21. rec ins ἰδοὺ bef ἐκεῖ (see ver 23), with AD rel latt [sy]r goth Orig₁; om BLN
lat-e ff₂ g_{1,2} i l arm. D adds μη πιστευσθε (|| Matt Mark). ἐστὶν bef ἐντος
υμῶν R¹ Petr.

22. for δε, οὖν D 157.

aft μαθητάς ins αὐτοῦ AX vulg-ed(not am forj) lat-a b c

work mere feats of supernatural power, but preached by His miracles as well as by His discourses.

17.] Were not the ten cleansed? but (of those ten) the nine, where (are they)?

18. ὁ ἄλλος. οὗτ.] The Samaritans were *Gentiles*;—not a mixed race, as is sometimes erroneously supposed. They had a mixed religion, but were themselves originally from other countries: see 2 Kings xvii. 24—41. There may have been a reason for the nine Jews not returning,—that they held the ceremonial duty imposed on them to be paramount, which the Samaritan might not rate so highly. That he was going to Mount Gerizim does not appear: from his being found with Jews, he probably would act as a Jew.

19.] σέσωκέν σε—in a higher sense than the mere cleansing of his leprosy—theirs was merely the beholding of the brazen serpent with the outward eyes,—but his, with the eye of inward faith; and this faith saved him;—not only healed his body, but his soul.

20—37.] PROPHETIC ANSWER TO THE PHARISEES. In this discourse we have several sayings which our Lord afterwards repeated in His last prophetic discourse to the four apostles on Mount Olivet; but much also which is peculiar to Luke, and most precious (eine köstliche Perle, De Wette).

20.] The question certainly is asked by the Pharisees, as all their questions were asked, with no good end in view: to entangle our Lord, or draw from Him some direct announcement which might be matter of accusation.

μετὰ

παρατηρ.] with (accompanied with) anticipation, or observation. The cognate verb is used ch. xiv. 1 of the Pharisees 'watching' Jesus.

21. οὐδὲ ἐρ. . . .] Its coming shall be so gradual and unobserved, that none during its waxing onward shall be able to point here or there for a proof of its coming.

ἰδοὺ γάρ] for behold the kingdom of God is (already) among you. The misunderstanding which rendered these words 'within you,' meaning this in a spiritual sense, 'in your hearts,' should have been prevented by reflecting that they are addressed to the Pharisees, in whose hearts it certainly was not. Nor could the expression in this connexion well bear this spiritual meaning potentially—i. e. is in its nature, within your hearts. The words are too express and emphatic for this. We have the very expression, Xen. Anab. i. 10. 3,—ἀλλὰ καὶ ταύτην ἔσωσαν (οἱ Ἕλληνες) καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν;—see also John i. 26; xii. 35, both of which are analogous expressions. See the two renderings compared in Bleek's note.

The kingdom of God was begun among them, and continues thus making its way in the world, without observation of men; so that whenever men can say 'lo here or lo there,'—whenever great 'revivals' or 'triumphs of the faith' can be pointed to, they stand self-condemned as not belonging to that kingdom. Thus we see that every such marked event in the history of the Church is by God's own hand as it were blotted and marred, so as

x Matt. ix. 15
rell.
y ch. v. 17 reff.
John viii. 56.
1 Pet. iii. 14,
from Ps.
xxxiii. 12.
see Amos v.
1-
a = Matt. viii.
19 reff. John
xii. 19.
b absol., Phil.
iii. 12. Hag.
i. 9.
c Matt. xxiv.
27 reff.
d ch. xxiv. 4
only. 2 Kings
xxii. 15 Ed-
vat. (not AB).
Ps. cxlii. 6.
Wisd. xi. 18
only.
e ellipsis. Deut.
xxv. 19.
Job ii. 2 al.
see ch. vii.
11 al.
f Matt. v. 15, 16. xvii. 2. Acts xii. 7. 2 Cor. iv. 6 (bis) only. Prov. iv. 18. g Matt. xxi. 42 reff.
h ch. vi. 31 al. fr. Eccl. v. 14. i Matt. xxii. 30 reff. k Matt. xxiv. 38 reff. l Matt.
xxiv. 38. Heb. ix. 4. xl. 7. 1 Pet. iii. 20. Rev. xi. 19 only. Gen. vi. 14, &c. m Matt. as above, &
2 Pet. ii. 5 only. Gen. vi. 7, &c. n = Matt. xxi. 41.

ABDE
GHKL
MRSU
VXTΔΔ
ΠΣ
1. 33. 69

(not *e f*) [syrr] copt æth.

υμας D 69 arm.

αἱ ἐπιθυμησῆτε B¹MA 1 : for οἱ ἐπιθυμησῆτε

ἐπιθυμησῆτε B¹MA 1 : for οἱ ἐπιθυμησῆτε

om ιδειν D mt.

23. rec transp *εκει* and *ωδε* (see ver 21), with A(D)R rel: txt B²LN copt.—for *εκει*,
ωδε B¹(Tischdf). om η D[-gr] KLXP¹ 33. 69: for η, και MN Syr æth. for

μηδε, μητε N: om απεληγῆτε μηδε B 69. (syrr-cu contains Luke xvii. 23 to xxiv. 44.)

24. om 2nd η B(see table) LXGN 1. 69 [arm]: ins ADR rel. rec (for υπο τον)
υπ', with L rel: txt ABDKRN 33. om εις την υπ' ουρανον D Scr's e g ev-y.

for λαμπει, αστραπτει D. rec αἱ εἰσιν ins και (to suit ver 26: so also rec in Matt
xxiv. 27), with D lat-b c e [i] æth arm: om ABRN rel vulg lat-a f ff₂ [i] q syrr syr-
cu copt goth. om εν τη ημερα αυτου (homœotel, που and του: had the clause been

added, it wd have been εν τη παρουσια αυτου, cf Matt, and below: so also Mey) BD
lat-a b c e i æth: ins ARN rel vulg lat-f [q] syrr copt goth arm.

25. πολλα παθειν bef αυτον AKP lat-e.

26. rec ins του bef ωδε, with I (e sil) Scr's g: om ABRN rel (Clem,) Damasc Thl.

27. rec εξεγαμίζοντο (Matt xxiv. 38), with AR rel: txt BDLVXN 69¹. for ηλθεν
o, εγενετο D lat-e. for απωλεσεν, ηγεν (Matt) N 248 Scr's g i. rec απαντας
(Matt), with ARN rel: txt BDLX.

not to deceive us into thinking that the kingdom has come. So it was at the Pentecostal era:—so at that of Constantine;—so at the Reformation. The

meaning 'among you,' includes of course the deeper and personal one 'within each of you,' but the two are not convertible.

22.] This saying is taken up from *εντος υμων εστιν*. 'He is among you, who is the Bridegroom,—the Son of Man;'
—during whose presence ye cannot mourn, but when He shall be taken from you, you shall wish in vain for one of these days of His presence. Stier (iii. 362)

thinks this addressed to the Pharisees also, and to apply to their recognizing too late in their future misery the Messiahship of Jesus:—but this does not appear from the text.

Meyer tries to prove this interpretation altogether wrong, from the *εν τ. ημεραις τ. υι. τ. ανθ.*, ver. 26. But the words have the general meaning of *the days of the Son of Man's presence*, and this extends on to His

future presence, or *παρουσια*, as well. Of course, if they hereafter desired to see one of the days of His presence, it would be a second or future presence.

23. καὶ ἐρ. ὑμ. 'Ye shall not see one;—therefore do not run after false reports of my coming.' A warning to all so-called expositors, and followers of expositors, of prophecy, who cry *ιδου ἐκει* and *ιδου ὧδε*, every time that war breaks out, or revolutions occur. See

on these verses, 23, 24, Matt. xxiv. 23—27 and notes. 24. ἐκ τῆς . . . εἰς τὴν . . . Supply *χώρας* . . . *χωρῶν*. 25—30.]

The events which must precede the coming: and (1) ver. 25, as regards *the Lord Himself*,—His sufferings and rejection, primarily by this generation,—but in implication, by the world;—and (2) vv. 26—30, which unfold this implication as regards the whole world, which shall be in its state of carelessness and sensuality at that time: see notes on Matt. xxiv. 37—39. The example of *the days of Lot*

28 ὁμοίως ^h καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῳτ̃ ἡσθιον, ^o ἔπινον, ^o ἡγόραζον, ^o ἐπώλουν, ^p ἐφύτευον, ὠκοδόμουν 29 ἡ δὲ ἡμέρα ἐξῆλθεν Λῳτ̃ ἀπὸ Σοδόμων, ^q ἔβρεξεν πῦρ καὶ ^r θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν πάντας· 30 κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὃ υἱὸς τοῦ ἀνθρώπου ^s ἀποκαλύπτεται. 31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ^t ἐπὶ τοῦ ^u δώματος καὶ τὰ ^v σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἀραι αὐτά, καὶ ὃ ἐν ἀγρῷ ὁμοίως μὴ ^w ἐπιστρεψάτω ^x εἰς τὰ ὀπίσω. 32 ^y μνημονεύετε τῆς γυναικὸς Λῳτ̃. 33 ὃς ἐὰν ^z ζητήσῃ τὴν ^a ψυχὴν αὐτοῦ ^b περιποιήσασθαι, ἀπολέσει αὐτήν, καὶ ὃς ἂν ἀπολέσῃ, ^c ζωογονήσῃ αὐτήν. 34 λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης

w = Matt. xii. 44. xxiv. 17 || Mk. 2 Pet. ii. 22. Ezek. vii. 13. x ch. iv. 62 reff. y gen. John xv. 20 al. 1 Chron. xvi. 15. acc., Matt. xvi. 9. Isa. xliii. 18. z = Matt. xii. 46, 47 reff. a = Matt. xiv. 26 reff. b Acts xx. 28. 1 Tim. iii. 13 only. Gen. xxxi. 18. Isa. xxxi. 5. c Acts vii. 19. 1 Tim. vi. 13 only. Exod. i. 17, 18, 22. 4 Kings vii. 4 al.

28. rec (for καθως) και ωs, with AD rel Clem₁ Iren-int₁: txt BLRXN 69 vulg lat-f i syr-cu.

29. om δε D lat-a e copt-wilk. transp πυρ and θειον ADKMP 69: om και θειον lat-a b e ff₂ [i l q] syr-cu [Eus₁] Iren-int₁. rec απαντας, with ARN rel: txt BDLΔΔ [Eus₁].

30. rec (for τα αυτα) ταυτα, with AN¹ rel vulg lat-b c e f [ff₂ i l q]: αυτα R: txt (cf ch vi. 23) BDKXPN^{3a} lat-a syrr syr-cu copt æth Eus₁. for η ημ. ο υι. τ. ανθρ., εν τη ημερα του υιου του ανθρωπου η D lat-c ff₂ i l, simply lat-b q Aug. αποκαλυπτηται B: -λυπται L: αποκαλυφθη D.

31. om εν D-gr lat-e. aft οικ. ins αυτου N. rec ins τω bef αγρω, with ADR rel: om BLN 69 goth. επιστραφητω D. om εις τα R1(appy).

33. ins δ αν bef εαν N¹ (marked for erasure by N-corr¹(appy)^{3a}). for 1st clause, os αν θεληση ζωογονησαι την ψυχην αυτου D. rec (for περιποιησασθαι) σωσαι (from ch ix. 24 al), with ARN rel: txt BL lat-b c i q. for και os, os δ' (see ch ix. 24 al) BLN 69: txt ADR rel vss.—om και to αυτην X. rec (for αν) εαν, with AR rel: txt BDLN 69. for απολεση, απολεσει (itacism?) ALR S(Tischdf) ΓΑΔΠ¹N. rec adds αυτην (ch ix. 24 al), with A rel [latt syrr copt æth]: om BDRN 1. 33 lat-a arm.

34. δυο bef εσονται (Matt xxiv. 40) AKMRUP 69 lat-q syrr syr-cu goth æth [Bas₁]

is added here,—and thereby the sanction of the Lord of Truth given to another part of the sacred record, on which modern scepticism has laid its unhallowed hands.

28.] Bornemann joins ὁμοίως with the former verse—but thus the parallelism (see ver. 29, end) is broken.

29.] ἔβρεξεν, impersonal, not ὁ θεὸς ἔβρ. That such an expression as ὁ θεὸς βρέχει is used Matt. v. 45, is no proof that when βρέχει is used impersonally the sacred name is to be supplied.

Ver. 31 refers immediately to the example of Sodom just related. In Matt. xxiv. 16—18 it finds its place by a reference to the destruction of Jerusalem, see there.

32.] A solemn caution is here added, binding the warning to the example before,—μὴ ἐπιστρεψάτω—remember her who did.

33.] See on Matt. x. 39, and ch. ix. 24. In connexion here, it leads the way to vv. 34, 35.

ζητήσῃ

should be rendered as a *futurus exactus*, as an aorist conjoined with a future always must be:—shall have sought, i. e. ‘during his preceding life,’—shall lose it then.

“ζωογονήσει, vivipariet (Acts vii. 19): an expressive word, derived from animal parturition, bringing forth to air and life what was before concealed in the womb. That day shall come as the pains of labour (ᾠδίνες) on a woman in travail (Matt. xxiv. 8): but to the saints of God it shall be the birth of the soul and body to life and glory everlasting. See St. Ignatius ad Rom. c. 6.” Wordsw.

34—36.] See on Matt. xxiv. 40, 41.

Here, there are two references: (1) to the servants of the Lord in the midst of the world out of which they shall be separated: (2) to the separation of the faithful and unfaithful among themselves.

Ver. 34 indicates a closer relationship than that of mere fellow-workmen, and

^d Matt. vi. 21
^e Matt. xxiv.
^f = Matt. iv.
^g Matt. xxiv.
^h Matt. xxiv.
ⁱ = Matt. xiv.
^j = Matt. xiv.
^k Matt. xxiv. 28.
^l ch. xii. 1. xiii. 34. Matt. xxiii. 37. xiv. 31 || Mk. Mark i. 33 only. 2 Chron. xx. 26.
^m constr. here
ⁿ 2 Cor. iv. 1, 16. Gal. vi. 9. Eph. iii. 13. 2 Thess. i. 13 only. L.P.† Prov. xiii. 11 Theod.

μιᾶς, ^d εἰς ^e παραλημφθήσεται καὶ ὁ ^d ἕτερος ^f ἀφεθήσεται. Q ται και
 35 ἔσονται δύο ^g ἀλήθουςαι ^h ἐπὶ τὸ ^h αὐτό, ἡ ^d μία ^e παρα-
 λημφθήσεται, ἡ δὲ ^d ἑτέρα ^f ἀφεθήσεται. 37 καὶ ἀπο-
 κριθέντες λέγουσιν αὐτῷ Που, κύριε; ὁ δὲ εἶπεν αὐτοῖς
 "Οπου τὸ ⁱ σῶμα, ἐκεῖ καὶ οἱ ^k ἄετοι ^l ἐπισυναχθήσονται.
 XVIII. ¹ Ἐλεγεν δὲ [καὶ] παραβολὴν αὐτοῖς ^m πρὸς
 τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ⁿ ἐγκακεῖν,

Ambr: εσ. επ. κλ. μ. δυο D Scr's d. om μιας B lat-c. rec ins o bef eis (Matt),
 with BN (1. 69, e sil) [Eus.]: om ADR rel Bas₁ [Cyr₁]. παραλαμβάνεται D-gr
 GKP. for αφεθησεται, αφιεται DK goth.

35. om ver (*homœotel*) N¹ (ins N-corr¹) [lat-₁]. rec duo bef εσονται, with AQR
 rel vulg lat-*f* i [syrr]: txt BDL N-corr¹ [syrr-cu]. Steph om η (bef μια) (so Matt
 xxiv. 41), with AQ rel copt-wilk arm [Bas₁] Thl: ins BDR N-corr¹ 1. 69 lat-*a* copt-
 schw. rec (for η δε) και η (from foregoing and Matt), with ADQ rel latt: txt BLR
 N-corr¹ 69 [Eus₁].

[36. elz δυο εσονται εν τω αγρω ο εις παραληφθησεται και ο ετερος αφεθησεται (from
 Matt xxiv. 40; the futures adapted to the context here. The MS authority against
 it is too weighty to suppose an omission through homœotel), with (DU) 33. 69 latt syrr
 syrr-cu arm Victorin Ambr₁ Aug₁ Bede: om ABQRN rel lat-*g*₁ copt goth aeth Bas₁ Thl
 Euthym Op₁ Max₁.—om εσονται D Scr's h i evn-H-z vss; for εν τω αγρω, εγρω (sic) D¹,
 εν αγρω D-corr¹ or 2; om o (bef eis) DU.]

37. om αυτω D. rec (aft εκει) om και, with A D-gr QR rel am (with other mss)
 lat-*a* c e f i Syr syrr-cu goth [aeth Cyr₁]: ins BLUAN 69 vulg-ed lat-*b* D-lat syrr copt
 arm Eus₁ Bas₁ Thl Ambr₁. rec (for επισυναχθ.) συναχθησονται, with ADR rel latt
 syrr syrr-cu copt Eus [Cyr₁]: txt BLQN arm.—placed in rec aft εκει (as Matt xxiv.
 28), with ADQR rel [latt syrr syrr-cu aeth Cyr₁]: txt BLN 69 ev-y arm.

CHAP. XVIII. 1. om και BLMN 69 lat-*a* b c (copt aeth, appy) Orig₂ [Bas₁]: ins
 ADQ rel vulg lat-*e* f f₂ g_{1,2} i syrr syrr-cu goth arm [Chr₁ Antch₁]. rec om αυτους
 (prob from the generality of the parable that follows), with DEGHA N^{3a} (but restored)
 (1, e sil) Orig₁ [Eus₁ Antch₁]: Tischdf gives also Bas₁ Chr₁ Damase, for the omn, not
 for the insu]: ins ABQR N (Tischdf) N¹ rel copt arm Orig₁ Bas Chr Damase. rec
 εκκακειν, with R rel Orig₂ Eus₁ [Bas₁ Damase₁]: ενκ. AB¹ DHKQN 69: txt B² LUΔΠ.

sets forth the division of even families in that day. 37.] ποῦ, not 'how?'

(Kuinöel) but literal—where shall this happen? The disciples know not the universality of this which our Lord is announcing to them, and which His dark and awful saying proclaims, see note on it, Matt. xxiv. 28.

Observe, there is not a word, except so far as the greater coming includes the lesser, in all this, of the destruction of Jerusalem. The future παρουσία of the Lord is the only subject: and thus it is an entirely distinct discourse from that in Matt. xxiv., or our ch. xxi.

CHAP. XVIII. 1—8.] THE UNJUST JUDGE. This parable, though not perhaps spoken in immediate unbroken sequence after the last discourse, evidently arose out of it:—perhaps was the fruit of a conversation with the disciples about the day of His coming and the mind with which they must expect it. For observe

that in its direct application it is ecclesiastical; and not individual, but by a legitimate accommodation. The widow is the Church; the judge, her God and Father in heaven. The argument, as in the parable of the steward τῆς ἀδικίας, so in this of the κριτῆς τῆς ἀδικίας, is à fortiori: 'If such be the power of earnest entreaty, that it can win right even from a man sunk in selfishness and fearing neither God nor men, how much more will the right be done by the just and holy God in answer to the continued prayers of his elect?' even though, when this very right is asserted in the world by the coming of the Son of Man, He may hardly find among his people the power to believe it—though few of them will have shewn this unweariedness of entreaty which the poor widow shewed?

1.] πρὸς, with reference to.

πάντοτε See 1 Thess. v. 17. The mind of prayer, rather than, though of

² λέγων Κριτῆς τις ἦν ἐν τινι πόλει τὸν θεὸν μὴ φοβού-
μενος καὶ ἄνθρωπον μὴ ^ο ἐντρέπομενος. ³ χήρα δὲ ἦν ἐν τῇ
πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα ^ρ Ἐκδίκησόν
με ἀπὸ τοῦ ^α ἀντιδίκου μου. ⁴ καὶ οὐκ ἤθελεν ^τ ἐπὶ χρόνον,
μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ Ἐὶ καὶ τὸν θεὸν οὐ φοβούμαι
καὶ ἄνθρωπον οὐκ ^ο ἐντρέπομαι, ⁵ διὰ γὰρ τὸ ^σ παρέχειν
μοι ^ς κόπον τὴν χήραν ταύτην, ^ρ ἐκδικήσῃ αὐτήν, ἵνα μὴ
^ι εἰς τέλος ἐρχομένη ^υ ὑπωπιάξῃ με. ⁶ εἶπεν δὲ ὁ κύριος
Ἀκούσατε τί ὁ κριτῆς ^ν τῆς ἀδικίας λέγει· ⁷ ὁ δὲ θεὸς οὐ
μὴ ^{ωχ} ποιήσῃ τὴν ^{xy} ἐκδίκησιν τῶν ^z ἐκλεκτῶν αὐτοῦ τῶν
^a βωόντων αὐτῷ ^b ἡμέρας καὶ ^b νυκτός, καὶ ^c μακροθυμεῖ

533, πόλεις . . . δαιμονίως ὑπωπιασμένα. (—πιον, Prov. xx. 30.)
8 reff. w = John v. 27. Jude 15.
y as above (x). ch. xxi. 22. Rom. xii. 19 al.
a w. dat., here only. (John i. 33 reff.) b Mark v. 5 reff.
29. James v. 7. Sir. xviii. 11. xxxii. (xxxv.) 18. (—μός, Acts xxvi. 3.)

Matt. xxi.
37 reff.
p here bis.
Rom. xii. 19.
2 Cor. x. 6
Rev. vi. 10.
xix. 2 only.
Ps. xxxvi. 28.
q ch. xii. 58.
Matt. v. 25
Luc. 1 Pet.
v. 8 only.
1 Kings xi. 10.
r Acts xviii. 20.
Rom. vii. 1 al.
s Matt. xxvi.
10 || Mk.
Gal. vi. 17.
Sir. xxix. 4
AN.
t Matt. x. 22
reff. Ps. cii.
9.
u = here (1 Cor.
ix. 27) only t.
Aristoph. Pax
v constr., ch. xvi.
x here bis. Acts vii. 24. Judg. xi. 36. Mic. v. 15.
z Matt. xxiv. 31. Col. iii. 12. Tit. i. 1. Ps. cv. 23.
c and constr., Matt. xvi. 20.

2. om λεγων D 1 Syr syr-cu Orig. Bas₁. for τινι, τη DLX 33[τινι τη].
3. elz aft χηρα δε ins τις, with A 1 latt copt [Syr syr-cu syr-jer æth arm Hipp₁] : om ABDQRN rel lat-e syr goth Bas₁ Chr₁ Damasc₁.
4. rec ηθελησεν, with Erel: txt ABDLQRXAN 1. 33. 69 Hipp₁ [Bas₁] Chr₁ Damasc₁. aft χρονον ins τινα D. rec δε bef ταυτα, with ADRN rel syr: txt BLQ. for ειπεν εν εαυτω, ηλθεν εις εαυτον και λεγει D (æth Vig). om 2nd και D lat-a b c ff₂ i [l q] Syr syr-cu [syr-jer]. for και ανθρωπον ουκ, ουδε ανθρωπον BLXN latt Hipp₁: txt ADQR rel [lat-g goth Bas₁ Chr₁ Damasc₁].
5. παρενοχλειν N¹ [(Hipp₁)]. κοπους E¹GRN¹ 1. 69 Scr^s c f i s¹. ins απελθων bef εκδικησω D.
6. om ακουσατε Δ¹ N¹ (ins N-corr¹).
7. rec ποιησει, with AEHKLRSA [Mac₁] Antch₁: txt BDQN rel [Bas₁ Chr₁ Damasc₁]. rec (for αυτω) προς αυτον, with AR rel [Mac₁ Bas₁ Chr₁ Antch-Damasc₁]: txt BLQN lat-e.—βωοντων αυτων, omg των, D-gr. transp ημερας and νυκτος D Scr^s c [Mac₁ Antch₁]. rec μακροθυμων, with R (Tischdf, expr) rel lat-a b c ff₂ i [l q] syrr [Damasc₁]: txt ABDLQXPN 1 lat-e syr-cu goth (appy) arm Chr₁ Antch₂.

course including, the outward act, is here intended. The earnest desire of the heart is prayer.

ἐγκακεῖν (= ἐκκακεῖν, rec.: see note 2 Cor. iv. 1)—to languish,—to give up through the weight of overpowering evil. 2.] See Deut. xvi. 18 and Matt. v. 21, 22.

τὸν θ. μὴ φ. κ. ἄνθ. μὴ ἐντ.] A common form of expression for an unprincipled and reckless person, see instances in Wetstein. 3. ἐκδίκ.]

deliver me from—the justice of her cause being presupposed—this adversary being her oppressor on account of her defenceless situation, and she wanting a sentence from the judge to stop his practices.

4.] ἐπὶ χρ. . . . for some time, not, 'for a long time.' τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, Il. β. 299:—for a while, E. V. The point of this part of the parable is, the extortion of right from such a man by importunity. His act was not an act of justice, but of injustice; his very ἐκδίκησις was ἀδικία, because he did it from self-regard, and not from a sense of duty. He, like the steward above, was τῆς ἀδικίας,—belonging to, being

of, the iniquity which prevails in the world.

5.] εἰς τέλος belongs to ἐρχομένη, as in E. V., but has a stronger force than there—lest coming for ever, she . . .

ὑπωπιάξῃ, from ὑπώπιον, the part of the cheek immediately beneath the eyes, signifies literally to smite in the face;—and proverbially (see reff.), to mortify or incessantly annoy. It answers exactly to the Latin obtundo, which Terence has in this sense, 'Ne me obtundas hac de re sæpius,' Adelph. i. 2. 33; and al. fr.—Livy, 'Neque ego obtundam, sæpius eadem nequicquam agendo,' ii. 15. The Greek word does not appear to be any where used in this sense;—so that the use of it here may be a Latinism, as Grotius thought. Meyer interprets it literally—'lest at last she should become desperate and come and strike me in the face.' It has been observed that the Apostles acted from this very motive when they besought the Lord to send away the Syrophenician woman,—'for she cried after them.' Matt. xv. 23.

6.] Ὁ ὁ κρ. τ. ἀδ. see above, and on ch. xvi. 9. 7.] The poor

d N. T. always ἐπ' αὐτοῖς; ⁸ λέγω ὑμῖν ὅτι ^{wx} ποιήσει τὴν ^{xy} ἐκδίκησιν αὐ-
 w. ἐν, Acts τῶν ἐν ^d τάχει. ^e πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἵα^{ρα}
 xii. 7. Rom. εὐρήσει ^ε τὴν πίστιν ἐπὶ τῆς γῆς; ⁹ Εἶπεν δὲ καὶ ^h πρὸς
 xvi. 20. εὐρήσει ^ε τὴν πίστιν ἐπὶ τῆς γῆς; ⁹ Εἶπεν δὲ καὶ ^h πρὸς
 Rev. i. 1 al. τινὰς τοὺς ⁱ πεπειθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ
 Deut. xxviii. 20. ^k ἐξουθενούντας τοὺς λοιπούς, τὴν παραβολὴν ταύτην
 e = Matt. xi. 22. ¹⁰ Ἀνθρώποι δύο ¹ ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, εἰς
 Judg. iv. 9. ¹⁰ Ἀνθρώποι δύο ¹ ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, εἰς
 Gal. ii. 7. (ἀδ' α γ ε, ¹¹ ὁ Φαρισαῖος σταθεῖς
 Acts viii. 30. Gen. xxi. 9 Ed-vat. (B def. ἀρα γ ε F) only. ¹¹ ὁ Φαρισαῖος σταθεῖς
 Acts vi. 7. 2 Tim. v. 8. ¹¹ ὁ Φαρισαῖος σταθεῖς
 h = ch. xii. 41. xix. 9 al. i Mark x. 24 reff. ^k ch. xxiii. 11. Rom. xiv. 3, 10 al. L.F. Prov. i. 7.
 l = John vii. 14. Acts iii. 1. Isa. ii. 3. m voc., Matt. xi. 26 reff. n ch. xvii. 16 reff. ¹¹ ὁ Φαρισαῖος σταθεῖς
 εν αυτοις D-gr latt. ¹¹ ὁ Φαρισαῖος σταθεῖς
 8. ins ναι bef λεγω GMR 69 copt arm Mac₁ Antch₁ Iren-int., om οτι DG 69
 tol¹ lat-b c ff₂ i l Mac₁ Iren-int., αρα bef ο υι. τ. ανθ. ελθων D: om αρα 243.
 om την (bef πιστιν) D 240-4 arm.
 9. om 1st και A rel fuld² lat-b c e l q syr syr-cu coptt goth Bas₁: ins BDLMQRXΔN
 1. 33 vulg [lat-a f]. εξουθενουντες B 259 Scr's d g: εξουδ. N. aft λοιπους
 ins ανθρωπων and om την παραβολην ταυτην D.
 10. duo bef ανθρωποι D latt Syr syr-cu [æth]. rec ins o bef εἰς, with AQN rel
 [coptt arm Orig₁ Bas₁]: om BDRX. for ο ετερος, εἰς D lat-c [e ff₂ q] Cyp₁ [Opt].
 11. aft 1st o ins δε QX copt. ταυτα bef προς εαυτον BLN^{3a} 1 vulg lat-e [syr-jer]
 arm Orig₁ Cyp₁: om πρ. εαυτ. N¹ [lat-b c f ff₂ i l q sah æth.—for προς, καθ D.]
 προσηξατο A[Π] 1.

widow in this case (the forsaken Church, contending with her adversary the devil, 1 Pet. v. 8) has this additional claim, in which the right of her cause consists,—that she is the Elect of God,—His Beloved.

ἡμέρας κ. νυκτός] This answers to the πάντοτε in ver. 1, but is an amplification of it. κ. μακροθυμῇ and He delays his vengeance in their case:—and He, in their case, is long-suffering. 'Est in hac voce dilationis significatio, quæ ut debitori prod-est, ita gravis est ei qui vim patitur.' Grotius. The rec. reading, μακροθυμῶν, conveys the same meaning, καὶ being understood as καίπερ. This is perhaps what the E. V. means by 'though He bear long with them,' which is ambiguous as it stands. The μακροθ. has no doubt a general reference also to God's dealing with man: see 2 Pet. iii. 9, 15.

8.] ἐν τάχει will not bear the meaning 'swiftly,' i. e. 'suddenly, when it comes,' but (see reff.) is shortly—soon, speedily, as E. V. And this is no inconsistency with μακροθυμῇ: see 2 Pet. iii. 8, 9.

πλὴν] See the beginning of this note. This can hardly be, as Meyer interprets it, that the painful thought suddenly occurs to the Lord, how many there will be even at His coming who will not have received Him as the Messiah: for ἡ πίστις, though 'faith' generally, is yet here faith in reference to the object of the parable—faith which has endured in prayer without fainting. Or the meaning may be general and objective; as in reff.

9—14.] THE PHARISEE AND THE PUBLICAN. This parable is spoken *not* to the Pharisees, for our Lord would not in their presence have chosen a Pharisee as an example: nor concerning the Pharisees, for then it would have been *no parable*—but to the people, and with reference to some among them (then and always) τοὺς πεπ. ὅτι εἰσὶν δίκ., who trusted in themselves that they were righteous, and despised other men.

The parable describes an every day occurrence: the parabolic character is given by the concurrence and grouping of the two, and by the fact that each of these represents psychologically a class of persons.

9.] πρὸς, to, not concerning: it was concerning them, it is true:—but this word expresses that it was spoken to them. The usage of πρὸς in ver. 1 is no example for the sense concerning, for it is not there so used of persons, but with a neuter article and infinitive: εἰπεν πρὸς αὐτοὺς παρ. is too general a phrase, to allow of any other interpretation than the ordinary one, where the context will bear it.

πεπειθ. ἐφ' ἑαυτ., not, 'were persuaded of themselves,' as Greswell renders; but as E. V., trusted in themselves: see reff.

10, 11.] πρὸς ἑαυτὸν belongs to προσηύχ. (cf. Mark xiv. 4), not to σταθεῖς: that would be καθ' ἑαυτόν, see James ii. 17. He stood (in the ordinary place), and prayed thus with himself, as E. V.,—'apud animum suum:'—such a prayer he would not dare to put up aloud (Meyer). The Church has ad-

σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ ὁ λοιποὶ τῶν ἀνθρώπων, ^{o constr., Rev. ix. 20. xii. 17. xx. 5.} ἤρπαγες, ἄδικοι, ^pμοιχοί, ἡ καὶ ὡς οὗτος ὁ τελώνης ^p ἤρησεν ¹² τὸν ^sδὶς τοῦ ^tσαββάτου, ^uἀποδεκατῶ πάντα ὅσα ^vκτῶμαι. ¹³ καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ^wἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπεν [^x εἰς] τὸ ^yστήθος ἑαυτοῦ λέγων ^m 'Ὁ θεός, ^rμοι τῷ ^zἰλάσθητί μοι ^aτῷ ^bἁμαρτωλῷ. ¹⁴ λέγω ὑμῖν, ^cκατέβη οὗτος ^dδεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ^eπαρ' ἐκεῖνον.

^u Matt. xxiii. 23. ch. xi. 42. Heb. vii. 5 only. Gen. xxviii. 22.

^v Matt. x. 9 reff.

^w ch. vi.

²⁰ John vi. 5. xvii. 1. Ezek. xviii. 6. see Isa. li. 6.

^x Matt. xxvii. 30. Prov. xxvi. 22.

^y ch.

^{xxiii.} 48. John xiii. 25. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (29).

^z constr., here (Heb. ii.

¹⁷) only. Ps. xxiv. 11.

^a ch. vi. 24. xi. 46. Rev. iii. 17.

^b Matt. ix. 13. Prov. xi. 31.

^c Mark xiii. 15. Acts viii. 39 al. 3 Kings xx. (xxi.) 16.

^d = here only in Gosp. Acts xiii. 39

(Paul). Rom. ii. 13 and (Paul) passim. James ii. 21, 24, 25. Gen. xxxviii. 26.

^e = ch. xiii.

², 4. Rom. xiv. 5 al.

for ὡσπερ, ὡς DLQ Orig₃ [Cyr₁ Antch₁].
Aug₃ Vict-tun.

ο τελωνης bef ουτος AK[Π] lat-e Cyp₁

12. αποδεκατενω ΒΗ¹.

13. for και ο, ο δε BGLN 69 lat-e Syr syr-cu coptt [æth Antch₁] Cyp₁ Aug₂ [Vict-tun]. rec eis τον ουρανον bef επαραι, with AD rel vulg lat-a syrr [syr-cu arm Bas, Ambr₁] Cyp₁: txt BLQXN 33 lat-b e [ff₂] q [syr-er æth] coptt goth. om 2nd eis (as unnecessary; see also ch xxiii. 48, where no eis is insd: it hardly can have been insd to suit Matt xxvii. 30) BDKLQX[Π]N 1. 33 latt arm Orig₁ Cyr₁ Antch₁ Cyp₁: ins A rel syrr syr-cu coptt goth [Bas₁]. rec (for εαυτου) αυτου, with ADN rel [Bas₁ Antch₁]: om 1: txt B(sic: see table) Q Orig₁. om ο θεος N¹.

14. att uan ins οτι KQU[Π] lat-a b c f ff₂ i l [q] syrr syr-cu [syr-er] coptt Antch₁ Hil₁. om eis τον οικον αυτου D sah.—εαυτου BL². rec (for παρ εκεινον) η εκεινος (gloss: παρ' εκ. being misunderstood, as e.g. by vulg, which renders it 'ab illo'), with 69 arm [Antch₁]; η γαρ εκεινος (combination of the two, GAP being a mistake for PAP) APQ rel syr goth Bas₁-ins: μαλλον παρ' εκεινον τον φαρισαιον (gloss)

mirably fitted to this parable the declaration of thankfulness in 1 Cor. xv. 9, 10 (the two being the Epistle and Gospel for the Eleventh Sunday after Trinity), also made by a Pharisee, and also on the ground 'that he was not as other men':—but how different in its whole spirit and effect! There, in the deepest humility, he ascribes it to the *grace of God* that he laboured more abundantly than they all;—yet, *not I*, but the *grace of God* that was with me.

12. νηστ. δις τ. σ.] This was a voluntary fast, on the Mondays and Thursdays; the only prescribed fast in the year being the great day of atonement, see Levit. xvi. 29: Num. xxix. 7. So that he is boasting of his *works of supererogation*.

ἀποδ. πάντα.] Here again, the law perhaps (but cf. Abraham's practice, Gen. xiv. 20; and Jacob's, Gen. xxviii. 22) only required tithe of the fruit of the field, and the produce of the cattle: see on Matt. xxiii. 23.

κτῶμαι.] Not I possess, which would be κέκτημαι—but I acquire;—of all my increase: see Deut. xiv. 22. His speech shews admirably what his πεποιθήσις ἐφ' ἑαυτῷ was.

13.]

μακρόθεν—far from the Pharisee;—a contrast in spirit to the other's *thanks* that he was not as other men, is furnished by the poor Publican in his humility ac-

knowledging this by an *act*. οὐδὲ τ. ὀφθ.] Another contrast,—for we must here suppose that the Pharisee prayed with all significance of gesture, with eyes and hands uplifted (see Matt. vi. 5). There is a slight but true difference also in *σταθεῖς* of the Pharisee—'being put in position' (answering to 'being seated' of the other usual posture), and *ἐστὼς* of the publican, —'standing';—coming in merely and remaining, in no studied place or posture. So Tacitus, Hist. iv. 72, 'stabant conscientia flagitii mæste fixis in terram oculis'—see also Ezra ix. 6. ἔτυπον. [εἰς] τ. στ.] See ch. xxiii. 48, 'præ dolore animi: ubi dolor, ibi manus.' Bengel.

There may be a stress on τῷ bef. ἁμαρτ., 'me the sinner.' Gresw. But see reff., where, as probably here, the art is generic. It seems to me that any emphatic comparison here would somewhat detract from the solemnity and simplicity of the prayer (agst. Stier, iii. 384, edn. 2). The τῷ rather implies, not comparison with others, but intense self-abasement: 'sinner that I am.' Nor are we to find any doctrinal meanings in ἰλάσθ.: we know of one only way, in which the prayer could be accomplished: but the words here have no reference to that, nor could they have. 14.] The sense is,

f Matt. xxiii.
12 reff.
g Matt. xii. 6
al.
h ch. i. 41, 44
reff. 1 Macc.
i. 64.
i || Mk. Mark
viii. 22 al.
k Matt. xii. 16
reff.
l = Mark v. 37
reff.
m || Mt. reff.
n Matt. v. 18
reff.
o ch. viii. 13.
2 Cor. vi. 1.

p = Matt. xii.
10 al.
q || Mt. reff.
r Matt. xxv. 31
reff. Num.
xxvi. 55.
s = || Mk. reff.
t Exod. xx.
12—16.
Deut. vi.
16—20.
u || Mt. reff.

ὅτι πᾶς ὁ ἑὶς ἑαυτὸν ἑταπεινωθήσεται, ὁ δὲ ἑταπεινῶν ἑαυτὸν ἑψωθήσεται.

I_a νωθη-
σεται ο
δε...
F εαυτον
υψ....

15 Προσφέρων δὲ αὐτῷ καὶ τὰ ἑβρέφη, ἵνα αὐτῶν ἁπτηται ἰδόντες δὲ οἱ μαθηταὶ ἑπετίμων αὐτοῖς.

Q.
ABDEF
GHIJK
LMPS
UVXΓΔ
ΔΠΗ
1. 33. 69

16 ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 17 ἂμην λέγω ὑμῖν, ὃς ἂν μὴ ὀδέξῃται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

18 Καὶ ἑπηρώτησέν τις αὐτὸν ἄρχων λέγων Διδάσκαλε ἀγαθέ, τί ποιήσας ἑζωὴν ἑαῖόνιον ἑκληρονομήσω; 19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Τί με ἑλέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς θεός. 20 τὰς ἐντολὰς οἶδας, ἑΜὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψῃς, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα. 21 ὁ δὲ εἶπεν Ταῦτα πάντα

D Syr: txt BLN 1 copt Orig., for 1st εαυτ., αυτον D¹(txt D²). for ο δε, καὶ ο (see ch. xiv. 11: Matt xxiii. 12) A 1 latt Syr syr-cu [syr-jer] aeth Cypr².

15. om καὶ D 25(Sz) lat-a b [L] Syr-ed copt goth. om τα D 1. 69. 247 arm Orig., for βρεφη, παιδια D. απτηται bef αυτων I_a(X).—αψηται P[X].—(αυτων is written over the line by the origl scribe in B: see table.) rec επετιμῃσαν (|| Matt prob: cf digest || Mark), with A I_aP rel [lat-e Syr]: επετιμουν 69: txt BDGLN 1 [(latt) syr syr-cu copt].

16. rec προσκαλεσαμενος αυτα ειπεν, with A rel: προσεκαλειτο αυτα λεγων D[G], txt LN lat-a copt, and, but ong αυτα, B. (ειπεν from || and προσεκ. altered to suit the constr.) κωλυσθαι D.

17. aft αμην ins γαρ D 248-52¹. rec εαν (|| Mark), with A I_aP rel [Orig₁]: txt BDLXN 69.

18. om λεγων (|| Mark) D am.

19. for ειπ. δε αυ. ο ιησ., ο δε ειπεν αυτω DG. rec ins ο bef θεος (|| Mark), with A B²(but marked for erasure, so Tischdf) DN^{3a} rel [Orig₁expr]: om B¹N¹.

20. aft οιδας ins ο δε ειπεν ποιας ειπεν δε ο ιησους το D [lat-e]. for μη (four times) ου (with futures) D latt. ψευδομαρτυρης B. rec aft μητερα ins σου, with N rel lat-a b c Syr syr-cu [syr-jer] copt aeth [Orig₁ Dial₁]: om ABD I_aK LMPX[Π]

1. 33 vulg [lat-e f ff₂ i l q syr] goth arm.

21. παντα bef παντα A I_aK[Π] lat-e [syr].

One returned home in the sight of God with his prayer answered, and that prayer had grasped the true object of prayer,—the forgiveness of sins (so that δεδ. is in the usual sense of the Epistles of Paul, justified before God—see reff.), the other prayed not for it, and obtained it not. Therefore he who would seek justification before God must seek it by humility and not by self-righteousness.

ὅτι πᾶς ὁ ἑαυτὸν ἑταπεινωθ. has been illustrated in the demeanour of the Pharisee;—ταπεινωθ. in his failure to obtain justification from God;—ταπεινῶν ἑαυτὸν in that of the Publican;—ἑψωθήσ. in his obtaining the answer to his prayer, which was this justification. Thus the particular instance is bound up with the general truth.

15—17.] LITTLE CHILDREN BROUGHT

TO CHRIST. Here the narrative of Luke again falls in with those of Matthew and Mark, after a divergence of nearly nine chapters: see note on ch. ix. 51. Matt. xix. 13—15. Mark x. 13—16. The narrative part of our text is distinct from the two; the words of our Lord are verbatim as Mark: see notes on Matt. The place and time indicated here are the same as before, from ch. xvii. 11.

15.] καὶ τὰ βρέφη—their infants also; not the people came only, but also brought their children. Or, the art. may be merely generic, as in E. V. βρ. points out more distinctly the tender age of the children than ταῖδια.

18—30.] QUESTION OF A RICH RULER: OUR LORD'S ANSWER, AND DISCOURSE THEREUPON. Matt. xix. 16—30. Mark x.

t Mark ix. 2

reff.

u ch. xxiv. 49
al. Mal. iii.v ch. xxii. 37.
Rev. x. 7.w = Matt. ii. 5
only. seeActs xv. 23.
2 Cor. ii. 4.x constr. Jude
14. 3 Kingsxxii. 18, see
Matt. xiii. 14.Winer, § 31.
4, edn. 6 [andMoulton's
note p. 265, 3].y = || al. Ezek.
xxiii. 28.z ll. Matt.
xxvii. 29 ||.Gen. xxxix.
17.a ch. xi. 45 reff.
b Matt. xxvi.
67 reff.c Matt. x. 17
reff.d = Mark iv.
13. John iii. 10 al.Job ix. 11.
Ps. xxvi. 2.g ch. xvi. 3 only.
Ps. cviii. 10 only.h ch. vi. 1 reff.
Gen. xxiv. 62.i ch. xv. 26.
k ch. xiii. 1 al.l = Mark vi. 48.
Judg. xi. 17.

31^t Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτοὺς
 u Ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλὴμ, καὶ ὁ τελεσθήσεται
 πάντα τὰ^w γεγραμμένα^w διὰ τῶν προφητῶν^x τῷ υἱῷ τοῦ
 ἀνθρώπου^y 32^y παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ^z ἐμ-
 παιχθήσεται καὶ^a ὑβρισθήσεται καὶ^b ἐμπτυσθήσεται, 33 καὶ^c
 μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ
 τρίτῃ ἀναστήσεται. 34 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν,
 καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ
 ἐγίνωσκον τὰ λεγόμενα.

35 Ἐγένετο δὲ^e ἐν τῷ^f ἐγγίξειν αὐτὸν εἰς Ἱεριχὼ,
 τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν^g ἐπαίτων^h 36 ἀκού-
 σας δὲ ὄχλουⁱ διαπορευομένου, ἰ^j ἐπυνθάνετο ἰ^k τί εἴη τοῦτο.
 37^k ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος^l παρ-

Q και
αυτοι...
ABDEF
GHKL
MQRSU
VXPA
APN
1. 33. 69

31. for προς autous, αυτοις D vulg lat-e [f. ff. 2 i l]. (ιερουσαλημ, so BDLR⁸ Orig.)
 for τω υιω, περι του υιου D 69 latt syrr syr-cu copt arm Epiph₂: του υιου
 (itacism?) Δ.

32. for παραδ. γαρ, οτι παραδ. D lat-e. om και υβρισησεται DL lat-a b c. ff. 2 i
 [q] syr[-txt]: has it w-as† arm-zoh. om και εμπτυσθησεται (|| Matt) PR arm-zoh.

33. αποκτεινουσιν D-gr.

34. for και αυτοι, αυτοι δε DU lat-e Syr æth. τουτων bef ουδεν D. for
 2nd και, αλλ' D 1 lat-a b c e f i [q syr-mg-ms] Syr syr-cu. om τουτο D 1 lat-a b
 c [ff. 2 l q] syr-cu copt-dz arm.

35. rec προσαιτων (cf || Mark), with APQR rel: txt BDLN¹ Orig₁. επαιτων
 bef εκαθητο π. τ. οδ. (|| Mark) D lat-e Dial₁.

36. παραπορευομενου DX latt. ins av bef ειη DKLMQRX[Π] 1. 69 Orig₂ Dial₁:
 om ABP⁸ rel.

37. for απ. δε αυτω, οι δε απηγγειλαν N¹. ναζαρηνος D-gr 1 vulg lat-a (e i l)
 Orig₁.

31—34.] FULLER DECLARATION OF HIS
 SUFFERINGS AND DEATH. Matt. xx. 17
 —19. Mark x. 32—34. The narrative of
 the journey now passes to the last section
 of it,—the going up to Jerusalem, properly
 so called; that which in Matt. and
 Mark forms the whole journey. We know
 from John xi. 54 that this journey took
 place from Ephraim, a city near the desert.

31.] The dative (commodi) τῷ
 υἱῷ belongs to γεγραμμένα—as in E. V.:
 see Winer in reff.

32.] The betrayal is omitted here, which is unac-
 countable if Luke saw Matthew's account,
 as also the omission of the crucifying,
 this being the first announcement of it:
 see a similar omission in ch. ix. 45.

34.] Peculiar to Luke. οὐδὲν τούτων
 —i. e. neither the sufferings nor the resur-
 rection. All was as yet hidden from
 them, and it seems not to have been till
 very shortly before the event itself that
 they had any real expectation of its hap-
 pening.

35—43.] HEALING OF A BLIND MAN
 AT THE ENTRANCE INTO JERICO. Matt.
 xx. 29—34. Mark x. 46—52, where see
 notes.

I have on Matt. spoken of the
 discrepancy of his narrative from the two
 others. The supposition that they were
 two miracles is perfectly monstrous; and
 would at once destroy the credit of Mat-
 thew as a truthful narrator. If further
 proof of their identity were wanting to
 any one, we might find it in the fact that
 the following expressions are common to
 Mark and Luke. In Matt. of course they
 are in the plural, as he has two blind
 men.—ἐκάθητο παρὰ τ. ὁδὸν ἐπαίτων
 (προσαιτῆς ἐκαθ. π. τ. ὁδ.).—Ἰησοῦς ὁ
 Ναζωραῖος (αρηνός)—ἐπετίμων αὐτῷ ἵνα
 σιγήσῃ (σιωπ.)—αὐτὸς (ὁ) δὲ πολλῶ
 μᾶλλον ἔκραζεν υἱὲ Δ. ἐλέησόν με—τί-
 σοι θέλεις ποιήσω (θ. π. σ.)—κύριε (ραβ-
 βουνί Mark as usual) ἵνα ἀναβλέψω—ἡ
 πίστις σου σέσωκέν σε. 36. τί εἴη]
 Luke generally inserts ἄν—see ch. ix. 46:
 Acts v. 24; x. 17 al. and var. readings.

έρχεται. ³⁸ καὶ ^m ἐβόησεν λέγων Ἰησοῦ ⁿ υἱὲ ⁿ Δαυεὶδ, ^m John i. 23
 ἐλέησόν με. ³⁹ καὶ οἱ ^o προάγοντες ^p ἐπετίμων αὐτῷ ἵνα ⁿ ch. xx. 41
^q σιγήσῃ· αὐτὸς δὲ πολλῶ ^m ἄλλον ἔκραζεν ⁿ Τί ⁿ Δαυεὶδ, ^o = Matt. xxi.
 ἐλέησόν με. ⁴⁰ σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ^p Mt. xxi. 22.
 ἀχθῆναι πρὸς αὐτόν. ^r ἐγγίσαντος δὲ αὐτοῦ ^s ἐπηρώ- ^q Zecl. iii. 2.
 τησεν αὐτὸν ⁺¹ Τί σοι ^t θέλεις ^u ποιήσω; ὁ δὲ εἶπεν ^w (p, Matt.
 Κύριε, ^v ἵνα ^w ἀναβλέψω. ⁴² καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ ^x ch. ix. 36.
^w Ἀνάβλεψον ἢ πίστις σου σέσωκέν σε. ⁴³ καὶ ^x παρα- ^{xx} only
 χροῖμα ^w ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν ^y in Gosp.
 θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ^y ἔδωκεν ^z αἶνον τῷ θεῷ. ^{Acts} xii. 17.
 XIX. ¹ Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχῶ. ² καὶ ἰδοὺ ^{av} 12, 14.
 ἀνὴρ ^a ὀνόματι ^a καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ^{Rom} xvi. 25.
^b ἀρχιτελώνης, ^c καὶ ^c αὐτὸς πλούσιος. ³ καὶ ^d ἐζήτει ἰδεῖν ^{1 Cor} xiv. 28.
 τὸν Ἰησοῦν ^e τίς ἐστιν, καὶ οὐκ ἠδύνατο ^f ἀπὸ τοῦ ὄχλου, ³⁰ 31 only.
 ὅτι τῇ ^g ἡλικίᾳ μικρὸς ἦν. ⁴ καὶ ^h προδραμὼν ⁱ [εἰς τὸ] ^{L, P.} 1000.
 ἔμπροσθεν ^k ἀνέβη ἐπὶ ¹ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ^{ch} xii. 33 reff.
¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

b here only +.

c ch. xx. 28.

d = Matt. xii. 46, 47 reff.

e Mark i. 24. John viii. 53.

f = Matt. xlviii. 7 al. 2 Chron. v. 6.

g = ch. ii. 52 (?). Eph. iv. 13 only. (Matt. vi. 27 reff.) Evk.

h John xx. 1 only.

i Kings viii. 11. Tobit xi. 3 only.

j = ver. 28. Phil.

k = ch. v. 19.

l here

38. for και, ο δε D lat-e [f] goth. for εβοησεν, εκραζεν P. om ιησου
 ΔΕΚ[Π] Orig₁.

39. οι δε D lat-e Meion₁-t. for προαγ., παραγοντες AK [Π lat-a]. επετιμουν
 ΑΓ 69. rec σιωπηση (|| Mark Matt), with AQRN rel Orig₁; txt BDLPX Orig₁.
 for αυτος, ο (|| Mark) N [lat-a d e]. om πολλω D lat-e [Syr syr-cu].
 aft εκραζεν ins ιησου UN 1. 69. υιος D: νυ (sic) N¹.

40. om ο ιησους A Dial₁.—om ο BD. om προς αυτον D 1 lat-a e ff₂ i l syr-cu
 Dial₁. aft 2nd αυτον ins ο ιησους QX 69.

41. rec ins λεγων bef τι, with AQR X (Treg, expr) rel: om BDLN lat-e copt Dial₁.

42. for ιησ., αποκριθεις D (Orig₁).

43. αυτον N¹. for λαος, οχλος Q[Α] 69 Orig₁. for αινον, δοξαν D.

CHAP. XIX. 2. om καλουμενος DG (latt) Syr syr-cu æth. for 1st και αυτος, ουτος
 D lat-e [f] i goth[uppy]: και ουτος 69. rec (for 2nd αυτος) ουτος, with AQR rel:
 om LN syr-cu [syr-jer] copt goth: txt B KU[Π] 1. 69.—rec adds ην, with AQRN rel
 syr-cu syr-mg [syr-jer] copt goth: om BK[Π] 1. 69 latt arm.—om και αυτος D lat-e.

3. εδυνατο B¹K[Π].

4. προσδραμων (see digest on Matt xxvi. 39) (E?) FGHLRVΓ [Π(not R, Tischdf)]
 Naz-ms: προλαβων D. rec om εις το, with AD rel: ins BLN lat-e. Steph
 and elz-1633 συκομωραιαν (by itacism?), with E¹GKU[Π Cyr₁]: -ωμοραιαν A Naz-ms:
 -ομοραιαν E²FHMSVΓA: -ομορεαν DQ: txt BLΔN [copt. -κομορ- only remains in R].
 for ινα ιδη, του ιδειν N¹.

39.] οί προάγ. = ὁ ὄχλος Matt. = πολλοί
 Mark. 43.] Peculiar (except ἠκολούθει
 αὐτῷ, which all three relate) to Luke;—
 his usual way of terminating such narra-
 tions, as it certainly was the result of
 such a miracle: see ch. xiii. 17; ix. 43;
 v. 26. He, of the three Evangelists,
 takes most notice of the glory given to
 God on account of the miraculous acts of
 the Lord Jesus.

CHAP. XIX. 1—10.] ZACCHÆUS THE
 PUBLICAN. Peculiar to Luke, and indi-

cating that though in the main his narra-
 tive is coincident with, yet it is wholly
 independent of those of Matt and Mark.

2.] Ζακχαῖος = זכאי, 'pure,' Ezra
 ii. 9: Neh. vii. 14; also found in the Rab-
 binical writings, see Lightfoot. He was
 not a Gentile, as Tertullian supposed,
 (contr. Marc. iv. 37, vol. ii. p. 451.) but a
 Jew, see ver. 9. ἀρχιτ.] Probably an
 administrator of the revenue derived from
 balsam, which was produced in abun-
 dance in the neighbourhood.

m constr., see
ch. v. 19.
n = Matt. xiv.
10 reff.
o ch. ii. 16 reff.
Acts xiii. 18.
Gen. xviii. 6.
p = Matt. xxiv.
17 al.
q Matt. vi. 11
al. Gen. iv.
14.
r ch. xiii. 33.
s ch. x. 38.
Acts xvii. 7.
James ii. 25
only +. Tobit
vii. 8. 1 Macc.
xii. 15 only.
t ch. xv. 2 only.
Exod. xv. 24.
u = ch. xi. 37.
John i. 30.
Acts x. 6.
y ch. v. 8. Sir. x. 23.
Here only. (-συ, Mark vi. 23.)
b = ch. x. 35. Matt. v. 26 al. Gen. xlii. 28.

^m ἐκείνης ἤμελλεν διέρχεσθαι. ⁵ καὶ ὡς ἦλθεν ἐπὶ τὸν ^{ABDEF}
ⁿ τόπον, ¹ ἀναβλέψας ὁ Ἰησοῦς [^{GHL}εἶδεν αὐτόν, καὶ] εἶπεν ^{GHKL}
πρὸς αὐτὸν Ζακχαῖε, ^o σπεύσας ^P κατὰ βῆθιν ^Q σήμερον γὰρ ^{UVW}
ἐν τῷ οἴκῳ σου ^r δεῖ με μέναι. ⁶ καὶ ^o σπεύσας ^P κατέβη, ¹
καὶ ^s ὑπεδέξατο αὐτὸν χαίρων. ⁷ καὶ ἰδόντες πάντες ^t διε-
γόγγυζον λέγοντες ὅτι ^u παρὰ ^v ἁμαρτωλῶν ^v ἀνδρὶ εἰσῆλθεν
ὡς ^w καταλύσαι. ⁸ ^x σταθεῖς δὲ Ζακχαῖος εἶπεν πρὸς τὸν
κύριον Ἰδοὺ τὰ ^y ἡμίσειά μου τῶν ^z ὑπαρχόντων, κύριε, τοῖς
πτωχοῖς δίδωμι· καὶ εἴ τι νός τι ^a ἐσυκοφάντησα, ^b ἀποδίδωμι
^c τετραπλοῦν. ⁹ εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον

ABDEF
GHKL
MQRS
UVW
ΔΠΣ
1. 33. 69

w = ch. ix. 12 (reff.) only.

x = ch. xviii. 11. Acts ii. 14. v. 20 al.

z = Matt. xix. 21 reff.

a ch. iii. 14 only. Eccl. iv. 1 al.

c here only +. (-πλῶς, 3 Kings vi. 31 [33].)

rec ins δι bef ἐκείνης, with A 1. 69: om AB(D)Q^N rel.—ἐκείνη D.

5. for *ὡς ἦλθεν το ἰησ., εγενετο εν τω διερχεσθαι αυτον* D, simly lat-a *b c e ff₂ i l q.*
om *o* B. om *ειδεν αυτον και (passing from ει- to ει-?)* BL^N 1 copt *αθη(appy)*
arm: ins AQR rel vulg lat-f syrr (syrr-cu) goth, *ειδον και (omg αυτον)* D. for *pros*
αυτον, αυτω D lat-a *e.* σπευσον D-gr A lat-e *q* copt. for *σημ. γαρ, οτι σημ.*
D latt *αθη* Iren-gr.

7. rec *απαντες*, with (KM[Π], *e* sil) 1: txt ABDQR [S(Tischd^f)] *N* rel Thl. (*οι*
φαρισαι 69.) om *λεγοντες* D lat-a *e ff₂ i l* syr-cu. *ανδρι bef αμαρτ. N* [latt].

8. ins *o* bef *ζακχαῖος* DN 1. rec *ημιση.* with E rel Clem¹, Bas., *ημυση* D⁸: *ημισυ*
(retaining τα) ARΔ 69, *ημυσοι* (-*οι* *itacism* for *υ*) D¹: txt BLQ^N.—(*ημισια* B[Q]^N.)
rec *των υπαρχοντων* bef *μου*, with A(D)R rel latt Clem¹, [Bas.] Iren-int¹, Cyr¹:
txt BLQ^N 1 copt.—for *μου, μοι* D¹(txt D⁸) 242-5 Ser's *h q r s evv-π-x-y-z.* rec

διδωμι bef *τοῖς πτωχοῖς*, with AR rel latt syrr syrr-cu goth [copt *αθη* arm] Bas¹ Iren-int¹,
Cyr¹: txt (B)DLQ^N 1. 33 [Antch¹].—om *τοῖς* B 248 Ser's *g.*

9. *o* *ιησ. bef pros αυτον* D latt.—om *o* (bef *ιησ.*) B. *pros αυτους* R lat-a *b c e ff₂*

4. προδρ. ἔμπρ.] So Jos. Antt. vii. 8.
5, προέπειψεν ἔμπροσθεν. *συκομορ.*

The Egyptian fig, a tree (Pliny xiii. 14: Dioscor. i. 182, cited by Winer) like the mulberry in appearance, size, and foliage, but belonging generically to the fig-trees. It grows to a great size and height: see Winer, Realwörterbuch, under Maulbeer-feigenbaum. See also on ch. xvii. 6. Notice the changes of subject here,—*ἀνέβη (Ζακχ.). . . . ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἤμελλεν (ὁ Ἰησ.) διέρ. . . . κ. σπεύσας (Ζακχ.).* See ch. xv. 15:—and a curious and characteristic note in Wordsw. here.

5.] The probability is, that our Lord's supernatural knowledge of man (see John i. 48—50) is intended to be understood as the means of his knowing Zacchæus: but the narrative does not absolutely exclude the supposition of a personal knowledge of Zacchæus on the part of some around Him. But of what possible import can such a question be, when the narrative plainly shews us that Jesus saw into his heart? Cannot He who knows the thoughts, call by the name also? *μεῖναι*, probably over the night. See John i. 40. *δεῖ*, it is my purpose, or even more, I must;

for especially in these last days of our Lord's ministry, every event is fixed and determined by a divine plan. 7.] The murmurers are Jews who were accompanying Him to Jerusalem, on the road to which Zacchæus's house lay (see ver. 1).

παρὰ ἄμ. ἀνδρὶ belongs to καταλύσαι. His profession in life, and perhaps an unprincipled exercise of his power in it, had earned him this name with his fellow-countrymen. Cf. his confession in the next verse. 8.] This need not have taken place in the morning; much more probably it was immediately on our Lord's entrance into the house, while the multitude were yet murmuring in the court, and in their presence. Our Lord's answer, *σήμερον . . . τῷ οἴκῳ τοῦτῳ*, looks as if He were just entering the house, not just leaving it; and the *σημ.* must be the same with that in ver. 5.

σταθεῖς has something formal and pre-determined about it: he stood forward, with some effort and resolve: see on ch. xviii. 11 ff. *τὰ ἡμ. . . πτωχ. διδ.* See note on ch. xvi. 9. Zacchæus may well have heard of that parable from one of his publican acquaintances, or perhaps repentance may have led him at once to

σωτηρία τῷ οἴκῳ τούτῳ ^d ἐγένετο, ^e καθότι καὶ αὐτὸς ^f υἱὸς ^d ἐστὶν ^f Ἀβραάμ ἐστιν. ¹⁰ ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ^g ζητῆσαι καὶ σῶσαι τὸ ^h ἀπολωλός. ¹¹ Ἀκούοντων δὲ αὐτῶν ταῦτα ⁱ προσθεὶς εἶπεν παραβολήν, διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι ^k παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ^l ἀναφαίνεσθαι. ¹² εἶπεν οὖν ^m Ἀνθρωπὸς τις ⁿ εὐγενὴς ἐπορεύθη εἰς χώραν ^o μακρὰν λαβεῖν ἐαυτῷ βασιλείαν καὶ ^p ὑποστρέψαι. ¹³ καλέσας δὲ δέκα δούλους ἐαυτοῦ, ἔδωκεν αὐτοῖς δέκα ^p μνᾶς καὶ εἶπεν

^d = lat., Mark ix. 21. w. ἐπὶ, ch. iii. 2. κατὰ, ch. x. 32. πρὸς, John x. 35. e ch. i. 7 reff. f Gal. iii. 7. see Matt. iii. 9. g = Matt. xviii. 12. ch. xv. 6. h Matt. xxi. 11 reff. i = ch. xx. 11. 12 reff. k ch. i. 64 reff. l Acts xiii. 3 only. Cant. p here, vi. 4. m Acts xvii. 11. 1 Cor. i. 26 only. Job i. 3. 2 Mace. x. 13 only. (νῶς, 2 Mace. xiv. 42. -νεα, Wisd. viii. 3.) n = ch. xv. 13 (reff.). o = ch. ii. 20 reff. p here, &c. (7 times) only. 3 Kings x. 17.

i l [q] syr-mg. ins εν bef τω οικω AD copt-dz. om εστιν LRN¹.
 10. απο of απολωλος is repeated in N.
 11. rec αυτον bef ειναι ιερουσαλημ, with AR rel: εν. αυτ. ιερ. Q: εν. αυτ. εγ. ιερ. D (attempts to escape the harshness of txt): txt BLN. δοκει (sic) N¹. om αυτους D: αυτοις N¹ Scr's d p. μελλει bef παραχρημα D: aft η βασ. τ. θ. N.
 12. for ουν, δε DL goth. επορευετο DH (copt ?). om εαυτω D lat-a b e
 g₁ i l [q] syr-cu copt Lucif.
 13. for εαυτου, αυτου DF.

this act of self-denial. **ἐσυκοφ.]**
 There is no uncertainty in εἰ τι: it = ὅ τι: whatever I have unfairly exacted from any man. See note on ch. iii. 14.
 9.] πρὸς, to him, not 'concerning him.' The announcement is made to him, though not in the second person. **σωτηρία**, in the stronger sense, salvation.
 υἱὸς Ἀβ. ἐστίν] Not, has become (γέγονεν) a son of Abraham by his repentance (Kuinol, &c.), but is a son of Abraham: though despised by the multitude, has his rights as a Jew, and has availed himself of them by receiving his Lord in faith and humility. **10.]** For, the greater sinner he may have been, the more does he come under the description of those (sheep) whom the good Shepherd came to seek and save (Matt. xv. 24).

11—27.] PARABLE OF THE MINÆ. Peculiar to Luke. By the introductory words, the parable must have been spoken in the house of Zacchæus, i. e. perhaps in the open room looking into the court, where probably many of the multitude were assembled. A parable very similar in some points to this was spoken by our Lord in His last great prophetic discourse, Matt. xxv. 14—30. Many modern Commentators (Calv., Olsh., Meyer (on Matt.), but not Schleierm. or De Wette) maintain that the two parables represent one and the same: if so, we must at once give up, not only the pretensions to historical accuracy on the part of our Gospels, (see ver. 11,) but all idea that they furnish us with the words of our

Lord any where: for the whole structure and incidents of the two are essentially different. If oral tradition thus varied before the Gospels were written, in the report of our Lord's spoken words, how can we know that He spoke any thing which they relate? If the Evangelists themselves altered, arranged, and accommodated those discourses, not only is the above the case, but their honesty is likewise impugned (see Prolegomena to Gospels). Besides, we shall here find the parable, in its very root and point of comparison, individual and distinct. Compare throughout the notes on Matt.

11.] The distance of Jericho from Jerusalem was 150 stadia = 18 English miles and 6 furlongs. **ὅτι παραχρ.]** They imagined that the present journey to Jerusalem, undertaken as it had been with such publicity and accompanied with such wonderful miracles, was for the purpose of revealing and establishing the Messianic kingdom. **12.]** The groundwork of this part of the parable seems to have been derived from the history of Archelaus, son of Herod the Great. The kings of the Herodian family made journeys to Rome, to receive their βασιλείαν. On Archelaus's doing so, the Jews sent after him a protest, which however was not listened to by Augustus. Jos. Antt. xvii. 11. 1 ff. The situation was appropriate; for at Jericho was the royal palace which Archelaus had built with great magnificence. Jos. Antt. xvii. 13. 1. **13. δέκα.]** See on Matt. xxv. 1. The giving the μνᾶ to each, is a

η here only. 1 Kings x. 22 (ix. 19) only. (-τεία, 2 Tim. ii. 4.)
 r = John v. 7 reff. see ver. 15.
 s ch. xv. 15. Acts xxi. 39. Heb. viii. 11 only. Prov. xi. 9.
 t ch. xiv. 22 only. 2 Mac. iv. 11 only. (-ευει, Eph. vi. 20.)
 u ver. 27. ch. i. 13. Gen. xxxvii. 8.
 v ch. xii. 14. w ch. iii. 21 reff. and note.
 x ch. x. 35 only. Gen. 1. 5.
 y ch. ii. 21 reff. Gen. xxiv. 30.
 z = Mark v. 43 reff. d ver. 13. e here only. f here only. g see Matt. xvii. 12 reff. h constr., Matt. v. 25. i Matt. vii. 29 reff. k = here bis. John iii. 31 bis only. Job xxxiii. 12. l = Matt. xxv. 16. Deut. viii. 18.

πρὸς αὐτοὺς ^α Πραγματεύσασθε, ^τ ἐν ᾧ ἔρχομαι. ¹⁴ οἱ δὲ ^{ABDEF} ^{GHKL} ^{MRSUV} ^{ΓΔΔΠΣ} ^{1. 33. 69}
^s πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν ^t πρεσβεῖαν
^{uv} ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον ^u βασιλεῦσαι
^{uv} ἐφ' ἡμᾶς. ¹⁵ καὶ ἐγένετο ^w ἐν τῷ ^x ἐπανελθεῖν αὐτὸν
 λαβόντα τὴν βασιλείαν, ^y καὶ ^z εἶπεν ^a φωνηθῆναι αὐτῷ
 τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα
 γνοῖ τί ^b διεπραγματεύσαντο. ¹⁶ ^c παρεγένετο δὲ ὁ πρῶτος
 λέγων Κύριε, ἡ ^d μνᾶ σου δέκα ^e προσηργάσατο ^d μνᾶς.
¹⁷ καὶ εἶπεν αὐτῷ ^f Εὖγε ἀγαθὲ δοῦλε, ὅτι ^g ἐν ἐλαχίστῳ
 πιστὸς ἐγένου, ^h ἴσθι ἐξουσίαν ⁱ ἔχων ^k ἐπάνω δέκα πόλεων.
¹⁸ καὶ ἦλθεν ὁ δεῦτερος λέγων Ἡ ^d μνᾶ σου, κύριε, ^l ἐποίησεν
 πέντε ^d μνᾶς. ¹⁹ εἶπεν δὲ καὶ τούτῳ Καὶ σὺ ^k ἐπάνω γίνου

πραγματευσθε DA 1: -τευσθε U. rec (for εν ω) εως, with E rel: ως 69: txt
 ABDKLR[Π]N 1 Orig.

14. om 1st αυτου D 254 lat-b ff₂ l Lucif. for απεστειλαν, ενεπεμψαν D:
 ενεμψ. D-corr.

15. om εν τω DA. for αυτω, αυτου (itacism?) Df lat-a: om Δ vulg lat-b e aeth
 arm Lucif. om τουτους D 1 latt(not f) aeth arm Orig Lucif. rec (for δεδωκει)
 εδωκε, with AR rel vulg lat-b c f Lucif₁: txt BDLN 1 lat-a e arm. rec γνω, with
 A rel Orig: txt BDLN 33. (R def.) rec ins τις bef τι, with AR rel syrr goth arm
 Lucif₁: om BDLN lat-e syr-cu copt aeth.—rec διεπραγματευσατο (for -σαντο), with A
 rel syrr goth arm: txt BDLRN lat-e syr-cu copt (aeth) [Orig₁].

16. μνας B²EFHKMR²A 1. 33. rec pros. bef δεκα, with AR rel syr copt goth:
 μνας bef πρ. D latt Syr [syr-cu arm] Lucif₁: txt BLN 1 lat-a e. rec προσειργα-
 σατο, with B²N^{3a} rel: προσηργασα N¹: txt AB¹DE¹LR.

17. for και, ο δε D lat-e. rec (for ευγε) εν (from Matt xxv. 21), with ARN
 rel Syr syr-cu syr-mg-gr [Eus₁]: txt BD latt Orig₁ Lucif₁. δουλε bef αγαθε MN
 1. 69 lat-c f i l (arm) Eus, Orig-int₁.

18. for ηλθεν ο δευτ. λεγων, ο ετερος ελθων ειπεν D. rec κυριε bef η μυα σου,
 with AD rel latt syrr syr-cu copt goth aeth Lucif₁: txt BL R(arry) N.—μνας (so ver
 20) EFHMRAN^{3a} 1. 33. πεντε bef εποιησεν D Syr syr-cn.

19. rec γινου bef επανω, with AR rel Orig₁ [Eus₁] Lucif₁: bef και συ D (copt): txt
 BLN 1.

totally different thing from giving to one
five, to another *two*, and to a third *one*
 talent. The sums given are here all the
same, and all *very small*. The (Attic)
 mina is $\frac{1}{60}$ of a talent, and equal to about
 £3 of our money. In Matt. the man
 gives his *whole property* to his servants:
 here he makes trial of them with these
 small sums (ἐλαχίστον, see ver. 17).

πραγμ. = ἐργάζεσθαι Matt. ἐν ᾧ
 ἔρχ.] while I go and return;—till I
 come.

14.] The nobleman, son of a
 king, εὐγενής, is the Lord Jesus; the
 kingdom is that over his own citizens, the
 Jews. They sent a message after Him;
 their cry went up to Heaven, in the per-
 secutions of his servants, &c.; we will
 not have this man to reign over us.
 The parable has a double import: suited

both to the disciples (οἱ δούλοι αὐτοῦ),
 and the multitude (οἱ πολῖται αὐτοῦ).

15. διεπρ.] what business they
 had carried on: not, 'what they had
 gained.' Dion. Hal., iii. 72, has the word
 signifying 'to arrange a matter,' which
 however was not then executed. 'The
 sons of Aneus having often arranged
 (διαπραγματευσάμενων) a plot to kill
 Tarquinius' 16—23.] See
 on Matt. It is observable here, however,
 how exactly and minutely in keeping
 is every circumstance. *Thy pound* hath
 gained ten pounds; the humility with
 which this is stated, where no account of
 ἡ ἰδία δύναμις is taken as in Matt., and
 then the proportion of the reward,—δέκα
 πόλεις—so according with the nature of
 what the Prince went to receive, and the

πέντε πόλεων. ²⁰ καὶ ὁ ἕτερος ἦλθεν λέγων Κύριε, ἰδοὺ ^m Col. i. 5.
 ἡ ^a μνᾶ σου ἣν εἶχον ^m ἀποκειμένην ἐν ⁿ σουδαρίῳ. ²¹ ἐφο- ² Tim. iv. 8.
 βούμην γάρ σε, ὅτι ἄνθρωπος ^o αὐστηρὸς εἶ, ^p αἵρεις ὁ ¹ Heb. ix. 27
 οὐκ ^q ἔθικας καὶ ^t θερίζεις ὁ οὐκ ^r ἔσπειρας. ²² λέγει ^{xliv. 10.}
 αὐτῷ Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δούλε. ^{Job xxxviii.}
 ἦδεις ὅτι ἐγὼ ἄνθρωπος ^o αὐστηρὸς εἰμι, ^p αἵρων ὁ οὐκ ^{23. 2 Macc.}
^q ἔθικα καὶ ^t θερίζων ὁ οὐκ ^r ἔσπειρα. ²³ καὶ διὰ τί οὐκ ^{xii. 45 only.}
^s ἔδωκάς μου τὸ ἀργύριον ἐπὶ ^t τράπεζαν, κἀγὼ ἐλθὼν ⁿ John xi. 41.
 σὺν ^u τόκῳ ἂν αὐτὸ ^v ἔπραξα; ²⁴ καὶ τοῖς παρεστῶσιν ^{xx. 7. Acts}
 εἶπεν Ἄρατε ἀπ' αὐτοῦ τὴν ^w μνᾶν, καὶ δότε τῷ τὰς δέκα ^{xix. 12 only t.}
^w μνᾶς ἔχοντι. ²⁵ καὶ εἶπαν αὐτῷ Κύριε, ἔχει δέκα ^w μνᾶς. ^o here bis
²⁶ λέγω ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ ² Macc. xiv.
 τοῦ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται. ²⁷ ^x πλὴν τοὺς ^{30 only.}
 ἐχθροὺς μου τούτους τοὺς μὴ θελήσαντάς με ^y βασιλεῦσαι ^p Mark xv.
^y ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ ^z κατασφάζετε αὐτοὺς ^a ἔμ- ^{21.}
^w ver. 13. ^x = Matt. xi. 22 reff. ^{Judg. iv. 9.} ^y ver. 14. ^z here only. ^{Zech. xi. 5.}
^a = Matt. v. 16. ^{ch. xiv. 2 al.}

^{20.} rec om δ (the word not here implying 'the second'), with A rel: σπερος (sic) **N**¹: txt BDLRN^{3a} 69 ev-y syr-w-ast arm.

^{21.} for φοβουμην γαρ, οτι φοβηθην D gat(with mm) lat-a b c e ff₂ i Lucif₁.
 for στι ανθρ., ανθρ. γαρ D lat-e. ei bef αυστηρος D lat-e.

^{22.} rec aft λεγει ins δε (Matt xxv. 26), with A rel lat-q [arm]: om BE¹GLMRS¹
 UAN 1.69 vulg lat-a syrr syr-cu copt.—for λεγει, ο δε ειπεν D. for αιρων, αιρω
 DF lat-a b c e ff₂ i syrr syr-cu Lucif. for θεριζων, θεριζω D lat-a b c e ff₂ i syrr
 syr-cu Lucif.

^{23.} for και δια τι, δια τι ουν D lat-e. rec το αργυριον bef μου, with DR rel latt
 Lucif₁: txt ABLN 33. rec ins την bef τραπεζαν (cf τοις τραπεζιταις Matt), with
 K Scr's i ev-z: om ABDRN¹ rel. (rec και εγω, with AR rel: txt BDN.)
 aft εθων ins ουν **N**¹. rec επραξα bef αυτο, with DR rel latt syr goth Lucif₁: αυτο
 ανεπραξα A: txt BLN¹ lat-f.

^{24.} for και τ. παρ. ειπεν, ειπεν δε τ. παρ. D. for αρατε, αρε **N**¹. om την
 μναν D lat-a e. for δοτε, απενεγκατε D.

^{25.} om ver D 69 lat-b e g₂ syr-cu Lucif₁. (ειπαν, so BL[N].) (In B kē is
 written over the line by the origl scribe: see table.)

^{26.} rec aft λεγω ins γαρ (from Matt xxv. 29), with ADR rel syr-cu syrr goth: om
 BLN¹ lat-a Syr copt eth. om υμιν **N**¹ (ins **N**-corr¹). for δοθησεται, προστιθεται
 D. rec aft αρθησεται ins απ' αυτου (from Matt xxv. 29), with ADRN^{3a} rel latt
 syrr syr-cu goth Ephr₁ [Cyr]: om BLN¹ Lucif₁. (N.B. lat-b is def from xix.
 26 to xxi. 29.)

^{27.} rec (for τουτους) εκεινους, with A(D)R rel latt Syr syr-cu goth [eth] Orig₁ [Eus.]
 Lucif₁: txt BKLM[Π]**N** copt Did₁—εκειν. bef τ. εχ. D lat-e. θελοντας D[-gr]
 R 1.69 [lat-e Chr₁]. βασιλευειν D. αγαγατε D. κατασφαζετε MSN
 69. rec om αυτους, with AD rel latt goth [Eus]: ins BFLRN 33 ev-y Syr syr-cu
 syr-w-ast copt eth Chr₁.

occasion of his return. **20.]** σουδαρίον
 is sudarium, from 'sudor,' one of those
 Latin words which entered, with Roman
 habits, into the language of the East.
 Buxtorf, Lex. Talm. p. 1442, gives an
 account of various usages of the word in
 the Targums. Schöttg., in loc., shews by
 Rabbinical citations that the Jews used the
 σουδαρίον for wrapping and keeping their
 money in. Ver. 25 is parenthetical,

spoken by the standers-by in the parable,
 in surprise at such a decision: then in ver.
 26, the King answers them.
27.] This command brings out both
 comings of the Lord,—at the destruction
 of Jerusalem, and at the end of the
 world: for we must not forget that even
 now 'He is gone to receive a Kingdom
 and return:' 'we see not yet all things
 put under His feet.'

b = ver. 4.
c = Matt. xx.
17, 18 reff.
d. Mt. Mk.
ch. xviii. 35.
Ps. xvi. 2.
e ch. xxi. 37.
Acts i. 12
only, see
|| Mt. reff.
f. Mk. reff.
g. intr., Matt.
xxiii. 2 reff.
2 Kings vii. 1.
h = || Mt. Mk.
ch. xiii. 15.
i Matt. vi. 8
reff. Prov.
xviii. 2.
k = Matt. ix.
37 reff. Exod.
xxi. 28.
l here (met.,
1 Pet. v. 7,
from Ps. liv.
22 only,
Num. xxxv.
20, 22.
m (see || Mt.)
ch. x. 34.
Acts xxiii. 21.
2 Kings vi. 3.
n here only.
Isa. lvi. 5.
Sir. iv. 27
only.
o Mark v. 11
reff.
p here only.
Josh. viii. 24.
q see ver. 29.

προσθὲν μου. ²⁸ καὶ εἰπὼν ταῦτα ἐπορεύετο ^b ἔμπροσθεν, ABDEF
c ἀναβαίνων εἰς Ἱεροσόλυμα. ²⁹ Καὶ ἐγένετο ὡς ^d ἤγγισεν GHKL
εἰς Βηθθαγὰ καὶ Βηθανιὰ πρὸς τὸ ὄρος τὸ καλούμενον MRSUV
e Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν ³⁰ * εἰπὼν Ὑπ- ΓΔΠΘ
άγετε εἰς τὴν ^f κατέναντι κώμην ἐν ᾗ εἰσπορευόμενοι εὐρή- 1, 33, 69
σετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων
g ἐκάθισεν, καὶ ^h λύσαντες αὐτὸν ἀγάγετε. ³¹ καὶ ἐάν τις
ὑμᾶς ἐρωτᾷ Διὰ τί ^h λύετε; οὕτως ἐρεῖτε [αὐτῷ], ὅτι ὁ
κύριος αὐτοῦ ⁱ χρεῖαν ⁱ ἔχει. ³² ἀπελθόντες δὲ οἱ ἀπ-
εσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. ³³ ^h λυόντων δὲ
αὐτῶν τὸν πῶλον εἶπαν οἱ ^k κύριοι αὐτοῦ πρὸς αὐτοὺς Τί
^h λύετε τὸν πῶλον; ³⁴ οἱ δὲ εἶπαν ὅτι ὁ κύριος αὐτοῦ
ⁱ χρεῖαν ⁱ ἔχει. ³⁵ καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν,
καὶ ^l ἐπενόησαν αὐτῶν τὰ ἰμάτια ἐπὶ τὸν πῶλον ^m ἐπεβί-
βασαν τὸν Ἰησοῦν. ³⁶ πορευομένου δὲ αὐτοῦ ⁿ ὑπεστρώ-
νουν τὰ ἰμάτια αὐτῶν ἐν τῇ ὁδῷ. ³⁷ ἐγγιζόντος δὲ αὐτοῦ ...εγγι-
ἤδη ὁ πρὸς τῇ ^p καταβάσει τοῦ ὄρους τῶν ^q ἐλαιῶν ἤρξαντο ζοντος
F.

at end ins καὶ τον αχρειον δουλον εκβαλετε εις το σκοτος το εξωτερου εκει εσται ο κλαυθ-
μος καὶ ο βρυγμος των οδωντων (see Matt xxv. 30) D.

28. om ἐμπροσθεν D 40(Sz) lat-a c e ff₂ i l q. αναβ. δε εις ιερουσαλημ D lat-e.

29. [ye of ἐγενετο is omd by B¹.] βηθσφαγη B[³(Tischdf)] U(Γ 69) goth.
rec βηθανιαν, with A D²-gr N^{3a} rel vulg: txt B D¹(and lat) N¹ am lat-e. for το
καλ. ελ., των ελαιων καλουμενον D [om ελαιων B¹: ins B²(Tischdf)]. rec aft
μαθητων ins αυτου (|| Mark), with ADR rel vss [Orig-int₁]: om BLN lat-e l Orig₁ Ambr₁.

30. * λέγων (from || Matt) BDLN 69 Orig₁ [Syr syr-cu]: ειπων AR rel.
for εν η, και D. om δεδεμενον D. om ποποτε DH lat-a c e ff₂ i l q [syr-cu
æth] Ambr₁. rec om και (|| Matt Mark), with ARN rel lat syr syr-cu [goth]:
ins BDL copt-ms. om αυτον DL: ins aft αγαγατε AK[Π] lat-e syr syr-cu: txt
BRN rel. αγαγατε D.

31. for εαν, αν D. om δια τι λυετε D lat-c e ff₂ l. add αυτον N^{3a}(but
erased). om αυτω (cf || Matt Mark) BDFLRN lat-c e ff₂ i l q] copt æth Orig₃:
ins A rel vulg lat-a f Syr syr-cu syr(Treg, expr) goth arm Orig-int₁.

32. for απελθ. δε, και απελθ., omd the rest of ver. D.

33. om ver D. (ειπαν, so BLN 33 Orig₂, and in ver 34 BLN Orig₁.)

34. for οι δε ειπαν, απεκριθησαν D syr-cu. rec om οτι, with R rel lat-c e i goth
æth arm: ins ABDKLM[Π]N 69 vulg lat-a f ff₂ [l q] syr syr-cu copt Orig₂.

35. for ηγαγον το και, αγαγοντες τον πωλον D (lat-e): om FV. επενοησαν D 1 lat-c e
f ff₂ i æth. (επιρψ. (one p), so ABDEGLRAN.) rec εαντων, with AR rel: txt BDL
[Δ]N.—τα ιματια bef αυτων D. for επι τον πωλ., επ' αυτον D lat-c e ff₂ syr-cu (arm).
ins και bef επεβιβασαν D 1 lat-c e f ff₂ i Syr syr-cu æth. [επεβισαν B¹(Tischdf).]

36. εαυτων ABK[RUP] 1. om εν τη οδω D 229(Sz).

37. εγγιζοντων δε αυτων D syr-cu æth. om ηδη DMΓ lat-a e Syr syr-cu æth.
την καταβασιν D 115(Sz). for ηρξαντο, ηρξατο DLR [S-corr¹(Tischdf)]

28.] Not immediately after saying these things—see on ver. 5: unless they were said in the morning on his departure.

29—38.] TRIUMPHAL ENTRY INTO JERUSALEM. Matt. xxi. 1—9. Mark xi. 1—10. John xii. 12—19, where see notes.

29.] The name, when thus put, must be accentuated ἐλαιῶν, for when it is the genitive of ἐλαία the article is prefixed (ver. 37). Luke uses this same

expression elsewhere, see reff. Josephus has διὰ τοῦ ἐλαιῶνος ὄρους, Antt. vii. 9. 2.

33.] τινὲς τῶν ἐκεῖ ἐστηκότων said this, as in the probably more concise account of Mark;—οἱ κύριοι αὐτ. is the natural inference as to who they were.

37.] πρὸς τ. κ., not merely local, 'at the declivity of,' but expressing the result of ἐγγιζόντες—just about to descend the Mount of Olives.

ἄπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες ¹ αἰνεῖν τὸν θεὸν r ch. ii. 13, 14 ff
Matt. vii.
s 22 reff.
t || Mt. reff.
u ch. xiii. 35 al.
v ch. ii. 11.
w || Mt. reff.
(see Ps. xcii. 4.)
φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον ^s δυνάμεων, ³⁸ λέ-
γοντες ¹¹ Ἐὐλογημένος ὁ ¹¹ ἐρχόμενος βασιλεὺς ¹¹ ἐν ὀνόματι
κυρίου· ἐν οὐρανῷ εἰρήνη καὶ ^v δόξα ἐν ^w ὑψίστοις. ³⁹ καὶ
τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτὸν
Διδάσκαλε, ^x ἐπιτίμησον τοῖς μαθηταῖς σου. ⁴⁰ καὶ ἀπο-
κριθεὶς εἶπεν Λέγω ὑμῖν ὅτι ἐὰν οὗτοι ^y σιωπήσουσιν, οἱ
λίθοι κρᾶξουσιν. ⁴¹ καὶ ὡς ^z ἤγγισεν, ἰδὼν τὴν πόλιν
^a ἔκλαυσεν ^a ἐπ' αὐτήν, ⁴² λέγων ὅτι ^b εἰ ἔγνως ^c καὶ σὺ
[^d καὶ ^d γε] ἐν τῇ ^e ἡμέρᾳ [σου] ταύτῃ ^f τὰ πρὸς εἰρήνην
[σου]· νῦν δὲ ^g ἐκρύβη ἀπὸ ὀφθαλμῶν σου. ⁴³ ὅτι

C σου
071...8) only. Josh. ix. 4.
10. 2 Pet. i. 3.e ch. i. 60. 2 Cor. vi. 2, from Isa. xlix. 6.
g Matt. xi. 25. John xii. 36. Deut. vii. 20.

f ch. xiv. 32. Acts xxviii.

UVA 69 Orig.¹ παν [for απαν] D 57. 254.
πασαν, παντων BD [Meth.¹]: txt ARN rel Orig.
syr-cu.

om φωνη μεγαλη D lat-L. for
for δυναμεων, γεινομενων D: om

38. om ερχομ. N¹ [H lat-e l Orig.¹]. ins o bef βασιλευς B. aft κυριου ins
ευλογημενος o βασιλευς, omg βασ. above, D lat-a c ff₂ i aeth. rec ειρηνη bef εν
ουρανω, with ADR rel vss [Tit.¹]: txt BLN Orig.¹—ουρανοῦς A.—ins εν bef ειρηνη N¹.
39. for και τ., τ. δε D lat-e. (ειπαν, so ABDLN Orig.¹)

40. for και αποκ., αποκ. δε D. for ειπεν, λεγει D. rec adds αυτοις, with
ADR rel latt [syrr goth aeth]: om BLN copt arm Orig.¹ om sti B¹ 69 lat-a c [e
ff₂ i l] Orig.¹ rec σιωπησωσιν (gramml emendn), with E rel latt: σειγησουσιν D:
txt A B(sic: see table) LRDN [Orig.³-ed Cyr.¹], tacebunt fuld lat-e i. rec κεκρα-
ζονται (common with LXX: cf Ps xxvii. 1), with AR rel Orig-ms₁[ed₂]: κραζονται D
Ser's b: txt BLN Orig-ed₂.

41. rec (for αυτην) αυτη, with E rel Orig.¹ or ₂ Eus: txt ABDHLRΓΔ[Π] N¹ 1.69 Iren-
gr¹ Orig₂ or ₃ Bas¹.

42. [και γε] εν τη ημερα [σου] ταυτη bef και συ BLN (aeth) Orig.¹: [om και συ Syr
syr-cu:] txt ADR rel latt syr copt goth Iren-gr¹ Eus¹ Orig-int₃. om και γε BDLN
lat-e f [q] copt goth aeth Orig[-int₃] Iren-int: ins AR rel vulg lat-a (c) i syr syr-cu
arm Eus¹. om 1st σου ABDLN¹ lat-e f i q syr-cu copt aeth arm Orig[-int₃] Eus₂
Bas¹ Iren-int₁: ins R rel vulg lat-a c syrr goth. om 2nd σου (influence of ch xiv.
32?) BLN Orig¹ Iren-int: ins AR rel lat-a syrr syr-cu copt goth aeth arm Orig¹ Eus₂
[Bas¹ Cyr.¹], σοι D 69 vulg lat-c e f i [l q] Eus, Orig-int₂.

τὸ πλῆθ. τ. μ., in the widest sense; = οἱ
ὄχλοι Matt. The δυνάμεις, which dwelt
mostly on their minds, was the raising of
Lazarus, John xii. 17, 18:—but as this
perhaps was not known to Luke, we
must understand him to mean, *all that*
they had seen during their journey with
Him. 38.] ἐν οὐρανῷ = ἐν ὑψίστοις,
and was probably added by them to fill
out the parallelism.

39, 40.] THE PHARISEES MURMUR:
OUR LORD'S REPLY. *Peculiar to Luke.*

39.] These Pharisees could hardly
in any sense be μαθηταὶ of Jesus. Their
spirit was just that of modern Socinianism:
the prophetic expressions used, and the
lofty epithets applied to Him, who was
merely in their view a διδάσκαλος, offended
them.

40.] A proverbial expression
—but probably not without reference to
Hab. ii. 11.

41—44.] OUR LORD WEEPS OVER

VOL. I.

JERUSALEM. *Peculiar (in this form) to*
Luke. 41.] Our Lord stood on the

lower part of the Mount of Olives, whence
the view of the city even now is very
striking. What a history of divine Love
and human ingratitude lay before him!

When He grieved, it was for the *hard-*
ness of men's hearts: when He wept, in
Bethany and here, it was over the *fruits*
of sin.

42.] εἰ ἔγνως—εἰσῳθασιν οἱ
κλαίοντες ἐπικλοπεῖσθαι τοὺς λόγους ὑπὸ
τῆς τοῦ πάθους σφοδρότητος, Euthym.
Perhaps in the *actual words* spoken by
the Lord there may have been an allusion
to the name *Jerusalem*:—‘*Utinam quæ*
diceris Jerusalem re ipsa esses Jerusalem,
ac videres ea, quæ pacem tibi præstare
possent.’ Wetstein. καὶ σὺ, thou

also, as well as these My disciples.

[καὶ γε, *et quidem*—even: Hartung re-
marks, Partikellehre i. 397, that this ex-
pression is confined to the Attic dialect.

S s

h Matt. xiii. 36 reff. i = Matt. xxvi. 45. Mark xv. 25 al. k = here only. (Matt. vi. 29 reff.) Ezek. iv. 2. παρεμβάλ- λειν, here v. r. only. l here only. Ezek. iv. 2 al. m here only. 4 Kings vi. 14. n = here only. (ch. viii. 45.) 1 Kings xiii. 8. o Mark i. 45 reff. p here only. Isa. iii. 26. Hos. x. 14 al. (φός, Acts xxii. 7.) q = Matt. xxiv. 2 reff. r ch. i. 20 reff. s = John i. 10. Rom. vii. 7. t = 1 Pet. ii. 12 [v. 6 v. r.] (Acts i. 20. 1 Tim. iii. 1) only. Job x. 12. Jer. vi. 15. see ch. i. 68. u Isa. lvi. 7. Jer. vii. 11. v || Isa. lx. 7. w || John xi. 38. Heb. xi. 38. Rev. vi. 5 only. Gen. xix. 30 al. x || Mt. reff. z ch. xi. 3. Acts xvii. 11. a = ch. v. 18. vi. 19. Exod. ii. 15. b = Mark vi. 21 reff. c = ch. v. 19 reff.

h ἡξουσιν ἡμέραι ἡ ἐπὶ σὲ ⁱ καὶ ^k * περιβαλοῦσιν οἱ ἐχθροὶ σου ^l χάρακά σοι καὶ ^m περικυκλώσουσίν σε καὶ ⁿ συνέξουσίν σε ^o πάντοθεν, ⁴⁴ καὶ ^p ἑδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ^q ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ^r ἀνθ' ὧν οὐκ ^s ἔγνωσ τὸν καιρὸν τῆς ^t ἐπισκοπῆς σου.

⁴⁵ Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας, ⁴⁶ λέγων αὐτοῖς Γέγραπται ^u Καὶ ἔσται ὁ οἶκός μου ^v οἶκος ^w προσευχῆς· ὑμεῖς δὲ αὐτὸν ἐποιήσατε ^x σπήλαιον ^y ληστῶν.

⁴⁷ Καὶ ^z ἦν διδάσκων ^a τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ^b ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ ^c πρῶτοι τοῦ λαοῦ, ⁴⁸ καὶ οὐχ ^d εὗρισκον ^e λαοῦ

43. * παρεμβалоῦσιν C¹ LN 33 [Eus₁ or 2]: βαλοῦσιν D: περιβαλοῦσιν ABR rel. —καὶ βαλοῦσιν bef ἐπὶ σε D. [om σοι D lat-a e ff₂ Eus₁.] om 2nd σε LN¹ [Orig₁]. om 3rd σε N¹ Ser's e [D-lat].

44. om 1st εν σοι D 1 Orig₁ Eus₁. rec 2nd εν σοι bef λιθον ἐπὶ λ., with ACR rel vulg lat-f syr syrcu goth: txt B(sic: see table) DLN 1 ev-y lat-a c [e ff₂ i l q] copt æth [arm Orig₁].—ins ολη bef σοι D lat-c (e) ff₂ i arm. rec (for 2nd λιθον) λιθω, with AC rel: txt BDLRA¹ [Π] N 1. 33 ev-y Orig₁. om τον CD.—εις καιρον επισκ. σου D.

45. for κ. εἰσελθ., ελθων δε D lat-e. rec aft πωλοῦντας ins εν αυτω (|| Matt Mark), with ADR rel latt syr syrcu goth: om BCLN 1. 69 lat-e l copt arm Orig₂.—rec adds further καὶ αγοραζοντας (|| Matt Mark), with A C(κ. τους α.) DR rel: om BLN 1 copt Orig₃ (ἐν οἷς ἤρξατο ἐκβάλλειν μόνους τοὺς πωλοῦντας, οὐχὶ δὲ καὶ τοὺς ἀγοράζοντας). add καὶ τας τραπέζας των κολλυβιστων εξεχεεν καὶ τας καθεδρας των πωλοῦντων τας περιστερας DA lat-a c e ff₂ g₂ i [l q æth] syr-w-ast.

46. rec om καὶ, with N¹ rel lat-a e ff₂ i: for καὶ, οτι (|| Mark) ACDKM [Π] 33 vulg lat-f g₁₋₂ syr syrcu copt goth (æth): txt BLRN^{3a} 1. 69 lat-c Orig₁. rec om εσται, with AC¹ DN¹ rel vulg lat-a (e) f ff₂ g₁₋₂ syr syrcu goth: ins BLRN^{3a} 1. 69 lat-c arm Orig₁.—rec aft προσευχης ins εστιν, with AC¹ D rel vulg lat-a f ff₂ g₁₋₂ syr syrcu goth: κληθησεται C² lat-e æth [Epiph₂]: om BLRN 1. 69 lat-c arm Orig₁. ποιησατε bef αυτον D 237 Ser's a f ev-y vulg lat-c e f ff₂ g₁₋₂ i [l q] Orig₁ Epiph₂.

47. om ιερω οι δε N¹ (ins N-corr¹⁻³). om 2nd οι AK¹ A. κ. οι πρωτ. τ. λ. bef εξητ. αυτ. απολ. D latt syr syrcu copt æth arm Orig₁.

But in classic Greek the emphatic word always intervenes between *καὶ* and *γε*, —so *καὶ σέ γε ἐν τούτοις λέγω*, Æsch. Prom. 1009: whereas in Latin *et quidem* is usually found undivided.] 43.] *ὅτι* declares, not 'the things hidden from thine eyes,' so that it should be rendered, 'namely, that the days shall come,' &c.: but the awful reason which there was for the fervent wish just expressed—for, or because. *χάρακα*, a mound with palisades. The account of its being built is in Jos. B. J. v. 6. 2. When the Jews destroyed this, Titus built a wall round them (ib. 12. 2),—see Isa. xxix. 2, 3, 4,—to which our Lord here tacitly refers. 44.] *ἑδαφ.* is used in two meanings:—shall level thy buildings to the foundation, and dash thy children

against the ground: see reff. τὰ τέκνα is not 'infants,' but thy children, in general. οὐκ ἀφήσ. See ref. Matt. and note there. ἀνθ' ὧν . . .] Not, 'because of thy sins and rebellions,'—those might be all blotted out, hadst thou known, recognized, the time of thy visiting by Me. *ἐπισκ.* is a word of ambiguous meaning—visitation, either for good or for evil: see reff. It brings at once here before us the coming seeking fruit, ch. xiii. 7—and the returning of the Lord of the vineyard, ch. xx. 16. It is however the first or favourable meaning of *ἐπισκοπή* that is here prominent.

45, 46.] CLEANSING OF THE TEMPLE. See on Matt. xxi. 12, 13: Mark xi. 15—17.

47, 48.] A general description of His

^d τὸ τί ποιήσωσιν ὁ λαὸς γὰρ ἅπας ὁ ἐξεκρέματο αὐτοῦ ἀκούων.

XX. ¹ Καὶ ἐγένετο ἐν ἡμέρῃ τῶν ἡμερῶν, διδάσκοντας αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ^h ἐπ-
έστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέ-
ροις, ² καὶ εἶπαν πρὸς αὐτὸν Εἰπὸν ἡμῖν, ⁱ ἐν ^k ποίᾳ
ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν
ταύτην; ³ ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτοὺς Ἐρωτήσω
ὑμᾶς καὶ γὰρ ^l λόγον, καὶ εἰπατέ μοι. ⁴ τὸ βάπτισμα
Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ⁵ οἱ δὲ ^m συνελο-
γίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἰπώμεν Ἐξ οὐρα-
νοῦ, ἐρεῖ Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; ⁶ ἐὰν δὲ εἰπώμεν
Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας ⁿ κατάλιθάσει ἡμᾶς. ὁ πε-
πεισμένος γὰρ ὁ ἐστὶν Ἰωάννην προφήτην εἶναι. ⁷ καὶ

^d see Mark ix.
23 reff.
e here only.
Gen. xlv. 30
(Judith viii.
24) 21 A. A.
compt.) only.
f ch. v. 17 reff.
g ch. ix. 6
reff.
h ch. ii. 9, 38.
xxiv. 4.
Acts iv. 1.
xii. 7. Luke
only, exc.
1 Thess. v. 3
2 Tim. iv. 2.
6
i || Acts iv. 7.
ch. i. 17. iv.
14 al.
k || Matt. xix.
18. xxii. 36
al. 2 Kings
xv. 2.
l || 2 Kings xii.
18. see ch.
xliii. 9. Acts
xxviii. 25.
Jer. xlv.
(xxxviii) 14.
m here only.
Isa. xliii. 18
n here only τ.
o constr., Acts xxvi. 26.

48. om το DUF¹ Δ 1. 69 arm Orig.¹ aft ποιησωσιν ins αυτω D vulg lat-e f
&c(not a e) Syr syr-cu syr-w-ast. γαρ bef λαος D 69 Orig.¹ ἐξεκρεματο
(itacism?) B¹ Orig: εκρεματο D. ακουειν DM 69 copt-ms.—ακ. bef αυτου D 248
en-y latt [copt].

CHAP. XX. 1. for και εγ., εγ. δε D lat-e. rec aft των ημερων ins εκεινων, with
ACR rel lat syr goth arm: om BDLQ¹ N 1 latt Syr syr-cu [syr-jer] copt aeth Meion¹-e.
εν τω ιερω bef τον λαον D lat-e Syr syr-cu. ευαγγελιζομενοι (sic) N¹.
rec αρχιερεις (so || and ch xix. 47), with BCDLMQRN 1. 33. 69 vss: txt A [S(Tischdf)]
rel lat-a e goth Thl. om 2nd οι AGVΓΔ arm.

2. (ειπαν, so BLR¹ N 69.) rec aft προς αυτον ins λεγοντες (|| Matt), with AQR
rel lat-a syr goth: pref BL¹ N 1 vulg lat-c ff₂ i l Syr syr-cu: om CD lat-e f q [syr-jer]
copt aeth arm. rec (for ειπον) ειπε, with ADQ rel: txt BLR N-corr¹⁻³ 1. 33.—
om ειπ. ημ. (|| Matt Mark) C N¹(ins N-corr¹⁻³). for η, και D lat-a e Syr.
ταυτην bef την εξουσιαν D latt Hil¹.

3. aft αποκριθεις δε ins ο ιησους C 130(Sz) vulg-clem [lat-i l q] Syr. αυτον N¹:
om πρ. αυ. 69. επρωτησω D Scr's v. rec ins ενα bef λογον (|| Mark),
with CDQ rel [syr-jer] goth (aeth); aft λογον (|| Matt) ΔΚΜΥ¹[ΣΠ] vulg lat-f g₁
syr-w-ast arm: om BLR¹ N 1. 33. 69 forj(with tol) lat-a c e ff₂ i q Syr copt.
for και, ον D.

4. ins το bef ιωαννου (|| Mark) DLR¹ N: om ABCQ rel.

5. συνελογιζοντο (imperf as in ||) CD¹ N latt syr¹ syr-cu [syr-jer]: txt ABQR rel lat-e
copt gothl. for εαντ., αυτους N¹ Scr's e. om οτι C Scr's h i lat-e ff₂ i q syr-cu.
rec aft δια τι ins ουν (from || Matt), with ACDKMQ[N] 1. 33 vulg lat-a e f
g₁₋₂ q syr arm: om BR [S(Tischdf)] N rel harl¹(with mm) lat-c ff₂ i l Syr syr-cu [syr-
jer] copt aeth.

6. for εαν δε, και εαν D lat-a c [i l q syr-jer] syr-cu. ins οτι bef εξ C¹ syr-cu.
for εξ, απο των ab D lat-a c [e ff₂]. rec (for ο λαος απας) πας ο λαος, with
ACQ rel lat-a f ff₂ syr-cu syr [goth] arm, απας ο λαος R: txt BDL¹ N 1. 33 vulg lat-c
[i l q syr-jer] Syr copt.—λιθασει(φ for καταλ.) ημας bef ο λαος απας D. πεπεισμενοι
γαρ ειπον D-gr Scr's c latt. for ειναι, γεγονεναι D 69 lat-a c e f ff₂ i l q.

employment during these last days, the particulars of which follow. It is rightly however placed at the end of a chapter, for it forms a close to the long section wherein the last journey to Jerusalem has been described.

CHAP. XX. 1—8.] HIS AUTHORITY QUESTIONED. HIS REPLY. Matt. xxi.

23—27. Mark xi. 27—33, where see notes. (The history of the fig-tree is not in our text.)

1. τῶν ἡμ.] of the days, viz. of this His being in Jerusalem.

ἐπέστ. without a dative (see ch. ii. 38) does not signify any suddenness of approach.

2.] ἢ—or (to speak more definitely).

p = Matt. iv. 17. Gen. xviii. 27.
 q Matt. xv. 13 reff. Deut. xx. 6.
 r Matt. xx. 1 reff.
 s (Matt. bis) only. Exod. ii. 21. Sir. vii. 25.
 t. Mt reff.
 u. ch. xv. 13. Matt. xxv. 14 only +.
 v ch. viii. 27 reff.
 w without εν (absol., here only); 3 Cor. vi. 2 (from Isa. xlix. 8). Gal. vi. 9. 1 Tim. ii. 6. vi. 15. Tit. i. 3 only.
 x || Mk. [ch. xiv. 42.] John xxi. 10. cf. Matt. xxv. 8.
 y ch. i. 53 reff.
 b || Mk. reff.
 e || Mk. Matt. iii. 17 reff.
 h ver. 9.
 z || Mt. reff.
 a = ch. xix. 11. Acts xii. 3 only. Gen. iv. 2. viii. 12. xviii. 29.
 c Acts xix. 16 only. Ezek. xxviii. 16. d || John ix. 34, 35. xii. 31. Gen. iii. 21.
 e here only. Gen. xxxii. 20. 1 Kings xxv. 21 (only?). g || Mt. reff.
 i Matt. xvi. 7, 8 reff.

ἀπεκρίθησαν μὴ εἶδέναι πόθεν. ⁸ καὶ ὁ Ἰησοῦς εἶπεν
 αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ⁱ ἐν ^k ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
⁹ ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύ-
 την. Ἀνθρώπος ^q ἐφύτευσεν ^r ἀμπελῶνα καὶ ^s ἐξέδετο
 αὐτὸν ^t γεωργοῖς, καὶ ^u ἀπεδήμησεν χρόνους ^v ἰκανούς.
¹⁰ καὶ ^w καιρῷ ἀπέστειλεν πρὸς τοὺς ^x γεωργοὺς δούλον,
 ἵνα ^y ἀπὸ τοῦ καρποῦ τοῦ ^z ἀμπελῶνος δώσουσιν αὐτῷ. οἱ
 δὲ ^a γεωργοὶ ^b ἔξαπέστειλαν αὐτὸν ^c δειράντες κενόν. ¹¹ καὶ
^d προσέθετο ἕτερον πέμψαι δούλον· οἱ δὲ κακείνου ^e δει-
 ραντες καὶ ^f ἀτιμάσαντες ^g ἔξαπέστειλαν κενόν. ¹² καὶ
^h προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον ⁱ τραυμα-
 τίσαντες ^j ἐξέβαλον. ¹³ εἶπεν δὲ ὁ κύριος τοῦ ^k ἀμπελῶ-
 νος Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ^l ἀγαπητόν
^m ἵσως τοῦτον [ιδόντες] ⁿ ἐντραπήσονται. ¹⁴ ἰδόντες δὲ
 αὐτὸν οἱ ^o γεωργοὶ ^p διελογίζοντο πρὸς ἀλλήλους λέ-
 γοντες

7. om μη **N**¹(ins **N**-corr¹⁻³).
 D 69.

8. for ο ἱησοῦς, αποκριθεις **N**¹.

9. for ηρξατο, ελεγεν, and om προς τον λαον λεγειν D lat-e. λεγειν bef pr. τ.
 λαον Q vulg lat-e ff₂ i l [q] syr copt: om λεγειν **N**¹(txt **N**-corr¹) lat-a. rec aft
 ανθρωπος ins τις, with A 69 lat-g, Syr syr-cu syr-w-ast [arm]: om BCDQRN rel latt
 copt goth aeth Orig₁. αμπελωνα bef ανθρωπος εφυτευσεν C: αμψ. εφ. ανθ. (|| Mark)
 D lat-a c f [i l q]: txt ABQN rel (Orig). (εξεδετο, so AB¹CLN¹.) for last
 και, αυτος δε D lat-e. (ικανους only on margin in B.)

10. rec ins εν bef καιρω, with AR rel; εν τω CQ copt: om BDLN [33].—for και
 καιρω, καιρω δε D. τους καρπους (retaining απο) Δ ev-y; and **N**. rec (for
 δωσουσιν) δωσιν, with CDR rel: δωσει 69: txt ABLMQN. om οι δε γεωργοι and
 aft δειραντες ins δε D (syr-cu). rec transp εξαπεστειλαν and δειραντες, with AC
 (D)QR rel: txt BLN.

11. for προσεθετο, εθετο **N**¹(txt **N**-corr¹): επεμψεν (omg πεμψαι) D lat-e. aft
 προσεθετο ins αυτοις Q copt: aft πεμψαι C¹(perhaps) syr. rec πεμψαι bef ετερον,
 with CQR rel syrr syr-cu (copt) goth aeth arm: txt ABL[U]N lat-a c f₂ i l [q], but
 for ετερον, υστερον (by ilacism οιστερον) L. (D see above.)

12. rec πεμψαι bef τριτον, with ACQR rel syrr copt goth: txt BLN latt arm.—
 τριτον επεμψεν; omg [και] προσεθετο, D lat-e (aeth). om οι δε D lat-a c e ff₂ i l [q].
 for και τουτον, κακεινου (|| Mark) AK[Π] latt (syr-mg): txt BCDQRN rel.
 for εξεβαλον, εξαπεστειλαν κενον (from ver 10) D lat-f i q.

13. ο δε κ. τ. αμψ. ειπεν D lat-e. [om τι ποιησω B¹: ins B2³(Tischdf).]
 for ισως, τυχον D. om ιδοντες (|| Matt Mark) BCDLQN 1. 33 lat-a c f₂ i l [q]
 syr-cu syrr-mg copt arm Ambr₂: ins AR rel vulg lat-e f² syrr goth (aeth).

14. om 1st αυτον MN¹. om οι γεωργοι D lat-e. διελογισαντο (more usual
 historical tense) AK[Π] latt: txt BCDQRN rel lat-e syrr syr-cu copt. rec (for
 αλλήλους) εαυτους (|| Mark Matt), with ACQ rel syrr arm-ms: txt BDLRN 1. 33

9—19.] PARABLE OF THE VINEYARD
 LET OUT TO HUSBANDMEN. Matt. xxi.
 33—46. Mark xii. 1—12. See notes on
 Matt. for the sense; and for compari-
 son of the reports, on Mark. 9.] The
 parable was spoken πρόσ, to, the people
 —but (ver. 19), πρόσ, at, with refer-
 ence to, the chief priests and scribes.

Bengel suggests that He addressed it to
 the people, to guard against interruption
 on the part of the chief priests.

11.] προσέθ. π., a Hebraism: see reff. Gen.,
 Hebrew and LXX. 14. ἰδόν. δέ]
 This is taken up from the τοῦτον ἰδόν-
 τες of the verse before, and is emphatic
 —On the contrary, when they saw

γοντες Οὗτός ἐστιν ὁ ^k κληρονόμος· ἀποκτείνωμεν αὐτόν, ^k Mk. reff. ^l Mt. reff. ^m = Matt. x. 28. xxii. 7 al. ⁿ here only in Gosp. Rom. iii. 4, &c. ^o L. P. Gen. xlv. 7. Josh. xxii. 29. ^p = ch. viii. 9. xviii. 36. ^q = Mt. reff. Ps. cxvii. 22. ^r = Acts iv. 11, & 1 Pet. ii. 7, from l. c. ^s as above (r). ch. xiii. 19. Rom. xi. 9, from Ps. lxxvii. 22. Rev. viii. 11. ^t as above (r). Matt. xi. 5. Acts xxvi. 26. Rev. vii. 1. xx. 8 only. ^u = Mt. only. Ps. lviii. 6. Mic. iii. 3. ^v = Mt. only. Job xxvii. 21. Dan. ii. 44 Theod. w = Matt. xii. 46, 47 reff. x Matt. xxvi. 50 reff. ^y ch. xii. 12. ^z = Rom. x. 21. Heb. i. 7, 8. ^a ch. vi. 7 reff. ^b here only. = Job xix. 12 (xxxi. 9) only. Jos. B. J. vi. 5, 2. c here only †. 2 Macc. v. 25. ^d = ver. 26 only. (ch. xxiii. 26 reff.) e = Matt. v. 37. xxii. 15. f = ch. ix. 5 reff. g Matt. xvii. 22 reff. h = ch. xii. 11. Tit. iii. 1.

...τον
Q.
...δε-
καιους
k.

γοντες Οὗτός ἐστιν ὁ ^k κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ ^l κληρονομία. ¹⁵ καὶ ^d ἐκβαλόντες αὐτὸν ἔξω τοῦ ^h ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ^h ἀμπελῶνος; ¹⁶ ἐλεύσεται καὶ ^m ἀπολέσει τοὺς ^h γεωργοὺς τούτους, καὶ δώσει τὸν ^h ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν ⁿ Μὴ γένοιτο. ¹⁷ ὁ δὲ ^p ἐμβλέψας αὐτοῖς εἶπεν ^r Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο, Λίθον ὃν ^q ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ^s ἐγενήθη ^t εἰς ^u κεφαλὴν ^v γωνίας; ¹⁸ πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον ^w συνθλασθήσεται, ἐφ' ὃν δ' ἂν πέσῃ, ^x λικμήσει αὐτόν. ¹⁹ καὶ ^y ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ^z ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας ἐν ^a αὐτῇ τῇ ^b ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι ^c πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

²⁰ Καὶ ^a παρατηρήσαντες ἀπέστειλαν ^b ἐγκαθέτους ^c ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ^d ἐπιλάβωνται αὐτοῦ ^e λόγου, ^f ὥστε ^g παραδοῦναι αὐτὸν τῇ ^h ἀρχῇ· καὶ

syr-mg copt arm. rec ins δευτε bef αποκτεινωμεν (from ||), with CDRN rel tol lat-e Syr syr-cu syr-w-ast copt aeth(appy) Orig₁: om ABKM[Q][Π] 1 latt goth arm. for ινα ημων γενηται, και ημων εσται (|| Mark) C 1 forj lat-c e i [L] q Syr syr-cu. η κληρ. bef γεν. L.

15. for εκβαλοντες, λαβοντες (|| Matt Mark) CL. aft αυτον ins εξεβαλον, and aft αμπελωνος ins και (|| Matt) C. om 1st του αμπελωνος Q. om αυτοις (|| Mark) D 29 forj lat-a c e q.

16. om τους γεωργους N¹ Scr's g. for τουτους, εκεινους 1. 69 lat-f aeth: om (|| Mark) D 76. 247 lat-e copt. for ακ. δε, οι δε ακ. AD lat-e: txt BCQRN rel. (ειπαν, so BDGLQRN 33.)

19. εξητουν (|| Mark) CD vulg lat-c f ff₂ i Syr syr-cu copt arm: txt ABRN rel lat-a e syr goth. rec transp γραμματεεις and αρχιερεις (|| Matt), with DRN rel latt Syr syr-cu: txt ABC K(Treg, expr) LMU[Π] 1. 33 lat-e syr copt goth aeth arm. om εν D latt. for και εφοβ., εφοβ. δε D lat-e. om εγνωσαν γαρ N¹(ins N-corr¹). rec την παραβ. ταυτ. bef ειπεν (|| Mark), with ACR rel syr goth arm: txt B(D)GLN 69 latt Syr copt.—ειρηκεν D.

20. for παρατηρησαντες, αποχωρησαντες D lat-a c e f ff₂ g₁ i l goth aeth. αποκρινομενους N¹(txt N^{2b}). om ειναι D[-gr]. for αυτον λογον, αυτον λογον C: αυτους λογους L: αυτου λογον KΓ: αυτου των λογων D lat-a c e f ff₂ i l (arm): txt A B(sic: see table) N rel. (R def.) rec (for ωστε) εις το (never used by Luke), with A rel: txt BCDLN ev-y. for 1st τη το ηγεμονος, τω ηγεμονι D lat-e syr-cu: om lat-i.—om 2nd τη N evy-Π-z.

him 17.] The οὖν infers the negation of μὴ γένοιτο.—How then, supposing your wish to be fulfilled, could this which is written come to pass? 19.] καὶ before ἐφοβήθ. is not but: the clause signifies the state of mind in which this their attempt was made: and they did so in fear of the people.

20.—26.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Matt. xxii. 15—22. Mark xii. 13—17,

where see notes as before. 20.] παρατηρ., having watched an opportunity. ἐγκαθ., see reff., men suborned, instructed and arranged for that purpose. ἐπιλάβ., not the spies, but the chief priests. αὐτοῦ is not the genitive after λόγου, as in E. V., but after ἐπιλάβ., as in ἐπιλαμβάνεται αὐτοῦ τῆς ἴτιος, Xen. Anab. iv. 7. 12.—that they might lay hold of him by some saying; = αὐτὸν ἀγρεύουσιν λόγῳ, Mark.

... ch. xxii. 53. Rev. xii. 10. k Matt. xii. 10 al. fr. l ch. vii. 43 reff. m Gal. ii. 6 only. Ps. lxxxi. 2 (=cc Acts x. 34. James ii. 1, 9). n [Mk. ch. iv. 25. Acts iv. 17. x. 34 al. Deut. xxii. 30. (in 22. al. || Mt. reff.) o || (Acts xviii. 26 v. r.) see Ps. cxviii. 15 al. p ch. xxiii. 2. Rom. xiii. 6. 7 only. Judg. i. 28. q = || ch. xxiii. 2. Heb. vii. 4. r = Matt. vii. 3. Isa. v. 12. s1 Cor. iii. 19. 2 Cor. iv. 2. xi. 3. Eph. iv. 14 only. Josh. ix. 4. (-γος, 2 Cor. xii. 16.) x. 1. Gen. i. 26 al. 13 (James ii. 24 v. r.) only. Isa. iii. 10. v. 13. viii. 28 reff. z = ver. 20 only. c ch. ii. 47. John i. 22. xix. 9 only. Job xxxv. 3. f here only. see 1 John ii. 22. g || Mt. reff. t Matt. xx. 2 reff. v || ch. xxiii. 38 || Mk. only +. u || only in Gospp. Rom. i. 23. Heb. w 1 Cor. ix. 26. Heb. xiii. x || Rom. xiii. 7. Deut. xxiii. 21. y = Matt. a = Mark ii. 12 reff. b || Mk. reff. Isa. lii. 15. d ch. xviii. 39 reff. e ch. ii. 34 reff. h Deut. xxv. 5.

21. λεγεις bef *orthos* D lat-*a* *e*. for *ou*, ουδεως (|| *Matt Mark*) D Aug Promiss. 22. rec *hyn* (*more usual*), with CDP rel vss [Bas₁]: txt ABLN 33. 69. for δουναι, διδοναι DM.—φορ. δ. bef *καίσαρι* D vulg[-clem] lat-*a* *q*.

23. for *κατανοήσας*, επιγινους D lat-*e*. for *πανουργίαν*, πονηρίαν (|| *Matt*) C'D [lat-*a* *e* l]: txt ABC³PN rel Syr. rec at end ins τι με πειραζετε (|| *Matt Mark*), with ACDP rel [vss Bas₁]: om BLN 1 lat-*e* copt arm.—C adds further υποκριται (from || *Matt*).

24. rec επιδειξατέ (|| *Matt*), with C rel: txt ABDLMPN 33. 69 [Bas₂]. for *δηναριον*, το νομισμα D Orig-int₁. add οι δε εδειξαν και ειπεν (*gloss founded on* ||) CL 1. 33. 69 (lat-*e*) syr copt arm: οι δε εδειξ. αυτω κ. ειπ.(ειπαν N¹) N: om ABDP rel vulg lat-*a* Syr syr-cu goth æth (Treg) [Bas₂]. om *κα* επιγραφην P: ins την bef επιγρ. D. for αποκριθentes δε, οι δε (|| *Mark*) BLN 33 Syr syr-mg copt [Bas₁]: αποκριθentes, omg δε (|| *Matt*), DG 1 latt: και απ. G Ser's f: txt ACP rel lat-*f* syr[-txt] goth [Bas₁]. (ειπαν, so BCLN 33.)

25. for ο δε ειπεν, ειπεν δε D. rec (for *pros autous*) αυτοις (|| *Matt Mark*), with ACDP rel: txt BLN 1. 69 lat-*e*. rec αποδοτε bef *τοιουν*, with ACP rel vulg lat-*e* *f*.ff₂ syrr: om *τοιουν* D lat-*a* *e* i l *q* syr-cu [æth]: txt BLN 69 copt goth arm. ins τω bef *καίσαρι* C'DL: om ABC³PN rel [Bas₁]. (*Cf digest on* || *Matt Mark*).

26. for *και ουκ ισχυσαν*, ουκ εισχυσαν δε D. rec for 1st του, αυτου (see ver 20), with AC(D) rel: txt BLN.—for *ρηματος*, ρημα, and αυτου ρ. bef επιλαβεσθαι, D latt(not *e*).

27. for *αντιλεγοντες*, λεγοντες (from || *Matt Mark*) BCDLN 1. 33 lat-*e* Syr syr-cu copt goth æth: txt AP rel syr (arm). επιρωτων (|| *Mark*) B lat-*a* syr, επιρωτων 69.

τη ἀρχῇ, to the Roman power (genus)—τη ἐξ. τ. ἡ., to the authority of the governor (species). The second article renders the separation of the two necessary.

22.] φόρον = κῆρσον, see on Matt.:—differs from τέλος, 'vectigal,' customs duties.

27–40.] REPLY TO THE SADDUCEES RESPECTING THE RESURRECTION. Matt. xxii. 23–33: Mark xii. 18–27, and notes.

27.] οἱ ἀντιλέγοντες refers to

τῶν Σαδ., not to *τινες*. The main subject of the sentence is sometimes put in the nom., even when the construction requires another case: so Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡερίωνος, Ἡερίων, ὃς ἔναίεν . . . Hom. Il. ζ. 395. See also κ. 437, and more examples in Bernhardt, Syntax, p. 68.

The use of ἀντιλέγ. μή (or τὸ μή) is frequent in Xenophon, see Weinstein: and cf. Thucyd. i. 95, ἀπολύεται τοῦ μή ἀδικεῖν,—ii. 49, ἀπορία τοῦ μή

...

express the absence of onspring, and their death, and after. 34, 35. οἱ . . .] Peculiar to Luke, and important. For this present state of men, marriage is an ordained and natural thing; but in τῇ αἰῶνι ἐκείνῃ, which is by the context the state of the *first resurrection* (nothing being said of the rest of the dead, though the *bare fact* might be predicated of them also), they who are

a here only, τ.

b Matt. v. 9

refl.

c Matt. x. 8

refl.

d Exod. iii. 6.

e John xi. 57.

Acts xxiii.

30. 1 Cor. x.

28 only, τ.

2 Macc. iii. 7.

vi. 11. xiv.

37 only.

f = H Mk. only.

see Acts xxiv.

20. compare

εἰ, Rom. xi.

2.

g Mk. ch. vi.

44. Acts vii.

33, 35 only.

Exod. iii. 2

(3ce), 3, 4

Deut. xxxiii.

16. Job xxxi. 40 only.

1 = John iv. 9. vii. 15.

ἀποθανεῖν ἔτι δύνανται, ^a ἰσάγγελοι γὰρ εἰσιν καὶ ^b υἱοὶ εἰσιν ^b θεοῦ, τῆς ἀναστάσεως ^s υἱοὶ ὄντες. ³⁷ ὅτι δὲ ^c ἐγγέρονται οἱ ^c νεκροὶ καὶ ^d Μωυσῆς ^e ἐμήνυσεν ^f ἐπὶ τῆς ^g βάτου, ὡς ^h λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ. ³⁸ θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζώντων πάντες γὰρ αὐτῷ ⁱ ζῶσιν. ³⁹ ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν Διδάσκαλε, καλῶς εἶπας. ⁴⁰ οὐκ-έτι γὰρ ἐτόλμων ^k ἐπερωτᾶν αὐτὸν οὐδέν. ⁴¹ Εἶπεν δὲ πρὸς αὐτοὺς ^l Πῶς λέγουσιν τὸν χριστὸν εἶναι ^m Δαυεὶδ ⁿ υἱόν, ⁴² καὶ αὐτὸς Δαυεὶδ λέγει ἐν ⁿ βίβλῳ ⁿ ψαλμῶν

ABDE
GHKL
MPQRS
UVΓΔ
ΑΠΗ
1. 33. 69

for δύνανται, μελλουσιν D-gr lat-a e syr-mg Tert., om και υιοι εισιν (homœotel)

D lat-a c e ff₂ i l (Tert) Cypri., ins οι bef υιοι A e-v. rec ins του bef θεου.

with (D)PQR rel [Bas.]: om ABL(N).—τω θεω (itacism?) D.—θεου bef 2nd εισιν N.

³⁷. om 1st και D lat-a c e ff₂ i [l q] (Cypri.). for εμηνυσεν, εδηλωσεν D.

rec ins τον bef 2nd and 3rd θεου, with APQ rel [syr-mg-gr]: om BDLRN Orig.

³⁸. νεκρων bef ουκ εστιν, omg δε, D.

³⁹. for γραμματεων, σαδδουκαιων Q. (ειπαν, so BDLQN.) add αυτω N.

⁴⁰. rec (for γαρ) δε, with ADPQR rel syr goth [arm]: txt BLN 33 copt.

⁴¹. aft λεγουσιν ins τινες AKM[Π] syr-w-ast. rec transp ειναι and υιον, with

APQR rel am lat-a c e ff₂ i syr copt goth arm Tert.; om ειναι D: υιον bef δαυειδ G: txt BLN.

⁴². for και αυτος, αυτος γαρ (see digest || Mark) BL R(Treg, expr) N 1. 33 lat-l copt

[Cyr.]: και αυτος γαρ Q: txt ADP rel latt syrr syr-cu goth. for βιβλω, τη βυβλω

D. ins των bef ψαλμων DP 69.

found worthy to obtain that state of life and the resurrection from the dead, are no longer under the ordinance of marriage: for neither can they any more die; i. e. they will have no need of a succession and renewal, which is the main purpose of marriage. ^{36.]} Τὴ ἰσάγγ. γὰρ εἰσιν is alleged, not as shewing them to be ἀπαθεῖς. κ. ἀφιλήδονοι (Euthym.), but as setting forth their *immortality*.

υἱοὶ θ. is here used, not in its *ethical sense*, as applied to believers in this world,—but its *metaphysical sense*, as denoting the *essential state* of the blessed after the resurrection:—‘they are, by their resurrection, *essentially* partakers of the divine nature, and so cannot die.’ When Meyer says that the Lord *only* speaks of the *risen*, and has not here in His view the ‘quick’ at the time of His coming, it must be remembered that the ‘change’ which shall pass on them (1 Cor. xv. 51–54) shall put them into precisely the same ἀθάνασις as the risen (compare *ibid.* ver. 42). ^{37.]} καὶ M., *that very*

Moses, whom you allege as shewing by inference the contrary. ^{38.]} Ὅτι πάντ. γ. αὐτ. ζ. see on Matt. vv. 31–33: but we have in this argument even a further generalization than in Matt. and Mark.

There, it is a *covenant relation* on which the matter rests: here, a life of *all*, living and dead, *in the sight of God*,—so that none are annihilated,—but in the regard of Him who inhabiteth Eternity, the being of *all* is a *living one*, in all its changes. ^{39, 40.]} Peculiar to Luke;—implied however in Matt. ver. 34, and Mark ver. 28.

^{41–44.]} QUESTION RESPECTING CHRIST AND DAVID. Matt. xxii. 41–46: Mark xii. 35–37, where see notes. Luke omits the question of the lawyer, which occurred *immediately* on the gathering together of the Pharisees after the last incident. This question of our Lord seems to have followed close on that, which (and not that in vv. 27 ff. here) was their *last to Him*, Mark xii. 34.

^{41.]} πρὸς αὐτούς, i. e. the Scribes. The same thing is signified by πῶς λέγουσιν οἱ γρ. in Mark. In Matt. the question is addressed to the Pharisees. I mention these things as marks of the independence of the accounts. The underlying *fact* is, the Lord addressed the Pharisees and Scribes on a view which they (the Scribes, the Pharisees agreeing) entertained about the Messiah. Hence the three accounts diverge.

^{42.]} Ὅτι ἐν βίβλῳ ψαλμ., Wordsw. says,

πλουτ. belongs to τοὺς βάλ., and *οντας* is not to be supplied, nor a comma put after γαζ. It was not the *rich only*, which that would imply—but *ὁ ὕχλος* (Mark), who were casting gifts in.

1. ch. xii. 59 only τ.
(πτός, Gen. xli. 3, &c.)
1 — ch. ix. 27 reff.
m || Mk. reff.
n (-ησις, || Mk.) here only in Gospi.
13, 14 al. L. P. Judg. xvii. 10.
o || Mk. reff. Cant. viii. 7.
p here only. (Lev. xxvii. 28, 29 v. r.) = (& with κομμείν) 2 Mac. ix. 16 only.
q ch. xi. 25 || Mt. 1 Tim. ii. 9. Ezek. xliii. 41.
r constr., see Rom. viii. 3. 2 Cor. xii.
v || Mt. reff. 17. Gal. i. 20. Heb. viii. 1. s ch. x. 18 reff. t Matt. ix. 15 reff. Jer. xvi. 14. u || Judg. ii. 23. x || Mt. reff. y || Matt. xxii. 29. John vii. a ellips., || Mk. John viii. 58. xviii. 5, 6, 8. Deut. 47. Isa. xli. 10. z || ch. ix. 49. Acts iv. 17, 18. b = Matt. xxi. 34. ver. 20. ch. xxii. 1. xxxii. 39.

δύο^k λεπτά,³ καὶ εἶπεν¹ Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χίρα^α .. αληθως P.
ἡ πτωχὴ αὕτη πλείω πάντων^f ἔβαλεν⁴ ἅπαντες γὰρ ABDE
οὔτοι ἐκ τοῦ^m περισσεύοντος αὐτοῖς^f ἔβαλον εἰς τὰ GHKL
δώρα, αὕτη δὲ ἐκ τοῦⁿ ὑστερήματος αὐτῆς ἅπαντα τὸν MGSUV
οὖ βίον ὃν εἶχεν^f ἔβαλεν. ⁵ Καὶ τινων λεγόντων περὶ ΧΓΔΔ ΠΣ
τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ^p ἀναθήμασιν^q κεκόσμηται, 1. 33. 69
εἶπεν⁶ ὅτι Ταῦτα ἂ^s θεωρεῖτε, ^t ἐλεύσονται ἡμέραι ἐν αἷς
οὐκ^u ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ^v καταλυθήσεται.
⁷ ἐπηρώτησαν δὲ αὐτὸν λέγοντες Διδάσκαλε, πότε οὖν
ταῦτα ἔσται; καὶ τί τὸ^w σημεῖον ὅταν μέλλῃ ταῦτα
γίνεσθαι; ⁸ οὗ δὲ εἶπεν^x Βλέπετε μὴ^y πλανηθῇτε πολλοὶ .. πολλοι
γὰρ ἐλεύσονται^z ἐπὶ τῷ ὀνόματί μου λέγοντες [ὅτι] γαρ Q.
^a ἐγὼ εἰμι καὶ Ὁ καιρὸς^b ἤγγικεν. μὴ πορευθῇτε

λεπτα bef δυο (|| Mark) BLQXN 33 vulg lat-c f Syr syr-cu [syr-jer] copt Orig₂: txt ADP rel lat-a e syr-mg-gr [æth arm Bas₁]. at end ins ο εστιν κοδραντης (|| Mark) D.
3. αυτη bef η πτωχη (|| Mark) BDLQN 33. 69 vulg lat-c f ff₂ l arm [Bas₁]: txt A rel lat-a syr Orig₂. rec πλειον (|| Mark), with AB rel Orig₂ [Bas₁]: πλεον N: πλειονα L: txt DQX.

4. for απαντες, παντες (|| Mark) BDΔN Orig₁: txt AQ rel [Bas₁]. rec aft τα δωρα ins του θεου, with ADQ rel latt syrr [arm Bas₁]: om BLXN l syr-cu syr-jer copt. for απαντα, παντα (|| Mark) BDLQXN 33. 69 Orig₁: txt A rel [Bas₁].

5. for καλοις, μεγαλοις (but txt restored) N-corr¹. κεκοσμηται bef και αναθ. D. αναθεμασιν ADXN l: txt BQ rel syr-mg-gr.

6. om & DL lat-a c ff₂ i [Z] q syr-cu æth arm. ins ωδε (|| Matt) bef λιθος X 1. 33 lat-e syr-cu æth arm: aft λιθω ins εν τοιχω ωδε D lat-a c ff₂ i l q: om AQ rel vulg lat-f [g_{1,2}] syrr. for λιθω, λιθον LXN^{3a} 1. 33. 69.

7. aft αυτον ins οι μαθηται (|| Matt) D 252-marg. om ουν D l latt Syr syr-cu copt æth arm. for οταν το γινεσθαι, της σης ελευσεως D.

8. om οτι (so || Matt: cf D in || Mark) BLXN lat-c æth (Mcion₁-t): txt AD rel [latt] copt. om ο καιρος ηγγικεν μη N¹. rec aft μη ins ουν, with A rel vulg lat-f (g_{1,2} l ?) syr: om BDLXN lat-a c e ff₂ i [l syr-jer] syr-cu copt [æth] arm.

4.] εἰς τὰ δῶρ., among (into) the gifts; not *quæ donarent* (Beza), ‘as,’ or, ‘for,’ gifts,’ which would require the omission of the article:—nor so that τὰ δῶρ. = τὸ γὰρ.

5—36.] PROPHECY OF HIS COMING, AND OF THE TIMES OF THE END. Matt. xiv. 1—51 (xxv. 1—46). Mark xiii. 1—37. See notes on both, but especially on Matt. Meyer says truly in loc. that there is no trace in Luke of the discourse being delivered on the Mount of Olives—but he adds, that it belongs to the discourses in the temple, which begin ch. xx. 1, and that therefore Luke alone mentions ἀναθήματα. He seems to have overlooked the break at ver. 7, corresponding to the change of scene. All three speak of the opening incident as happening while He was departing from

the temple; and Matt. and Mark, of the enquiry being made *afterwards*, on the Mount of Olives,—i. e. in the evening, when He had retired thither (ver. 37).

5.] Meyer has made the same mistake here, and spoken of the τινές as those to whom the discourse was delivered. The ἀναθήματα were many and precious. Tacitus, Hist. v. 8, calls it *immensæ opulentiae templum*: and Jos., B. J. v. 5. 4, gives an account of the gilding, and golden vines (presented by Herod the Great) with bunches of grapes as large as a man, &c. in the temple: see also Ant. xv. 11. 3. 6.] ταῦτα ἂ θ.,—absolute: see reff.

7.] That Luke’s account alone gives us no trace of a different scene or a different auditory, is a proof of its independence of the others; for how could any rational writer have omitted

^c ὀπίσω αὐτῶν. ⁹ ὅταν δὲ ^d ἀκούσητε πολέμους καὶ ^e ἀκαταστασίας, μὴ ^f πτοηθῆτε· ^g δεῖ γὰρ ^h γενέσθαι ταῦτα πρῶτον, ἀλλ' οὐκ εὐθέως τὸ ⁱ τέλος. ¹⁰ τότε ἔλεγεν αὐτοῖς ^j Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ^k σεισμοὶ τε μεγάλοι καὶ ^l κατὰ τόπους ^m λοιμοὶ καὶ λιμοὶ ἔσονται, ⁿ φόβηθρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. ¹² πρὸ δὲ τούτων πάντων ^o ἐπιβαλοῦσιν ἐφ' ὑμῖς τὰς χεῖρας αὐτῶν καὶ ^p διώξουσιν, ^q παραδιδόντες εἰς [τὰς] συναγωγὰς καὶ ^r φυλακάς, ^s ἀπαγομένους ^t ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ^u ἔνεκεν τοῦ ^v ὀνόματος μου. ¹³ ^w ἀποβήσεται [δὲ] ὑμῖν ^x εἰς μαρτύριον. ¹⁴ ^y θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ ^z προμελετᾶν ^{aa} ἀπολογιθῆναι· ¹⁵ ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ

Et καὶ
ἡγ...

compl. xxxix. [xxxii.] 24 Ald. compl. only. (Ps. i. 1 al.) m here only. Isa. xix. 17 only.
n = Matt. xxvi. 50 reff. o = Matt. v. 10, 11 reff. p Matt. xvii. 22 reff. q = Matt.
xxv. 36 reff. r Matt. xxvi. 57. Acts xii. 19 al. s ||. Acts ix. 21 al. t Matt.
xix. 29 only. see ver. 17. u = Phil. i. 19 (ch. v. 2. John xxi. 9) only. Job xiii. 16. v Matt.
viii. 4 reff. Zeph. iii. 8. w ch. i. 16 reff. x here only f. y = ch. xii. 11 reff.

9. for πτοηθητε, φοβηθητε D lat-q. rec ταυτα bef γενεσθαι (|| Matt), with BLN rel lat-a e [l (cf i q)]: txt ADX.

10. om tote elegen autois D lat-a e ff₂ i l Syr syr-cu. aft εγερθησεται ins γαρ D evn-π-y₁-z lat-a e e ff₂ i l Syr syr-cu. (επ', so ADLXN 1. 33.)

11. om τε AL am[with forj] D-lat. rec κατα τοπους bef και (cf ||), with AD rel latt [syrr syr-cu]: txt BLN 33 copt aeth arm. rec transp λοιμοι και λιμοι (λιμοι coming aft the verb in ||), with ADLN rel lat-e syrr [syrr-jer arm] copt: om λοιμοι και X ev-y [aeth]: om και λιμοι 69: txt B (130-57, Sz) latt syr-cu Mcion₁-t. rec φοβητρα, with ALN rel: txt BD. ap' ουρ. bef σημεια B: ap' ουρανον bef και σημεια D latt [syr-cu]: μεγαλα bef ap' ουρανον LN 33. 69 arm (all corrns: txt is characteristic): txt A rel Tert₁.

12. rec απαντων (with Scr's l m n s, e sil): txt ABDN rel Scr's-mss. for εφ υμας, εφ αυτους N¹ (txt N-corr¹). rec om tas (see || Mark), with A rel: ins BDN.

rec (for απαγ.) αγομενους, with A rel: txt BDLN 1 lat-e. evnka D Scr's g.

13. om δε BDN¹.

14. rec (for θετε) θεσθε (gramml corr), with B² rel Orig₁: txt AB¹DLMRX[Π]N 33. om ουν N¹ [Cyp₁]. rec (for εν τ. κ.) εις τας καρδιας, with R rel Orig₁: txt ABDLXN 1. 33 latt Cyp₁ Did₂ Cyp₁. προμελετωντες D.

15. υμιν bef δωσω D.

so interesting a matter of accurate detail, if he had been aware of it? οὖν, on

account of what our Lord had said, ver. 6.

8.] ὁ κ. ἡγγ., i. e. the time of the Kingdom. They are the words, not

of our Lord, but of the πολλοί: see on Matt. vv. 4, 5.

10.] τότε ἔλ. αὐτ. perhaps implies a break in the discourse which the other reports do not notice.

11.] ἀπ' οὐρ. belongs to both φόβηθ. and σημ.: so does μεγάλα. φόβηθρα cannot stand alone, especially with τε καί.

12.] Why the words πρὸ δὲ τ. π. should have made any difficulty, I am at a loss to imagine. The prophecies of vv. 7, 8 in Matt.,—ver. 8 in Mark,—and vv. 10, 11 here,—are a parenthetical warning of what shall happen before the τέλος. And then having stated, ἀρχὴ ὧδινων ταῦτα,—

these things shall be the very beginning of the actual pangs themselves (see note on Matt.), the prophetic chronology is resumed from οὐπω τὸ τέλος in all three accounts; here, by distinct statement, πρὸ δὲ τούτων πάντων: in Mark by implication, βλέπετε δὲ ὑμ. ἐαυ. παρ. ὑμ., by which δέ, the following words are thrown back to the βλέπετε before:—in Matthew by the gathering up of the parenthetical announcements as πάντα ταῦτα, and thus casting them off, as the ἀρχὴ ὧδινων belonging to the τέλος, before the discourse proceeds with the τότε taken up from ver. 6. The whole difficulty has arisen from not rightly apprehending the force of ὧδινων, as the death-throes of the end.

13.] εἰς μαρτ., viz. of your faithfulness, and (Mark) αὐτοῖς, 'against

- ^z Matt. v. 30. ^{δυνήσονται} ² ἀντιστῆναι ἢ ^a ἀντειπεῖν ἅπαντες οἱ ^b ἀντι-
^{Acts vi. 10 al.} ^{κείμενοι} ὑμῖν. ¹⁶ παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ
^{Jer. xxvii.} ^{(1.) 24.} ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ ^c θανατώσουσιν
^a ^{Acts iv. 14} ^{only.} ὑμῶν, ¹⁷ καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων ^e διὰ τὸ
^{viii. 8.} ^d ^{ch. xiii. 17} ^{ref.} ^δ ^ξ ὑμῶν, ¹⁸ καὶ ^f θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ
^{|| Mk. 2 Cor.} ^{ix. 9. Exod.} ^{ix. 13 B.} ^{2 Kings viii.} ^{2.} ἀπόληται. ¹⁹ ἐν τῇ ^g ὑπομονῇ ὑμῶν ^h κτήσεσθε τὰς ⁱ ψυχὰς
^{d = Matt.} ^{xxiii. 34. ch.} ^{xi. 49.} ^{3 Kings x.} ^{(ix.) 22.} ὑμῶν. ²⁰ ὅταν δὲ ἴδῃτε ^k κυκλομένην ὑπὸ ^l στρατοπέδων
^e ^{John xv. 21} ^{ref.} ^{Jerusalem} ἱερουσαλὴμ, τότε γινώτε ὅτι ^m ἡγγικεν ἡ ⁿ ἐρήμωσις αὐτῆς.
^{ffs. xxvii.} ²¹ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν ^o τότε
^{|| 1 Kings} ^{xiv. 45.} ^{Dan. iii. 27.} ^{Rom. ii. 7.} ^{v. 3, 4.} ^{Jer.} ^{xviii. 13.} μέσῳ αὐτῆς ^o ἐκχωρεῖτωσαν, καὶ οἱ ἐν ταῖς ^p χώραις μὴ
^h ^{Matt. x. 9} ^{ref.} εἰσερχέσθωσαν εἰς αὐτήν. ²² ὅτι ^q ἡμέραι ^r ἐκδικήσεως
ⁱ ^{Heb. x. 20.} ^{James i. 21} αὐταὶ εἰσιν, ^s τοῦ ^t πλησθῆναι πάντα τὰ γεγραμμένα.
^k ^{John x. 24.} ^{Acts xiv. 20.} ^{Heb. xi. 30} ^{(Rev. xx.} ^{9 v. r.) only.} ^{Isa. xxxvii. 33.} ^{1 here only.} ^{Jer. xliiii. (xli.) 12.} ^{o here only.} ^{Num. xvi. 45.} ^{m ver. 8 ref.}
ⁿ ^{Matt. xxiv. 15} ^{|| Mk. only.} ^{Jer. vii. 31.} ^{John iv. 35.} ^{James v. 4 only.} ^{t = here only.} ^{see ch. i. 23, 57. ii. 6.} ^{x = Heb. iii. 17.} ^{Num. xiv. 32.} ^{Jer. xx. 4.}
^{s = ch. xxii. 31.} ^{u = 1 Cor. vii. 26.} ^{2 Cor. vi. 4 al.} ^{Ps. xxiv. 17.} ^{q = Rom. ii. 5.} ^{Eph. iv. 30 al.} ^{r ch. xviii. 7, 8 ref.} ^{v = || Mk. (ref.)}

rec *αντειπειν ουδε αντιστηναι*, with X rel lat-f Syr æth; *αντειπειν η αντιστηναι* AKM R[Π] 1: txt BL^z 69 lat-e f arm Orig₁.—om *η αντειπειν* D lat-a c ff₂ i syr-cu copt-dz Cyp₂.
 rec (for *apantes*) *παντες*, with ADRN rel Orig₁ [Cyr₁]: txt BL.

16. *συγγενων* Δ 1.
 19. rec *κτησασθε*, with DRN rel [Cyr₁]: txt AB 33 latt syrr syr-cu copt[-schw-dz æth] arm Orig₁ Mac, Tert₁.

20. rec ins *την* bef *ιερουσαλημ* (*to shew that ier. is the accusative*), with AL rel Orig₁ Eus₃: om BDRN Orig₂ Eus₁-ms. *ιερουσαλημ* bef *υπο στρατοπεδων* D [Eus₁-ms].
 for *γνωτε*, *γνωσεσθε* DX lat-e Orig₁ Eus₁: *γνωσκεται* R Eus₂-ms(txt in ed), *γνωσκετε* 1 Eus₁. *ηγγισεν* Δ 1 Orig₃.

21. ins *μη* bef *εκχωρ*. D tol.
 22. om *εισιν* N. rec *πληρωθηναι*, with CX: txt ABRN rel.
 23. rec aft *ουαι* ins *δε* (|| *Matt Mark*). with ACNR rel vulg lat-f syr-cu copt [æth arm] Eus₁: om BDL lat-a c e ff₂ i [l q]. *θηλαζομεναι* D-gr [ενηλαζουσας L].
 aft *γαρ* ins *εν εκειναις ταις ημεραις* N¹. rec ins *εν* bef *τω* *λαω*, with E rel syr æth Eus₁: om ABCDKLMRX[Π] 1. 33. 69 latt copt arm Eus₁.

them: the *dativus incommodi*.

15.] Luke only. *αντειπ.* corresponds to *στόμα, ἀντιστ. το σοφία*. 16.] *καί*—‘non modo ab alienis,’ Bengel. *θαν.* *ξξ* ὑμ., of the Apostles. One of the four who heard this discourse was put to death, Acts xii. 2. 18.] Not literally, but really true; not corporeally, but in that real and only life which the disciple of Christ possesses. 19.] By your endurance (of all these things), ye shall acquire (not, possess, which is only the sense of the perf. *κέκτημαι*) your souls: this endurance being God’s appointed way, ἐν (in and by) which your salvation is to be put in your possession. *κτῆσ.* as *ἐρήσει*, Matt. xvi. 25—*σῶσαι*, ch. ix. 24.

20.] *κυκλ.*, not *circumdari*, but participial, graphically setting forth the

scene now before them, as it should then appear. On the variation of expression from Matt. and Mark, see note on Matt. ver. 15.

21.] *αὐτῆς* belongs to the *αὐτῆς* of ver. 20, and signifies not Judæa, but Jerusalem. *ταῖς χώρ.*, the fields—not ‘the provinces:’ see ref.

22.] *ἐκδικ.*, a hint perhaps at ch. xviii. 8. The latter part of the verse alludes probably to the prophecy of Daniel, which Luke has omitted, but referred to in *ἡ ἐρήμωσις αὐτῆς*, ver. 20. 23.] ἐπὶ τ. γ., general; τῷ λ. τούτῳ, particular. The distress on all the earth is not so distinctly the result of the divine anger, as that which shall befall this nation.

24.] A most important addition, serving to fix the meaning of the other two Evangelists,—see notes there,—and carrying

ὑ στόματι ὧ μαχαίρας καὶ ὧ αἰχμηλωτισθήσονται εἰς τὰ ἔθνη ὧ
πάντα, καὶ Ἱερουσαλὴμ ὧ ἔσται ὧ πατουμένη ὑπὸ ἔθνων,
ἄχρι οὗ ὧ πληρωθῶσιν ὧ καιροὶ ἔθνων. 25 καὶ ἔσονται
ὧ σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ὧ ἄστροις, καὶ ἐπὶ τῆς
γῆς ὧ συνοχὴ ἔθνων ὧ ἐν ὧ ἀπορίᾳ ὧ ἤχους θαλάσσης καὶ
ὧ σάλου, 26 ὧ ἀποψυχόντων ἀνθρώπων ὧ ἀπὸ φόβου καὶ
ὧ προσδοκίας τῶν ὧ ἐπερχομένων τῇ ὧ οἰκουμένῃ αἱ γὰρ
ὧ δυνάμεις τῶν οὐρανῶν ὧ σαλευθήσονται. 27 καὶ τότε
ὧ ψφῶνται τὸν ὧ υἱὸν τοῦ ὧ ἀνθρώπου ὧ ἐρχόμενον ἐν ὧ νεφέλῃ
ὧ μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 ἀρχομένων δὲ
τούτων γίνεσθαι ὧ ἀνακύνσατε καὶ ὧ ἐπάρατε τὰς κεφαλὰς
ὑμῶν, ὧ διότι ὧ ἐγγίξει ὧ ὧ ἀπολύτρωσις ὑμῶν. 29 καὶ
εἶπεν παραβολὴν αὐτοῖς· ὧ Ἰδετε τὴν ὧ συκὴν καὶ πάντα

Ἐ ἀρχο-
μένων...

only. L.P. Job xxx. 3. (see ch. xii. 50 reff.) h = ch. xiv. 31. Matt. xxii. 37. Rom. v. 17, 21. Jude
14 al. 1 Macc. xi. 15. i here only. Lev. xxvi. 16. (-ρεῖν, ch. xxiv. 4.) k here only. Ps. lxxvi.
17. see ch. iv. 37. Acts ii. 2. Heb. xii. 19. l here only. Jon. i. 15. m here only. n = Matt.
xiv. 26. ch. xxii. 45. Heb. v. 7. Ps. cxviii. 28. o Acts xii. 11 only. L. Gen. xlix. 10. (-καὶ, ch. i. 21.)
p = [ver. 35 v. r.] James v. 1. Judg. ix. 57. q Matt. xxiv. 14 reff. r || Mt. reff. s || Matt.
xi. 7 al. Ps. xvii. 7. t Matt. viii. 20 reff. u || Mt. reff. v || Acts xxvi. 12. Isa. xxxiii.
17. Dan. vii. 13. w ch. xiii. 11 [John viii. 7, 10 rec.] only. Job x. 15 only. x Matt. xvii. 8 reff.
y ch. i. 13 reff. z ver. 8 reff. a Gospp. here only. Rom. viii. 23. Heb. xi. 35. L.P.H. Dan. iv.
32 (LXX) only. (-τροῦν, Exod. xxi. 8. Zeph. iii. 1. see also Ps. lxxviii. 18. Isa. lxiii. 4.) b || Mt. reff.

24. ins εν bef στοματι DR latt syrr syr-cu Eus₂: om ABCN rel. μαχαίρας
B¹Δ: ρομφαίας D. rec πάντα bef τα εθνη, with ACD rel vulg lat-c e f f₂ i
syr-cu syr [αθ] arm Eus₃: txt BLR² lat-a copt. (αχρὶς CDR 69 [Eus].)
rec om ου, with A rel Eus₃: ins BCDLR² 33. 69 Eus₃. ins και εσονται bef
καιροι εθνων B: aft καιροι L syr-mg copt-ms: om ACR² rel vss Eus₃,—om καιροι
εθνων D.

25. rec (for εσονται) εσται (gramm¹ corrⁿ), with ACR rel Eus₃: txt BD².
σεληνης R. for 2nd εν, και D harl Syr, και εν N. rec (for ηχους) ηχουσης,
with D rel (αθ) Eus₃: txt ABCLMRXN 1. 33. 69 latt syrr copt arm Tert₁.

26. ins των bef ανθρωπων R. επαρχομ. N¹. for των ουρανων, αι(η D¹) εν
τω ουρανω D lat-a c ff₂ l Ambr₁.

27. νεφελαις C 239-43-7-54 Scr's c k lat-c e f i l Syr syr-cu syr-mg Tert₁ Ambr₁.
for μετα δυναμ. κ. δοξης πολλης, και δυναμει πολλη κ. δοξη D aeth.

28. ερχομένων D-gr 13(Sz). om 1st υμων D lat-i Tert₁.

on the prophetic announcements, past our own times, even close to the days of the end.

πεσοῦνται . . . αἰχμ., viz. *this people*. ἔσται πατ.] See Rev. xi. 2. The present state of Jerusalem. Meyer maintains that the whole of this was to be consummated in the lifetime of the hearers, on account of the ἀνακύνσατε, &c. ver. 28. What views of the discourses of our Lord must such an expositor have!

πληρ. καιροὶ ἐθνῶν.] Who could suppose that καιροὶ ἐθνῶν should have been interpreted (by Meyer) the appointed time until the Gentiles shall have finished this judgment of wrath—to be ended by the παρουσία, within the lifetime of the hearers? The καιρ. ἐθνῶν. (see reff.) are the end of the Gentile dispensation,—

just as the καιρός of Jerusalem was the end, fulfilment, of the Jewish dispensation:—the great rejection of the Lord

by the Gentile world,—answering to its type, His rejection by the Jews,—being finished, the καιρός shall come, of which the destruction of Jerusalem was a type. καιροὶ = καιρός: no essential difference is to be insisted on. It is plural, because the ἔθνη are plural: each Gentile people having in turn its καιρός. 25, 26.] The greater part of these signs are peculiar to Luke.

ἀπορία ἤχους, despair on account of the noise—so Herodias (see Mey.) iv. 14. 1, ἐν ἀπορίᾳ . . . τοῦ πρακτέου. By no possibility can ἤχους be gen. after σημεῖα, as Wordsw.: the καὶ after ἄστροις having since its occurrence taken up a new subject in apposition. καὶ bef. σάλου—‘vocem angustiorum annectit latiori.’ Kypke, Observ. in loc. The same may be said of the καὶ bef. προσδοκ. in ver. 26.

28.] ἀπολ., i. e. the completion of it

c = here (Acts xix. 33) only. (Prov. xxi. 18 al.) Jos. Antt. iv. 8. 19. d John v. 19. e only. Gen. viii. 22. f = Matt. v. 18 reff. Ps. lxxix. 5. Jer. viii. 20. g ch. xvii. 3 reff. h Matt. xxvi. 43 reff. i = 2 Pet. ii. 18. k here only t. (-λάν, Isa. xlix. 9.) l Gossop., here only. Rom. xiii. 13. Gal. v. 21 only. L. P. Hag. i. 6. m Matt. xiii. 22 reff. n 1 Cor. vi. 3, 4 only t. o = 1 Thess. v. 3. 2 Tim. iv. 6 only. see ch. xx. 1 reff. p 1 Thess. v. 3 only t. Wisd. xvii. 15. 2 Macc. xiv. 1. (-ως, 2 Macc. v. 5.) q Matt. vii. 22 reff. r Rom. xi. 9 (from Ps. lxxviii. 22). 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26 only. t Matt. iv. 16. ch. i. 79. Jer. xxii. (xxv.) 29, 30. 17 only. Job xxi. 32. (-πνία, 2 Cor. vi. 5.) v Eph. vi. 18 only. Ps. cv. 3. 18. ch. xiii. 23 only. Isa. xxii. 4. Wisd. xvii. 5. x Acts xvi. 27. xix. 16. Rom. ii. 3. 2 Cor. xi. 33. 1 Thess. v. 3. Heb. ii. 3. xii. 25 only. Judg. vi. 11. y see Rev. vi. 17. Wisd. v. 1. z = Matt. v. 16 al. a ver. 27. b constr., Matt. xix. 22 reff. c constr., ch. ii. 37. Matt. xii. 40.

ABCDE
FGHKL
MRSUV
XΓΔΛ
ΠΣ
1. 33. 69

30. aft προβαλῶσιν ins τον καρπον αυτων D lat-e syr-cu. om ηδη βλέποντες αφ' εαυτων D (but aft γνωσκ. ins ηδη D¹) syr-cu: om βλέποντες latt Syr: aft βλέπ. ins αυτων N¹ (om N-corr¹).—for αφ εαυτ., απ αυτων [L] N^{3a} (but txt restored) [Syr (syr) syr-jer copt arm: εφ εαν. F]. γνωσσετε is repeated by N¹. [add ηδη D¹ (and lat).] for οτι, διοτι A. εγγυς bef 2nd ηδη DLR 33: aft το θερος M 69 lat-e: om ηδη KX [Π] vulg lat-a e Syr syr-cu [æth arm]: εγγυς εστιν ηδη το θερος N [syr-jer]. 31. aft ουτως ins ουν R. om γινόμενα D (|| Matt) lat-a. 32. om αν DN 33. ins ταυτα bef παντα (|| Matt Mark) D 69 lat-l (Syr) syr-cu copt (æth arm).

33. for 1st παρελϋσονται, παρελϋσεται (|| Matt) CK [Π] 1 lat-a e q. rec (for 2nd παρελϋσονται) παρελθωσι (|| Matt), with ACR rel: txt BDLN 33 copt.

34. om δε DN 1. 69 lat-l æth Iren-int. rec βαρυνθωσιν, with D II (Treg, expr) 69 [Meth, Bas, Cyr.]: txt ABCRN rel Bas, Cyr. ai καρδιαi bef υμων ABX 69 latt Iren-int: txt CDRN rel copt Meth₁ Epiph₁ [Bas₂ Cyr.]. rec transp επιστη and αιφνιδιος, with C rel syr arm [Bas.]: αιφ. επ. εφ υμ. A Syr copt [Bas.] Iren-int₁ (both appy to put αιφν. in emphatic place): om εφ υμια X: txt BDLN latt syr-cu æth (Meth₁) Mcion₁-t.—εφνιδιος (itacism) A D (εφνιδιος D¹, εφνιος D-corr) FKLMLXΔ [CN], εφνιδιος RΓ [Π] 1. 33. 69 æth Bas₁ or 2. om η DV.

35. rec γαρ bef επεισελευσεται, putting a colon at end of ver 34, with ACR rel vulg lat-f syr-cu [syr-jer] arm Eus₁ [Bas.] Iren-int₁: txt BDLN lat-a b c e ff₂ i copt Meth₁ (Cyr₁) Mcion₁-t.—rec επελευσεται, with ACR N-corr rel Eus₁ [Bas.]: ελευσ. 67-9 Scr's p ev-N¹: txt BDN¹ lat-a e. (The double compound is characteristic of Luke.) om παντας D. της γης bef πασης AKU² [Π].

36. rec (for δε) ουν (so || Mark), with ACR rel vulg lat-b c f ff₂ [i l q syr-jer-ms] syr-cu syr-cu copt æth arm: txt BDN lat-a e copt-ms. rec (for κατισχυσητε) καταξιωθητε, with ACDR lat latt syr-cu arm Tert₁: txt BLXN 1. 33 [syr-jer] copt æth. παντα bef ταυτα AC¹M lat-a e i syr [syr-jer] Tert₁: om ταυτα C³RN¹ rel am: txt BDLX ΔN^{3a} 1. 33. 69 vulg lat-b c f [ff₂ l q]. for σταθηναι, στησεσθε D lat-a b c e ff₂ i l [q].

37. διδασκων bef εν τω ιερω BK vulg lat-b c e f g_{1,2} i l [q] Syr syr-cu [æth]: om διδασκων G: txt ACDRN rel lat-a syr copt. om τας δε νυκτας εξερχομενος D.

by My appearing.

34—36.] Peculiar to Luke. 34.] εαυτοις and υμων are emphatic, recalling the thoughts to

themselves, after the recounting of these outward signs. 35.] There is meaning in καθημ.—sitting securely.

^cνύκτας ἔξερχόμενος ^dἠϋλίζετο ^eεἰς τὸ ὄρος τὸ καλού- ^d Matt. xxi. 17
μενον ^fἘλαιῶν. ³⁸ καὶ πᾶς ὁ λαὸς ^gᾤρθριζεν πρὸς ^e = ch. xi. 7
αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ. ^f ch. xix. 29
^g reff. and note.

...αυτον
33.
ABCDE
FGHKL
MRSUV
XΓΔΛΠ
N 1. 69

P eis-
ηλθεν...
..δωδεκα
F.

XXII. 1 ^hἨγγίζεν δὲ ἡ ἑορτὴ τῶν ⁱαἰζύμων ἡ λε- ^h = ch. xxi. 8
γομένη ^kπάσχα. ² καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμ- ⁱ Mk. reff.
ματεῖς ^lτὸ πῶς ^mἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν ^k Mt. reff.
λαόν. ³ εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλού- ^l ch. ix. 46 reff.
μενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα ^m Matt. ii. 16.
⁴ καὶ ἀπελθὼν ⁿσυνελάλησεν τοῖς ἀρχιερεῦσιν καὶ ^oστρα- ^{ch. xxi. 32}
ηγχοῖς ^lτὸ πῶς αὐτοῖς ^pπαραδῶ αὐτόν. ⁵ καὶ ἐχάρησαν, ^{al. Exod. .}
καὶ ^qσυνέθεντο αὐτῷ ἀργύριον δοῦναι ⁶ καὶ ^rἐξωμο- ^{al. Exod. .}
^q ver. 52. Acts
iv. 1. v. 21.
26. xvi. 20.

&c. only. L. Neh. ii. 16.
9 v. r.) only. 1 Kings xxii. 13.

p Matt. xvii. 22 reff.
r = here only. (Matt. xi. 25 al. 1 Chron. xvi. 4.)

q John ix. 22. Acts xxiii. 20 (xxiv.
al. 1 Chron. xvi. 4.)

eis το ορος bef ηυλ. D.

ηυλησето D¹: ηυληζετο D-corr¹: δηλιζετο A.

38. for ιερω, ορει C¹(perhaps) U. ακουειν αυτου bef εν τω ιερω D. (at end
13. 69. 124. 346 ins John vii. 53—viii. 11.)

- CHAP. XXII. 1. ηγγισεν DL lat-*b* *e* *g*₁ *i* [*l*] *q*.
2. οι δε αρχιερεις και γραμματεις bef εξητουν (omg 1st και and 2nd οι and insg δε) D
lat-*e*. om το D 254. for ανελωσιν, απολεσωσιν D. εφοβουτο D¹(txt D-corr¹ or 2).
for γαρ, δε D 254 vulg lat-*b* *c* *ff*₂ *g*₁ *i* [*q*] aeth arm.
3. rec ins o bef σατανας, with U copt Eus₁: om ABCDP R[appy] N rel Orig₁.
ins τον bef ιουδαν D. rec επικαλουμενον (more usual), with ACPR rel Orig₁ Eus₁:
txt BDLXN 69 syr-ms copt arm. (om τον καλουμενον G.) ισκαριωδ D-gr, -ριωθ
lat-a D-lat syr-cu Orig. aft αριθμον ins εκ D¹[-gr].
4. aft αρχιερευσιν ius και τοις γραμματευσιν (prob a mere mechanl addn; as Mey)
C P(omg τοις) lat-a *b* *c* *e* *ff*₂ *i* *l* [*q*] syrr syr-cu aeth arm Eus₂: om ABDRN rel vulg
lat-f [syr-jer] copt. rec ins τοις bef στρατηγοις, with C (S, e sil) UA Eus₁: om
ABPRN rel Orig₁ Eus₁,—om και στρατηγοις D lat-a *b* *c* *e* *ff*₂ *i* *l* *q* syr-cu aethl. add
του ιερου (see ver 52: Acts iv. 1; v. 24) CP syrr Eus₂. om το D arm. rec
transp αυτους και αυτον (cf || Matt Mark), with AP rel vulg lat-*b* *c* *f* [*q*] arm Orig
Eus₂ Meion₂-e: txt BCGKL[Π]N, παραδοι αυτον (omg αυτοις) D lat-a.
5. αργυρια (|| Matt) ACKUX[Π] 69 syr Eus₁: txt BDPRN rel Eus₁.
6. om και εξωμολογησεν C N¹(ins N^{3b}) evn-Π¹-48 lat-a *b* *c* *ff*₂ *i* *l* *q* Eus₂.—ωμολ. D;

36.] σταθ., to be set, i.e. by the angels—
see Matt. ver. 31—before the glorified Son
of Man.

37, 38.] *Peculiar to Luke.* These verses
close the scene of our Lord's discourses in
Jerusalem which began ch. xx. 1. It does
not appear, as Meyer will have it, that
Luke believed our Lord to have taught
after this in the temple. Nothing is said
to imply it—a general closing formula
like this applies to what has been related.

38.] ᾤρθρ. is literal,—not
figurative, 'came eagerly,' as De Wette,
&c. think, from several places in the
LXX. There is no occasion for a figure
here.

Luke relates nothing of any
visits to *Bethany*. He has the name, in-
cidentally only, in ch. xix. 29 and ch.
xxiv. 50, where see note. On the
whole question regarding the history of
the woman taken in adultery (see digest),
compare notes, John viii. 1 ff.

CHAP. XXII. 1, 2.] CONSPIRACY OF
THE JEWISH AUTHORITIES TO KILL
JESUS. Matt. xxvi. 1—5. Mark xiv.
1, 2. The account of Matt. is the full-
est: see notes there. The words here
give us a mere compendium of what took
place.

3—6.] COMPACT OF JUDAS WITH
THEM TO BETRAY HIM. Matt. xxvi.
14—16. Mark xiv. 10, 11. Our account
is strikingly peculiar and independent of
the others. The expression εἰσῆλθ. δὲ
σατ. is found in John xiii. 27,—and cer-
tainly in its proper place. Satan had
not yet entered into Judas,—only (John
xiii. 2) put it into his heart to betray our
Lord.

4.] καὶ στρατηγοῖς is pecu-
liar to Luke: the others have merely the
chief priests. On στρατ., see Acts
iv. 1. The Levitical guard of the temple
would be consulted, because it had been of
late especially in the temple that our Lord

s || Mt. (reff.) only.
 t ch. x. 19. Acts xxvii.
 20. Rom. xv.
 23. 1 Cor.
 ix. 10 al.
 u ver. 35 only.
 2 Macc. xii.
 15 only.
 v = Acts xxiv.
 18.
 w ver. 1.
 x || Mk. reff.
 y Matt. ii. 8 al.
 Josh. xxiii.
 16.
 z ch. ix. 37.
 Acts x. 25.
 xx. 22. Heb.
 vii. 1, 10.
 only. Num.
 xiii. 16.
 a. Mk. only.
 Isa. v. 10.
 Jer. xlii.
 (xxxv.) 5
 only.
 b = || Mk.
 Matt. iii. 11.
 John xix. 17.
 al.
 c Matt. x. 25 al.†
 f || Mk. reff.
 i abs., || Mk. ch. ix. 52.
 d = || John xi. 28.
 g || Mk. only †.
 Gen. xliii. 16.
 e || Mk. ch. ii. 7 only.
 1 Kings ix. 22.
 h = || Mk. Acts ix. 34 only.
 (Matt. xxi. 8 reff.) Ezek. xxiii. 41.
 F [κερα]-
 μιον...
 ...των F.
 R πορευ-
 θεντες...
 F [αυ]-
 τοις...
 F [κερα]-
 μιον...
 ...της F.
 ABCDE
 GHKL
 MPRSU
 VXRΔΛ
 ΠN
 1. 69
 F [αυ]-
 τοις...

om. P. for του παραδουσαι, ινα παραδω (|| Matt) P. rec αυτοις bef ατερ οχλου,
 with P rel lat-c f ff₂ [q] syrr syr-cu copt aeth arm Eus₂: om αυτοις D vulg lat-a e l:
 txt ABCLN lat-b i [l].

7. om η ΔΔΑ. for των αυμων, του πασχα D lat-a b e ff₂ i l Syr syr-cu.
 rec ins εν bef η, with APN rel latt Eus₁: om BCDL.

8. ins τον bef πετρον D.

9. (ειπαν, so BCDLN.) aft ετοιμασωμεν ins σοι DP gat lat-c e ff₂ sah aeth;
 σοι φαγειν το πασχα (|| Matt) B syr-mg-ms.

10. om αυτοις D lat-e. for εισελθοντων, εισερχομενων D. υπαντησει CLX;
 απαντησει D 29. 248 Scr's g [Orig.]: txt ABPRN rel. βασταζων bef κεραμιον
 υδατος D: om υδατος N¹(ins N^{3b}): rec (for εις ην) ου, with D rel Syr syr-cu(appy):
 ου εαν (cf || Mark, σπου αν) AKMPR [Π]: txt BCLN latt syr [syr-jer copt] arm, εν η X.
 11. aft οικιας ins λεγοντες N. om σοι (|| Matt Mark) DUX lat-q Syr syr-cu.

aft καταλυμα ins μου CN sah arm.

12. for κακεινος, εκεινος D Orig₁. (αναγαιον, so ABDEGHKLMPR S-marg
 V[ΔΠ¹]N: αναγειον C 1.) for μεγα, οικον D sah. κακει LXX vulg lat-f i aeth
 arm-ed.

13. rec ειρηκεν, with APR rel: txt BCDLN 69 lat-a. (ειπεν X 210-1-8 Scr's g evv-
 x-z₁). for αυτοις, αυτος D¹[-gr](txt D-corr¹).

had become obnoxious to them (see ver. 53 and ch. xxi. 37, 38). 5, 6.] The words συνεθ. and εξωμολ. here seem clearly to imply that the money was not now paid, but afterwards, when the treachery was accomplished;—see note on Matt. xxvi. 15. ατερ οχλ. = καταμόνας Theophyl., or perhaps χωρις θορύβου, Euthym.

7—14.] PREPARATION FOR CELEBRATING THE PASSOVER. Matt. xxvi. 17—19. Mark xiv. 12—16. Our account is the fullest of the three, related however nearly to Mark's. 7.] ηλθεν is not 'appropinquabat,' but 'venit.' On this whole subject see notes on Matt. xxvi. 17, and John xviii. 28. η εδει, the legal time of the Passover being sacrificed. So the narrators in the three Gospels evidently intend. 8, 9.] It was a solemn mes-

sage, and for it were chosen the two chief Apostles.

In the report of Matthew, the suggestion is represented as coming from the disciples themselves. The question, ποῦ θέλ. was asked, but only in reply to the command of our Lord.

10.] There can, I think, be no question that this direction was given in superhuman foresight, just as that in ch. xix. 30: see also 1 Sam. x. 2—8, and Matt. xvii. 27. This person carrying water would probably be a slave, and the time, towards evening, the usual hour of fetching in water. 11, 12.] The οἰκοδεσπ.

was a man of some wealth, and could not be identical with the water-carrier (see notes on Matt.). κατάλ. is not here, as in ch. ii. 7, an inn, but a room set apart at this season of the feast, by residents in Jerusalem, in which parties

καὶ ἡτοιμάσαν τὸ πᾶσχα. ¹⁴ Καὶ ὅτε ἐγένετο ἡ ^k ὥρα, ^k = Matt. xxvi. 45. John xvi. 4. = ch. xi. 37. ¹⁵ καὶ εἶπεν πρὸς ¹ ἀνέπεσεν, καὶ οἱ ἀπόστολοι σὺν αὐτῷ. ¹⁵ καὶ εἶπεν πρὸς ¹ αὐτοὺς ^m Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ ^f πᾶσχα ^f φαγεῖν μεθ' ὑμῶν ⁿ πρὸ τοῦ με ^o παθεῖν. ¹⁶ λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ^p ὅτου ^q πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ¹⁷ καὶ ^r δεξάμενος ποτήριον ^s εὐχαριστήσας εἶπεν Δάβετε τοῦτο καὶ ^t διαμερίσατε εἰς ἑαυτοὺς. ¹⁸ λέγω γὰρ ὑμῖν, οὐ μὴ ^u πῖω [^v ἀπὸ τοῦ νῦν] ἀπὸ τοῦ ^w γενήματος τῆς ^x ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. ¹⁹ Καὶ

x. 6 al.

r = ch. ii. 28. xvi. 6. Eph. vi. 17. Jer. xxxii. (xav.) 28.

(bis) & ||. Matt. xv. 36 || Mk. al. Wisd. xviii. 2. t ch. xi. 17, 18 reff. Judg. v. 30. u w, ἀπὸ here only. ἐκ, || Mt. reff. v ch. v. 10 reff. w || Mt. reff. x John xv. 1 reff.

¹⁴. rec ins δωδεκα bef ἀποστολοι (see ||), with ACPRN^{3b} rel vulg lat-f q syrr [syrr-ger] copt aeth arm Epiph₂: om BDN¹ lat-a b c e ff₂ i l syr-cu sah.—οἱ δωδεκα, omg ἀποστολοι, LXX^{3a}.

¹⁶. om σι C¹(perhaps) DX. rec ins ουκετι bef ου μη (from Mark xiv. 25), with C²P rel vulg lat-c e syrr syr-cu [syrr-ger] aeth arm [Orig₁]: for ου, ουκετι D: txt ABC¹HLN¹ i lat-a coptt. ¹⁶ φαγομαι D. rec (for αυτο) εξ αυτου (from ||), with AC²P rel lat-f syrr-txt [syrr-ger] aeth arm: απ' αυτου (from below) D 69: txt B C¹(appy) LN¹ i latt syr-mg coptt Epiph, [Orig-int₁]. for πληρωθη, καινον βρωθη D.

¹⁷. ins to bef ποτηριον (see ver 20) ADKMU[Π]: om BCLN rel coptt. om τουτο N¹ [vulg lat-e]. om kai D[-gr lat-e] syr-cu syrr-ger coptt. rec (for εις εαυτους) εαυτοις (from John xix. 24: Ps xxi. 18), with AD rel syr: αλληλοις N¹: txt BC(L)MN^{3a} 1. 69 latt arm.—αυτοις L.

¹⁸. rec aft υμιν ins σι (Matt xxvi. 29 || Mark), with AN rel latt syr syr-cu syrr-ger [coptt arm]: om BCDGL¹ i mt lat-e aeth. rec om απο του νυν, with AC rel Syr Iren-int: ins bef ου μη πω DG¹ i lat-e₁ syr-cu arm: txt BKLM[Π]N¹ lat-e₁ syr syrr-ger coptt aeth. (rec γενν., with K (S, e sil): txt ABCDN rel.) rec (for ου) σου, with AD rel: om C¹(appy): txt BC¹FLN¹ 1. ελθῃ bef η β. τ. θ. D [Syr syr-cu syrr-ger].

coming from the country might eat the Passover. The question therefore would be well understood;—and the room being *ἑστρωμένον*, and as Mark adds, *ἑτοιμον*, would be no matter of surprise.

^{14.}] The ὥρα was evening, see above on ver. 10, and Matt. xxvi. 20.

¹⁵—^{18.}] *Peculiar to Luke.* The desire of our Lord to eat this His last Passover may be explained from ch. xii. 50: not merely from his depth of love for His disciples, though this formed an element in it,—see John xiii. 1 sq. The γάρ in ver. 16 gives us the leading reason. ¹⁵. παθεῖν] This is the only instance in the Gospels, of the absolute use of πᾶσχα, as in the Creed, ‘He suffered.’ We have several times πολλά παθεῖν, ch. ix. 22; xvii. 25: Matt. xvi. 21 al. ταῦτα παθεῖν, ch. xxiv. 26, and οὕτως παθεῖν, ditto ver. 46.

^{16.}] The full meaning of this declaration is to be sought in the words τοῦτο τὸ πᾶσχα. It was that particular Passover, not merely the Passover generally—though of course that also,—that was to receive its fulfilment in the kingdom of God. And to this fulfilment our Lord alludes again in ver. 30, ἵνα ἔσθῃτε καὶ πίνῃτε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου. It is to

this marriage supper of the Lamb, that the parable Matt. xxii. 1—14 in its ultimate application refers: nor can we help thinking on the faithless Apostle at this very supper, in ib. vv. 11—13: see notes there.

^{17.}] Some (e. g. De Wette) suppose that it is here implied that our Lord did not drink of the cup Himself. But surely this cannot be so. The two members of the speech are strictly parallel: and if He desired to eat the Passover with them, He would also drink of the cup, which formed a usual part of the ceremonial. This seems to me to be implied in δεξάμενος: λαβὼν is the word used by all afterwards, when He did not partake of the bread and wine. This most important addition in our narrative, amounts I believe to a solemn declaration of the fulfilment of the Passover rite, in both its usual divisions,—the eating the flesh of the lamb, and drinking the cup of thanksgiving. Henceforward, He who fulfilled the Law for man will no more eat and drink of it. I remark this, in order further to observe that this division of the cup is not only not identical with, but has no reference to, the subsequent one in ver. 20. That was the institution of a new rite;—this the abro-

γ ἡ. Matt. xiv.
19. xv. 36 al.
Jer. xvi. 7.
z = Matt. xiii.
37. John xv.
1. 1 Cor. x.
4. Gen. xli.
26, 27.
Exod. xii. 11.
Ezek. xxxvii.
11.

a = Matt. viii.
34. Mark i.
4. xiv. 9.

b (= ἐμοῦ)
|| 1 Cor. bis.

c || 1 Cor. bis.
John xv. 9.

d ch. xx. 31 reff.
e Matt. xxvi.
32 reff. Gen.
v. 4, &c.

f ch. xvii. 3 reff.
g || (Mt.). 2 Cor. iii. 6.

h Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

|| (Mt.). 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
i Matt. xxiii. 35 reff.

λαβὼν ἄρτον ἑὺχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς
λέγων Τοῦτο ἔστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον
τοῦτο ποιεῖτε [ἂ εἰς] τὴν ἑμὴν ἀνάμνησιν. ²⁰ καὶ τὸ
ποτήριον ὡσαύτως ἑμετὰ τὸ δεῖπνῆσαι, λέγων Τοῦτο
τὸ ποτήριον ἡ καὶ νῦν ἡ διαθήκη ἡ ἐν τῷ αἵματί μου τὸ
ὑπὲρ ὑμῶν ἡ ἐκχυννόμενον. ²¹ κ πλὴν ἰδοὺ ἡ χεὶρ τοῦ
παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. ²² ὅτι ὁ
υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὀρισμένον πορεύεται,
κ πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται.
καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς πὸς τίς
ἂρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πρίσσειν. ²⁴ ἐγένετο

19. aft λεγων ins λαβετε A. om eis B¹(sic: see table): ins AB²CD⁸ K⁸ rel.
19, 20. om το υπερ ver 19 to end of ver 20 D lat-a b e ff₂ i l: lat-b e read instead
vv. 17, 18, omg them above: similarly syr-cu substitutes vv. 17, 18 for ver 20.
20. rec ωσαυτως bef και το ποτηριον (aft || 1 Cor), with A rel [vulg lat-c f g_{1,2} q syrr
&c Bas.]: txt BLN copt [syr-jer]. (εκχυννόμενον, so AB¹ELUD[ΤΠ]N.)
21. om μετ' εμου D 57 Syr.
22. rec (for οτι) και, with A rel vulg lat-c [b e f ff₂ i l q] syrr syr-cu [syr-jer ath
arm]: om lat-a i D-lat Orig₁: txt B D-gr LTN coptt. rec μεν bef υιος (|| Matt
Mark), with A rel: μεν bef ο υιος D: om μεν N¹: txt BLTN^{3a} D-lat coptt. rec
πορεύεται bef κατα το ωρισμενον (||), with A rel lat-f syrr syr-cu coptt ath: txt BDGLTN
69 latt [syr-jer] arm Orig₁. om τω ανθρωπω D lat-e syr-cu Tert₁.
23. for και αυτοι, αυτοι δε D lat-e f sah. om το DL sah(appy) Orig₁. om
εξ αυτων D 142¹(Sz) lat-a b e ff₂ i [l q] syr-cu. aft αυτων N¹ repeats ein.
μελλων bef τουτο DL 241-5.

gation of an old one, now fulfilled, or about to be so, in the person of the true Lamb of God.

This is generally supposed to have been the first cup in the Passover-meal, with which the whole was introduced.

On the possible connexion of this speech of our Lord with the celebration of the Passover at this particular time, see note on Matt. xxvi. 17.

After these verses, in order of time, follows the washing of the disciples' feet in John xiii. 1—20, referred to in our ver. 27.

19, 20.] INSTITUTION OF THE LORD'S SUPPER. Matt. xxvi. 26—29. Mark xiv. 22—24. 1 Cor. xi. 23—25. See notes on Matthew.

20. τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον] These words cannot be said of ποτήριον, 'nam poculum plenum non effunditur, sed bibitur' (Bengel), but are said πρὸς τὸ σημαίνόμενον, which is the wine poured out from the grapes (τὸ γέννημα τῆς ἀμπέλου) and represents the Blood poured out from the Lord's Body.

Here follows, in Matt. ver. 29, Mark ver. 25, a second declaration, respecting not drinking any more of this fruit of the vine.

21—23.] ANNOUNCEMENT OF A DE-

TRAYER. See notes on Matt. xxvi. 20—25. I would not venture absolutely to maintain that this announcement is identical with that one; but I own the arguments of Stier and others to prove them distinct, fail to convince me. The expression πλὴν ἰδοὺ bears marks of verbal accuracy, and inclines us to believe that this announcement was made after the institution of the cup, as here related. 'Notwithstanding this My declaration of love, in giving My Body and Blood for you, there is one here present who shall betray Me.'

ἐπὶ τ. τρ., viz. in dipping into the dish with the Lord. πορεύεται.] A somewhat similar πορεύεσθαι to this occurs ch. xiii. 33; but that is used of our Lord's ministerial progress; this of His progress through suffering to glory.

24—30.] DISPUTE FOR PRE-EMINENCE. OUR LORD'S REPLY. Without attempting to decide the question whether this incident is strictly narrated in order of time, or identical with one of those strifes on this point related Matt. xviii. 1; xx. 20, I will offer one or two remarks on it as it here stands. (1) Its having happened at this time is not altogether unaccountable.

δὲ καὶ [†]φιλονεικία ἐν αὐτοῖς [†]τὸ τίς αὐτῶν [†]δοκεῖ εἶναι [†]μεῖζων. ²⁵ ὁ δὲ εἶπεν αὐτοῖς Οἱ βασιλεῖς τῶν ἐθνῶν [†]κυριεύουσιν αὐτῶν, καὶ οἱ [†]ἐξουσιάζοντες αὐτῶν [†]εὐεργέται καλοῦνται. ²⁶ ὑμεῖς δὲ οὐχ [†]οὕτως, ἀλλ' ὁ [†]μεῖζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ [†]ἡγούμενος ὡς ὁ [†]διακονῶν. ²⁷ τίς γὰρ μεῖζων, ὁ [†]ἀνακείμενος ἢ ὁ [†]διακονῶν; οὐχὶ ὁ [†]ἀνακείμενος; ἐγὼ δὲ [†]ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ [†]διακονῶν. ²⁸ ὑμεῖς δὲ ἐστε οἱ [†]διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς [†]πειρασμοῖς μου. ²⁹ κἀγὼ [†]διατίθεμαι ὑμῖν καθὼς [†]διέθετό μοι ὁ πατήρ μου βασιλείαν, ³⁰ ἵνα [†]ἔσθῃτε καὶ πίνετε [†]ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ

w see ch. xii. 21, 38.

x comp., Sir. i. 4.

y = Acts xv. 23 al. 1 Chron. xvi. 5.

x. 43 reff. a Matt. xxii. 10, 11 reff.

b ch. ii. 46. Matt. xviii. 20.

d ch. iv. 13, viii. 13. James i. 2. Deut. iv. 34.

e Gosp., here bis only. Acts iii. 35.

x. 16 (from Jer. xxxviii. [xxxi.] 33). ix. 16, 17 only.

Gen. xv. 18. f 2 Kings ix. 11, 13.

24. om και **Σ** 127(Sz) [gat(with mm tol) lat-a b c e ff₂ i l q] Orig¹. **ΕΙΣ** εαυτους **Ν**¹ [εν εαυτοις Δ¹ T(Tischdf) 69]. om αυτων, and for δοκει ειναι, αν ειη D lat-a f Syr syr-cu (coppt).

25. for εξουσιαζοντες αυτων, αρχοντες των εξουσιαζουσιν αυτων και (sic) **Ν**¹.

26. rec γενεσθω, with A rel [Bas₁]: txt BDLT⁸ 1 [Damasc-ms₁]. om 2nd o D 69. for νεωτερος, μικροτερος D vulg lat-a c ff₂ i l. διακονος D.

27. for ver, πολλων η ο ανακειμενος εγω γαρ εν μεσω υμων ηλθον ουχ ως ο ανακειμενος αλλ' ως ο διακονων και υμεις ηξηθητε εν τη διακονια μου ως ο διακονων D. ins o bef μεζων **Ν**¹. rec ειμι bef εν μεσω υμων, with A rel [lat-a b e q Bas₁ Chr₁ Orig¹ int₂]: om ειμι D(as above): txt BLT⁸ vulg lat-c f ff₂ [i l] Eus₁.

28. om υμεις δε εστε D.

29. διατιθημι A 1. aft υμ. ins διαθηκην A. om μου DΓ 248 lat-e.

30. rec εσθιητε, with A D-corr¹ Q⁸ rel Eus₁: txt BD¹T.

They had been just enquiring among themselves (ver. 23), *who among them should do this thing*. May it not reasonably be supposed, that some of them (Judas at least) would be anxiously employed in self-justification, and that this would lead, in some part of the table, to a dispute of the kind here introduced? The natural effect of the Lord's rebuke would be to give rise to a different spirit among them, and the question "*Lord, is it I?*" may have been the offspring of this better mind;—but see note on Matt. vv. 20—25. (2) It is surprising to find the very declaration of our Lord on the former strife related in this Gospel (ch. ix. 46—48), repeated as having been made *at this Paschal meal*,—by John (xiii. 20). May not this lead us to suppose that there has been a transposition of some of the circumstances regarding these various contentions among the Apostles, and that these words occurring in John may possibly point to a strife of this kind? (3) The ἐγὼ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν is too clear an allusion to the *washing of their feet by the Lord*, to have escaped even those Commentators who are slow to discern such hints (e. g. De Wette). The appeal,

if it had taken place, is natural and intelligible; but not otherwise. (4) The diction is repeatedly allusive to their *then* employment: ἀνακείμενος—διατίθεμαι—ἔσθῃν καὶ πίνειν—ἐν τῇ βασιλείᾳ μου—all these have reference to things present, or words spoken, during that meal.

I therefore infer that the strife *did happen at this time, in the order related here*.

25.] See on Matt. xx. 25. The expression here οἱ ἐξουσ. αὐτ. εὐεργ. καλ. also seems to be connected with what had just taken place: 'Among them, the εὐεργέται are those who ἐξουσιάζουσιν αὐτῶν—but among you, I, your εὐεργέτης (see vv. 19, 20, ὑπὲρ ὑμῶν, bis), do not so, but am in the midst of you as your servant.' Ptolemy εὐεργέτης at once occurs to us;—numerous other examples are given by Wetstein.

26.] οὕτως, i. e. ἔσθῃτε. **27.]** Compare John xiii. 13—17. **28.]** These words could hardly have been spoken except on this occasion, when τὸ περὶ ἐμοῦ τέλος ἔχει, ver. 37.

29, 30.] See above, and note on Matt. xix. 28, see also Rev. ii. 27. The word βασιλείαν belongs to both verbs—not, 'I appoint to you (as my Father hath appointed to me a kingdom) that ye

ε = Matt. xix. 28. 1 Cor. vi. 2, 3. Gen. xlix. 16 al. see Dan. vii. 22. h here only. Jos. Ant. t. 2. 9. i here only. k with περί, here only. Gen. xxv. 21. with ὑπέρ, Acts viii. 24. l = ch. iv. 38. John xxi. 26. xvii. 9, 20. Isa. xlv. 11. i. 10. Phil. iv. 10 al. 25. 1 Pet. v. 10. 2 Pet. i. 12. Ps. i. 12. (-γμός, 2 Pet. iii. 17.)

μου, καὶ κάθησθε ἐπὶ θρόνων ⁸ κρίνοντας τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. ³¹ Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς ἡ ἐξητήσατο ὑμᾶς, τοῦ ¹ σιναῖσαι ὡς τὸν σῖτον. ³² ἐγὼ δὲ ^k ἐδεήθην ¹ περὶ σοῦ, ἵνα μὴ ^m ἐκλίπῃ ἡ πίστις σου· καὶ σὺ ⁿ ποτὲ ^o ἐπιστρέψας ^p στήρισον τοὺς ἀδελφούς σου. ³³ ὁ δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. ³⁴ ὁ δὲ εἶπεν Λέγω σοι,

m ch. xvi. 9. Heb. i. 12 (from Ps. ci. 27) only. n Rom. o = Matt. xiii. 15 reff. (?) p = Acts xviii. 23. Rom. i. 11. xvi.

om 2nd μου D am(with forj [ing] tol) lat-e l syr-cu. rec καθισθησε, with H: καθεξησθε D-gr: καθισσθε AB²G¹LQ¹Π¹Σ¹ 1. 69 (-σθαι AL): καθισσθε (see Matt xix. 28) X rel: txt B¹I, καθισθαι B(as corrected by origl scribe, see table) Δ. (The -σθαι is too obvious an itacism to bring the infin seriously into question, as in Mey.) ins δωδεκα bef θρον. (|| Matt) X (D⁸Σ³a ἱβ) lat-a b f [l q syr-jer] syr-cu syr-w-ast sah arm Orig.; aft θρον. 69 lat-e [ff² mm]. θρονους (|| Matt) D 69. om tas D¹(ins D-corr¹?). tas δωδεκα φυλας bef κρινοντες B¹ lat-i.

31. rec at beg ins ειπε δε ο κυριος (to mark the supposed beginning of a new subject), with ADQ⁸ rel [Bas.] : om BLT coptt. om 2nd σιμων Σ.

32. rec εκλειπη, with AQ rel: txt BDKLMTUX[Π]Σ¹ 1 [Bas₂ Chr_{sape} Cyr¹]. for και συ ποτε επιστρεψας, συ δε επιστρεψον και D lat-e Gelas. rec στηριξον, with D rel [Bas.] : txt ABKLMQT[Π]Σ¹ 1. (X doubtful, see Treg-)

33. for ο δε ειπεν, ειπεν δε A lat-a b f ff² i [l] q.

&c., 'but, I appoint to you, as my Father hath appointed to me, a kingdom, that ye &c. ἐπὶ τῆς τρ.] See above, ver. 21, and note on ver. 16.

31—34.] APPEAL TO PETER: HIS CONFIDENCE, AND OUR LORD'S REPLY. (See Matt. xxvi. 30—35: Mark xiv. 26—31: John xiii. 36—38.) The speech appears to proceed continuously. There are marks in these words of our Lord, of close connexion with what has gone before. *His* way which the Father διέθετο to Him, is to *His* kingdom—but it is *through* πειρασμοί. To *these*, who have been with Him in these trials, He διατίθεται βασιλείαν,—but *His* way to it must be *their* way, and here is the πειρασμός,—the sifting as wheat. The sudden address to Simon may perhaps have been occasioned by some remark of his,—or, which I think more probable, may have been made in consequence of some part taken by him in the preceding strife for precedence. Such sudden and earnest addresses spring forth from deep love and concern awakened for another.

31. ἐξητήσ.] Not only 'hath desired to have you,' E. V., but hath obtained you;—'his desire is granted.' ὑμᾶς—all. This must include Judas, though it does not follow that he was present—the sifting separated the chaff from the wheat, which chaff he was, see Amos ix. 9.

32.] ἐγὼ δὲ ἐδ. π. σοῦ] As Peter was the foremost (the rest are here addressed through him), so he was in the greatest danger. It must not be

supposed that our Lord's prayer was not heard, because Peter's faith *did* fail, in his denial; ἐκλίπη implies a total extinction which Peter's faith *did* not suffer.

Though the ὑμᾶς included Judas, he is not included in the prayer: see John xvii. 6—12. We may notice here, that our Lord speaks of the total failure of even an *Apostle's* faith, as possible.

ἐπιστρέψας] There can, I think, be little doubt that this word is here used in the general N. T. sense, of returning as a penitent after sin, turning to God; and not in the almost expletive meaning which it has in such passages as Ps. lxxxiv. 6, ὁ θεός, σὺ ἐπιστρέψας ζωώσεις ἡμᾶς (although even here it may have a somewhat similar sense to the above—see Joel ii. 14: Acts vii. 42).

στηρίσον] The use of this word and the cognate substantive thrice by Peter in his two epistles (see reff.), and in the first passage in a connexion with the mention of *Satan's* temptations, is remarkable.

33, 34.] Whether these words are in close connexion with the preceding, may I think be doubted. They may represent the same reply of our Lord as we have recorded in John xiii. 38. One thing seems clear, without any attempt at minutely harmonizing: that two announcements were made by our Lord to Peter of his future denial, occasioned by two very different professions of his. One,—during the last meal, i. e. before going out, and occasioned by Peter's professed

ABDEF
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ΠΣ
1: 69

Πέτρε, οὐ ^a φωνήσῃ σήμερον ^r ἀλέκτωρ ἕως τρὶς ^s ἡπαρνήσῃ ^γ [μὴ] εἰδέναι με. ³⁵ καὶ εἶπεν αὐτοῖς "Οτε ἀπέστειλα ὑμᾶς ^t ἄτερ ^u βαλλαντίου καὶ ^v πήρας καὶ ^w ὑποδημάτων, μὴ ^x ὑστερήσατε; οἱ δὲ εἶπαν Οὐθενός. ³⁶ εἶπεν οὖν αὐτοῖς Ἀλλὰ νῦν ὁ ἔχων ^u βαλλάντιον ^y ἀράτω, ὁμοίως καὶ ^v πήραν καὶ ὁ μὴ ^z ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ^a ἀγορασάτω μάχαιραν. ³⁷ λέγω γὰρ ὑμῖν ὅτι τοῦτο

x. 4. xii. 33 only. Job xiv. 17 only. v ch. ix. 3 reff. w Matt. x. 10. ch. x. 4. Exod. xii. 11. x = Rom. iii. 23. Eccl. vi. 2. y = ch. x. 3. xix. 21. Mark xv. 24. z ellipsis, ch. iii. 11. 1 Cor. xi. 22. a Matt. xiii. 44. 2 Chron. xxxiv. 11.

^{34.} rec aft ου ins μη (see John xiii. 38), with AD rel: om BLQTXN. rec (for εως) πριν η (from || Mark), with A rel syr-txt aeth [arm]: πριν (|| Matt) Q 251: εως ου (|| John) KMX[Π]: εως ουου D: txt BLTN 69 latt Syr syr-mg [syr-jer] coptt. με bef απαρνηση BLTN 69: με bef ειδεναι Q 1 lat-f; με απαρνηση μη ειδεναι με D syr-cu: txt A rel vulg syrr sah. om μη BLMQTX[Π] N 1 copt: ins AD rel Syr syr-cu [syr-jer aeth] sah arm.

^{35.} (βαλλαντιου, so ABDQ [T(Tischdf)] N &c.) ^{μηρας} N¹(txt N^{3a} or earlier). for τινος, τι N¹. (ειπαν, so BDL [T(Tischdf)]). (rec ουδενος, with DL T[Alf]UAN 1(e sil) Orig [Chr]: txt ABQ [T(Tischdf)] rel.)

^{36.} for ουν, δε BL [T(Tischdf)] N^{3a} 69 coptt: txt AQ T[Alf] rel [syrr arm].—ο δε ειπεν DN¹ lat-e [syr-jer Chr]. om αυτοις D 1 lat-a b e ff₂ i [arm]. αρει D. πωλησαι D: πωλησει EGHVSΔΔ 69 arm [Chr, (txt)]. αγορασει DEFHSUVFA 69 Chr, Thl.

^{37.} om υμιν D lat-b. rec ins ετι bef τουτο, with T[Alf] rel vulg lat-a c e i syrr

readiness to go to prison and to death (= to lay down his life) for and with the Lord:—the other,—on the way to the Mount of Olives, after the declaration that all should be offended, and occasioned by Peter's profession that though all should be offended, yet would not he. Nothing is more natural or common than the repetition, by the warm-hearted and ardent, of professions like these, in spite of warning:—and when De Wette calls such an interpretation eine *Wothhülfe*, all that we can say is to disclaim any wish to clear up difficulties, except by going into their depths and examining them honestly and diligently. If the above view be correct, I conceive that the account in John of this profession and our Lord's answer, being in strict coherence, and arising out of the subject of conversation, must be taken as the *exact* one: and Luke must be supposed to have inserted them here *without being aware of the intermediate remarks* which led to them. This is the only place in the Gospels where our Lord addresses Peter by the name Πέτρε. And it is remarkable as occurring in the very place where He forewarns him of his approaching denial of Himself.

^{35—38.} FOREWARNING OF PERILS AT HAND. *Peculiar to Luke.* The meaning of our Lord in this much controverted passage appears to be, to forewarn the Apostles of the outward dangers which will await them henceforward in their mission:—unlike the time when He sent

them forth without earthly appliances, upheld by His special Providence, they must now make use of common resources for sustenance, yea and even of the sword itself for defence. This they misunderstand, and point to the two swords which they have,—for which they are rebuked (see below). ^{35.} See ch. ix. 3; x. 4; also Matt. x. 9.

^{36.} αἰρεῖν was the very word used in the prohibition before. There is a question what should be supplied after μὴ ἔχων. Very many authorities make μάχαιραν understood (as in E. V.);—but the simpler construction and better sense is to place μὴ ἔχων in contrast with ἔχων, **he who has a purse, &c., and he who has none, let him &c.,** see reff. Thus the sense will be complete—for he who *has a purse*, can buy a sword, *without selling his garment.* μάχαιρα

must be here used in the sense of a sword,—compare ver. 49:—and not a *knife to eat with*, which some have understood. The 'sword of the Spirit' (Olshausen and others) is *wholly out of the question.* The saying is both a description to them of their altered situation with reference to the world without, and a declaration that self-defence and self-provision would henceforward be necessary. It forms a *decisive testimony, from the mouth of the Lord Himself, against the views of the Quakers and some other sects on these points.* But it does not warrant aggression by Christians, nor, as some R. Catholics (see the bull "Unam sanctam" of

b - Matt xxiv. 6 reff. ¹ τὸ γεγραμμένον ^b δεῖ ^c τελεσθῆναι ^d ἐν ἐμοί, ^e τὸ Καὶ μετὰ ^f ἀνόμων ^g ἐλογίσθη ^h καὶ γὰρ ⁱ τὸ περὶ ἐμοῦ ^k τέλος ^k ἔχει. ABDEFGHKL
MNSTU
VXTZΔ
ΠΣ
1. 69

38 οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς ¹ Ἰκανὸν ἐστίν. ³⁹ Καὶ ἐξελθὼν ἐπορεύεθ ^m κατὰ ⁿ τὸ μῆθος εἰς τὸ ⁿ ὄρος ⁿ τῶν ⁿ ἐλαιῶν, ἡκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. ⁴⁰ γενόμενος δὲ ^o ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς ^p Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

⁴¹ καὶ αὐτὸς ^q ἠπеспάσθη ἅπ' αὐτῶν ^r ὥσεὶ λίθου ^s βολήν,

g Rom. viii. 36 (from Ps. xlvii. 22). ix. 9. h Matt. xxvi. 73. Mark x. 45 al. i ch. xxiv. 27. Acts xxiv. 10. xxviii. 23, 31. Phil. ii. 19, 20. k Mark iii. 26 (Heb. vii. 3) only. Jos. Ant. ii. 5, 3. l Matt. xxi. 1 reff. m ch. i. 9 reff. n Matt. xxi. 1 Tim. ii. 8. 1 Pet. ii. 8 only. o Mark ix. 3 al. p constr., here only. see James v. 17. q = Acts xxi. 1 (Matt. xxvi. 51. Acts xx. 30) only. 2 Macc. xii. 10, 17. r = ch. i. 56. Judg. iii. 29. s here only. Gen. xxi. 16.

syr-cu arm: om ABDHLQ [T(Tischdf)] X⁸ 1 lat-b f coptt [syr-jer] aeth. for 2nd το, οτι A lat-a c e ff₂ i [L D-lat] Ambr₁. ins των bef ανομων D. om 2nd γαρ D lat-a e ff₂ i [L] syr-cu: ins A B(sic: see table) X rel syr coptt. rec (for το bef περι) τα, with A rel Syr syr-mg [aeth arm]: txt BDLQ(T)X 1 lat-b syr-cu syr [syr-jer] coptt.—το bef γαρ T.

38. (ειπαν, so BDLQ [T(Tischdf)] X.) ἰδου bef κυριε D: om κυριε X¹. δυο bef μαχαιραι ὧδε D em. for ικανον εστιν, αρκει D.

39. επορευετο D ενν-Π₂-Ζ₂-48₂. (και (bef οι μαθηται) is written over the line by the origl scribe in B: see table [om και V 69 aeth].) rec aft οι μαθηται ins αυτου (|| Matt), with Q rel lat-a b c Syr syr-cu [syr-jer] sah aeth: om ABDLM²T[Δ²]X 1 vulg lat-q syr copt arm.

40. γενομενους T. om δε T. om του D. εισελθητε D ev-y latt: εμπεσειν 69: ελθειν Δ-gr. (εισελθειν is written over the line by the origl scribe in B: see table: Tischdf says by B²(appy)³.)

41. for και αυτος, αυτος δε D sah. for απεσπασθη, απεσπαθη X¹(txt X-corr¹⁻³) Scr's n: απεσπαθη D: απεστη G 157(Sz) lat-c fl.

Boniface VIII., cited in Wordsw. ad loc.), spreading the gospel by the sword.

37.] The connexion is this: 'Your situation among men will be one of neglect and even of danger;—for I myself (see Matt. x. 24, 25) am about to be reckoned among transgressors.' By the very form of the expression it is evident, that the sword alluded to could have no reference to *that night's danger*, or the *defending Him from it*. τὸ περὶ ἐμ.

τέλος ἔχει.] The prophecy cited closes the section of Isaiah, which eminently predicts the Lord's sufferings (ch. lii. 13—liii. 12).

τὸ περὶ ἐμοῦ—supply γεγραμμένον, or perhaps more generally, 'determined in the counsel of God.'

τέλος ἔχει does not merely mean '*must be fulfilled*,' which would be an assertion without any special reference here—but (as E. V.) have an end;—are coming to the completion of their accomplishment. So τετέλεσται, John xix. 30. 38.]

Two of them were armed,—either from excess of zeal to defend Him, excited by His announcement of His sufferings during this feast,—or perhaps because they had brought their weapons from Galilee as protection by the way. The road from Jericho to Jerusalem (see ch. x. 30) was

much infested with robbers;—and it was the custom for the priests, and even the quiet and ascetic Essenes, to *carry weapons* when travelling. Chrysostom (Hom. in Matt. lxxiv. vol. vii. p. 797) gives a curious explanation of the two swords: εἰκὸς οὖν καὶ μαχαίρας εἶναι ἐκεῖ διὰ τὸ ἄρνιον. This certainly agrees with the number of the disciples sent to get ready the Passover: but it has nothing else to recommend it. They exhibit their swords, misunderstanding His words and supposing them to apply to that night. Our Lord breaks off the matter with *ικανὸν ἐστίν*,—'*It is enough*;' not '*they are sufficient*;'—but, *It is well*,—we are sufficiently provided—'it was not to this that My words referred.' The rebuke is parallel with, though milder than, the one in Mark viii. 17,—as the misunderstanding was somewhat similar.

39—46.] CHRIST'S AGONY AT THE MOUNT OF OLIVES. Matt. xxvi. 36—46. Mark xiv. 32—42. John xviii. 1. For all comment on the general narrative, see notes on Matthew. Our account is compendious, combines the three prayers of our Lord into one, and makes no mention of the Three Apostles being taken apart from the rest. On the other hand it in-

καὶ ὁ θεὸς τὰ γόνατα προσηυχέτο ⁴² λέγων Πάτερ, ὡς ⁱ τὸ Mark xv. 19
 βούλει ^v παρενεγκεῖν τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ ^w πλὴν ^u ἀποσιμῶ, ἐκ.
 μὴ τὸ ^x θέλημά μου ἀλλὰ τὸ σὸν ^x γινέσθω. ⁴³ ὥφθη ^{v = i} Mk. (ref.).
 δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ^z ἐνισχύων αὐτόν. ⁴⁴ καὶ ^{w = ver. 21.}
 F. ^{xxi. 4.} ^y Matt. xvii. 3 al. ^{Exod. iii. 2.} ^{z = here only.} ^{2 Kings xxii. 40 al.} ^{intr., Acts}

προσευχето D: προσευξατο T: προσηυξατο ΓΝ [Damasc₁].

42. *μη το γενεσθω* bef *ει βουλει το απ' εμου*, omg *πλην*, D lat-*a c e ff*₂ for
παρενεγκειν, *παρενεγκε* (|| *Mark*) B D-gr T f latt syr [arm Dion₁] Orig₁ Damasc₁ Ambr,
παρενεγκαι KLMR[Π]N 69: txt ΔQ rel Dion[-comm.] Bas₁. (*παρενεγκαι* may be
 a substantive reading, but -ai is probably an itacism for -ε, see || *Mark*, where it must
 be so.) rec το ποτηριον bef *το αυτο* (|| *Matt Mark*), with AR rel latt [syrr syr-c]

rec $\gamma\epsilon\upsilon\epsilon\sigma\theta\omega$, with B²(sic: see table, not as Tischdf) DEXA 69 [Constt₁]: txt
QR [S(Tischdf)] T rel [Bas-2-mss, Damasc-ms₁], $\gamma\epsilon\upsilon\upsilon$. AB¹Δ⁸.

Vv. 43, 44 on BRT¹ N-cor¹ 124 lat-f copt-wilk sah-woide arm-mss, and A (which has nevertheless the Ammonian section marked) 69 (but ins "with all known evan-
gelistaria" (Serv) aft Matt xxvi. 39) Hil₁ Jer₁: ins DQ8¹⁻³ rel (and the mass of cursives)
latt syr¹ syr-cu¹ syr-jer¹ copt-schw¹-dz¹ sah-mss (Zoega) ath arm Just₁ Iren¹-gr Hipp₁
Dion₁ Eus-canon Cas₁ Arius-in-Epiph₂ Tit-bostr Chr₁ &c, but in L the Ammonian
section and Eusebian canon are wanting, and in ESVΔ[Π] 24. 36. 161-6. 274 they are
marked with asterisks, and in F 123. 344 Scr's d o with obeli. (The chief details
of the patristic evidence are as follows:—

1. On the side of the omission. HILARY, after saying that Luke subjoins the two facts as above, adds *Nec sane ignorandum a nobis est et in græcis et in latinis codicibus complurimis, vel de adveniente angelo vel de sudore sanguinis nil scriptum reperiri* (de Trinitate, lib. x. 41, vol. ii. p. 349). The verses are not commented

upon in CYRIL's homilies on this Gospel, edited in the Syriac by Rev. R. Payne Smith [now Dean of Canterbury]. JEROME says *In quibusdam exemplaribus tam graecis quam latinis invenitur scribente Luca "Apparuit illi angelus"* &c. (cont. Pelag. lib ii. 16, vol ii. p. 760).

11. In support of the passage. JUSTIN MARTYR (cont. Tryph. 103, p. 199) ἐν γὰρ τοῖς ἀπομνημονεύμασι ἃ φημι ὑπὸ τῶν ἀποστόλων αὐτὸν καὶ τῶν ἐκείνων παρακολουθησάντων συνιτετάχαι, ὅτι “ἰδῶς ὡσεὶ θρόμβου” κατεχείτο αὐτοῦ εὐχόμενον καὶ λέγοντος κ.τ.λ. IRENÆUS (lib iii. cap 22, p. 219) οὐδ’ ἂν ἴδρωσε θρόμβους αἵματος. HIP-
POLYTUS (cont. Noët. cap 18, p. 82S) ἀγωνίων ἰδρῶι, καὶ ἵπ’ ἀγγέλου ἔδινασθαι τοὺς ἐνδυναμῶν τοὺς εἰς αὐτὸν πιστεύοντας; and again (quoted in Theod as given by
Tregelles) ὅτε “ὡσεὶ θρόμβου αἵματος” εἰπὼν, οὐ θρόμβους ἰδῶτος ἀπέφηνατο αἵματος,
and lower down, τοιοῦτον ἐστὶ κάκειον, ὡς ἄγγελος ἦν παρστικῶς τῷ
σωτήρι καὶ ἐνισχύων αὐτόν. EPIPHANIUS (Ancoratus 31, vol ii. (iii., Migne) p. 36f)
ἄλλα καὶ “ἐκλαυσε” κείται ἐν τῷ κατὰ Λουκᾶν εὐαγγελίῳ (usually but erroneously
referred to ch xix. 41) ἐν τοῖς ἀδιωρώτοις ἀντιγράφοις καὶ κέχρηται τῇ μαρτυρίᾳ ὁ ἅγιος
Εἰρηναῖος ἐν τῷ κατὰ αἰρέσεως πρὸς τοὺς δοκίμους τὸν χριστὸν πεφηνέαι λέγοντας.
οὐδόσοι δὲ ἀφείλοντο τὸ ρητὸν φοβηθέντες καὶ μὴ νοήσαντες αὐτοῦ τὸ τέλος καὶ τὸ
ἰσχυρότατον· καὶ γενόμενος ἐν ἀγωνίᾳ ἴδρωσε, καὶ ἔγενετο ὁ ἰδρῶς αὐτοῦ ὡς θρόμβου
αἵματος, καὶ ὥσθ’ ἄγγελος ἐνισχύων αὐτόν.)

43. for $\alpha\pi'$, $\alpha\pi\theta$ του DQU 69 copt-dz.

επησχυνων I.

serts the very important additional details of vv. 44, 45, besides the particularity of *ὥς ἐλθὺν βολήν*, ver. 41. 42. *ἢ* is not to be rendered 'utinam,' but 'si,' and the sentence is broken off at *ἐμοῦ*: thus rendering the meaning equivalent to a wish. Some suppose *παρενεγκὶν* to be an inf. for an imperative, but incorrectly.

43.] The principal testimonies of the Fathers, &c. against and for vv. 43, 44, are collected in the digest. With the early and weighty evidence there cited in favour of the passage, it is impossible

that it should have been an apocryphal insertion. It was perhaps, as Epiph. states of *ἐκλαυσε*, expunged by the orthodox, who imagined they found in it an inconsistency with the divine nature of our Lord. We have reason to be thankful, that orthodoxy has been better understood since. The strengthening by means of the angel is *physical*—and the appearance likewise. See an interesting reply to the scoffs of Julian on this point, in Theodore of Mopsuestia, in loc. ed. Migne, p. 723. It is strange how Olshausen can

a here only †. 2 Macc. iii. 14, 16. xv. 19 only.
 b Acts xii. 5. 1 Pet. i. 22 only. Jon. iii. 8. (-ψς). 1 Pet. iv. 8. -ταρος νεῖα, Judith iv. 9.)
 c here only. Gen. iii. 19. 2 Macc. ii. 27 only.
 d = Matt. iii. 16. Acts ii. 3. e here only †. f = Matt. vii. 25, 27. ch. ix. 54. Job xxviii. 30.
 i Mark x. 1. Gen. xxii. 3, 19. 33 only †. see ch. i. 17.
 γινόμενος ἐν ἁγωνίᾳ^b ἐκτενέστερον προσηύχετο. καὶ ἐγένετο [ὁ]^c ἰδρὼς αὐτοῦ^d ὥσει^e ἑ θρόμβοι αἵματος^f καταβαίνοντες ἐπὶ τὴν γῆν. 45 καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν^g κοιμωμένους αὐτοὺς^h ἀπὸ τῆς λύπης, 46 καὶ εἶπεν αὐτοῖς Τί καθεύδετε; ἡ ἀναστάντες προσεύχεσθε ἵνα μὴ^k εἰσέλθητε εἰς^l πειρασμόν.
 47 Ἐτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, ^m προήρχετο αὐτούς, καὶ ⁿ ἡγγισεν τῷ Ἰησοῦ^o φιλήσαι αὐτόν. 48 Ἰησοῦς δὲ εἶπεν αὐτῷ
 g = Matt. xxviii. 13 reff. 4 Kings iv. 20 al. fr. h = Matt. xiii. 44 reff.
 k || = Heb. iii. 11. l ver. 28. m constr., Mark vi.
 n constr., ch. xv. 1 reff. o = ||. Gen. xxvii. 26, 27.

...καὶ
 εἶπεν Q.
 ABDE
 GHKL
 MRSTU
 VXI ΔΔ
 ΠN
 1. 69

44. γεναμενος N. rec (for και εγεν.) εγενετο δε, with DQ rel: txt VXN 1 Scr's
 c latt Syr syr-cu [syr-jer] copt-dz[-schw æth (arm)] Epiph₁, om o N. for
 ωσει, ως D [Epiph₁]: ως αι Δ. rec καταβαινοντες, with DQ rel [forj mm lat-b e i
 syr æth]: txt XN vulg lat-a c ff₂ g_{1,2} copt-dz[-schw syr-jer arm]. της γης QU.
 45. for προς, επι D. elz aft μαθητας ius αυτου, with 1 latt Syr syr-cu syr-w-ast
 copt æth: om ABDQRTX rel lat-f [syr-jer] arm. rec αυτους bef κοιμωμενους
 (|| Matt Mark), with AQR rel latt syr syr-cu: txt BDLTX 69.
 46. om τι D. eis πειρασμον bef εισελθητε D.
 47. rec aft επι ins δε, with DEHSVΓΔ lat-b c e [ff₂ i] arm: om AB R(appy) TX rel
 vulg lat-l q syr copt. aft οχλος ins πολυς D syr-cu. for λεγομενος, καλουμενος
 D I. aft ιουδας ins ισκαριωθ D [lat-l]. for προηρχετο, προηγεν D 1. 69 Syr.
 rec (for αυτους) αυτων: αυτοις ΓΔ Scr's c f ev-y: txt ABD[T]N rel. for last
 clause, και εγγισας εφιλησεν τον ιησουν D lat-a b c e ff₂ i syr-cu copt-mss [(æth arm)].
 add τουτο γαρ σημειον δεδωκε αυτοις ον αν φιλησω αυτος εστιν (|| Matt Mark)
 DEHX 69 lat-b c syr æth arm.
 48. rec (for ιησ. δε) ο δε ιησους (|| Matt), with ADR rel: txt BLTXN. for

have so far deceived himself as to imagine that ὥφθη αὐτῷ can imply a merely inward and spiritual accession of strength from above. It is strange likewise that the analogy of the ministrations of angels in the Lord's former temptation should not have occurred to those modern Commentators who have objected to this circumstance as improbable. This strengthening probably took place *between the first and the second prayer*;—and the effect of it is the ἐκτενέστερον προσηύχετο of ver. 44, and the entire resignation expressed in the second and third prayer of Matthew's narrative.

44.] The intention of the Evangelist seems clearly to be, to convey the idea that the sweat was (not *fell* like, but *was*) like drops of blood;—i. e. coloured with blood,—for so I understand the ὥσει, as just distinguishing the drops *highly coloured with blood*, from *pure blood*. Aristotle, speaking of certain morbid states of the blood, says, ἐξυγραινομένου δὲ ἁλαν νοσοῦσιν γίνεταί γὰρ ἰχωροειδές, καὶ διορροῦνται, οὕτως ὥστε ἦδη τινὲς ἴδισαν αἱματώδη ἰδρώτα, Hist. Anim. iii. 19. To suppose that it only *fell like drops of blood* (why not drops of any thing else? and drops of blood from what, and where?)

is to nullify the force of the sentence, and make the insertion of αἵματος not only superfluous but absurd. We must not forget, in asking on what testimony this rests, that the marks of such drops would be visible after the termination of the agony. An interesting example of a sweat of blood under circumstances of strong terror, accompanied by loss of speech, is given in an article by Dr. Schneider in Casper's Wochenschrift for 1848: and cited in the Medical Gazette for December of that year. 45.] ἀπὸ τῆς λύπης—the effect of anxiety and watching. The words *may possibly* express an inference of the Evangelist (Meyer): but I would rather understand them as exactly describing the cause of their sleeping.

47—53.] BETRAYAL AND APPREHENSION OF JESUS. Matt. xxvi. 47—56. Mark xiv. 43—52. John xviii. 2—11. Our narrative is here distinguished even more than before by minute and striking details (see on the whole the notes to Matt.). The first of these is the address to Judas ver. 48, calling the traitor by name, and setting before him the whole magnitude of his crime in the very words in which the treason had

Ἰούδα, ^p φιλήματι τὸν ^a υἱὸν τοῦ ^a ἀνθρώπου παραδίδως; ^p ^q ἰδόντες δὲ ^r οἱ περὶ αὐτὸν τὸ ^s ἐσόμενον, εἶπαν Κύριε, ^q εἰ ^{uv} πατάξομεν ^{vw} ἐν ^v μαχαίρῃ; ⁵⁰ καὶ ^u ἐπάταξεν ^x εἰς ^r ^s τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον, καὶ ^y ἀφείλεν τὸ ^s οὖς αὐτοῦ τὸ δεξιόν. ⁵¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ^t Ἐὰτε ^a ἕως τούτου. καὶ ἀψάμενος τοῦ ^b ὠτίου ἰύσατο αὐτόν. ⁵² εἶπεν δὲ Ἰησοῦς πρὸς τοὺς ^c παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ ^d στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους Ὡς ἐπὶ ^e ληστήν ἐξεληλύθατε ^f μετὰ μαχαιρῶν καὶ ^g ξύλων. ⁵³ ^h καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ⁱ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλὰ αὕτη ἐστὶν ὑμῶν ἡ ^k ὥρα καὶ ἡ ^{lm} ἐξουσία τοῦ ^{mn} σκότους.

⁵⁴ ^o Συλλαβόντες δὲ αὐτὸν ἡγαγον καὶ εἰσήγαγον εἰς ^{18.} ^b || Mt. (Mk. v. r.) John xviii. 26 only. Deut. xv. 17. only. 2 Macc. iv. 34. (see ch. viii. 9 reff. John viii. 2 al.) d ver. 4 reff. xxi. 13 ||. John x. 1, 8. Ezek. xxii. 9. f || Acts xxiv. 18. g = ||. (Mt. bis) only. h || Mt. reff. = here only. (Matt. viii. 3 reff.) Jer. xxviii. (li.) 25. k see John ii. 4 reff. l = ch. xx. 20. Rev. xii. 10. m Col. i. 13. n = Eph. v. 8, 11. vi. 12. o Matt. xxvi. 48 reff. c w. ἐπὶ, here e || Matt. e ||. (Mt. bis) only. k see John ii. 4 reff. o Matt. xxvi. 48 reff.

αὐτω, τω D. om ιουδα N¹.

49. for *εσομενον, γενομενον* D 106(Sz) lat-ff₂ Syr syr-mg copt arm. (εἶπαν, so BDLTXN.) rec ins αὐτω bef κυριε, with AR rel latt syr-sy-cu: om BLTXN lat-ff₂ i l coptt.—for κυριε, τω κυριω D. (μαχαιρη, so B¹DLTXN.)

50. rec τον δουλον bef του αρχιερεως (from ||), with ADR T[Alf] rel latt: txt BL [T(Tischdf)] N 69. αφειλατο D. rec αυτου bef το ους (from ||), with AR rel; αυτου το ωτιον DK: txt BLTXN 69.

51. om δε A sah[-ms]. om δ B. for αψαμενος το αυτου, εκτεινας την χειρα ηψατο αυτου και απεκατεσταθη το ους αυτου D lat-a e ff₂ (i l). rec aft ωτιου ins αυτου, with A rel: om BLRTN [1 arm].

52. rec ins o bef ιησους, with R T[Alf] rel: om AB [T(Tischdf)] N.—om o ιησ. D 1 lat-e syr-cu arm. for επ, προς GHRAN¹. for ιερου, λαου D. for εξεληλυθατε, εξηλθατε (from ||) BDLRTN 69: -θετε KMX[Π] 1 Orig, Eus Bas-sel: txt A rel.

53. ins το bef καθ ημεραν D. εν τω ιερω bef μεθ' υμων D 248 Ser's h ev-π [copt]. εεστινατε D¹. (αλλα, so DEGL T[Alf] UΔα.) rec υμων bef εστιν, with A rel: om υμων N¹ ev-48: om εστιν H: txt BDGKLMRTX[Π] N^{3a}. om 2nd η D Ser's g. for του σκοτους, το σκοτος D-gr.

54. om και εισηγαγον DG 1 vulg lat-a b e f ff₂ i l Syr syr-cu aeth (Eus). rec aft εισηγαγον ins αυτου, with X rel syr-w-ob coptt aeth: om AB(D)KLMRT[Π] N 1 latt Syr [arm] Orig, Eus.

lately (Matt. ver. 45: Mark ver. 41) and so often (Matt. xxvi. 2; xx. 18; xvii. 22) been announced.

Another is in ver. 49, where the disciples seeing *τὸ ἐσόμενον*, ask Κύριε, εἰ πατάξ. ἐν μαχαίρῃ; which question refers to, and is the filling up of their misunderstanding of our Lord in ver. 38.

Again ver. 51 is peculiar to Luke.

51.] εἰατε ἕως τούτου I understand as addressed, not to the disciples, but to the multitude, or rather to those who were holding Him;—His hands were held,—and He says, Suffer, permit me, thus far: i. e. to touch the ear of the wounded person. If this interpretation be correct, it furnishes an additional token of the truthfulness of our narrative—for the previous laying hold of Jesus has not been mentioned here, but

in Matthew (ver. 50) and Mark (ver. 46).

53.] There is an important addition here to the other reports of our Lord's speech;—ἀλλὰ . . . σκότους. It stands here instead of the declaration that *this was done that the Scriptures might be fulfilled* (Matt. ver. 56: Mark ver. 49). The inner sense of those words is indeed implied here—but we cannot venture to say that our report is of the same saying.

Our Lord here distinguishes between the power exercised over Him by *men*, and that by *the Evil One*:—but so as to make the ἐξουσία which rules over *them* to be that of darkness—while His own assertion of this shews that all was by the determinate counsel and foreknowledge of God. In the word σκότος there is also an allusion

p ch. xviii. 13. τὴν οἰκίαν τοῦ ἀρχιερέως. ὁ δὲ Πέτρος ἠκολούθει ῥ μα-
 xxiii. 49. only. (elaw. κρόθεν 55 ᾧ περιεψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς
 ἀπὸ μ., || Mt. reff.) καὶ ὁ συγκαθισάντων ἐκάθητο ὁ Πέτρος ἰ μέσος αὐτῶν.
 Gen. xxi. 16. 56 ἰδοῦσα δὲ αὐτὸν ὡ παιδίσκη τις καθήμενον ὡ πρὸς τὸ
 q here only τ. (3 Macc. iii. 7.) = Phalar. ὡ φῶς καὶ ὡ ἀτεινίσασα αὐτῷ εἶπεν Καὶ οὗτος σὺν αὐτῷ ἦν.
 Ep. v. p. 28 (said of the bull), περιή- 57 ὁ δὲ ὡ ἡρνήσατο [αὐτὸν] λέγων Οὐκ οἶδα αὐτόν, γύναι.
 ψαμεν, ὡς αὐτὸς ὑπέ- 58 καὶ ὡ μετὰ ὡ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη Καὶ σὺ ὡ ἐξ
 ἔθετο πύμ- αὐτῶν εἰ. ὁ δὲ Πέτρος ἔφη ὡ Ἀνθρωπε, οὐκ εἰμί. 59 καὶ
 πρᾶσθαι. r Matt. xxvi. 3 ref. ὡ διαστάσης ὡ ὥσει ὡρας μιᾶς ἄλλος τις ὡ δι᾽ ὡσχυρίζετο
 s intr., here (tr., Eph. ii. 6) only. λέγων ὡ Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ
 Exod. xviii. 13. Γαλιλαῖός ἐστιν. 60 εἶπεν δὲ ὁ Πέτρος, ὡ Ἀνθρωπε, οὐκ
 t = John i. 26 ref. οἶδα ὡ λέγεις. καὶ ὡ παραχρήμα ἔτι λαλοῦντος αὐτοῦ
 u ch. xii. 45 reff. v = Mark xiv. 54 (reff.). ὡ ἐφώνησεν ὡ ἀλέκτωρ. 61 καὶ ὡ στραφεὶς ὁ κύριος ὡ ἐν-
 w ch. iv. 20 reff. x Matt. x. 33 ref. ὡ βλεψεν τῷ Πέτρῳ καὶ ὡ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου
 y here only. z of time, Acts 2 of time, Acts 28 (Heb. ii. 7, 9, from Ps. viii. 5?) only. (John vi. 7. Heb. xiii. 22 only.) Isa. lvii. 17. a || John
 i. 24. Acts xxi. 8 and freq. b ch. xxiv. 51. Acts xxvii. 28 only. Isa. lix. 2. (-στημα, Acts v. 7.)
 c ver. 41. d Acts xii. 15 only. e = ch. iv. 25. (Mark xii. 14 reff.) f ch. i. 64 reff.
 g ver. 34 (reff.). h Matt. vii. 6 al. i Mark x. 21 reff. k pass., here only. John xiv.
 26. 2 Tim. ii. 4. Tit. iii. 1. 2 Pet. i. 12. 3 John 10. Jude 5 only. Wisd. xviii. 22 (only?). (-μνησι, 2 Tim. i. 5.)

rec τον οικον, with ADR rel: txt BKLMT[Π]N 1 Orig, Eus., aft ηκολ. ins αυτω
 D 69 em lat-δ [e f f₂ i l q Syr syr-cu syr-w-ast aeth arm] copt (sah). ins απο bef
 μακροθεν DA.

55. rec (for περιψ.) ψαντων, with ADR rel: txt BLTN Eus., περικαθισαντων
 DG 1 vulg lat-b f f₂ [c e i l q] arm: txt ABRTN rel lat-a. rec adds αυτων, with
 A rel vulg lat-f; aft δε R: om BDKLTAN lat-a b e f₂ l [c q] arm. ins kai bef
 ο πετρος D lat-b c f i [l q] copt arm. rec (for μεσος) εν μεσω, with (AR, εμμεσω)
 XN rel: μετ' D: txt BLT 1. aft αυτων ins θερμαινομενος (|| Mark) D.

57. om 1st αυτον (|| Matt Mark) B D-corr-gr KLMSTX[Π]N 1 lat-a b c f f₂ l Syr
 syr-cu coptt aeth arm: ins A D(and lat) rel vulg syr. rec γυναι bef ουκ οίδα
 αυτον, with A rel latt syrr syr-cu; om γυναι D: txt BLTXN coptt (aeth) arm.

58. aft βραχυ ins παλιν N-corr¹ (om N³a). for εφη και συ εξ αυτων ει, ειπεν το
 αυτο D syr-cu. om πετρος D (lat-a b f₂ i [l q]). rec (for 2nd εφη) ειπεν,
 with A(D) rel: txt BKLMT[Π]N 69.

59. [διαστησας D.] for λεγων επ' αληθειας, επ' αληθειας λεγω D. om ην
 N¹ (ins N-corr¹).

60. for ὡ, τι DN, quid latt. aft ετι ins αυτου (but erased) N-corr¹. rec
 ins ο bef αλεκτωρ, with sah: om ABDTN rel Ser's-mss copt arm.

61. for και στρ., στρ. δε D sah. ins πετρος bef κυρ. (but marked as if thought
 to be an interpolation) T. for κυριος, ιησους D Ser's c h ev-z Syr syr-txt copt[-wilk:
 κυριε T(Tischdf)]. om ο πετρος D 157(Sz) gat. for λογου, ρημασις (|| Matt
 Mark) BLTXN: txt AD rel.

to the time—midnight. Compare with this declaration of the power of darkness over Him, the declaration, in ch. iv. 13, that the devil left Him ἄχρι καιροῦ.

54.] Matt. xxvi. 57. Mark xiv. 53. John xviii. 13. Our narrative leaves it undecided *who* this *high-priest* was,—inasmuch as, ch. iii. 2, *Annas and Caiaphas* are mentioned as high-priests. From John we find that it was *Annas*; who having questioned Jesus, sent Him bound to Caiaphas, before whom His trial took place. Luke omits this trial altogether—or perhaps gives the substance of it in the account (vv. 66—71) of the morning as-

sembly of the Sanhedrim. See notes on Matt.

55—62.] PETER'S THREE DENIALS OF JESUS. Matt. xxvi. 69—75. Mark xiv. 66—72. John xviii. 17, 18, 25—27. See throughout, table and notes in Matthew.

58. ἕτερος] In Matt. it is ἄλλη,—in Mark ἡ παιδίσκη.

61.] See extract from Robinson's notes on Matt. ver. 69. If, as there supposed, the trial was going on *in an open chamber looking on the court* (αὐλή), the look might well have been given from a considerable distance. We need not enquire, *how* our Lord could hear what was going on round the fire in

...καθη-
 μενον R.
 ABDE
 GHKL
 MSTUV
 XΓΔΛΠ
 N 1. 69

z Matt. xviii.
27 reff.
a ch. v. 10 reff.
b constr., Matt.
xvi. 19 bis.
xviii. 18 bis.
ch. vi. 40.
xii. 52. Heb.
li. 13, from
Isa. viii. 17.
c Matt. viii. 20
reff.
d = Matt. xx.
21, 23 reff.
Psa. cix. 1.
e = || only.
f Matt. iv. 3
note.
g see ch. xxiii.
3 reff.
h ch. xxi. 8 reff.
i Matt. vi. 5
reff.
k Mark xiv. 55,
56, 59. Acts
xxii. 18.
1 Tim. iii. 7.
Tit. i. 13 only, exc. John passim. Prov. xxv. 18.
n ch. ix. 41 || Mt. Acts xiii. 8, 10. xx. 20. Phil. ii. 15 only. 3 Kings xviii. 17.
iv. 3. ch. xx. 22. Rom. xiii. 6, 7 only. Judg. i. 28.

εἰπὸν ἡμῖν. 67 εἶπεν δὲ αὐτοῖς Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε. 68 εἰδὼν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ [μοι ἢ ὡς ἀπολύσητε]. 69 ἂν ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.

70 εἶπαν δὲ πάντες Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι. 71 οἱ δὲ εἶπαν Τί ἔτι ἔχομεν μαρτυρίας ἡμεῖς; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. XXIII. 1 Καὶ ἡ ἀναστὰς ἅπαν τὸ πλῆθος αὐτῶν ἡγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.

2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες Τοῦτον εὗραμεν διαστρέφοντα τὸ ἔθνος [ἡμῶν] καὶ κωλύοντα φόρους.

R εἶπαν
ÄBDEG
HKLM
RSTUV
XTAAII
N 1, 69

rec εἶπε, with A rel: txt BLTX.—om εἶπον ἡμῖν D.

67. for εἶπεν δε, ο δε εἶπεν D. om υμῖν N¹ ev-z sah.

68. rec aft εαν δε ins και, with A T[Alf] rel vulg lat-f syr copt: om BL [T(Tischdf)] N Syr æth arm Cyr., om δε also D lat-a b ff₂ i g. om μοι η απολυσητε (homæotel?) BLTX copt: om η απολυσητε 1 forj sah: ins AD rel vsi.

69. rec om δε, with E rel Syr copt-dz sah: ins ABDLTXN vulg lat-a b e f i l [q] syr-v-ast copt æth arm Cyr.,

70. (εἶπαν, so BLTX.) for δε, ουν AKM[π] 1. 69. om ουν DKA 69 lat-a syr-cu sah-ms. for προς αυτους εφη, ειπεν αυτοις D.

71. (εἶπαν, so BDLRTXX.) rec χρεϊαν bef εχομεν μαρτυριας (|| Matt Mark), with ADN rel: txt BLT.—μαρτυρων (|| Matt Mark) D 69 sah. ηκουσαμεν γαρ, omg αυτοι, D lat-a b c e [i l].

CHAP. XXIII. 1. ἀναστάντες D 239-47 Syr syr-cu sah. for απαν, παν R: ολον L.—om απαν το πλῆθος αυτων D. rec ηγαγεν (gramml corr), with (but e sil) 1 Ser's e d g o q r s: txt ABDRTN rel syrr syr-cu copt arm. om τον D (157, Sz).

2. rec ευρομεν, with AB² D² (and lat) R T[Alf] N rel: ευρον D¹-gr: txt B¹L [T(Tischdf)] X 1. rec om ημων, with A rel Meion²-e Eus. Cyr. Thdr¹: ins (perhaps a reminiscence of ch vii. 5) BDHKLMT[π]N 69 latt syrr syr-cu copt

and unusual. 68.] I believe these words to have been said as a formal protest on the part of our Lord against the spirit and tendency of the question asked Him, before He gives an answer to it: and as such, I regard them as an original and most valuable report.—*It is with no view to examine and believe, that you ask this question: nor, were I to attempt to educe from your own mouths my innocence, would you answer Me [or release Me]. I am well aware of the intention of this question: BUT (πλῆν, Matt. ver. 64) the time is come for the confession to be made:—ἀπὸ τοῦ νῦν κ.τ.λ.* 69.]

On ἀπὸ τ. v. = ἀπ' ἄρτι, see notes on Matt. καθ. ἐκ δ. τ. δυν. is common to all Three: only Luke adds τοῦ θεοῦ.

70.] We find ὁ υἱὸς τ. θ. used as synonymous with ὁ υἱ. τ. ἀνθ. καθ. ἐκ δεξ. τῆς δυν. τοῦ θ., i. e. with the glorified Messiah. On ὑμ. λέγ. . . . see note on Matt., ver. 64.

71.] How would it have been possible that these words should

have been said, if no μαρτυρία had been brought forward at this examination, and if the very same question had been asked at the termination of the former one?

CHAP. XXIII. 1—5.] HE IS ACCUSED BEFORE PILATE. Matt. xxvii. 2, 11—14. Mark xv. 1—5. John xviii. 28—38. Our account, not entering at length into the words said, gives a particular and original narrative of the things transacted at this interview. 2.] This charge was intended to represent the result of their previous judgment, εὗραμεν;—whereas, in fact, no such matter had been before them: but they falsely allege it before Pilate, knowing that it was the point on which his judgment was likely to be most severe. The words themselves which they use are not so false, as the spirit, and impression which they convey. The κωλύοντα φ. K. διδ. was, however, false entirely (see ch. xx. 22 ff.); and is just one of those instances where those who are determined

Καίσαρι ¹ διδόναι, [καί] λέγοντα ἑαυτὸν χριστὸν βασιλέα ¹ εἶναι. ³ ὁ δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη ¹ Σὺ ¹ λέγεις. ⁴ ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους Οὐδὲν εὗρίσκω ⁵ αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. ⁵ οἱ δὲ ⁶ ἐπίσχουν λέγοντες ὅτι ⁷ ἀνασείει τὸν λαόν, διδάσκων ⁸ καθ' ὅλης τῆς Ἰουδαίας, [καί] ⁹ ἀρξάμενος ¹⁰ ἀπὸ τῆς Γαλιλαίας ¹¹ ἕως ὧδε. ¹² Πιλάτος δὲ ἀκούσας [Γαλιλαίαν] ¹³ ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ¹⁴ ἐστίν, ¹⁵ καὶ ¹⁶ ἀπεκρίθη ὅτι ἐκ τῆς ¹⁷ ἑξουσίας Ἡρώδου ¹⁸ ἐστίν, ¹⁹ ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη, ὅντα

Gospe. elsw. Acts (i. 6 v. r.) v. 27. xxiii. 34. Rom. x. 20, from Isa. lxx. 1. 1 Cor. xiv. 35 only. z constr. John i. 40 reff. a = ch. vii. 37 reff. b = Eph. ii. 2. 4 Kings xx. 13. c vv. 11, 15. Acts xiv. 21. Philem. 11 only t.

æth arm Aug. rec καισαρι bef φορ., with AR T[Alf] rel syr Eus, Thdrt: διδοναι bef καισαρι D: txt BL [T(Tischdf)] N latt Syr syr-cu Constt.,—φορον AKMR[Π] syr coptt Eus, Thdrt., om 2nd και A R(appy) rel lat-a c coptt [Thdrt.]: ins BLT⁸ vulg lat-b e f [ff₂ i l q] syrr syr-cu [arm].—for [καί] λεγ., λεγ. δε D. for εαυτον, αυτον BGT.

3. rec επηρωτησεν (|| Matt Mark), with AD rel: txt BRTN. om o (bef βασιλευς) T[Alf]. for αποκριθεις αυτω εφη, απεκριθη αυτω λεγων D (1 lat-a), for εφη, λεγει N.

5. ενισχουν DH 69. om οτι D T¹(appy [not so Tischdf]) vulg lat-a b e f ff₂ [i l q] syr-cu æth. ανασι (sic) N¹. for λαον, οχλον L⁸ Scr's v. om διδασκων N¹ lat-b c e i l [q]. for ιουδαιας, γης D. om και ADR rel [latt copt-schw-dz sah]: ins BLT⁸ am(with em [forj] fuld ing) syrr syr-cu copt[-wilk and ms].

6. for πιλ. δε ακ., ακουσας δε ο πιλατος D lat-c. om γαλιλαιαν BLT⁸ copt: ins ADR rel vss.—pref την D. for ο ανθρωπος γαλιλαιος, απο της γαλιλαιας ο ανθρωπος D lat-a b e ff₂ i [q].—(δ is written over by the origl scribe in B: see table.)

7. for και επιγν., επιγν. δε D. ins τον bef ηρωδη B [T(Tischdf)].—for προς to 2nd αυτον, τω ηρωδι οντι αυτω D: for και, κατ N¹(but corrd).

to effect their purpose by falsehood, do so, in spite of the fact having been precisely the contrary to that which they assert.

3.] This question is related in all four Gospels. But in John the answer is widely different from the distinct affirmation in the other three, amounting perhaps to it in substance—at all events affirming that He was 'a King'—which was the form of their charge. I believe therefore that the Three give merely the general import of the Lord's answer, which John relates in full. It is hardly possible, if Jesus had affirmed the fact so strongly and barely as the Three relate it, that Pilate should have made the avowal in ver. 4—which John completely explains. 4.] The preceding question had been asked *within* the prætorium—a fact which our narrator does not adduce,—representing the whole as a continuous conversation in presence of the Jews: see John, ver. 38. We may remark (and on this see Matt., ver. 18: Mark, ver. 10) that Pilate must have known well that a

man who had really done that, whereof Jesus was accused, would be *no such object of hatred to the Sanhedrim*. This knowledge was doubtless accompanied (as the above-cited verses imply) with a previous acquaintance with some of the sayings and doings of Jesus, from which Pilate had probably formed his own opinion that He was *no such King* as His foes would represent Him. This is now confirmed by His own words (as related by John); and Pilate wishes to dismiss Him, finding no fault in Him. 5.] Possibly they thought of the matter mentioned ch. xiii. 1, in introducing Galilee into their charge. ἐπίσχ.] they strengthened, redoubled, the charge—or perhaps intransitive, they became urgent.

6—12.] HE IS SENT TO HEROD, AND BY HIM RETURNED TO PILATE. *Peculiar to Luke*: see remarks on ver. 12. Pilate, conscious that he must either do the duty of an upright judge and offend the Jews, or sacrifice his duty to his popu-

d 2 John 4.
 3 John 3 only.
 e Matt. ii. 16.
 f Mark i. 35.
 g. 3. Gen.
 i. 31.
 f Matt. xix. 22
 reff.
 g ch. viii. 27
 reff.
 h Matt. xiii.
 5 reff.
 i ch. xxi. 7.
 25 al. Exod.
 iii. 12.
 k ch. x. 13.
 Acts viii. 13.
 Gen. ii. 4.
 l ch. xx. 3.
 Acts ii. 40.
 xxviii. 25.
 m = Matt.
 xxviii. 12 reff.
 n Acts xviii. 28
 only Josh.
 vi. 7. —(vos,
 2 Macc. xii.
 25. —via, Eccl. vii. 8 AN.)
 7 reff.
 t ch. xxiv. 4 only in Gosp.
 x. 30. James ii. 2, 3.
 10 Symm.

καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
 ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ^d ἐχάρη ^{de} λίαν. ^f ἦν
 γὰρ ἐξ ^g ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν ^h διὰ τὸ
 ἀκούειν περὶ αὐτοῦ, καὶ ἠλπίζεν τι ⁱ σημεῖον ἰδεῖν ὑπ'
 αὐτοῦ ^k γινόμενον. ⁹ ἐπηρώτα δὲ αὐτὸν ἐν ^l λόγοις
^m ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. ¹⁰ εἰστήκεισαν
 δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ⁿ εὐτόνως ^o κατηγο-
 ροῦντες αὐτοῦ. ¹¹ ^p ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης
 σὺν τοῖς ^q στρατεύμασιν αὐτοῦ καὶ ^r ἐμπαίξας, ^s περι-
 βαλὼν ^{tu} ἐσθῆτα ^{uv} λαμπρὰν ^w ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.
¹² ἐγένοντο δὲ φίλοι ὁ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ

ABDEG
 HKLM
 RSTUV
 XΓΔΛΠ
 N 1. 69

...επει-
 ψεν R.
 Ἡ ηρώδης
 ...

o John v. 45 reff.
 p ch. xviii. 9 reff.
 q Matt. xxii.
 r Matt. ii. 16. xx. 19 al. Exod. x. 2. Ps. ciii. 26.
 s Matt. vi. 29, 31 reff.
 t Acts (i. 10 v. r.) x. 30. xii. 21. James ii. 2 bis, 3 only t. 2 Macc. viii. 35 al. u Acts
 x. 30. James ii. 2, 3. v as above (u). Rev. xv. 6. xix. 8 al. 3 only t. Sir. xxix. 22 al. Cant. v.
 w = Philem. 11 only. (ver. 7 reff.)

for *Tytais*, *εκειναις* D latt [syrcu copt-wilk-schw]: *αυταις* N¹.

8. om δε N¹ [sah-woide-txt]. rec (for εξ ικανων χρονων θελων) θελων εξ ικανου,
 with AR rel; θελων εκ ικανου χρονου HM [Π] 1: εξ ικανου χρονου θελων X 69: txt
 B(DL)TN lat-c.—om θελων L.—θελων ιδειν αυτον bef εξ ικανων χρονων D lat-b e f i
 Syr syrcu. rec aft ακουειν ins πολλα, with AR T [Alf] rel latt syrr [arm]: om
 BDKLM [T(Tischdf)] Π N¹ 1 syrcu coptt aeth. ελπίζειν T.

9. om 1st δε GN¹. om αυτον T. for ουδεν, ουκ N Scr's p. for ουδεν
 απεκρινατο αυτω, ουκ απεκριθη αυτον ουδεν D lat-e.—απεκριναντο (sic) N¹.

11. for δε, τε N. om αυτον N¹. ins και bef ο ηρωδης L [T(Tischdf)] XN
 69 lat-a coptt-[wilk and] ms. rec aft περιβαλων ins αυτον, with AD rel lat-b c e f
 ff. [l q] coptt; αυτω RSUR 69: om BLTN vulg lat-a. for ανεπεμψεν, επεμψεν
 LRN¹ lat-c. om τω AM [Π].

12. for ver, οντες δε εν αηδια ο πιλατος και ο ηρωδης εγενοντο φιλοι εν αυτη τη ημερα
 D lat-c. rec transp ηρωδης and πιλατος, with A(D) rel syrr copt arm: txt BLTN

larity, first attempts to get rid of the matter altogether by sending his prisoner to Herod, on occasion of this word *Galilee*. This was Herod Antipas, tetrarch of Galilee and Peræa (see ch. iii. 1 and note on Matt. xiv. 1), who had come up to keep the feast. 7. ἀνέπεμψεν] "Propriam Romani juris vocem usurpavit. Nam remittitur reus qui alicubi comprehensus mittitur ad iudicem aut originis aut habitationis. Itaque Pilatus Herodi, ut Tetrarchæ ejus loci unde esse Jesus dicebatur, potestatem permisit Jesum abducendi in Galilæam, ibique, si vellet, cognoscendi de ejus causa: ut fieri inter Romanos provinciarum rectores solebat." Grotius. So Vespasian, in judging the inhabitants of Tarichææ (Jos. B. J. iii. 10. 10), allowed Agrippa to dispose of those ἐκ τῆς ἐαυτοῦ βασιλείας. 8, 9.] The reason of our Lord's silence is sufficiently shewn, in the account of Herod's feelings at seeing Him. "Noluit Christus miraculis et sermonibus, ut non ad auditorum curiositatem aut propriam jactantiam, ita nec ad suam ipsius a morte liberationem uti." Drusius. 10.] The accusations,

of worldly kingship and of blasphemy, would probably be here united, as Herod was a Jew, and able to appreciate the latter. 11.] στρατ. are the body-guard in attendance upon Herod.

ἐσθῆτα λαμπρ.] Various interpreted:—either purple, as befitting a king,—and why should this not be the very χλαμὺς κοκκίνη afterwards used by Pilate's soldiers (Matt. xxvii. 28; ἱμάτιον πορφυροῦν, John xix. 2)?—or white, as λαμπρ. is rendered by some (but see note), Acts x. 30.

12.] The cause of the quarrel is uncertain: apparently something concerning Herod's power of jurisdiction, which was conceded by Pilate in this sending Jesus to him, and again waived by Herod in sending Him back again. From chap. xiii. 1, Pilate appears to have encroached on that jurisdiction. The remarks of some Commentators about their uniting in enmity against Christ (so even, recently, Wordsworth), are quite beside the purpose. The present feeling of Pilate was any thing but hostile to the person of Christ; and Herod, by his treatment of Him, shews that he thought Him beneath

τῇ ἡμέρᾳ ^x μετ' ἀλλήλων ^y προϋπήρχον γὰρ ἐν ἔχθρᾳ ^x Matt. xv.
 ὄντες πρὸς αὐτούς. ¹³ Πιλάτος δὲ ^z συγκαλεσάμενος ^y Acts viii. 7
 τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν ¹⁴ εἶπεν ^y only. Job
 πρὸς αὐτούς ^a Προσηνέγκατέ μοι τὸν ἄνθρωπον τούτον ^y xlii. 17
 ὡς ^b ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ^c ἐνώπιον ^y only (?).
 ὑμῶν ^d ἀνακρίνας οὐδὲν εὖρον ^e ἐν τῷ ἀνθρώπῳ τούτῳ ^y ch. xv. 6 reff.
 αὐτίον ὧν ^g κατηγορεῖτε κατ' αὐτοῦ. ¹⁵ ἀλλ' οὐδὲ ^d a = here [ch.
 Ἰρῶδης ^h * ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδοὺ ^y xii. 11 v. r.]
 οὐδὲν ⁱ ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. ¹⁶ ^k παι- ^y only.
 δεύσας οὖν αὐτὸν ¹ ἀπολύσω. [¹⁷ ^m ἀνάγκην δὲ ^m εἶχεν ^y b = here only.
¹ ἀπολύειν αὐτοῖς ⁿ κατὰ ἑορτὴν ἕνα.] ¹⁸ ^o ἀνέκραγον δὲ ^y Josh. xxii.
 9. xxiv. 20 al. f ver. 4 reff. g constr., here only. (Matt. xxvii. 12 reff.)
 h ver. 7 reff. i = ch. xii. 48. Acts xxiii. 29. xxv. 25. xxvi. 31. k = ver. 22. 2 Cor.
 vi. 9. Heb. xii. 6, 7, 10. 2 Chron. x. 11. Prov. xix. 18. l Matt. xviii. 27 reff. m ch. xiv.
 18. 1 Cor. vii. 37. 1 Heb. vii. 27. Jude 3 only. n ||. ch. ii. 41. o Mark i. 23. vi.
 49. ch. iv. 33. viii. 28 only. Judg. vii. 20.

vulg lat-a *b e f ff*, syr-cu sah aeth. προυπηρχοντο **Ν**¹. rec εαυτους, with A
 rel: txt BLTN.

13. for *πιλ.* δε συγκαλεσαμενος, ο δε πιλατος συνκαλεσας D. ins παντα bef τον
 λαον D lat-c syr-cu.

14. *προσηνεγκα* (sic) T[Alf].—*κατηνεγκατε* D. for *και ιδου εγω, καγω δε* D.
ανακρινας bef *ενωπιον υμων* D Syr syr-cu copt. ουθεν B [T[Fischdf]] **Ν** 1. for
εν τω ανθρωπω τουτω αιτιον, αιτιον εν αυτω D [sah]. om *ων το αυτου* D.—om *κατ'*
 ΑΛΑΝ 1 latt.

15. * *ἀνέπεμψεν* γὰρ αὐτὸν πρὸς ἡμᾶς (*to suit ver 11?*) BKLMT[Π] **Ν** 69
 lat:f copt: *ανεπεμψα γαρ υμας προς αυτον* AD rel latt (syr syr-cu).—*υμας* 69 gat(with
 mm) syr-mg. om *ιδου* D Scr's c syr-cu. πεπραγμενον bef *εστιν* D latt.
 ins *εν* bef *αυτω* DXΓ 69 lat-c.

17. om ver ABKLT[Π] fuld lat-a copt-dz sah: ins XN rel vulg lat-b c e f [g_{1,2} l q]
 syr copt-wilk aeth-ms, and (aft ver 19) D syr-cu aeth-ed. (*The evidence of the best
 Greek mss (N excepted), if taken alone, would lead to the erasure of the verse as an in-
 terpolation founded on the other Gospels. But 1, the words are very different from
 those in ||: 2, they contain an idiom in Luke's manner, αναγκην ειχεν, which an inter-
 polator would hardly have substituted for the ||: 3, they might have been erased here
 as occurring too soon, and insd aft ver 19 as in D, and thus have dropped out: 4, the
 words ΑΝΑΓΚΗΝΔΕ and ΑΝΕΚΡΑΤΟΝΔΕ may have occasioned omn by homoeotele.)*)

κατα εορτην bef *απολυειν αυτοις* D. for *ενα, ινα* **Ν**¹(corr'd eadem manu).
 18. rec *ανεκραξαν*, with AD rel: txt BLTN lat-a Cyr₁. om δε T¹ 69 [sah].

his judicial notice. This remission of Jesus to Herod seems not to have been known to either of the other three Evangelists. It is worthy of notice that they all relate the mocking by the soldiers of Pilate, which Luke omits,—whereas he gives it as taking place before Herod. This is one of the very few cases where the nature of the history shews that *both* happened. Let the student ask himself, How could John, if he composed his Gospel with that of Luke before him, have here given us a narrative in which so important a fact as this is not only not related, but absolutely cannot find any place of insertion? Its *real place* is after John ver. 38;—but obviously nothing was further from the mind of that Evangelist, for he represents Pilate as speaking continuously.

13—25.] FURTHER HEARING BEFORE PILATE, WHO STRIVES TO RELEASE HIM, BUT ULTIMATELY YIELDS TO THE JEWS. Matt. xxvii. 15—26. Mark xv. 6—15. John xviii. 39, 40. Our account, while entirely distinct in *form* from the others, is in *substance* nearly allied to them. In a few points it approaches John very nearly, compare ver. 18 with John ver. 40, also *ενα* ver. 17, with John ver. 39. The second declaration of our Lord's innocence by Pilate is in John's account united with the first, ver. 38. In the three first Gospels, as asserted in our ver. 14, the questioning takes place in the presence of the Jews: not so, however, in John (see xviii. 28).

15.] *ἐστὶν πεπ. αὐτῷ*—is done by him—not 'to him,' see ch. xxiv. 35, *ἐγνώσθη*

μενον ἀπ' αὐτοῦ, ἡ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ^{n John xix. 2.}
 ὁ ὀπισθεν τοῦ Ἰησοῦ. ^{Acts xv. 28.} 27 ἡκολούθει δὲ αὐτῷ πολλὴ πλῆθος ^{Exod. xxii. 25.}
 τοῦ λαοῦ, καὶ γυναικῶν, αἱ ῥέκοπτοντο καὶ ἑβρόνουν ^{o = Matt. xv. 23 (reff.) only.}
 αὐτόν. ^{Gen. xviii. 10.} 28 στραφεῖς δὲ πρὸς αὐτὰς Ἰησοὺς εἶπεν Ἵου- ^{p Matt. xi. 17 reff. Gen. xxiii. 2.}
 γατέρες Ἱερουσαλὴμ, μὴ ^{q constr. here only.} ^{xi. 17 reff.} κλαίετε ἐπ' ἐμέ, ^{Jer. xxii. 10.} ὡς ^{r = Matt. xxi. 5, from Zech. ix. 9. Ps. cxlvi. 8.} πλὴν ἐφ' ^{Isa. x. 2.} ἑαυτὰς ^{s w. ἐπὶ, here bis. ch. xix. x = ch. i. 2 ch. xi. b Matt. xxvi.} ^{u Matt. xi. 22. Judg. iv. 9.} κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, ^{Gal. iv. 24.} 29 ὅτι ἰδοὺ ^{a = here only (Matt. vi. 26 reff.)}
 ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν Μακάριαι αἱ ^{u Matt. xi. 22. Judg. iv. 9.} ^{x = ch. i. 2 ch. xi. b Matt. xxvi.} στείραι, καὶ αἱ ^{u Matt. xi. 22. Judg. iv. 9.} ^{x = ch. i. 2 ch. xi. b Matt. xxvi.} κοιλίαι αἱ οὐκ ^{a = here only (Matt. vi. 26 reff.)} ἐγέννησαν, καὶ ^{u Matt. xi. 22. Judg. iv. 9.} ^{x = ch. i. 2 ch. xi. b Matt. xxvi.} μαστοὶ οἱ οὐκ ^{a = here only (Matt. vi. 26 reff.)}
 ἔθρεψαν. ^{u Matt. xi. 22. Judg. iv. 9.} 30 τότε ^{x = ch. i. 2 ch. xi. b Matt. xxvi.} ^{a = here only (Matt. vi. 26 reff.)} ἄρξονται λέγειν τοῖς ὄρεσιν Πέσατε

απο D. επεθηκεν N¹. for φερειν, αιρειν (see ||) N-corr²: om N¹: txt N^{3a}.
 27. for αυτω πολυ πληθ., το πληθος αυτω D. γυναικες D 243 lat-c f Syr syr-cu.
 om αἱ N [L(αι κοπτ. for αι εκοπτ.)] 69. rec aft αι ins και, with C³P rel syr:
 om ABC¹DLXN 33 latt Syr syr-cu coptt æth arm. αυτον bef και εβρονουν D [syr-cu].
 28. rec ins ο bef ιησ., with ACDP N^{3a}(but erased) rel: om BLN¹.—om ιησ. also G.—
 ο ιησ. bef προς αυτας C ev-y [Syr-ins syr-cu]; ο ιησ. ειπεν bef προς αυτας D Scr's c
 [arm]. om επ, εφ, and επι D lat-b [a e ff₂ l] Ambr. aft εμε ins μηδε πενθειτε
 D. for πλην, αλλ' D latt Ambr Jer Leo.
 29. om ιδου D 69 lat-a b e ff₂ [l] syr-cu æth arm Leo. ημεραι bef ερχονται CXN
 sah: ελευσονται ημεραι D 69 latt. om 1st αι (homæotel) N. rec om 2nd αι
 (homæotel), with ADP rel arm: ins BCXN 1. 69 coptt. μαζοι C, μασθοι D¹EFG.
 rec (for εθρεψαν) εθρηλασαν, with AP rel vulg lat-f syrr syr-cu æth: εεθρεψαν C²D
 1: txt BC¹LN syr-mg.
 30. αρξονται ΑΡΔ 33. rec πεσετε, with ABC²DPN¹ rel: txt C¹LQXΔN^{3a} [Cyr-p].

xv. 20—23. John xix. 16, 17. Our account is original—containing the affecting narrative vv. 27—32, peculiar to itself.

26. ἐρχόμενον ἀπ' ἁγρ.] See on Mark. ὀπισθεν τ. Ἰη. is peculiar to Luke, and a note of accuracy.

27.] These were not the women who had followed Him from Galilee, but the ordinary crowd collected in the streets on such occasions, and consisting, as is usually the case (and especially at an execution), principally of women. Their weeping appears to have been of that kind of well-meant sympathy which is excited by any affecting sight, such as that of an innocent person delivered to so cruel a death. This description need not of course exclude many who may have wept from deeper and more personal motives, as having heard Him teach, or received some benefit of healing from Him, or the like.

28.] στραφεῖς—after He was relieved from the burden of the cross. This word comes from an eye-witness. ἐπ' ἐμέ—His future course was not one to be bewailed—see especially on this saying, Heb. xii. 2,—ὡς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρόν, αἰσχύνῃς καταφρόνησας. Nor again were His sacred sufferings a mere popular tragedy for street-bewailing; the sinners should weep for them-

selves, not for Him. ἐφ' ἑαυτὰς . . .

καὶ ἐπὶ τὰ τέκνα ὑμῶν] See Matt. ver. 25, where the people called down the vengeance of His blood on themselves καὶ ἐπὶ τὰ τέκνα ἡμῶν. Many of those who now bewailed Him perished in the siege of Jerusalem. Those who now were young wives, would not be more than sixty when (A.D. 70) the city was taken. But to their children more especially belonged the miseries of which the Lord here speaks.

29. ἔρχονται ἡμ.] Between this and then would be time for that effectual weeping, which might save both themselves and their children: see Acts ii. 37, 38,—but of which few availed themselves. These few are remarkably hinted at in the change to the third person, which excludes them—ἐροῦσιν, i.e. not 'men in general,' nor 'My enemies,'—but 'the impenitent among you,—those who weep merely tears of idle sympathy for Me, and none of repentance for themselves;—those who are in Jerusalem and its misery, which My disciples will not be.' On the saying itself, compare the whole of Hosea ix., especially vv. 12—16.

30.] This is cited from the next chapter of Hosea (ref.). It was partially and primarily accomplished, when multitudes of the

ε ch. iii. 5. ἐφ' ἡμᾶς, καὶ τοῖς ^c βουνοῖς ^d Καλύψατε ἡμᾶς. 31 ὅτι εἰ
 (from Isa. xl. 4) only. ἐν τῷ ^f ὑγρῷ ^g ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ^h ξηρῷ τί
 1 Kings x. 13. γένηται; 32 ἦγοντο δὲ καὶ ἕτεροι * δύο ⁱ * κακούργοι σὺν
 HOSEA x. 8. αὐτῷ ^k ἀναιρεθῆναι. 33 Καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν
 d Matt. viii. 24. καλούμενον ^l Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς
 e Matt. xvii. 12. ch. xxii. 37. ^m κακούργους, ⁿ ὃν μὲν ^o ἐκ ^p δεξιῶν ^q ὃν δὲ ἐξ ^r ἀριστερῶν.
 John xiv. 30. 1 Cor. ix. 15. 34 ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ, ^s ἄφες αὐτοῖς· οὐ γὰρ
 f here only. Judg. xvi. 7. 8. Job viii. 16 only. = χῶρον, Ezek. xx. 47. g = Rev. ii. 7. xxii. 2, 14, 19 only. (ch. xii. 52 || al.) Exod. ix. 25. Xen. Anab. vi. 4. 4, 5.
 h = here only. (John v. 3 reff.) Ezek. xvii. 24. i ver. 39. 2 Tim. ii. 9 only. Prov. xxi. 15. Sir. xi. 33. xxx. (xxxiii.) 26 only. k = Matt. ii. 16. Exod. xxi. 29. l || (Mt. reff.) only. m Matt. xii. 8 reff. n Matt. xx. 21, 23 reff. o Matt. vi. 3. Mark x. 37. 2 Cor. vi. 7 only. 1 Chron. xii. 2.
 p = Matt. vi. 12 reff. ...ore P. ABCDE FGHIKLMNQSUVP

31. om 1st τω BC: ins ADPQ^N rel. ^gλυῶ (but corrd) N^l. for ταυτα,
 τούτο C Ambr., for γενηται, γενησεται DK²Λ: γινεται EFS ev-y.
 32. * κακούργοι δύο BN coptt: δυο κακ. ACDPQ rel [latt &c].
 33. rec απηλθον, with A rel [Damasc.]: txt BCDLQ^N 33. 69 latt Syr syr-cu syr-mg.
 —ηλθαι D. for καλουμενον, λεγομενον (|| Matt) CGXA Mcion, -e. aft
 κακουργους ins om D. for αριστερων, ενωνυμων (|| Matt Mark) C^lLQ 33. 69.
 34. om ο δε το ποιουσιν B D^l (and lat) N-corr^l (but restored) lat-a b copt-dz sah: ins

Jews towards the end of the siege sought to escape death by hiding themselves in the subterranean passages and sewers under the city . . . οὗς δ' ἐν τοῖς ὑπονόμοις ἀνηρεύων, καὶ τὸ ἔδαφος ἀναβρηνγνύντες ὅσοις μὲν ἐνετύγχανον ἀνείλον. εὑρέθησαν δὲ καὶ ἐκεῖ νεκροὶ πλείους δι-χιλίων, Jos. B. J. vi. 9. 4. But the words are too solemn, and too often used in a more awful connexion, for a further meaning to escape our notice: see Isa. ii. 10, 19, 21, and Rev. vi. 16, where is the striking expression ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου—of Him who now was the victim about to be offered. And the whole warning—as every other respecting the destruction of Jerusalem—looks through the type to the antitype, the great day of His wrath. Now, ἐρχονται ἡμέραι—then ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, Rev. vi. 17. It is interesting to see how often David, who had passed so long in hiding among the rocks of the wilderness from Saul, calls the Lord *his Rock* (see Ps. xviii. 2, 46; xlii. 9, &c.). They who have this defence, will not need to call on the rocks to hide them.

31.] This verse—the solemn close of our Lord's teaching on earth—compares His own sufferings with that awful judgment which shall in the end overtake sinners, the unrepentant human kind—the *dry tree*. These things—ταῦτα—were a judgment on sin;—He bore our sins;—He,—the vine, the *green tree*, the fruit-bearing tree,—of Whom His people are the branches,—if He, if they in Him and in themselves, are so treated, so tried with sufferings,—what shall become of them who are cast forth as a branch and

are withered? Read 1 Pet. iv. 12—18;—ver. 18 is a paraphrase of our text. Theophylact's comment is excellent: ἐὶ ταῦτα ποιοῦσιν ἐν ἐμοὶ ἐγκάρπῳ καὶ αἰθαλεῖ καὶ αἰεζῶφ διὰ τὴν θεότητα, τί γένηται ἐν ὑμῖν ἀκαρπῶς καὶ πάσης δικαιοσύνης ζωοποιῶ ἑστερημένοις; The explanations which make the green-tree = the young, and the dry = the old (Bengel),—or the green-tree = the women, comparatively innocent, the dry = the guilty (Baumgarten-Crusius), at the destruction of Jerusalem—seem to me unworthy of the place which the words hold, though the latter agrees with the symbolism of Ezek. xx. 47, compared with xxi. 4. 32.] The digest shews that the reading ἕτεροι κακούργοι δύο has diplomatically almost as great claims to be the true one as that in the text: and if we take the probabilities of alteration into account, it has even stronger claims. Of course it can bear but one meaning—two other malefactors. That this should have been substituted for ἕτεροι δύο κακούργοι, which may mean two other, malefactors (as rendered in E. V.), is simply inconceivable; that the transposition took place vice versa, is highly probable. This having now appeared by the additional evidence of the Codex Sinaiticus, it is impossible to annotate as was done in my earlier Editions.

33—49.] THE CRUCIFIXION, MOCKING, LAST WORDS, AND DEATH OF JESUS. Matt. xxvii. 35—50. Mark xv. 24—37. John xix. 18—30; with however some particulars inserted which appear later in the other Gospels.

34.] Spoken apparently during the act of the crucifixion, or

οἶδασιν τί ποιοῦσιν. ⁹ διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ^q || Mt. reff. ^r only. Joel
^r ἔβαλον ^r κλήρους. ³⁵ καὶ εἰστήκει ὁ λαὸς θεωρῶν. ^s ἔξ-
 εμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες "Ἄλλους ἔσωσεν,
 see Acts i. 26.
 s ch. xvi. 14
 only. Ps. ii.
 4 al.

[AC] D¹⁰. marg QN¹ rel vulg lat-c e f ff₂ syr syr-cu [syr-jer æth arm] copt Eus Eus-
 canon hom-Clem, Constt, Chr^{sape} [Thdr², Damasc¹] Iren-int, Orig-int, Hil, Ambr Jer.
 (The non-occurrence of the words in the other Gospels had probably something to do
 with the omission: the citation of them by Irenæus and their occurrence in the ancient
 versions seems to prove that we have here a grave error in Cod. Vat. or in the MS
 from which it was derived.) for ἡσ-, κυριος Q syr-mg. for ελεγεν, ειπεν

AKM[Π syr-cu]. om πατερ A. διεμεριζοντο D sah. for εβαλον, βαλונτες
 (|| Matt Mark) D lat-c. rec κληρον (from Matt Mark John), with BCDQN rel
 lat-b c [Syr syr-mg æthl]: txt AX 1. 33 vulg lat-a e f ff₂ syr[-txt syr-jer] arm Aug^{sexpr}
 (Lucas dicendo sortes . . . quoniam nonnulli codices sortem reperiantur habere).

35. for θεωρων εξεμυκτη, οραν εμυκτηριζον D. aft δε ins αυτου D 1. 69 lat syr
 syr-cu arm Eus₁.—om 2nd και DN 1 lat-a c. om οι αρχοντες D. rec aft
 αρχοντες ins συν αυτοις (to shew, aft ||, that the people also derided Him), with A rel
 vulg lat-f syr-cu syr Eus₁: om BCDLQXN 33. 69 lat-b c e ff₂ l syr [syr-jer] copt æth.
 for λεγοντες, και ελεγαν αυτω D æth. εσωσας και σεαυτον σωσον D lat-c.

immediately that the crosses were set up. Now first, in the fullest sense, from the wounds in His Hands and Feet, is His Blood shed, εἰς ἄφεσιν ἁμαρτιῶν (Matt. xxvi. 28), and He inaugurates His intercessional office by a prayer for His murderers, —ἄφες αὐτοῖς. This also is a fulfilment of Scripture, Isa. liii. 12;—where the contents of our verses 33, 34 are remarkably pointed out. His teaching ended at ver. 31.

His High-Priesthood is now begun. His first three sayings on the Cross are for others: see ver. 43: John xix. 26, 27.

πατερ] He is the Son of God, and He speaks in the fulness of this covenant relation. ἐγὼ ᾔδειν ὅτι πάντοτέ μου ἀκούεις:—it is not merely a prayer—but the prayer of the Great Intercessor, which is always heard. Notice that though on the Cross, there is no alienation, no wrath of condemnation, between the Father and the Son.

ἄφες αὐτοῖς—who are here intended? Doubtless, first and directly, the four soldiers, whose work it had been to crucify Him. The ποιοῦσιν points directly at this: and it is surely a mistake to suppose that they wanted no forgiveness, because they were merely doing their duty. Stier remarks, "This is only a misleading fallacy, for they were sinners even as others, and their obedient and unsuspecting performance of their duty was not without a sinful pleasure in doing it, or at all events formed part of their entire standing as sinners, included in that sin of the world, to which the Lord here ascribes His Crucifixion" (vi. 403, edn. 2). But not only to them, but to them as the representatives of that sin of the world, does this prayer apply. The nominative to ποιοῦσιν is οἱ ἄνθρωποι—mankind,—the Jewish nation, as the next

moving agent in His death,—but all of us, inasmuch as for our sins He was bruised.

οὐ γὰρ οἶδασιν τί ποιοῦσιν, primarily, as before, spoken of the soldiers,—then of the council, who delivered Him up, see John xi. 49, ὑμεῖς οὐκ οἴδατε οὐδέν,—then of all, whose sin is from lack of knowledge of the truth, of what sin is, and what it has done—even the crucifixion of the Lord. But certainly from this intercession is excluded that one sin—strikingly brought out by the passage thus cited as committed by him who said it, viz. Caiaphas, and hinted at again by our Lord, John xix. 11—and perhaps also by the awful answer Matt. xxvi. 64, σὺ εἶπας—"thou saidst it"—viz. in prophecy, John xi. 49: see also Matt. xxvi. 25,—and on the sin alluded to, Matt. xii. 31: 1 John v. 16.

Observe that between the two members of this prayer lies the work of the Spirit leading to repentance—the prayer that they may have their eyes opened, and know what they have done: which is the necessary subjective condition of forgiveness of sins, see 2 Tim. ii. 25, 26.

35.] The insults of the people are by no means excluded, even with συν αὐτοῖς omitted: nay they are implied, by the δὲ καὶ which follows. To find a discrepancy with Matt. and Mark here, is surely unfair (Meyer, De Wette):—the people's standing looking on, does not describe their mind towards Jesus: Luke reports no more than he had before him: and the inference may be drawn that those whom he has related to have cried out an hour ago, 'Crucify him,'—would not have stood by in silence. On ver. 48, see note there.

οἱ ἄρχοντες are the chief priests and members of the Sanhedrim: Matt.

t = 1 Pet. ii. 4, 6, from Isa. xxviii. 16. see Matt. xxiv. 22 reff. u ver. 11. v Matt. xxvii. 34 reff. w Matt. xxvii. 11 reff. x || Mk. ch. xx. 24 || only t. y = Gal. vi. 11 only. (ch. vi. 6 al.) z ch. xviii. 6 reff. a v. 32, 33 reff. b || Mt. reff. c Mark viii. 32, 33 reff. d ch. xx. 47 || Mk. xxi. 20. Deut. xxi. 22. e 1 Cor. xv. 34. 1 Thess. ii. 10. Tit. ii. 12. 1 Pet. ii. 23 only. Deut. i. 16. 20. Job xxxiii. 27. f = Matt. iii. 8. Acts xxvi. 1. 33. 69.

σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός. 36 ὁ ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται ... ἐνε- παιξ. δε P. προσερχόμενοι, ὃς οὗτος προσφέροντες αὐτῷ 37 καὶ λέγοντες. Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. 38 ἦν δὲ καὶ ἡ ἐπιγραφὴ ἐπ' αὐτῷ [ἡ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς], ὅς βασιλεὺς τῶν Ἰουδαίων οὗτος. 39 εἰς δὲ τῶν κρεμασθέντων κακούργων ὁ ἐβλασφήμει αὐτὸν Οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. 40 ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη Οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; 41 καὶ ἡμεῖς μὲν δικαιῶς· ἄξια γὰρ ὧν ἐπράξαμέν

for *outos*, *vios* BD : for *χριστος*, *vios* 69. for *εστιν*, *εἰ* D lat-c. rec o bef *του θεου*, with AC³Q rel; both bef and aft N¹ : ο *εκλεκτος* bef *του θεου* C¹ lat-c ff₂ : του θεου *ει* *χριστος* *εἰ* ο *εκλεκτος* D : txt BL N-corr¹⁻³ 1 (69) [syr syr-jer coptt arm] Eus.,—(B does not om δ as Mai ed 1 : see table.)

36. rec *ενεπαιζον* (conforming to *εξεμνηστηριζον* above), with ACDQ rel vss : txt BLN sah. om *και* N. rec ins *και* bef *ος*, with C³Q rel vulg lat-b c e f syrr æth arm : om ABC¹LN lat-a coptt.—aft *ος* ins τε D. προσεφρον and om *αυτω* D [-gr] (lat-b e ff₂ [l q syr-jer sah(appy)]).

37. om *και* D am [with fuld ing forj em] lat-b [e ff₂ l q] coptt-dz sah. aft *λεγοντες* ins *χαιρε* D lat-c syr-cu. om 1st *ει* (error, supposing it repeated? *ει* *συ* *ει*) A 1 lat-a e ff₂.—om *ει* *συ* *ει* D lat-c. om *σωσον* *σεαυτον* and ins *περιθεντες* *αυτω* *και* *ακανθινον* *στεφανον* D (lat-c syr-cu).

38. ins *η* bef *επιγραφη* (|| *Mark*) CDGSU. rec ins *γεγραμμενη* bef *επ'* *αυτω* (|| *Matt*), with C³ rel syrr syr-cu æth arm; aft *επ'* *αυτω* C¹X 33. 69 : ins *επιγεγραμμενη* bef *επ'* *αυτω* (|| *Mark*) ADQ lat-b : om BLN coptt. om *γραμμασιν* *ελληνικοις* *και* *ρωμαικοις* *και* *εβραικοις* (*gloss founded on* || *John*?) BC¹L N^{3a} (but restored) lat-a syr-cu coptt : ins A (D)QR(N¹) rel latt syrr æth arm.—om *και* (twice : as || *John*) DN¹.

rec *outos*, subjoining *εστιν*, bef ο *βασιλευς των ιουδαιων* (|| *Matt*), with AQR rel vulg lat-b [f q] syrr syr-cu coptt æth arm Orig : om *outos* C lat-c : txt BDLN lat-a e ff₂.—add *εστιν* D lat-e ff₂.—(B does not om δ as Mai ed 1 : see table.)

39. om *κρεμασθεντων* D ev-z₁. rec aft *αυτον* ins *λεγων*, with ACQRN rel [vss] Orig-int₁ : om B(D)L lat-l.—om further *ουχι* to end of ver D. rec (for *ουχι*) *ει* (see ch iv. 3 and || *Matt*), with AC³QR rel [vulg lat-c f q syrr Orig-int₁] : txt BC¹LXN lat-a b ff₂ syr-cu [syr-jer] coptt æth arm.

40. rec *επιτιμια* and (for *εφη*) *λεγων* (to avoid the two participles *αποκριθεις* and *επιτιμων*), with AC³DQR rel latt syr (æth) arm : (*επετιμησεν* E¹ syr-cu :) txt BC¹LXN coptt. for *ουδε*, *στι* *ου* D : ου GN¹ ev-47 [lat-c f Orig-int₁ Aug₁ Vict-tun₁].

for *ει*, *εσμεν* C¹ syr-cu syr-jer coptt æth Chr₂. at end ins *και* *ημεις* *εσμεν* D.

41. om *και* C¹ coptt.

ver. 41. τ. θ. ὁ ἐκλ., either the Christ of God, His elect one,—or, the elect Christ of God; I prefer the former : but either way, χρ. τ. θεοῦ must be taken together, not as in rec. 36.] A different incident from that related Matt. ver.

48 : Mark ver. 36 : John vv. 28, 29. It was about the time of the mid-day meal of the soldiers,—and they in mockery offered Him their posca or sour wine, to drink with them. 38.] See on Matt. ver. 37.

ἐπ' αὐτῷ, over Him, on the projecting upright beam of the cross.

39—43.] Peculiar to Luke. Matthew and Mark have merely a general and less

precise report of the same incident.

All were now mocking; the soldiers, the rulers, the mob :—and the evil-minded thief, perhaps out of bravado before the crowd, puts in his scoff also.

40.] Bengel supports the notion that this penitent thief was a *Gentile*. But surely this is an unwarranted assumption. What should a Gentile know of Paradise, or of the kingdom of the Messiah as about to come? The silence of the penitent is broken by the ἡμᾶς of the other compromising him in the scoff. οὐδέ alludes to the multitude—Dost thou too

not fear God? ὅτι—(as thou oughtest to

Ἐπολαμβάνομεν οὗτος δὲ οὐδὲν ^{hi} ἄτοπον ⁱ ἔπραξεν. ⁴² καὶ ^g ἔλεγεν Ἰησοῦ ^{ch. xvi. 25} ^{reff.} μνήσθητί μου, ὅταν ^h ἔλθῃς ^{Acts xxx. 5.} ἐν τῇ βασιλείᾳ σου. ⁴³ καὶ εἶπεν αὐτῷ ^k Ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ ¹ παραδείσῳ. ⁴⁴ Καὶ ἦν ^m ὥσεί ^{2 Thess. iii.} ^{2 only.} ^{Joh} ^{iv. 8.} ⁱ ^{Joh xxvii. 6.} ^j ^{Matt. xvi. 29.} ^{m = ch. i. 56.} ^{xiii.}

for ἀπολαμβάνομεν, ἀπελαβामεν C.

for ἀτοπον, πονηρον D.

^{42.} rec ins τω bef ἰησοῦ, with AC²QRN^{2a} rel: om BC¹LN¹ coptt.—for ἐλεγεν ἰησοῦ, ^{rec aft μου ins κυριε (addn, from ἰησοῦ being} ^{mistaken for dative), with AC²R rel lat-b [q] syrr aeth arm Eus₁ Orig-int₁ Hil₂: bef μνήσθητι Q [vulg] lat-c e f ff₂ l syr-cu Hil₁: om BC¹DLM¹ lat-a syr-jer coptt Orig₁ [int₁]. om οταν ελθῃς (D, see below) Q [Chr, Bas-sel]. for εν τη βασιλεια,}

εις την βασιλειαν (see note) BL vulg [lat-c e f ff₂ l Orig-int₁] Hil Ambr: txt ACQRN rel [lat-a b q] Orig₂ Eus₁ [Chr].—εν τη ημερα της ελευσεως σου, omg οταν ελθῃς, D.

^{43.} rec aft αυτω ins ο ἰησοῦς, with AC(D)QR rel [latt syrr syr-cu &c]: om BLN lat-e¹ coptt.—for και το λεγω, αποκριθεις δε ο ἰησοῦς ειπεν αυτω τω επληθουντι (επιπλ. D⁴) θαρσει D. rec λεγω bef σοι, with AC²QRN rel latt syrr syr-cu coptt aeth: txt BC¹L arm.

^{44.} rec (for και ην) ην δε, with AC²QR rel vulg lat-f syrr arm: txt BC¹DLN lat-a b e ff₂ [?] q copt Orig-int₁. rec om ηδη, with AC²DQRN rel latt Syr syr-cu [syr-jer] sah arm Orig-int₁: ins BC¹L syr (copt) Orig-int₁.

do), seeing that . . . ^{41.} ἡμεῖς] He classes himself with the other in condemnation, but not in his prayer afterwards. ^{ἄτοπον, unseemly.} This is a remarkable testimony to the innocence of Jesus from one who was probably executed for his share in those very tumults which He was accused of having excited.

^{42.]} The thief had heard of the announcements which Jesus had made,—or at all events of the popular rumour concerning his Kingdom. His faith lays hold on the truth that this is the King of the Jews in a higher and immortal sense. There is nothing so astounding in this man's faith *dogmatically* considered, as De Wette thinks; he merely joins the common belief of the Jews of a Messianic Kingdom, in which the ancient Fathers were to rise, &c.,—with the conviction, that *Jesus is the Messiah*. What is really astounding, is the power and strength of that faith, which, amidst shame and pain and mockery, could thus lift itself to the apprehension of the Crucified as this King. This thief would fill a conspicuous place in a list of the triumphs of faith supplementarily to Heb. xi. ^{ἐν τῇ βασ.} The Vulgate, which is followed by Luther,—and the E. V.,—renders this as if it were *eis τὴν βασ.* (see var. readd.), which is a sad mistake, as it destroys the force of the expression. It is *in thy Kingdom*—with *thy Kingdom*, so *ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ*, Matt. xxv. 31, which we (E. V.) have translated rightly. The above mistake entirely loses *ἔλθῃς*—making it merely ‘*comest into*,’ just as we say to ‘*come into*’ an estate: whereas it is the chief word in the clause, and *ἐν τῇ β. σου* its qualification, *at Thy coming in Thy*

Kingdom. It will be seen that there is no necessity for supposing the man to have been a *disciple*, as some have done.

It is remarkable how, in three following sayings, the Lord appears as Prophet, Priest, and King: as *Prophet*, to the daughters of Jerusalem;—as *Priest*, interceding for forgiveness;—as *King*, acknowledged by the penitent thief, and answering his prayer.

^{43.} ἀμήν σοι λέγω . . .] The Lord surpasses his prayer in the answer; the ἀμήν σοι λέγω, σήμερον, is the reply to the uncertain ὅταν of the thief. ^{σήμερον] this day:}

before the close of this natural day. The attempt to join it with σοι λέγω, considering that it not only violates common sense, but destroys the force of our Lord's promise, is surely something worse than silly: see below.

^{μετ' ἐμοῦ ἔσῃ} can bear no other meaning than *thou shalt be with Me*, in the ordinary sense of the words, ‘I shall be in Paradise, and thou with Me.’ ^{ἐν τῷ παρ.]} On these words rests the whole exegesis of the saying. *What is this PARADISE?*

The word is used of the garden of Eden by the LXX, Gen. ii. 8, &c., and subsequently became, in the Jewish theology, the name for that part of Hades, the abode of the dead, where the souls of the righteous await the resurrection. It was also the name for a supernal or heavenly abode, see reff. N. T. The former of these is, I believe, here primarily to be understood;—but only as *introductory, and that immediately, to the latter.* By the death of Christ only was Paradise first opened, in the true sense of the word. He Himself, when speaking of Lazarus (ch. xvi. 22), does not place him in Para-

n Matt. xxiv. 29 reff.
 o = || Mt. Mk. ch. v. 36.
 Isa. xlviii. 21.
 p || Mt. Mk. Heb. vi. 19. ix. 3. x. 40. only. Exod. xxi. 35 al. xiv. 18.
 ὥρα ἔκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. 45 καὶ ὁ ἔσκοτίσθη ὁ ἥλιος, καὶ ὁ ἔσχίσθη τὸ καταπέτασμα τοῦ ναοῦ ὁ μέσον. 46 καὶ ὁ φωνήσας ὁ φωνῇ ὁ μεγάλη ὁ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς σου παρα-
 q = Acts i. 18. Gen. xv. 10. r = ch. viii. 8 reff. s Acts xvi. 23. Rev. t ch. xii. 48 reff. Psa. xxx. 5.
 P-ταπε-
 τασμα...
 ABCDE
 GHKL
 MPQRS
 UVXZ
 ΔΠΣ
 1. 33. 69

ωρα bef ωσει N 253.

om 2nd και N¹.

45. for και εσκοτισθη ο ηλιος, του ηλιου εκλειποντος B C¹(appy) syr-mg coptt(appy) Orig² ("in quibusdam exemplaribus"), so, but -λιπ-, L¹N [Orig²]: om C²(appy) 33: txt AC³(D)QR rel latt syrr syr-cu [syr-jer] æth (arm) Orig-int¹ ("secundum pleraque exemplaria") Mcion¹-e.—for και εσκ., εσκ. δε D.—(Origen (iii. 923) says *Et forsitan ausus est aliquis quasi manifestius aliquid dicere volens pro "Et obscuratus est sol" ponere "Deficiente sole:" existimans quod non aliter potuissent fieri tenebra nisi sole deficiente.* This is confirmed by the "Acta Pilati" (ed Tischdf A. xi. 2) ἐκλειψις ἡλίου γέγονεν κατὰ τὸ εἰδός.) for και εσχισθη, εσχισθη δε (in pursuance of former alteration) BC¹L¹N 1. 33: txt AC³QR rel latt syrr syr-cu arm.—om last clause (but see next ver) D.

46. ο ιησ. bef φωνη μεγαλη C(D) Syr syr-cu [syr-jer æth] coptt.—μεγαλη bef φωνη D-gr. rec (for παρατιθεμαι) παραθησομαι (from LXX), with L rel [Dial¹]: παρα-
 τιθημι D¹(παρατιθειμι D⁴) R 1 Constt² Ath¹ Bas¹ Epiph¹ Thdr⁴ Thl: txt ABCKMPQ

dise, but in Abraham's bosom—in that place which the Jews called Paradise, but by an anticipation which our Lord did not sanction. I believe the matter to have been thus. Our Lord spoke (as Grotius has remarked) to the thief so as He knew the thief would understand Him; but He spoke with a fuller and more blessed meaning than he could understand then. For *that day, on that very evening*, was 'Paradise' truly 're-gained'—opened by the death of Christ. We know (1 Pet. iii. 18, 19, where see note; iv. 6) that our Lord went down into the depths of death,—announced His triumph (for His death was His triumph) to the imprisoned spirits,—and in that moment—for change of *state*, to the *disembodied*, is all that *change of place* implies—they perhaps were in the Paradise of God,—in the blessed heavenly place, implied by the word, 2 Cor. xii. That this is not *fullness* of glory as yet, is evident;—for the glorified *body* is not yet joined to their spirits,—they are not yet perfect (Heb. xi. 40); but it is a degree of bliss compared to which their former degree was but as imprisonment.

This work of the Lord I believe to have been accomplished *on the instant of His death*, and the penitent to have followed Him at *his death*—some little time after—into the Paradise of God. That our Lord *returned* to take his glorified Body, was in accordance with His design, and He became thereby the *first-fruits of the holy dead*, who shall like Him put on the body of the resurrection, and be translated from disembodied and imperfect bliss in the Paradise of God, to the perfection

of glorified humanity in His glory, and with Him, *not in Paradise*, but at *God's right hand*.

44–46.] Our account is very short and epitomizing—containing however, peculiar to itself, the *last word of our Lord on the cross*. The impression conveyed by this account, if we had no other, would be that the veil was rent *before* the death of Jesus;—but the more detailed account of Matthew corrects this.

45.] The words ἔσκοτ. ὁ ἥλ. are probably added to give solemnity to the preceding, assigning its reason; so that the gloss τοῦ ἥλ. ἐκλειποντος shews a right apprehension of the words. It can hardly be, as Mey., that the *earth* was darkened till the ninth hour, and *then* the sun became dark also.

46.] The use of φωνῇ μεγάλῃ shews that *this was the cry* to which Matt. and Mark allude. The words are from the LXX, varying however from the common reading παραθήσομαι, and giving the verb in the present, which is also the rendering of the Hebrew (תָּרַם).

These words have in them an important and deep meaning. They accompany that, which in our Lord's case was strictly speaking the *act* of death. It was *His own act*—not 'feeling the approach of death,' as some, not apprehending the matter, have commented; but a *determinate delivering up of His spirit to the Father*.—παρέδωκεν τὸ πνεῦμα, John: see John x. 18—οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἑμαυτοῦ. None of the Evangelists say 'He died': although that expression is ever after used of His death stated as one great fact:—but it is, ἀφῆκεν τὸ πν., Matt.; ἐξέπνευσε, Mark, Luke; παρέδωκεν τὸ πνεῦμα, John.

τίθεμαι τὸ ^u πνεῦμά μου. τοῦτο δὲ εἰπὼν ^v ἐξέπνευσεν. ^u = || Mt. J.
 47 ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γενόμενον ^w ἐδόξαζεν τὸν ^v θεὸν λέγων ^x "Οὕτως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. ⁴⁸ καὶ
 πάντες οἱ ^y συναγαγενομένοι ὄχλοι ^z ἐπὶ τὴν ^a θεωρίαν
 ταύτην, ^b θεωρήσαντες τὰ γενόμενα, τύπτουντες τὰ ^c στήθη
^d ὑπέστρεφον. ⁴⁹ εἰστήκεισαν δὲ πάντες οἱ ^e γνωστοὶ αὐτοῦ
^f μακρόθεν, καὶ γυναῖκες αἱ ^g συνακολουθοῦσαι αὐτῷ ἀπὸ
 τῆς Γαλιλαίας, ὁρᾶσαι ταῦτα.

⁵⁰ Καὶ ἰδοὺ ἀνὴρ ^h ὀνόματι Ἰωσήφ, ⁱ βουλευτῆς ^k ὑπ-

55. xxviii. 1. Mark iii. 11 al⁶. ch. x. 18 al⁵. John ii. 23 al²². Acts iii. 16 al¹³. Rev. xi. 11, 12. Epp., Heb. vii. 4. 1 John iii. 17 only. Josh. viii. 20 (18) B. Ps. lxxiii. 9. c John xiii. 25 reff. d ch. ii. 44 (reff.). f ch. xxii. 54 reff. g Mark v. 37. xiv. 51 only. Num. xxiii. 11 Ald. (συνεπακ. AB.) 2 Macc. ii. 4 only. pres. part., Mark i. 4. vi. 14. h ch. i. 5 al. fr. i || Mk. only. Job iii. 14. xii. 17 only. k ch. xvi. 14 reff.

U[XP]N 33 Just¹ Orig¹ Thdot Eus² Cyr-jer¹. rec (for τουτο δε) και ταυτα, with AC³QR rel vulg lat-f ff² syr arm: και τουτο KMP[P] 69 lat-b e l q [D-lat] copt-[wilk-dz æth Bas.] Ambr¹: om δε L Syr sah: txt BC¹ D[-gr] N lat-c copt-schw. (om clause X.) εξεπν(.)σεσθαι Q. at end ins (omg last clause of ver 45) και το καταπετασμα του ναου εσχισθη D.

47. for ιδων δε, και D. τα γενομενα R ev-48 Orig-int²; το γεγονος C¹: φωνησας D. rec εδοξαε, with ACPQ rel vulg lat-a f Syr syr-cu [syr-jer] copt-dz sah Orig-int²: txt BDLRN lat-c e ff² q copt Cyr. aft λεγων ins οτι N. δικαιος ην bef ο ανθρωπος ουτος D [sah txt Orig-int¹].

48. (συναγαγενομενοι, so AB¹CDELPQRΔN.) for οχλοι το ταυτην, επι θεωρεια οχλοι D lat-c. for επι, εις N: om 69. rec θεωρουντες (joining it to foregoing), with PQ rel vulg lat-a b D-lat: txt BC D-gr LRXN 33 lat-c syrr syr-cu.—om θεωρ. τα γενομενα A. rec ins εαυτων bef τα στηθη (reminiscence of ch xviii. 13, where see digest), with C²QR rel; αυτων UX¹ 69; ins εαυτων bef στηθη P: om ABC¹DLN 1 forj arm. aft στηθη ins και τα μετωπα D. υπεστρεφαν D.

49. rec (for 1st αυτω) αυτου, with CDRN rel latt syr copt: txt AB¹L 33. ins απο bef μακροθεν (from || Matt Mark) BDLN 1. 33 latt coptt: om ACPR rel. aft και ins αι B sah. rec συνακολουθησασαι, with ADP rel: συνακολουθησαι Δ: txt BCLRXN 33.

The πνεῦμα here is the *Personality*—the human soul informed by the Spirit, *in union*: not separated, so that His soul went to Hades, and His spirit to the Father (Olshausen). Both are delivered into the hand of the Father—by Whom quickened (but ζωοποιηθεις πνεύματι of 1 Pet. iii. 18 is to be rendered 'quickened in the spirit'—by the Father is understood in ζωοποιηθεις) He worked His great victory over death and Hell. See again 1 Pet. iii. 18, 19, and notes, and Rom. viii. 10, 11.

The latter part of the verse in Ps. xxxi., 'for Thou hast redeemed me, O Lord, thou God of truth,' is not applicable here. The whole Psalm is not strictly prophetic, but is applied by the Lord to Himself.

47—49.] Our account, as well as that of Mark, ascribes the impression made on the centurion to that which took place at the death of Jesus, —i. e. ὅτι οὕτως ἐξέπνευσεν. Something in the manner and words convinced him that this man was the Son of God; which expression he uses doubtless with reference to what he had before heard,

but especially to the words just uttered—"Father, into Thy hands I commend my spirit." Luke has not expressed the words exactly the same,—but the E. V. has wrongly and ungrammatically rendered what he relates the centurion to have said, and made 'a righteous man' (Luke) stand in the place of 'the Son of God' (Mark);—whereas they only give the *general sense* of the persuasion of the centurion. Truly, this man was innocent:—and if innocent (nay, more, δίκαιος, just, truthful), He was the Son of God, for He had asserted it.

48.] Peculiar to Luke. τὰ γενόμενα are the darkness and other prodigies, after which we have no more *railery*:—men's tempers are changed, and we here see the result.

τύπτοντες . . . a sign of self-accusation, at least for the time,—which is renewed on the preaching of Peter, Acts ii. 37.

49.] See on Matt. and Mark.

50—56.] BURIAL OF THE BODY OF JESUS BY JOSEPH OF ARIMATHÆA. Matt. xxvii. 57—61. Mark xv. 42—47. John xix. 38—42. See notes on Matt

1 here only.

= Exod.

xxiii. 1.

(-θεσις,

2 Cor. vi. 16.)

m = Acts

xxvii. 12, 42.

Gen. xlix. 6.

n Matt. xvi. 27

reff.

o indef. pron.,

John viii. 41

reff.

p = || Mk. ch.

ii. 25, 38, Tit.

ii. 13, Jude

21. Ps. liv. 8.

q = Matt.

xxvii. 20 reff.

r || Mk. Acts

xiii. 29. Josh.

viii. 29.

s || Mt. John

xx. 7 only.

t Mark xiv. 51,

52 reff.

u Mark v. 3, 5

reff.

v here only.

Deut. iv. 49 only.

(-εἶναι, Exod. xxxiv. 1, 4.

-εὐηγήριον, Ps. lxxiii. 6.)

w Acts viii. 39 al.

x constr.,

a Matt. xxviii. 1 only.

Job

xlii. 9 (10) A (ἐπιφανσκ. BN) only.

b Acts xvi. 17 only.

Jer. xvii. 16.

1 Macc. vi. 23 only.

c = Acts i. 21. ix. 39. x. 23. xxi. 16.

d Matt. vi. 1 al3.

(Mark xvi. 11, 14 only.)

ch. v. 27. vii. 24. John i.

1 al3. 1 al2. 2 Chron. xxii. 6.

2 Macc. ii. 4. iii. 36 only.

g Matt. xxvi. 7 reff. Exod.

e ver. 48.

f here (bis) & || Mk. John xix. 40 only.

4 Kings xx. 13.

h = here only. (ch. xiv. 4 reff.)

xxx. 25.

ἀρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, ⁵¹ οὗτος οὐκ ἦν ... οὐκ ἦν
¹ συνκατατεθειμένος τῇ ^m βουλῇ καὶ τῇ ⁿ πράξει οὗτων, ^{It.}
 ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς ^p προσεδέχετο ^F ριμα-
 τὴν βασιλείαν τοῦ θεοῦ, ⁵² οὗτος προσελθὼν τῷ Πιλάτῳ ^{θαίας...}
^q ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ ⁵³ καὶ ^r καθελὼν ^s ἐν- ^{... και}
 ἐτύλιξεν αὐτὸ ^t σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν ^u μνήματι ^{καθ F.}
^v λαξευτῷ, οὗ ^w οὐκ ^x ἦν οὐδεὶς οὐπω κείμενος. ⁵⁴ καὶ
 ἡμέρα ἦν ^y παρασκευῆς, καὶ ^z σάββατον ^a ἐπέφωσκειν. ^{F σαβ-}
⁵⁵ ^b κατακολουθήσασαι δὲ γυναῖκες, αἵτινες ^c ᾗσαν ^c συν- ^{βατον...}
 ἐλληλυθῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ^d ἐθέασαντο τὸ μνημεῖον ^{ABCDE}
 καὶ ὥς ἐτέθη τὸ σῶμα αὐτοῦ, ⁵⁶ ^e ὑποστρέψασαι δὲ ἡτοιμα- ^{FGHKL}
 σαν ^f ἀρώματα καὶ ^g μύρα. καὶ τὸ μὲν σάββατον ^h ἡσύχα- ^{MPSUV}
^{ΧΡΔΔ}
^{ΠΝ}
^{1. 33. 69}

50. ins και ο bef 2nd ἀνηρ C; και LXX 33.

om 2nd ἀνηρ DF lat-a b e ff₂ [l] q.

om και (bef δίκαιος) B sah.

51. συνκατατεθειμένος (for -τεθειμένος) CDLXΔN 1. 69: txt ABP rel.—(συνκ., so
 AB¹CDHLPΔN 33.) rec ins και bef προσεδεχετο, with A rel syr; και αυτος
 (|| Matt Mark) KMPUX[Π] arm: om BCDLN 1. 33. 69 vulg lat-a b e f ff₂ l coptt.—
 rec aft προσεδεχετο further ins και αυτος, with A rel vulg lat-f ff₂ syr æth: om BCDL
 ΓN[KMPUXΠ] 69 lat-a b e l Syr syr-cu copt.

52. for ουτος, και D (above the line) æth.

53. rec aft καθελων ins αυτο, with AP rel lat-b syrr syr-cu [coptt arm]; αυτον U
 Ser's e lat-q: om BCDLN 33. 69 latt. for αυτο, το σωμα του ιησου εν D.

rec (for αυτον) αυτο (repetn of precedg), with AP rel lat-c: om 1. 69 lat-e arm: txt
 B(sic: see table) CDN vulg lat-a b f ff₂ [l] q. for μνηματι λαξευτω, μνημειω λελα-
 τομημενω (|| Mark) D. rec (for ουδεις ουπω) ουδεπω ουδεις (|| John), with X rel
 syr-cu arm Orig-int; ουδεποτε ουδεις A: ουδεις ουδεπω CKMPU[Π]N 33. 69: ουτω
 ουδεις D Orig; txt ABL 1 syrr. add και θεντος αυτου επεθηκαν τω μνημειω λιθον

ον μογισ εικοσι εκυλιον D lat-c sah: και προσεκυλισε λιθον μεγαν επι την θυραν του
 μνημειου (|| Matt Mark) U copt æth-mss.

54. for ουτος, ην δε η ημερα προσαββατον D: so lat-c, adding cenæ puræ. rec
 (for παρασκευης) παρασκευη, with AC²P rel lat-f ff₂ Eus; txt BC¹LX vulg [lat-a b e
 l] q. om και (bef σαββατον) AC²P rel lat-c sah: ins BC¹LΔN 1. 33. 69 latt Syr
 'syr-cu syr-w-ob copt arm Eus;.

55. κατακολουθησαν D lat-c ff₂ syrr. rec ins και bef γυναikes; αι BLPX 1. 33.
 69 [syrr] syr-cu coptt; δυο D lat-a b e ff₂ q: om ACN rel Eus. rec αυτω bef εκ
 της γαλιλαιας, with AC²P rel vs Eus₃: om αυτω C¹(appy) D lat-c æth: txt BLN Eus.
 —for εκ, απο D lat-c f Eus₃. ins και bef εθεασαντο D lat-c [Syr]. το μνημα
 αυτου, οmg και ως ετεθη το σωμα, D.

56. om δε C¹ æth: και υποστρ. C² vulg lat-b c e f ff₂ Syr syr-cu Meion₂-e.

51. οὗτος . . .] Peculiar to Luke. The meaning is, he had absented himself, and taken no part in their (the council's) determination against Jesus.

53.] Notice the similarity of our οὐκ ἦν οὐδὲς οὐπω κείμενος to St. John's οὐδέπω οὐδὲς ἐτέθη.

54.] παρασκευή—'the day before the sabbath,'—which now ἐπέφωσκειν, drew on;—a natural word, used of the conventional (Jewish) day beginning at sunset. There is no reference to the lighting of candles in the evening

or on the sabbath. Lightfoot (in loc.) has shewn that such use of the word was common among the Jews, who called the evening (the beginning) of a day ^{ἡσ}.

55.] Only Mary Magdalene and Mary, the mother of Joses ('the other Mary,' Matt.),—Mark.

56.] They bought their spices, &c. in the short time before sunset. The μὲν before σάβ. answers to δέ, ch. xxiv. 1, which ought therefore to continue the sense, as I have punctuated it in the text.

σαν κατὰ τὴν ¹ ἐντολὴν, [XXIV.] ¹ τῇ δὲ ^k μιᾷ τῶν ⁱ Matt. xix. 17.
 ...βαθεος σαββίτων ¹ ὄρθρου ^m βαθέως ἦλθον ἐπὶ τὸ ⁿ μνήμα φέρου- ^k 1 Tim. vi. 14.
 P. ¹ σαι ἃ ἡτοίμασαν ^f ἄρώματα. ² εὗρον δὲ τὸν λίθον ^o ἀπο- ^k = Acts xx. 7.
 σαι ἃ ἡτοίμασαν ^f ἄρώματα. ² εὗρον δὲ τὸν λίθον ^o ἀπο- ¹ Cor. xi. 2.
 κεκυλισμένον ἀπὸ τοῦ ^p μνημείου. ³ εἰσελθοῦσαι δὲ οὐχ ^{Gen. i. 5.}
 ...εγε- εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. ⁴ καὶ ἐγένετο ^q ἐν τῷ ^{Ezra iii. 6.}
 νετο F. ^f ἀπορεῖσθαι αὐτὰς περὶ τούτου, ^s καὶ ἰδοὺ ἄνδρες δύο ¹ [John viii. 2.]
^t ἐπέστησαν αὐταῖς ἐν ^u ἐσθῆτι ^v ἀστραπτούσῃ. ⁵ ^{Acts v. 21}
 δὲ γενομένων αὐτῶν καὶ ^x κλινουσῶν τὸ πρόσωπον εἰς τὴν ^{only. Esth. v.}
 σων... ^{14. (παύς,}
 κλινουσῶν... ^{ver. 22.)}
^{see note.}
ⁿ Mark v. 3, 5
^{reff.}
^o || Mt. Mk. (bis
 v. r.) only.
^{Gen. xxix. 3.}
^{8, 10. Judith}
^u ch. xxiii.
^w ver. 37. Acts x. 4. xxii.
^x John xix.

οὖν κατὰ τὴν ἐντολὴν D.

CHAP. XXIV. 1. for τη δε μια, μια δε D. ^{ορθου} (sic) ACN. (rec βαθεος, with EKP (S, c sil) UV[Π² Dion, Eus^{alic}]: txt ABCDN rel Eus₁.) ^{ἐπὶ το μνημα}
 bef ἦλθον B[-θαν B¹] L(N) Dion₁ [Eus₂]: txt A(CD) rel vulg lat-f [ff₂] syrr syr-cu ^{ομι αρωματα D lat-a b c e ff₂ l syr-cu sah.}
 coptt [Eus₁] Tert₁,—for ἦλθον, ηρχοντο D.—for μνημα, μνημειον (|| *Mark John*) C¹FX ^{rec at end adds και}
 ΔN Eus₂. ^{τινες συν αυταις (harmonistic insn, cf Mark xvi. 1, and our ver 10), with AC³D [rel]}
 lat-f q (syrr syr-cu) aeth-pl arm Eus₁: om BC¹LN 33 latt copt ath-rom Dion, Eus, Aug. ^{lat-f q (syrr syr-cu) aeth-pl arm Eus₁: om BC¹LN 33 latt copt ath-rom Dion, Eus, Aug.}
 2. for eur, δε, ελογιζοντο δε εν εαυταις τις αρα αποκυλισει τον λιθον ελθουσαι δε ευρον ^{(see || Mark) D lat-c sah.}
 (see || *Mark*) D lat-c sah. ^{for απο, εκ C¹H Eus₁.}
 3. rec (for εἰσελθ. δε) και εἰσελθ. (|| *Mark*), with AC³ rel vulg lat-f q syrr syr-cu aeth ^{arm : txt BC¹DLN 1. 33 lat-a b c e ff₂ l coptt Eus₂.}
 arm : txt BC¹DLN 1. 33 lat-a b c e ff₂ l coptt Eus₂. ^{om του κυριου ιησου D lat-a}
 b e ff₂ l Eus₁: om tou κυριου 42 lat-f Syr syr-cu. (*Tischdf* (ed 7) followed D &c, but ^{they do not carry weight enough alone to decide: besides (1), το σωμα is not used}
absolutely in Luke's narrative; and (2), ο κυριος ιησους is a very common expression ^{with our Evangelist—see Acts i. 21; iv. 33; vii. 59; viii. 16; xi. 20 &c [in ed 8 he}
reads as in txt].) ^{reads as in txt].}
 4. for και εγ., εγ. δε C copt-dz sah. ^{rec διαπορεισθαι, with A rel [Eus₁], διαπο-}
 ρειν 1: txt BCDLN. ^{for τουτου, αυτου D Eus₁.} ^{om και D vulg lat-a c f ff₂}
 syr-cu coptt. ^{rec δυο bef ανδρες, with D lat-b c e ff₂ [l q vulg syr-jer] Syr syr-cu}
 Eus₂: txt ABCN rel lat-a f syr coptt arm Eus₁. ^{for επεστησαν, παρειστηκεισαν C¹.}
 rec (for εσθητι αστραπτούσῃ) εσθησεσιν αστραπτούσαις, with AC rel syr [syr-jer ^{arm] coptt; εσθησεσιν λευκαις L: txt BDN latt Orig Eus₂.}
 arm] coptt; εσθησεσιν λευκαις L: txt BDN latt Orig Eus₂.
 5. for εμφοβων το κλινουσων, ενφοβοι δε γενομεναι εκλειναν D lat-c. ^{for το}
 προσωπων, τα προσωπα (*altern to suit the other plurals: cf αυτων of C¹ &c*) BC¹DGL ^{X[Π]N 1. 33 syr syr-cu [syr-jer arm]: txt AC³ rel latt copt. (om το Δ.)—add αυτων}
 X[Π]N 1. 33 syr syr-cu [syr-jer arm]: txt AC³ rel latt copt. (om το Δ.)—add αυτων
 C¹ D-lat coptt [arm].

CHAP. XXIV. 1—12.] THE WOMEN COMING TO THE SEPULCHRE LEARN THAT HE IS RISEN, AND ANNOUNCE IT TO THE APOSTLES, BUT ARE NOT BELIEVED. Matt. xviii. 1—10. Mark xvi. 1—8. John xx. 1—10. See notes on Matt. 1.] ὄρθρ. βαθ., deep dawn, i. e. just beginning to dawn (in Plato, *Crito*, § 1, we have οὐ πρὸς ἔτι ἐστίν; πάνν μὲν οὖν. πηνίκα μάλιστα; ὄρθρος βαθύς) = σκοτίας ἐτι οὐσης, John, and τῇ ἐπιφωσκ. εἰς μίαν σαβ., Matt., and λαν πρωτ., Mark; but not ἀνατείλαντος τοῦ ἡλ., Mark also: see notes there. βαθέως may be an old form of the gen. as rendered above, or the adv. ἦλθον—the same women as those afterwards mentioned (ver. 10) who told the Apostles the intelligence. The refer-

ence is to γυναῖκες αἰτίαι, &c. ch. xxiii. 55. ἄρώματα, which (ch. xxiii. 56) they had made ready before the sabbath; in Mark xvi. 1, had bought the evening before, διαγεν. τοῦ σαβ. 2.] This agrees with the more detailed account in Mark;—and, as regards the majority of the women, may also with that in Matt.:—but not as regards the two Maries. 4.] ἐπέστ. does not determine the position of the angels. It is merely came upon them under ordinary circumstances;—appeared to them, in a supernatural connexion: see reff. On the two angels here, see note on Mark ver. 5; to which I will just add, that the Harmonistic view, as represented by Greswell [Diss. vi., vol. 3], strangely enough puts together the angel in Matthew,

y = ch. xi. 7.
 xv. 29, 30.
 xii. 37.
 z constr., John
 viii. 54 reff.
 a ch. ii. 20 reff.
 xiii. 56.
 b Matt. (J. v. r.).
 Matt. viii. 33.
 Mark xvi. 10.
 c see note.
 d plur., Matt.
 vi. 28, John
 xix. 31.
 1 Cor. x. 11.
 Rev. i. 19.
 iii. 2. Ps.
 cxlvi. 10.
 v. 19.
 6, 7 58. 3. a.
 e ch. i. 15 reff.
 f = Matt. iii. 16.
 Acts ii. 3.
 g here only t.
 (-pōōs,
 2 Macc. xii.
 44.)
 h ver. 41 reff.
 i Mark vii. 24
 reff.
 k = Matt. xxi.
 19. ch. xii. 5.

γῆν, εἶπαν πρὸς αὐτὰς τί ζητεῖτε τὸν ζῶντα ὕμετὰ τῶν
 νεκρῶν; ⁶ οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη. μνήσθητε ὡς
 ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, ⁷ λέγων τὸν υἱὸν
 τοῦ ἀνθρώπου ^z ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων
 ἀμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀνα-
 στῆναι. ⁸ καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, ⁹ καὶ
^a ὑποστρέψασαι ἀπὸ τοῦ μνημείου ^b ἀπήγγειλαν ταῦτα
 πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς. ¹⁰ [ἦσαν δὲ]
 ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία [ἡ] ^c Ἰα-
 κώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς [αὖ] ἔλεγον πρὸς τοὺς
 ἀποστόλους ταῦτα. ¹¹ καὶ ^d ἐφάνησαν ^e ἐνώπιον αὐτῶν
^f ὥσπερ ^g λῆρος τὰ ῥήματα ταῦτα, καὶ ^h ἠπίστουν αὐταῖς.
¹² ὁ δὲ Πέτρος ⁱ ἀναστὰς ἔδραμεν ^k ἐπὶ τὸ μνημεῖον, καὶ

...ανθρω-
 πον C.
 ABDEF
 GHKL
 MSUVX
 ΓΔΠΘ
 N
 1. 33. 69
 I_Θ -λους
 ταῦτα...

ins in δε bef ειπ. D lat-c.

(ειπαν, so BCDLX Mcion₂-e.)

6. om ουκ το ηγερθη D lat-a b e ff₂ l. (αλλα, so BLXN 33: om (|| Matt) C¹ lat-g₂ Syr.) aft μνησθητε ins δε D. for ως; οσα D lat-e ff₂ Syr syr-cu Mcion-e₂-t₁.

7. om λεγων D lat-c ff₂ aeth. rec οτι δει bef τον υιον του ανθρωπου, with AC³DN^{3a} rel vss [Mcion₂-e] Tert₁: txt B C¹(appy) LN¹ lat-a syr-cu. om αμαρτωλων D lat-b e ff₂ l.

9. om απο του μνημειου D lat-a b c e ff₂ l arm. παντα bef ταυτα DN rel lat-c: om παντα syr-cu sah aeth: txt ABGLM (S, e sil) 1. 33 [latt Cyr₁] Eus₁.

10. om ησαν δε AD [R(sic, Tischdf)] syr-cu copt[-wilk] aeth: for ησαν, ην K¹U[Π] 1. 69 vulg lat-a b f ff₂ q copt[-schw-]dz sah: txt B^N rel lat-c Syr syr-w-ast arm Eus₂. (μαριαμ (1st) N 1.) μαρια bef η μαγδαληνη D latt coptt. rec om 2nd η, with EFGH²LA copt: ins ABDN rel syr sah Eus. (The insn may be from Matt xxvii. 56: Mark xvi. 1: without the art, it is more in Luke's manner, see ch vi. 16: Acts i. 13.) om 2nd ai ABDEFGHL[M] rDN¹ lat-b e ff₂ q syr-cu [aeth]: ins XN^{3a} rel vulg lat-a c f Syr syr-w-ast copt arm. for τους, αυτους D¹-gr.

11. rec (for ταυτα) αυτων, with AI_e rel lat-f syr arm: txt BDLX latt Syr syr-cu syr-mg [syr-jer] coptt (aeth) Eus₁.

12. om ver D [fuld] lat-a b e l syr-jer (ins in marg) Eus-canon (see note).

and the angel in Mark, and makes the two angels in Luke: see Acts i. 10.

ἀνδρες—to all appearance; the Evangelist does not mean that they were such, as clearly appears from what follows.

5.] τὸν ζῶντα, simply the living,—Him who liveth, as addressed to the women; but Olshausen's view of a deeper meaning in the words (Bibl. Com. ii. 47) should be borne in mind;—τὸ κυρίως (ζην παρὰ μόνω κυρίω τυγχάνει, Orig. in Joan. tom. ii. 11, vol. iv. p. 71.

See ch. ix. 22; xviii. 32. The mention of Galilee is remarkable, as occurring in the angelic speeches in Matt. and Mark in quite another connexion. Here it is said to the women, as being from Galilee, see ch. xxiii. 55—and meaning, 'when He was yet with you.' 9.] See note on Mark ver. 8. 10.] It seems as if the testimony of one of the disciples who went to Emmaus had been the ground of the whole former part—perhaps of the whole

—of this chapter. We find consequently this account exactly agreeing with his report afterwards, ver. 23, 24. Joanna

was the wife of Chuza, Herod's steward, ch. viii. 2. On Μαρία [ἡ] Ἰακώβου, and the questions connected with it, see Prolegg. to Vol. IV. ch. ii. § i. 4. It will be observed (see var. readd.) that the omission of the second αὖ (as in Lachm.), will make this verse mean: 'It was Mary, &c.; also the rest with them told the Apostles these things.'

11.] ἐφάνησαν, a plural, with τὰ ῥήμα, is not without meaning. The ῥήματα were the (perhaps slightly differing) accounts of many persons.

12.] This verse cannot well be interpolated from John xx., for the only reason for the insertion would be, to tally with ver. 24, and in that case it certainly would not mention Peter alone. That Cleopas says, ver. 24, some of [them that were with] us went, &c. must not be pressed too much, although it does

¹ παρακύψας βλέπει τὰ ὁθόνια [κείμενα ὁ μόνα], καὶ ἀπ-
ῆλθεν ὁ πρὸς ἑαυτὸν θαυμάζων τὸ ἡγεγονός. ¹³ Καὶ ἰδοὺ
δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς
κώμην ἠπέχουσιν σταδίου ἐξήκοντα ἀπὸ Ἱερουσαλὴμ,
ἥ ὄνομα Ἐμμαούς, ¹⁴ καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους
περὶ πάντων τῶν συμβεβηκότων τούτων. ¹⁵ καὶ ἐγένετο
ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς

p Mark v. 14. ch. viii. 33, 56. Esth. iv. 4.

xxii. 5.

u Mark x. 32 reff.

s John vi. 19 reff.

v ver. 4.

q Matt. xix. 22 reff.

t here bis.

w Mark ix. 10 reff.

r = Matt. xv. 8 reff. Erek.

Acts xx. 11. xxiv. 26 only.

x red., ch. viii. 1 al. Gen. xxiv. 30.

om κείμενα μόνα N¹: ins I₆ rel: om κείμενα (homotetel!) B^N 213 syr-cu copt Eus₁:
μόνα bef κείμενα L vulg lat-c [Jf, ath] arm: om μόνα (homotetel!) ΔΚ Π] 69 am (with
harl mt). ἀπῆλθον (John xx. 10) A. for εαυτον, αυτον (see BL in John) BL:
txt AN rel Eus₁. (I₆ def.)

13. for και το πορευομενοι, ησαν δε δυο πορευομενοι εξ αυτων D lat-e. aft ησαν
ins δε (D) N¹ (om N-corr¹ (?³)). εν αυτη τη ημερα bef ησαν B(N).—τη αυτη ημ.
N.—for ημερα, ωρα AG. ins εκατον bef εξηκοντα I₆ K¹ N¹ Π] N fuld lat-g₁ syr-mg-
ms syr-jer. for η ονομα εμματος, ονοματι ουλαμματος D.

14. for και αυτοι ωμ., ωμ. δε D lat-c e (sab). for αλληλους, εαυτους D: om A
lat-a b ff₂ [L]. om των D¹ (ins D⁴).

15. (συζητειν, so AB¹ DGLNPΔN.) om 3rd και B¹ lat-c e syr-cu sah. (και is
written over in B, possibly only *secunda manu*: see table.) for αυτος, αυτους B¹
[Tischdf ascribes και αυτος to his B²]: om D lat-a c e syr-cu sah æth.

certainly look as if he knew of more than one (see note there). The similarity in diction to John xx. 5, 10 (παρακύψας βλέπει τὰ ὁθόνια κείμενα, and ἀπῆλθ. πρὸς ἑαυτ., being common to the two passages) indicates a common origin, and, if I mistake not, one distinct from the rest of the narrative in this chapter. The meaning of πρὸς ἑαυτόν, as belonging to ἀπῆλθεν and not to θαυμάζων, is fixed by the expression in John, l. c.

13—35.] JESUS APPEARS TO TWO OF THE DISCIPLES AT EMMAS. *Peculiar to Luke*:—the incident (but from another source) is alluded to in the fragmentary addition to Mark xvi. (ver. 12). 13.]

ἐξ αὐτῶν, not of the *Apostles*—the last-mentioned were οἱ ἑνδεκα καὶ πάντες οἱ λοιποί, ver. 9: see also ver. 22, ἐξ ἡμῶν. One of them, ver. 18, was called Kleopas (= Κλεόπατρος, probably a different name from Κλωπᾶς, John xix. 25 (ῥῆπ): see note on Matt. x. 3). Who the other was, is idle to conjecture. Origen, in several places, calls him Simon; apparently from having read λέγοντες in ver. 34, and referring ὥφθη τ. Σ. to the present appearance. Epiphanius says it was Nathanael; Theophylact, Luke himself. This may shew what such reports are worth. Wieseler (*Chiron*. vol. i. p. 431) believes the two to have been, James the son of Alphæus or Clopas or Cleopas (but see above) journeying with his father, and the appearance on the road to Emmaus to be the same as ὥφθη Ἰακώβῳ, 1 Cor. xv. 7.

Our narrative seems to have been from the report of Cleopas.

Ἐμμαούς] Joseph., B. J. vii. 6. 6, mentions this Emmaus as sixty stades from Jerusalem. There were two other places of the same name: (1) a town afterwards called Nicopolis, twenty-two Roman miles from Jerusalem, where Judas Maccabæus defeated the Syrian general Gorgias: see 1 Macc. iii. 40—57. (2) Another Emmaus is mentioned Jos. B. J. iv. 1. 3, πρὸ τῆς Τιβεριάδος—where he adds, μεθερμηνευμένη δὲ Ἀμμαούς θερμὰ λέγοιτ' αὖν, ἔστι γὰρ ἐν αὐτῇ πηγὴ θερμῶν ὑδάτων: πρὸς ἅκεσιν ἐπιτήδειος. This was the case also with the other places of the name. Our Emmaus is now called Cubeibi (?).

15.] καὶ ἐγέν. . . . καὶ . . . , the ordinary construction. The last καὶ does not mean 'also.' αὐτὸς Ἰη.] *Jesus Himself*, of whom they had been speaking. But this expression forbids the supposition that He was here, *strictly speaking*, ἐν ἑτέρᾳ μορφῇ, as we find it less precisely expressed in Mark xvi. 12. The reason why they did not know Him was (ver. 16), that *their eyes were supernaturally influenced, so that they could not*:—see also ver. 31. No change took place in *Him*—nor apparently in *them*, beyond a power upon them, which prevented the recognition just so much as to delay it till aroused by the well-known action and manner of His breaking the bread. The cause of this was the will of the Lord himself, who would not be seen by them till the time

y ch. xii. 33
ref.
z ch. vii. 11.
xiv. 25.
Mark x. 1
only. Exod.
xxiii. 15.
Judg. xi. 8 A.
a = here only.
b ch. iv. 42.
Acts x. 47.
xiv. 18. Rom.
vi. 6 al. Gen.
xx. 6
c = Matt. xiv.
33 reff.
d = Mark vi.
2. ch. viii. 9
reff.
e here only +.
2 Macc. xi. 13.
only.
f Matt. vi. 16
only. Gen.
xi. 7. Sir.
xxv. 23 only.
Dan. i. 10
Theod.
8. Exod. vi. 4.
vi. 8.

Ἰησοῦς ὃς ἐγγίσας ^z συνεπορεύετο αὐτοῖς. ¹⁶ οἱ δὲ ὁφ-
θαλμοὶ αὐτῶν ^a ἐκρατοῦντο ^b τοῦ μὴ ^c ἐπιγινῶναι αὐτόν.
17 εἶπεν δὲ πρὸς αὐτοὺς ^d Τίνες οἱ λόγοι οὗτοι, οὓς ^e ἀντι-
βάλλετε πρὸς ἀλλήλους περιπατοῦντες[; καὶ ἐστάθησαν]
^f σκυθρωποί[.]; ¹⁸ ἀποκριθεὶς δὲ εἰς ὀνόματι Κλεόπας,
εἶπεν πρὸς αὐτόν Σὺ ^g μόνος ^h παροικεῖς Ἱερουσαλὴμ καὶ
οὐκ ἔγνων τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;
19 καὶ εἶπεν αὐτοῖς Ποῖα; οἱ δὲ εἶπον αὐτῷ ⁱ Τὰ περὶ ...οι F.
Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ^k ἀνὴρ προφήτης ^l δυνα-
τὸς ἐν ¹ ἔργῳ καὶ ¹ λόγῳ ^m ἐναντίον τοῦ θεοῦ καὶ παντὸς ...θεου
τοῦ λαοῦ, ²⁰ ὅπως τε ⁿ παρέδωκαν αὐτόν οἱ ἀρχιερεῖς καὶ ^{1e}

g = 1 Cor. xiv. 36. Col. iv. 11. 2 Tim. iv. 11. h Heb. xi. 9 only. Gen. xii. 10. xvii.
i ch. xxii. 37. Acts xxiv. 10. Phil. i. 27. ii. 19, 20 al. k Acts iii. 14. Judg.
m Mark ii. 12 reff. n ch. xii. 58 reff.

rec ins o bef ιησ., with DNP rel: om ABLN. (Ie def.) at end N¹ adds ιν (sic, but marked for erasure).

17. for εἶπεν δε, ο δε εἶπεν D lat-c e Orig₁. om προς αυτους D. for
αλλήλους, αυτους vos D. rec (aft περιπ.) και εστε, with A Ie[appy] NP rel; κ.
εστησαν L; και εσταθησαν BN: om D Cyr₁.—(και εσται (= και εστε), followed by an
erasure of five letters, Δ¹).

18. rec ins δ bef εις, with A rel: om BDE¹LNPAN 1. 69 [arm]. (Ie def.).—τις X.
add εξ αυτων IeP 33. 69 gat lat-a b f ff₂ l [D-lat] syrr syr-cu syr-jer copt-wilk
sah aeth arm Cyr₁. rec (for ονοματι) ω ονομα, with ADP rel [latt]: txt BLNXXN
lat-b. (Ie def.) μονοις (i over the line) D-gr. rec ins εν bef ιερουσαλημ, with
A 69 latt Orig₁ Sevrn₁ Hil₁: om AB D-gr IeNPN rel Cyr₁ Thl. om και D lat-a b
c e ff₂ [L] Syr syr-cu. ins ταυτα bef ουκ N.

19. for και ειπεν αυτοις, ο δε ειπεν αυτω D. om οι δε ειπον αυτω D.—ειπαν
BLN 33. rec ναζωραιου, with ADNP rel Orig₁[-ed Huet]: txt BLN Orig₁[ed
Delarue]. transp εργω and λογω DN Syr aeth. ins εν bef λογω A lat-c.

for εναντιον, ενωπιον D lat-c e l Aug₁.
20. for οπως τε, ως D lat-a b c e f [L] copt [Aug₁(txt₁)]. αυτον bef παρεδωκαν
AKP[Π] 1. 69 latt; τουτον παρ. D.

when He saw fit. ἐγγίσας—from *be-
hind*: see ver. 18, where they take Him for
an inhabitant of Jerusalem. 17.] He

had apparently been walking with them
some little time before this was said.

ἀντιβάλλειν λόγους implies to dispute
with some earnestness: but there is no
blame implied in the words. Possibly,
though both were sad, they may have taken
different views:—and in the answer of
Cleopas we have that of the one who was
most disposed to abandon all hope.

18. μόνος παρ.] They took Him (but we
must not think of a *peculiar dialect* as
giving that impression) for one who had
been at Jerusalem at the feast:—and asked,
Dost thou lodge alone at Jerusalem?

παροικ. (with or without ἐν, see
reff.) in the LXX is to sojourn in—not
to dwell in.

19—24.] Stier well re-
marks, that the Lord here gives us an in-
structive example how far, in the wisdom
of love, we may carry *dissimulation, with-
out speaking untruth*. (See the citation

from Jer. Taylor below, on ver. 29.) He
does not assert, that he was one of the
strangers at this feast at Jerusalem, nor
does He deny that he knew what had been
done there in those days, but He puts the
question by, with *What things?*

οἱ δὲ εἶπ. Either, one spoke and the other
assented; or perhaps each spoke, some-
times one and sometimes the other;—only
we must not break up these verses and
allot an imagined portion to each. They
contain the substance of what was said,
as the reporter of the incident after-
wards put it together. δς ἐγ. ἀν.

πρ. κ.τ.λ.] See a similar general descrip-
tion of Him to the Jewish people, Acts ii.
22. They had repeatedly acknowledged
Him as a Prophet: see especially Matt.
xxi. 11, 46. The phrase δυν. ἐν λόγοις
κ. ἔργοις occurs of Moses, ref. Acts.

ἐγένετο, was, not became (or was becom-
ing), as Meyer renders it. They speak of
the whole life of Jesus as a thing past.

20.] ὅπως depends on οὐκ ἔγνων,

ABDEF
GHI, K
LMN¹PS
UVXΓΔ
ΔΠΝ
1. 33. 69

οἱ ἄρχοντες ἡμῶν εἰς ὁ κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. ²¹ ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων ἡλυτροῦσθαι τὸν Ἰσραὴλ. ἀλλὰ γε καὶ ¹ σὺν πᾶσιν τοῖς τοῖς τρίτην ταύτην ἡμέραν ἔγει [σήμερον] ² ἄφ' οὗ ταῦτα ἐγένετο. ²² ἄλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, ³ γενόμεναι ⁴ ὀρθρῖναι ⁵ ἐπὶ τὸ μνημεῖον, ²³ καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ²⁴ ὁπτασίαν ἀγγέλων ἑωρακεῖναι, οἳ λέγουσιν αὐτὸν ζῆν. ²⁴ καὶ ¹ ἀπηλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως ² καθὼς αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. ²⁵ καὶ αὐτὸς εἶπεν πρὸς αὐτοὺς Ὡς ἀνόητοι καὶ ³ βραδεῖς τῇ καρδίᾳ ⁴ τοῦ πιστεῦναι ⁵ ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται. ²⁶ οὐχὶ ταῦτα ἔδει παθεῖν τὸν χρι-

x here only. (-ros, ver. 1. -rios, Job xxix. 7. -ρίζειν, ch. xxi. 38.)

z ch. i. 22 reff.

a = Matt. xiv. 25 reff.

c here only in Gosp. elsw. Paul (Rom. i. 14. Gal. iii. 1, 3. 1 Tim. vi. 9.

d James i. 19 bis only. see Exod. iv. 10.

iv. 18. Num. xiv. 11. w. pers., Rom. ix. 33 (from Isa. xxviii. 16 AN) al.

b ch. vi. 31 al. fr. Eccl. v. 14.

Tit. iii. 3) only. Prov. xvii. 28.

f constr., Rom.

g = Matt. xxiv. 6 reff.

21. ἐλπίζομεν PΔΔ[Π]N 69: ἠλπίζομεν X: ἠλπίζαμεν B¹ (sic: see table). for
ἐστιν, ἡν D lat-c e Aug Ambrst. rec om kai, with ANP rel vss: ins BDIΔN 1.
33 syr-mg arm. om ταύτην D 42 Scr's g latt syr [Aug₂]. om ἀγει N¹.
om σημερον BD¹¹[L]N 1 Syr syr-cu copt arm: σημεραν (sic) bef ἀγει D¹. for
ἐγενετο, γεγονεν D.

22. om ἐξ ἡμῶν D æth. γεναμεναι B Scr's f. rec for (ὀρθρῖναι) ὀρθρῖαι,
with P rel: txt ABDK¹LΔ[Π]N 1.

23. ἦλθαν B. om 2nd kai D lat-c e Syr syr-cu copt æth.

24. ins εκ bef των D latt syrr syr-cu [arm Aug₁]. for καθως, ως D. rec
ins kai bef ai, with APN rel syr copt: om BD latt Syr syr-cu [syr-jer] sah æth arm.
εἶπον bef ai γυναῖκες D lat-c e Syr syr-cu [syr-jer]. εἶδομεν D lat-c.

25. for και αὐτος, ο δε D lat-c e. for αὐτους, εαυτους A. om του
πιστεῖναι D.

26. for ουχι, οτι D Dial₁.

ver. 18. ἡμῶν] Therefore the two disciples were *Jews*, not Hellenists, as some have supposed. That "they say *our*, not as excluding, but as including the stranger," as alleged in some former Editions, is not a safe view from the evidently exclusive use of ἡμεῖς in the next verse. παρέδωκαν, to Pilate.

21.] ἦλπ. is a word of weakened trust, and shrinking from the avowal that they 'believed' this.

ἡλυτροῦσθαι—in the theocratic sense—including both the spiritual and political kingdom: see ch. i. 68, 69, 74, 75, and compare Acts i. 6.

σὺν π. τ., rightly rendered in E. V. beside all this: see reff.

ἀγει, not *impersonal* (as al. and recently Wordsw.), nor to be supplied with a nom. case θεός or ὁ ἥλιος, &c., but spoken of *Jesus*. He is now in the third day, since &c. This is the usage of later Greek:—and the words are spoken not without a reference, in the mind of the speaker, to His promise of rising on the third day.

22.] ἀλλὰ καί, but, moreover—

equivalent to 'certainly, thus much has happened, that' . . . ὀρθρῖναι is the later form, for which the Attic ὀρθρῖαι has been substituted: see var. readd.

ἐξ ἡμῶν—'disciples, as we are.' The *Apostles* are distinguished presently as οἱ σὺν ἡμῖν, ver. 24.

23.] This agrees exactly with Luke's own narrative, but not with Matthew's, in which they had seen the *Lord Himself*. There seems however to be some hint that the *women* had made some such report in the αὐτὸν δὲ οὐκ εἶδον said below of the τινὲς τῶν σὺν ἡμῖν.

24. ἀπηλθόν τινες] See ver. 12 and note. It is natural, even in accordance with ver. 12, that the antithesis to τινὲς before, and the loose way of speaking to a stranger, who (they believed) was not acquainted with any among them, might cause them here to use τινὲς, without any reference to Peter being *accompanied*. But what wonder, if the reports of such a day of anxiety and confusion were themselves disjointed and confused?

25.] ἀνόητοι, without under-

h Matt. xx. 8

reff.

i ch. xvi. 29, 31.
k Acts ix. 36.

1 Cor. xii. 30.

xiv. 5, 13, 27

only L.P.†

2 Macc. i. 36

only. (-νευ-

της, 1 Cor.

xiv. 24.)

l = John v. 39

reff.

m ch. xxii. 37

reff.

n = ch. xix. 29

|| Mt. Mk. Ps.

xxvi. 2.

o ch. x. i reff.

so ἐκεῖ, Matt. ii. 22 al.

Gen. xx. 13.

xxxiv. [xxxi.] 30) only.

xix. 2.

ix. 12 only.

Judg. xix. 11 A Ald.

comp. Jer. vi. 4.

xiii. 4 al.

Ezek. ix. 8.

στὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ ; ²⁷ καὶ ^h ἀρξάμενος ἀπὸ ⁱ Μωυσέως καὶ ἀπὸ πάντων τῶν ⁱ προφητῶν ^k διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς ^l γραφαῖς ^m τὰ περὶ ἑαυτοῦ. ²⁸ καὶ ⁿ ἠγγισαν εἰς τὴν κώμην ^o οὐ ἐπορεύοντο, καὶ αὐτὸς ^p προσεποιήσατο ^q πορρώτερον πορεύεσθαι, ²⁹ καὶ ^r παρεβιάσαντο αὐτὸν λέγοντες Μείνον μεθ' ἡμῶν, ὅτι ^s πρὸς ^t ἑσπέραν ἐστὶν καὶ ^u κέκλικεν ἡδὴ ἡ ἡμέρα. καὶ εἰσῆλθεν ^v τοῦ μέναι σὺν αὐτοῖς. ³⁰ καὶ ἐγένετο ^w ἐν τῷ ^x κατα-

ABDEG
HKLM
PSUVX
ΓΔΛΠΝ
i. 33. 69

q Matt. xv. 8 reff. compar. here only v. t Acts iv. 3. xxvii. 23 only. Gen. i. 5, &c. u = ch. v Matt. iii. 13 reff. w Matt. x ch. vii. 36. ix. 14. xiv. 8 only. 1 Kings xvi. 11. Judith xii. 15.

27. ins ην bef αρξαμενος D gat(with mm) lat-a b c e ff₂ g₂ Aug₁ om 2nd απο D latt. rec (for διερμηνευσειν) δηρμηνευειν, with EHK (SV, e sil) [Π] : διερμηνευει A rel: txt BLUN^{3a}.—ερμηνευειν D : και διερμηνευειν N¹. aft αυτοις ins τι ην LN 1. 33. om πασαις DN lat-g₁ copt-ms. elz (for εαντ.) αυτου, with DELMVX 1. 33. 69: txt A B(sic: see table) N rel.

28. ηγγικαν B. rec προσεποιετο, with P rel lat-a syrr: txt ABDLN 1 vulg lat-b c e f ff₂ g₁ [syrr-cu syr-jer]. rec πορρωτερω, with DLP N(-τερωτερω N¹) rel: txt AB.

29. παρεβιαζοντο MP. om εστιν D forj(with mm tol) lat-a b c e ff₂ l Syr. rec om ηδη, with ADP rel gat¹ lat-e [l] syrr-cu sah aeth arm: ins BLN 1. 33 latt Syr syrr-w-ob copt. om του (bef μεναι), and for σὺν αυτοις, μετ αυτων D.

standing;—βρ. τ. κ. sluggish—in disposition—to believe: these were both shewn in their not having apprehended, from the fulfilment of the sufferings and death of Christ, the sequel of that death, the resurrection.

26. παθεῖν καὶ εἰσελθ.] The sufferings were the appointed way by which Christ should enter into His glory. παθεῖν καὶ εἰσελθ.=παθόντα εἰσελθ. It was not the entering into His glory, but the suffering, about which they wanted persuading.

27.] ἀρξάμ. belongs to both the following clauses, and cannot, as Stier would take it, stand by itself, leaving ἀπὸ in both clauses to be construed with διεμ. A similar expression is found Acts iii. 24. He began with Moses first;—He began with each as He came to them.

τὰ π. ἑαυτοῦ] De Wette remarks, “It were much to be wished that we knew what prophecies of the death and triumph of Jesus are here meant. There are but few that point to the subject.” But I take the τὰ περὶ ἑαυτοῦ to mean something very different from mere prophetic passages. The whole Scriptures are a testimony to Him: the whole history of the chosen people, with its types, and its law, and its prophecies, is a shewing forth of Him: and it was here the whole,—πᾶσαι αἱ γρ.—that He laid out before them. This general leading into the meaning of the whole, as a whole, fulfilled in Him, would be much more opportune to the place, and the time occupied, than a direct

exposition of selected passages.

The things concerning Himself (E. V.) is right: not, ‘the parts concerning Himself.’ Observe the testimony which this verse gives to the divine authority, and the Christian interpretation, of the O. T. Scriptures: so that the denial of the references to Christ’s death and glory in the O. T. is henceforth nothing less than a denial of His own teaching.

29.] παρεβ., they constrained Him. It is not implied that He said any thing to indicate that He would go further—but simply, that He was passing on. “Our blessed Saviour pretended that He would pass forth beyond Emmaus: but if he intended not to do it, yet He did no injury to the two disciples, for whose good it was that He intended to make this offer: and neither did He prevaricate the strictness of simplicity and sincerity, because they were persons with whom He had made no contracts; to whom He had passed no obligation; and in the nature of the thing, it is proper and natural, by an offer, to give an occasion to another to do a good action: and in case it succeeds not, then to do what we intended not; and so the offer was conditional.” Jer. Taylor, Sermon on Christian Simplicity. Works (Heber), vi. 156.

μεθ' ἡμῶν does not imply that they lived at Emmaus; merely in the same quarters with us.

30.] I believe that there was something in the manner of His breaking the bread, and helping and

ἐλθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον ὃ εὐλόγησεν καὶ ² κλάσας ^a ἐπέδιδον αὐτοῖς. ³¹ αὐτῶν δὲ ^b διηνοίχθησαν οἱ ὀφθαλμοί, καὶ ^c ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ^d ἄφαντος ἐγένετο ἀπ' αὐτῶν. ³² καὶ εἶπαν πρὸς ἀλλήλους Οὐχὶ ἡ καρδιά ἡμῶν ^e καιομένη ἦν [ἐν ἡμῖν] ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὥς ^f διήνουγεν ἡμῖν τὰς ^g γραφάς; ³³ καὶ ^h ἀναστάντες αὐτῇ τῇ ὥρᾳ ⁱ ὑπέστρεψαν εἰς Ἱερουσαλήμ, καὶ εὗρον ^k ἠθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, ³⁴ λέγοντας ὅτι ^l ὄντως ἡγέρθη ὁ κύριος καὶ ^m ὥφθη Σίμωνι.

xxxviii. 3.

f vv. 31, 45.

g ver. 27.

h Mark vii. 24 reff.

reff.

k here only. 1 Kings vii. 5.

l ch. xx. 2 B.(συνθρ. A. συν., Acts xii. 12. xix.

25 only. Deut. i. 41.)

i ch. xxiii. 47 reff.

m ch. xxii. 43. Matt. xvii. 33a. Exod. iii. 2.

y Matt. xiv. 19.
1 Cor. xiv. 16.
1 Kings ix.
13.
z Matt. xiv. 19
ad. Jer. xvi.
7.
a Matt. xii. 9.
10, 11.
b ch. i. 23, from
Exod. xiii. 2.
vv. 32, 45.
Acts vii. 58.
xvi. 14. xvii.
3. Luke only.
exc. Mark vii.
34, 35. 4 Kings
vi. 17.
c ver. 16.
d here only +.
e here only.
see Ps.
i ch. ii. 20

30. om μετ αυτων D lat-e syr-cu. ins και bef λαβων N. om τον D 131(Sz)
Eus., om κλασας D. προσεδιδον D: εδιδον N.

31. for 1st clause, λαβωντων δε αυτων τον αρτον απ' αυτου ηνυγησαν οι οφθ. αυτ. D.
lat-c e (Orig₁). διηνυγησαν (= -νουγ-) N¹. om και επεγνωσαν αυτον (passing
from και το και) N¹ (ins N-corr¹⁻³).

32. for και, οι δε D lat-c e. (ειπαν, so BLN 33.) for αλληλους, εαντους
D. for ημων καιομενη ην, ην ημων κεκαλυμμενη D lat-c l. om εν ημιν BD
tol¹ lat-c e syr-cu Orig₃: ins APN rel vss Orig_{saepe}. for ελαλει, ελαλησεν A.
rec ins και bef 2nd ws, with AP rel vulg lat-f J₂ syrr [Orig₃]: om BDLN 33 lat-a b c e
syr-cu coptt. for διηνουγεν, ηνυγεν D.

33. aft αναστ. ins λυπουμενοι D lat-c e sah. rec συνηθροισμενους, with AP rel
Cyr₁: txt BDN 33 Eus₁.

34. λεγοντες D. rec ηγερθη ο κυριος bef οντως, with A rel vulg syr: txt BDL
PN 1 lat-a c f Syr syr-cu [syr-jer copt] aeth arm [Eus, Chr₁]. ins τω bef σιμωνι N.

giving it to them, which was his own appointed means of opening their eyes to the recognition of Him. But we must not suppose any reference to, much less any celebration of, the Sacrament of the Lord's Supper. *Neither of these disciples was present at its institution* (but see Wieseler's conjecture, which is at all events worth consideration, in note on ver. 13); and certainly it had never been celebrated since. With this simple consideration will fall to the ground all that Romanists have built on this incident, even to making it a defence of administration in one kind only. See Wordsw., who gives, in reply, a solution as artificial and unwarranted as the argument of the R. Catholics: shewing the danger of departing from the plain sense of Holy Scripture in search of fanciful allusions. The analogy of such a breaking and giving with His institution of that holy ordinance becomes lost, when we force the incident into an example of the ordinance itself. The Lord at their meal takes on Him the office of the *master of the house* (which alone would shew that it was not *their house*, but an inn), perhaps on account of the superior place which His discourse had won for Him in their estimation:—and as the Jewish rule was, that “three eating together were bound to give thanks”

(Berac. 45. 1, cited by Meyer), He fulfils this duty. In doing so, perhaps the well-known manner of His taking bread, &c., perhaps the marks of the nails in His hands, then first noticed, or these together, as *secondary* means,—but certainly *His own will and permission to be seen by them*, opened their eyes to know Him.

31.] ἄφαντος, not αὐτοῖς, which would imply His Body to have remained, but *invisible to them*: but ἀπ' αὐτῶν, implying, besides the supernatural disappearance, a real objective *removal from them*.

32.] ‘Was there not something heart-kindling in His discourse by the way, which would have led us to suppose that it was none but the Lord Himself?’ not that they *did* suppose it,—but the words are a sort of self-reproach for not having done so. Compare Matt. vii. 29.

ἐλάλει ἡμῖν, as Bengel remarks, is more than *συνελάλει ἡμ.*:—He spoke to us, not merely, ‘with us,’ as E. V.

33.] ‘Jam non timent iter nocturnum, quod antea dissuaserant ignoto comiti.’ Bengel. The *whole eleven* were not there—Thomas was not present, if at least the appearance which follows be the same as that in John xx. 19, which there seems no reason to doubt. Some have derived an argument from this incompleteness in their number, for the

n John i. 14
reff. Judg.
vii. 13.
o dat., 2 Cor.
xii. 20.
p Acts ii. 42
only.
q ch. x. 5.
John xx. 19,
21, 26.
r ch. xxi. 9
only. Deut.
xxxii. 6.
(-ησις, 1 Pet.
iii. 6.)
s ver. 5 reff.
t = John iv. 24
xii.
u ch. xxiii. 43
reff.
al. = ch. ix. 46.

35 καὶ αὐτοὶ ⁿ ἐξηγούντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη
ο αὐτοῖς ἐν τῇ ^p κλάσει τοῦ ἄρτου.

36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ
αὐτῶν, καὶ λέγει αὐτοῖς ^q Εἰρήνη ὑμῖν. 37 ^r πτοηθέντες

δὲ καὶ ^s ἔμφοβοι γενόμενοι ἐδόκουν ^t πνεῦμα ^u θεωρεῖν.

38 καὶ εἶπεν αὐτοῖς Τί ^v τεταραγμένοι ἐστέ, καὶ διὰ τί
^w διαλογισμοὶ ^x ἀναβαίνουνσιν ἐν τῇ καρδίᾳ ὑμῶν; 39 ἴδετε
τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι ἐγὼ εἰμι αὐτός.

^v Matt. ii. 3. Mark vi. 50. John xii. 27. xii. 21 al. Esth. vii. 6. ^w Matt. xv. 10
^x = Acts vii. 23. Isa. lxx. 16.

...θεω-
ρεῖν P.
ABDE
GHKI,
MSUVX
ΓΔΛΗ
N
1. 33. 69

35. for *ως, οτι* D lat-c e.

36. rec aft *αυτος* ins o *ησους* (*beg of eccl lection*), with A rel am syrr copt arm; aft *εστη* P vulg-ed lat-ff₂; o *κυριος* H lat-c: om BDLN lat-a b e syr-cu sah Ambr.

for *εστη, εσταθη* D. om *και το υμιν* D lat-a b e ff₂ l. (Possibly from || *John*: but as the *narrative* is nearly related to that *narrative*, and the authority for the *omn weak*, Tischd^f (ed 7 [and 8]) is certainly not justified in expunging it.) at end add (from || *John*) *εγω ειμι μη φοβεισθε* GP vulg lat-c f g_{1,2} syrr [syr-jer] copt [-wilk] æth arm Ambr Aug.

37. for *πτοηθ. δε, αυτοι δε πτοηθεντες* D.—for *πτοηθεντες, θρονηθεντες* B: *φοβη-θεντες* N. for *πνευμα, φαντασμα* D Mcion₁-t.

38. for 1st *και, ο δε* D lat-c e. for *δια τι, τι* (*mechanl repetn*) BA² Mcion₁-t: *ινατι* DL Dial₁. rec (for *τη καρδια*) *ταις καρδιας*, with AN rel vulg lat-f syrr syr-cu [syr-jer] copt [Cyr.] Tert₁ Hil [Aug₁]: txt BD gat (with mm) lat-a b c e ff₂ l sah æth.

39. transp *τας χ. and τους π.* N. rec *αυτος* bef *εγω ειμι*, with A rel am [with fuld ing tol] syr Eus₁ Thdr₁ Hil: *αυτος* bef *ειμι* D vulg lat-c e ff₂ [arm Tert₁]: txt BLN 33 lat-a b f l Dial₁ [Ath₁ Cyr₁] Ambr₁.

second of the travellers being also an Apostle: see above on ver. 13. Who these *οἱ σὺν αὐτοῖς* are, we learn from Acts i. 14.

34.] This appearance to *Simon* (i. e. Peter—the other Simon would not be thus named without explanation: see ch. v. 3 ff.) is only hinted at here,—but is asserted again, 1 Cor. xv. 5, in immediate connexion with that which here follows. It is not clear whether it took place before or after that on the way to Emmaus.

35.] And they—the travellers, distinguished from the others—not ‘they also,’ for thus we should leave the clause without a copula.

ἐν τῇ κλ.] We can hardly after ἐγνώσθη exclude that sense of *in*, which gives that which follows a share in the instrumentality: being the element, in and by means of which. The example cited by De Wette, ἐν τῇ ἀναστάσει, Matt. xxii. 28, for the sense, ‘during the breaking,’ &c. does not apply, inasmuch as in that case there is no verb: John xiii. 35 is far more to the point, and almost decides for the other sense. That this should have been so, does not exclude the supernatural opening of their eyes: see above, on ver. 31.

36–49.] APPEARANCE OF JESUS TO THE DISCIPLES. Mark xvi. 14. John xx. 19–23. The identity of these appearances need hardly be insisted on. On Mark’s

narrative, see notes there. That of John presents no difficulties, on one supposition,—that he had not seen this of Luke. The particulars related by him are mostly additional, but not altogether so.

36.] ἔστη ἐν μέσῳ—while they were speaking of these things,—possibly not entirely crediting the account, as seems hinted at in Mark xvi. 13,—the Lord appeared, the doors being shut, in the midst (John xx. 19 and notes).

εἰρ. ὑμ., the ordinary Jewish salutation, *שלום עליכם*, see ch. x. 5, but of more than ordinary meaning in the mouth of the Lord: see John xiv. 27.

37.] On account of His sudden appearance, and the likeness to one whom they knew to have been dead.

πνεῦμα is a *ghost* or *spectre*—an appearance of the dead to the living; not exactly as *φάντασμα*, Matt. xiv. 26, which might have been any appearance of a supernatural kind.

38.] *διαλογ.*, not merely ‘thoughts,’ as E. V., but questionings.

39.] There seems to be some doubt whether the reference to His hands and feet was on account of the *marks of the nails*, to prove His *identity*,—or as being the *uncovered parts* of His body, and to prove His *corporeity*. Both views seem supported by the text, and I think both were united. The sight of the Hands and Feet, which they recognized as His, might at once con-

ἢ πνευ-
μα...
...θαν-
μαζόν-
των G.

ἡ ψηλαφήσατέ με καὶ ἴδετε, ὅτι ἡ πνεῦμα σάρκα καὶ ὅστέα
οὐκ ἔχει^a καθὼς ἐμὲ^b θεωρεῖτε ἔχοντα. ⁴⁰ καὶ τοῦτο
εἰπὼν [^c ἐπ'] ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.
⁴¹ ἔτι δὲ^d ἀπιστοῦντων αὐτῶν^e ἀπὸ τῆς χαρᾶς καὶ
θαυμαζόντων εἶπεν αὐτοῖς Ἐχετε τι^f βρώσιμον^g ἐνθάδε;
⁴² οἱ δὲ^h ἐπέδωκαν αὐτῷ ἰχθύοςⁱ ὀπτοῦ μέρος [καὶ^k ὑπὸ
^l μελισσίου^m κηρίου]. ⁴³ καὶ λαβὼνⁿ ἐνώπιον αὐτῶν
ἔφαγεν. ⁴⁴ εἶπεν δὲ πρὸς αὐτοὺς Οὗτοι οἱ λόγοι μου

^{xxiv. 14.} Isa. xxxvii. 26, but not —.
^{3.} 2 Tim. ii. 13 only +. ^{Wisd. x. 7 al.}
^{xix. 23.} Neh. ix. 25. ^{Ezek. xlvii. 12 only.} ^{Æsch. Prom. 479.}
^{h ver. 30.} ^{i here only.} ^{Exod. xii. 8, 9.} ^{Isa. xlv. 16 f (not A) Ald. only.}
^{l here only +.} [^{-σσα.} Deut. i. 44. ^{-σών.} 1 Kings xiv. 27.] ^{m here only.} 1 Kings xiv. 27. ^{Prov.}
^{xvi. 24.} ^{n = ch. i. 19.} ^{Gen. xxiv. 51.}

^{d ver. 11.} ^{Matt. xvi. 11, 16.} ^{Acts xxviii. 21.} ^{Rom. iii.}
^{e = Matt. xiii. 41 reff.} ^{f here only.} ^{Lev.}
^{g John iv. 15, 16 reff. +} ^{k = ch. xx. 10.}

om με D vulg lat-a b syr-cu syr[has it]-w-ob syr-jer Hil. for οτι, το D-gr.
 οστα ουκ εχει και σαρκας D. ins και bef σαρκα B¹ Iren-int. σαρκας D N¹ (but
 corrd) [Dial. Iren-int.]. for θεωρ., βλέπετε D.

^{40.} om ver D lat-a b e ff₂ l (see above on ver 36. Had this ^m interpolated from
 || John, we certainly should have found ποδας by some altered to λευραν, either here
 only, or in ver 39 also). for επεδειξεν, εδειξεν (from || John, where there is no
 var) BGHLNXX 1. 33 Cyr Damasc Thl: txt A rel [Chr].

^{41.} for αυτων, αυτω A. και θαυμαζοντων bef απο της χαρας A latt(not gat lat-f)
 Cyr., om αυτοις D vulg lat-a b l. for ευθαδε, ωδε N¹.

^{42.} for οι δε, και D lat-e syr-cu. om και απο μελισσιου κηριου (homæotel:
 KAIA to KAIA) ABDL[Π]N lat-e copt-dz Clem₁ Orig₂ Eus₃ Epiph₁ Ath₁ Cyr.: ins N
 rel [latt] Syr syr-cu syr-w-ast [syr-jer] copt æth arm Ps-Just₁ [Cyr].

^{43.} for αυτων, παντων A. aft εφαγεν ins και τα επιλοιπα εδωκεν αυτοις K[Π¹]
 vulg lat-c l syr-cu syr-w-ob syr-jer copt[-wilk] æth arm Aug₁.

^{44.} for ειπεν δε, και ειπεν D vulg lat-a c f ff₂ [e l q syr-jer] Syr æth. rec (for
 προς αυτους) αυτοις, with ADN rel lat-a e: txt BLXX 33 vulg lat-b c [f ff₂ l q].
 rec om μου, with N rel latt syr [syr-jer] copt-schw[-dz arm] Iren-int₁ [Cyr.] Aug₁:
 ins ABDKLN[Π] 33 copt[-wilk] æth Hil.

vince them of the *reality* of the appearance, and the identity of the Person. The account of John confirms the idea that He shewed them the marks of the nails, both by *His side* being added, and by the expressions of Thomas which followed. The same seems also implied in our ver. 40.

The assertion of the Lord must not be taken as representing merely 'the popular notion concerning spirits' (Dr. Burton); *He who is the Truth, does not speak thus of that which He knows, and has created.* He declares to us the truth, that those appearances to which He was now likened by the disciples, and spirits in general, have not flesh and bones. Observe *σάρκα κ. ὀστέα*—but not *αἷμα*. This the resurrection Body probably *had not*,—as being the *animal life*: see notes on John vi. 51, and John xx. 27.

^{41.]} ἀπὸ τῆς χαρᾶς, from their joy: the joy which they felt. Wetstein quotes Livy, xxxix. 49, *vix sibi met ipsi præ necopinato gaudio credentes*.

^{42.]} This was done to convince them further of his real corporeity. The omission of the words *καὶ . . . κηρίου* in the best MSS. is remarkable:

see var. readd. It may possibly have arisen from an idea in some transcriber that this meal is the same as that in John xxi. 9. The words could hardly have been an interpolation.

^{44.]} Certainly, from the recurrence of *δέ*, which implies immediate sequence, Luke, at the time of writing his Gospel, was not in possession of records of any Galilæan appearances of the Lord, nor indeed of any later than this one. That he corrects this in Acts i., shews him meantime to have become acquainted with some other sources of information, not however perhaps including the Galilæan appearances (see Prolegg. to Luke, § iv. 2).

The following discourse apparently contains a summary of many things said during the last forty days before the ascension;—they cannot have been said *on this evening*; for after the command in ver. 49, the disciples would not have gone away into Galilee. Whether the Evangelist regarded it as a summary, is to me extremely doubtful. Knowing apparently of no Galilæan appearances, he seems to relate the command of ver. 49, both here and in the Acts, as intended to apply to the

o see ver. 27.
p = ch. xx. 42.
q vv. 31, 32.
r = Phil. iv. 7.
Rev. xiii. 8.
s Matt. iii. 13.
reff. ver. 16.
t Matt. xiii. 14.
15 (from Isa.
ix. 10), 51.
ch. ii. 50.
Hos. xiv. 10.
u vv. 27, 32.
v = Mark vi. 14.
ch. xvi. 13.
al. fr. Isa.
xxvi. 19.
w ch. iii. 3 al.
Exod. xxxii. 5.
x = Matt. xxiv.
5 ||. Acts iv.
17, 18 al.
y Mark i. 4 reff.
z ch. i. 77. iii.

οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν σὺν ὑμῖν, ὅτι δεῖ πληρω-
θῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ ὁ Μωυσέως καὶ
ἰσχυροφῆταις καὶ ἰσχυροφῆταις περὶ ἐμοῦ. ⁴⁵ τότε ^α δὴ ἠκούσεν
αὐτῶν τὸν ^β νότον ^γ τοῦ ^δ συνίεναι τὰς ^ε γραφάς, ⁴⁶ καὶ
εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν χριστὸν
καὶ ^ε ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, ⁴⁷ καὶ ^ε κηρυχ-
θῆναι ^ε ἐπὶ τῷ ὀνόματι αὐτοῦ ^ε μετάνοιαν καὶ ^ε ἄφεσιν
ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ^α ἀρχάμενοι ^α ἀπὸ Ἱερουσαλὴμ.
48 ὑμεῖς ^β μάρτυρες τούτων. ⁴⁹ καὶ ἰδοὺ ἐγὼ ^ε ἐξαποστέλλω
τὴν ^δ ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ ...δε Ν.

F υμας...
C και
ειπεν...
ABCDE
FHL
MNSUV
XΓΔΔ
ΠΝ
1. 33. 69

3. Matt. xxvi. 28. Deut. xv. 2, 3.
65 || Mk. only. constr., Acts i. 8, 22. ii. 32 al. fr.
ix. 6 = Acts i. 4. ii. 33. Gal. iii. 14.

a Matt. xx. 8 reff.
c ch. i. 53 reff.

b Gosp. Matt. xviii. 16. xxvi.
d here only in Gosp. Amos

for ετι ων, εν ω ημην D Iren-int. πλησθηναι D¹(txt D²). απαντα B. for
1st και, εν τοις N [καις] οis B copt : και εν τοις L]. ψαλμοι N¹(corr'd N-corr¹[?]·3a).

45. συνειναι B¹.

46. rec aft γεγ^μησ^ν και ουτως εδει (εδει was substd for γεγραπται, from ver
26, then both readings were adopted and united by και), with AC²N rel vulg lat-f q
[syrr] Cypri Aug¹ : om BC¹DLN gat(with mm) lat-a b c e ff² l copt aeth [syrr-jer] Hil.
τον χριστον bef παθειν D latt copt Iren-int Cypri Hil. om εκ νεκρων D.

47. for 2nd και, εις BN [Syr] copt. for εις, ως επι D lat-c e. rec αρξα-
μενον, with AC³ rel syrr, -ων DΔ² syr-mg-ms ("from one greek ms"): -νος S ev-47
lat-a c l Aug¹ : -ην 1 : txt BC¹LNXX 33 copt aeth.

48. at beg ins και D. rec aft υμεις ins δε, with AC²DN rel latt syr Aug¹ :
BC¹LN mt [syrr-jer] copt. rec ins εστε bef μαρτυρες, with AC³N rel am[with fild
forj ing mt tol] lat-a b c e f syrr copt arm : aft μαρτυρες C¹ vulg-ed lat-ff² : om BD
aeth Aug¹.

49. om ιδου D latt Syr copt, for και ιδου εγω, καγω LN 33 : εγω bef ιδου 1. rec
(for εξαποστ.) αποστέλλω, with ACDNN¹ rel : txt B (L[-ελω]) XΔN^{3a} 33. om του
πατρος D.

whole time between the Resurrection and
the descent of the Holy Ghost. οὔτοι
οἱ λ., 'behold the realization of the words,'
&c. οὓς ἐλ.] See ch. xviii. 31—33;

xxii. 37 : Matt. xxvi. 56 al.; but doubt-
less He had often said things to them on
these matters, which have not been re-
corded for us. So in John x. 25, we have
perhaps a reference to a saying not re-
corded.

This threefold division of
the O. T. is the ordinary Jewish one, into
the Law (τῶν), Prophets (ἰσχυροφῆταις), and
Hagiographa (ἱεραγῶν)—the first contain-
ing the Pentateuch; the second Joshua,
Judges, the four books of Kings, and the
Prophets, except Daniel; the third the
Psalms, and all the rest of the canonical
books,—Daniel, Esther, Ezra, and Ne-
hemiah being reckoned as one book, and
the Chronicles closing the canon.

47. ἀρχάμενοι.] See reff. The substance
of the preaching of the Gospel literally cor-
responded to this description—see Acts ii.
38 : μετανοήσατε, καὶ βαπτισθήτω ἕκαστος
ὑμῶν ἐπὶ τῷ ὀν. Ἰησοῦ χρ. εἰς ἄφεσιν
ἁμαρτιῶν,—were the words of the first
sermon preached at Jerusalem.

48. ὑμεῖς.] From what follows, Acts i. 22,
if these words are to be taken in their
strict sense, they must have been spoken
only to the Apostles;—they may however
have been more general, and said to all
present.

49.] This promise is
explained (Acts i. 5) to be the baptism
with the Holy Ghost,—and the time is
limited to 'not many days hence.'

ἐγὼ ἐξαποστ.] The procession of the Holy
Spirit from the Son is clearly here de-
clared, as well as that from the Father.
And consequently we find Peter, in Acts
ii. 33, referring back to these very words,
in ascribing the outpouring of the Spirit
to the now exalted Saviour. In that
verse, the ἐγὼ of this is filled up by τῇ
δεξιᾷ τοῦ θεοῦ ὑψωθείς—the proper sup-
plement of it here also.

The promise
itself is not found in the three Gospels,
but expressly and frequently in John
xiv.—xvi. : see xiv. 16—26; xv. 26; xvi.
7—11, 13, 14.

The present, ἐξ-
αποστέλλω, is not = a future, but im-
plies that the actual work is done, and the
state brought in, by which that sending is
accomplished;—viz. the giving of the

καθίσατε ἐν τῇ πόλει ἕως οὗ ἔνδυσθησθε ἐξ ἡψυχους ἰδύναμιν. 50 κλ ἐξήγαγεν δὲ αὐτοὺς [ἕξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς, διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. 52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρὰς μεγάλης, 53 καὶ ἦσαν διὰ

Acts xviii. 11. Exod. xvi. 20 Ed vat. (not B). Judg. xi. 17. f Matt. i. 25. ch. xii. 50 al. Gen. viii. 7. 1 Cor. xv. 53, 54. Col. iii. 10, 12. Ps. xciii. 1. cxviii. 9, 16. Isa. li. 9. h = ch. i. 79 (reff.). i = ch. x. 19. Rom. xv. 19. 1 Cor. ii. 4. k Mark xv. 20. John x. 3. Acts v. 19. vii. 36, 40 (from Exod. xxxii. 1) al. 1 here (Mark viii. 23 v. r.) only. Gen. xv. 5. Ezek. ix. 8. m = 1 Tim. ii. 8. Ps. lxxii. 4 (6). n ver. 30. o Matt. xiii. 4 al. Ezek. ix. 8. p ch. xxii. 59. Acts xxvii. 28 only. Exod. xv. 8. q pass., here only. (Matt. xvii. 1 reff.) r w. acc., Matt. iv. 10 li. John iv. (22), 23, 24. Rev. ix. 20. xiii. 8, 12, 15. xiv. 9, 11. xx. 4 bis only. Judg. vii. 15 A. s ch. ii. 20 reff. xiii. 49. t ch. viii. 12 reff. u Matt. xviii. 10 reff. Prov. xiii. 9.

rec aft πολει ins ιερουσαλημ (gloss), with AC² rel lat-f q syrr [syr-jer] aeth arm Chr₁: om BC¹DLN latt copt Gaud Vig Promiss Fulg. for ου, στου D 1. rec δυναμιν bef εξ ψυχους, with AC²D rel latt syrr [syr-jer] aeth Chr₁ [Cyr-jer, Thdrt₁]: txt BC¹LN 1. 33 Eus., [Cyr-jer,] Aug.

50. om εξω BC¹LN 1. 33 lat-a e Syr [syr-jer] copt arm [Cosm₁] Aug₁: ins AC³D rel vulg lat-b c [f ff₂ l q] syr aeth [Aug₁]. om εως D vulg lat-b c e ff₂ l. rec (for προς) eis, with AC³ rel vulg lat-b c f ff₂ l [q Aug₁]: txt BC¹DLN 1 lat-a [Cosm₁]. for και επ., επ. δε D. om αυτου D lat-ff₂.

51. απεστη D. om και ανεφερετο εις τον ουρανον (homœotel: -νκαι το -νκαι. To exclude the words, as Griesb, Tischuf, is rash in the extreme, in the known inaccuracy, in this matter, of DN) DN¹ lat-a b e ff₂ l Aug₁.

52. om προσκυνησαντες αυτον (homœotel: αυτοι το αυτον) D lat-a b e ff₂ l Aug₁. (μεγαλης is written on margin in B by the origl scribe.)

πᾶσα ἐξουσία ἐν οὐρανῷ κ. ἐπὶ γῆς, Matt. xxviii. 18. No stress need be laid on καθίσατε: see reff. The word Ἱερουσ.

is probably interpolated by some who, believing these words to represent the Galilean discourse, placed it here for an explanation: or perhaps Acts i. 4 gave occasion to it. This command must have been (historically) uttered after the return from Galilee: see above. ἐνδύσ.]

Though the verb is used in the O. T. (see Judg. vi. 34: 2 Chron. xxiv. 20: 1 Chron. xii. 18) of inspiration by the Spirit, it here has its full meaning, of abiding upon and characterizing, as a garment does the person: this, as Stier remarks, was the true and complete clothing of the nakedness of the Fall. 50.] The Ascension appears to be related as taking place after the above words were spoken—but there is an uncertainty and want of specification about the narrative, which forbids us to conclude that it is intended as following immediately upon them. This however can only be said as taking the other Gospels and Acts i. into account:—

if we had none but the Gospel of Luke we should certainly say that the Lord ascended after the appearance to the Apostles and others on the evening of the day of His resurrection. ἐξήγ. [ἕξω], i. e. probably, after the words ἐν τῇ πόλει just occurring, outside Jerusalem, as in ref. Mark: but the ἕξω might only apply

to the house in which they were, see the other reff., and Matt. xxvi. 75.

ἕως πρὸς B.] Not quite to the village itself, but over the brow of the Mount of Olives where it descends on Bethany: see Acts i. 12. (The synonymity of these two expressions may shew that the same is meant, when, Mark xi. 11, our Lord is said to have gone out at night to Bethany, and, Luke xxi. 37, to the Mount of Olives.) 51.] διέστη—not, ‘He went a little distance from them previous to His ascension,’—as Meyer would interpret it; but the two verbs belong to one and the same incident,—He was parted from them and borne up into heaven.

We need not understand, ‘by an angel,’ or ‘by a cloud,’ nor need ἀνεφ. be middle; the absolute passive is best. The tense is imperfect, signifying the continuance of the going up during the προσκυν. of the next verse. The more particular account of the Ascension is given Acts i. 9—12, where see notes. That account is in perfect accordance with this, but supplementary to it.

52. προσκ.] This had been done before by the women, Matt. xxviii. 9, and by the disciples on the mountain in Galilee. This however was a more solemn act of worship, now paid to Him as exalted to God’s right hand. 53.] διὰ παντός, continually,—not ‘all their time’;—daily, at the hours of prayer: see Acts i. 13, 14; iii. 1.

v ch. ii. 13 al.
Luke only,
exc. Rom. xv.
11 (from Ps.
cxvi. 1.)
Rev. xix. 5.
w ch. i. 64 reff.

παντὸς ἐν τῷ ἱερῷ [^v αἰνοῦντες καὶ] ^w εὐλογοῦντες τὸν θεόν. ABCDE
FHKI.
MSUVX
ΓΔΔΠΞ
1. 33. 69

ΚΑΤΑ ΛΟΥΚΑΝ.

53. om εν τω ιερω Α¹. om αινουντες και (homæotel: the eye passing, before copying, from -ουντες το -ουντες) BC¹LN: ins AC²(D) rel vss. om και ευλογουντες (homæotel) D bodl (with gat) lat-a b e ff₂ l copt Aug. rec at end adds αμην, with ABC² rel vulg (with am ing tol) lat-c f syrr æth: om C¹ (appy) DL [Π¹] N 1. 33 fuld (with forj) lat-a b e ff₂ l syr-jer copt arm.

SUBSCRIPTION: ευαγγελιον κατα λουκαν Α²CKLSUΔΔ[Π]N 33: ευαγγ. κ. λ. επληρωθη αρχεται κατα μαρκον D: om Α¹FMXΓ 69: ευαγγ. κ. λ. εξεδοθη μετα χρονους ιε της του χυ αναληψεως KS: txt B.

A few words must be appended here on a point which has been much stirred in Germany, even among the more orthodox Commentators; THE HISTORIC REALITY OF THE CIRCUMSTANCES OF THE ASCENSION. On those among them who doubt *the fact of an Ascension at all*, I have nothing to say, standing as I do altogether on different ground from them.

The Lord Himself foretold His Ascension, John vi. 62; xx. 17:—it was immediately after His disappearance from the earth expressly announced by the Apostles, Acts ii. 33, 34; v. 31:—and it continued to be an article of their preaching and teaching, 1 Pet. iii. 22; Eph. ii. 6; iv. 10; 1 Tim. iii. 16. So far should we have been assured of it, had we not possessed the testimonies of Luke, here and in the Acts:—for the fragment superadded to the Gospel of Mark merely states the fact, not the manner of it. But, to take first the *à priori* view,—is it probable that our Lord would have left so weighty a fact in His history on earth, without witnesses? And might we not have concluded from the wording of John vi. 62, that our Lord must have intended an ascension in the sight of some of those to whom He spoke, and that the Evangelist himself gives that hint, by recording those words without comment, that he had seen it?

Then again, is there any thing in the bodily state of our Lord after His resurrection which raises any even the least difficulty here? He appeared suddenly, and vanished suddenly, when He pleased; when it pleased Him, He ate, He spoke, He walked, but His Body was the Body of the Resurrection; only not yet his σῶμα τῆς δόξης (Phil. iii. 21), because He had not yet assumed that

glory: but that He could assume it, and did assume it at His Ascension, will be granted by all who believe in Him as the Son of God. So that it seems, on *à priori* grounds, probable that, *granted the fact of the Ascension*, it did take place in some such manner as our accounts relate:—in the sight of the disciples, and by the uplifting of the risen Body of the Lord towards that which is to those on this earth the visible heaven.

This being so, let us now, secondly, regard the matter *à posteriori*. We possess two accounts of the circumstances of this ascension, written by the same person, and that person a contemporary of the Apostles themselves. Of the genuineness of these accounts there never was a doubt. How improbable that Luke should have related what any Apostles or apostolic persons might have contradicted? How improbable that the universal Church, founded by those who are said to have been eye-witnesses of this event, should have received these two accounts as authentic, if they were not so? That these accounts themselves are never referred to in the Epistles, is surely no argument against them. If an occasion had arisen, such as necessitated the writing of 1 Cor. xv., there can be little doubt that St. Paul would have been as particular in the circumstances of the Ascension, as he has been in those of the Resurrection. The fact is, that by far the greatest difficulty remains to be solved by those who can imagine a myth or fiction on this subject to have arisen in the first age of the Church. Such a supposition is not more repugnant to our Christian faith and reverence, than it is to common sense and historical consistency.

G evagg.
...

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΙΩΑΝΝΗΝ.

Frag.
Mosq.
εν αρχη

...και ο
λογος F.
ABDE
GHKL
MSUVX
ΓΔΑΠΗΞ

Frag.
Mosq.
1. 33. 69

I. 1^a 'Εν ἀρχῇ ἦν ὁ ^b λόγος, καὶ ὁ ^b λόγος ^c ἦν ^c πρὸς ^a Gen. i. 1.
1. ^b = besides here, Rev. xix. 13. 1 John i. 1 (see note there). John only. (Acts. xi. 15.)
vi. 3 || Mt. ix. 19 || L. 2 Thess. ii. 5. 1 John i. 2. (see 1 Cor. xvi. 6, 7. Gal. i. 18. iv. 19.) see 1 John i.
c = Mark

TITLE: Steph το κατα ιωαννην ευαγγελιον: elz το κ. ιω. αγιον ευαγ.: κατα ιωαννην
B(one ν) DN: ευαγ. εκ του κ. ι. 69: [ευαγ. του κ. ι. αγιου ευαγγελιου Γ:] txt A C(top
of pages) rel. [Π?]

CHAP. I. 1—18.] Prologue: in which is contained the substance and subject of the whole Gospel. THE ETERNAL WORD OF GOD, THE SOURCE OF ALL EXISTENCE, LIFE, AND LIGHT, BECAME FLESH, DWELT AMONG US, WAS WITNESSED TO BY JOHN, REJECTED BY HIS OWN PEOPLE, BUT RECEIVED BY SOME, WHO HAD POWER GIVEN THEM TO BECOME THE SONS OF GOD. HE WAS THE PERFECTION AND END OF GOD'S REVELATION OF HIMSELF; WHICH WAS PARTIALLY MADE IN THE LAW, BUT FULLY DECLARED IN JESUS CHRIST.

1—5.] THE ETERNAL PRÆ-EXISTENCE OF THE ΛΟΓΟΣ: HIS PERSONAL DISTINCTNESS; BUT ESSENTIAL UNITY WITH GOD. HIS WORKING IN CREATION, AND IN THE ENLIGHTENING OF MEN BEFORE HIS MANIFESTATION IN THE FLESH; HIS NON-APPREHENSION BY THEM.

Before commenting on the truths here declared, it is absolutely necessary to discuss the one word on which the whole turns: viz. ὁ λόγος. This term is used by John *without explanation*, as bearing a meaning well known to his readers. The enquiry concerning that meaning must therefore be conducted on *historical*, not on mere *grammatical* grounds. And the most important elements of the enquiry are, (I.) *the usage of speech as regards the word*, by John himself and other biblical writers: and (II.) *the*

purely historical information which we possess on the *ideas attached to the word*.

I. (α) From the first consideration we find, that in other biblical authors, as well as in John, the word is never used to signify the divine *Reason* or *Mind*; nor indeed those of any human creature. These ideas are expressed by πνεῦμα or καρδία, or νοῦς, or ἡ σοφία τοῦ θεοῦ. In the classics the word λόγος never signifies the *subjective faculty* of reason, but the *reason to be given, objectively*, of any thing or things. The usual Scripture meaning of λόγος is *speech* or *word*. ὁ λόγος τοῦ θ. is *the creative, declarative, injunctive Word of God*.

(β) That this is also the import in our prologue, is manifest, from the evident relation which it bears to the opening of the history of creation in Genesis. ὁ λόγος is not an *attribute* of God, but an *acting reality*, by which the Eternal and Infinite is the great first cause of the created and finite.

(γ) Again this λόγος is undoubtedly in our prologue, *personal*:—not an abstraction merely, nor a personification,—not the speaking word of God, once manifested in the Prophets but afterwards fully declared in Christ, as Luthardt (i. 280 ff.), comparing our prologue with Heb. i. 1,—but a PERSON: for ὁ λόγος ἦν πρὸς τὸν θεόν, and ὁ λόγος σὰρξ ἐγένετο: also θεὸς ἦν ὁ λόγος, not θεοῦ

τὸν θεόν, καὶ θεὸς ἦν ὁ ^b λόγος. ² οὗτος ^c ἦν ἐν ἀρχῇ

CHAP. I. 1. ins o bef θεος L Nyss₁(om₂).

ABDE
GHKL
MSUVX
ΓΑΔΗΝ
Frag.
Mosq.
1. 33. 69

ἦν,—which certainly would be said of none but a PERSON.

(δ) Moreover, the λόγος is identical with JESUS CHRIST, as the præ-existing Son of God. A comparison of vv. 14 and 15 will place this beyond doubt.

(ε) And Jesus Christ is the Word of God, not because He *speaks the word* (as if ὁ λόγος = ὁ λέγων, which is contrary to all usage, in which it = not ὁ λέγων, but τὸ λεγόμενον)—nor because He is the One promised or spoken of, = ὁ λεγόμενος,—which is even less according to analogy;—nor because He is the Author and source of the λόγος as spoken in the Scriptures, &c.,—any more than his being called ζωὴ and φῶς implies only that He is the *Giver* of life and light: but because *the Word dwells in and speaks from him*, just as the Light dwells in and shines from, and the Life lives in and works from, Him.

(ζ) This λόγος which became flesh, *is not from, nor of, Time or Space* (ch. iii. 31; viii. 58); but *eternally præ-existent*,—and *manifested in Time and Space*, for the gracious ends of divine Love in Redemption (ch. iii. 16, 17). (η) This λόγος spoke in the Law and Prophets, yet partially and imperfectly (ver. 17; ch. v. 39, 46); but in the personal λόγος, spoke forth in fulness of grace and truth. It was He who made the worlds (ver. 3); He, who appeared to Isaiah (Isa. vi.; compare ch. xii. 41); He, whose glory is manifested in His power over nature (ch. ii. 11); He, by reception of whom the new birth is wrought (ch. i. 12, 13); who has power over all flesh (ch. xvii. 2),—and can bestow eternal life (ibid.); whose very sufferings were His glory, and the glorifying of God (ch. xvii. 1 al.); and who, after those sufferings, resumed, and now has, the glory which He had with the Father before the world began (ch. xviii. 5, 24).

(θ) Luthardt, in his Commentary on this Gospel, has propounded (vol. i. p. 280 ff.) the following view of the word λόγος and its usage: Jesus Christ is the fulness of that word of God which was fragmentarily manifested in the Prophets (Heb. i. 1). But in this prologue, ὁ λόγος is not to be taken as *identical with Jesus* not yet incarnate, nor is He the subject of vv. 1 ff. And he urges ch. x. 35, 36 (see note there, where I have discussed this) as a key text to the meaning of λόγος.

It seems to me, that while much of his view is true and sound, that part of it will not

hold which denies the identity of the præ-existent λόγος with Jesus, in the Apostle's mind. Had he intended by the λόγος of vv. 1—4 any other than the personal Son of God who in ver. 14 became flesh, I do not see how ἦν πρὸς τὸν θεόν, and θεὸς ἦν, could be used of ὁ λόγος.

Nor again can I consent with him to disconnect the use of λόγος by St. John from its previous history. The reasons given in this note for believing such use, as matter of fact, to have been prepared by the Alexandrine philosophy, are no way affected by the objections which he alleges, the difference between the λόγος of St. John and that of Philo, and the corrupt character of the philosophy itself.

II. (α) We are now secondly to enquire, how it came that St. John found this word λόγος *so ready made to his hands*, as to require no explanation. The answer to this will be found by tracing the *gradual personification of the Word, or Wisdom of God*, in the O. T. and Jewish writings.

(β) We find faint traces of this personification in the *book of Psalms*: see Ps. xxxiii. 4, 6; exix. 89, 105; cvii. 20; cxlvii. 15, 18. But it was not the mere offspring of poetic diction. For the whole form and expression of the O. T. revelation was that of the *Word of God*. The Mosaic history opens with '*God said*, Let there be light.' Spoken commands, either openly, or in visions, were the communications from God to man. It is the Word, in all the Prophets; the Word, in the Law; in short, the Word, in all God's dealings with his people: see further, Isa. xl. 8; lv. 10, 11; Jer. xxiii. 29 al.

(γ) And as the *Word of God* was the constant idea for his revelations *relatively to man*, so was the *Wisdom of God*, for those which related to *His own essence and attributes*. That this was a later form of expression than the simple recognition of the divine Word in the Mosaic and early historical books, would naturally be the case, in the unfolding of spiritual knowledge and divine contemplation. His Almightyness was first felt, before His Wisdom and moral Purity were appreciated. In the books of Job (ch. xxviii. 12 ff.) and the Proverbs (ch. viii., ix.) we find this *Wisdom of God* personified; in the latter in very plain and striking terms; and this not poetically only, but practically; ascribing to the

Ἔ αὐτοῦ ὁ πρὸς τὸν θεόν ὅ πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς ^{d Col. i. 16.}
 εἴ... ^{Heb. i. 2.}
 e = Heb. iv.
 f = ch. xv. 5. Eph. ii. 12.

3. xi. 3. Gen. ii. 4. Ps. cxlviii. 5.

f = ch. xv. 5. Eph. ii. 12.

Wisdom of God all his revelation of Himself in His works of Creation and Providence. So that this *Wisdom* embraced in fact in itself the *Power* of God; and there wanted but the highest divine attribute, *Love*, to complete the idea. But this was reserved for the N. T. manifestation. (δ) The next evidences of the gradual personification of the *Wisdom of God* are found in the two Apocryphal Books, the *Wisdom of Jesus the Son of Sirach*, and the *Wisdom of Solomon*. The first of these, *originally written in Hebrew* (see Winer, Realwörterbuch, s. v.), belongs probably to the latter half of the second century before Christ. In ch. i. 1, *Wisdom* is said to be *παρὰ κυρίου, καὶ μετ' αὐτοῦ εἰς τὸν αἰῶνα*: and in ver. 4, *πρωτέρα πάντων ἐκτίσται σοφία*. Then in ch. xxiv. 9—21, the same strain is continued: *πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἐκτίσεν με κ.τ.λ.*, and the passage concludes with these remarkable words, *οἱ ἐσθλιοντές με ἔτι πεινάσουσιν, καὶ οἱ πίνοντές με ἔτι διψήσουσιν*. In the book of the *Wisdom of Solomon*, dating probably about 100 A.C., we find (in ch. vi. 22—ch. ix.) a similar personification and eulogy of *Wisdom*. In this remarkable passage we have *Wisdom* called *πάρεδρος τῶν σῶν θρόνων* (ch. ix. 4)—said to have been *παροῦσα ὅτε ἐποίησεν τὸν κόσμον* (ch. ix. 9)—parallelized with *ὁ λόγος σου* (ch. ix. 1, 2: see also ch. xvi. 12). In ch. xviii. 15, 16, the *παντοδύναμος λόγος* is set forth as an Angel coming down from heaven, and destroying the Egyptians.

It seems highly probable that the author's monotheistic views were confused by the admixture of Platonism, and that he regarded *Wisdom* as a kind of soul of the world. He occasionally puts her for God, occasionally for an attribute of God. But he had not attained that near approach to a *personal* view which we shall find in the next step of our enquiry. (ε) The large body of Jews resident in Alexandria were celebrated for their *gnosis*, or religious philosophy. The origin of this philosophy must be referred to the mixture of the Jewish religious element with the speculative philosophies of the Greeks, more especially with that of Plato, and with ideas acquired during the captivity from Oriental sources. One of these Alexandrine writers in the second century A.C. was Aristobulus, some fragments of whose works have been preserved to us. He tells us that by the

θεῖα φωνή we are not to understand a *ῥητὸν λόγον*, but *ἔργων κατασκευὴ*—the whole working of God in the creation of the world.

But the most complete representation of the Judæo-alexandrine *gnosis* has come down to us in the works of Philo, who flourished cir. A.D. 40—50. It would be out of the province of a note to give a review of the system of Philo: the result only of such review (see Lücke, vol. i. 272—283) will be enough. He identifies the *λόγος* with the *σοφία* of God; it is the *εἰκὼν θεοῦ* (Mangey, vol. i. p. 6 al. fr.); the *ἀρχέτυπος κ. παράδειγμα φωτός*, *αὐτὸς δὲ οὐδενὶ τῶν γεγονότων ὅμοιος* (i. 632): *ὁ πρεσβύτερος τῶν γένεσιν εἰληφότων* (i. 437): *πρεσβύτερος υἱὸς τοῦ τῶν ὄντων πατρός* (i. 414): *ὁ πρωτόγονος αὐτοῦ, ὁ ἄγγελος πρεσβυτάτος, ὡς ἀρχ-ἄγγελος πολυάνυμος ὑπάρχων* (i. 427): *σκιά θεοῦ, ᾧ καθάπερ ὄργανον χρησάμενος ἐκοσμοποιεῖ* (i. 106): *δι' οὗ ὁ κόσμος κατεσκευάσθη* (i. 162): *τῷ δὲ ἀρχαγγέλῳ κ. πρεσβυτάτῳ λόγῳ δωρεὰν ἐξαίρετον ἔδωκεν ὁ τὰ ὕλα γεννήσας πατήρ, ἵνα μεθόριε στὰς τὸ γενόμενον διακρίνῃ τοῦ πεποιθι-κότος*.—*ἀγάλλεται δὲ ἐπὶ τῇ δωρεᾷ, . . . οὔτε ἀγέννητος ὡς ὁ θεὸς ὢν, οὐδὲ γεννητὸς ὡς ὑμεῖς, ἀλλὰ μέσος τῶν ἑκρων, ἀμφοτέροις ὀνηρεῦν (i. 501 f.): δῶν γάρ, ὡς ἔοικεν, ἱερὰ θεοῦ, ἐν μὲν ὕδρι ὁ κόσμος, ἐν ᾧ καὶ ἀρχιερεὺς ὁ πρωτόγονος αὐτοῦ θεοῦ λόγος* (i. 653): *ὁ τοῦ θεοῦ ὑπαρχὸς* (i. 308): *περιέχει πάντα καὶ πεπλήρωκεν* (ii. 655): *δεύτερος θεός, ὅς ἐστιν ἐκείνου λόγος* (ii. 625, fragment, from Eusebii, Præp. Evang. vii. 13, vol. iii. p. 545). These instances, the number of which might be much enlarged, will serve to shew how remarkably near to the diction and import of some passages in our Gospel Philo approached in speaking of the *λόγος*.

At the same time there is a *wide and unmistakeable difference* between his *λόγος* and that of the Apostle. He does not distinguish it from the *Spirit of God* (Lücke, i. p. 278), nor does he connect it with any Messianic ideas, though these latter were familiar to him. Besides, his views are strangely compounded of Platonism and Judaism. The *λόγος* seems to be one comprehending, or ruling, the *δυνάμεις* or *ιδέαι* of God, which, although borrowed from Plato, he judaically calls *ἄγγελοι*, and the *λόγος* their *ἀρχάγγελος*. We see by this however how fixed and prepared *the term*, and many of its attributes, were in the religious philosophy of the Alexandrine Jews. (On the question

g Matt. xxvii. 14 reff. h ch. v. 26. 1 John i. 2. v. 11. αὐτοῦ ἔγένετο οὐδὲ ἐν ᾧ γέγονεν. ἔν αὐτῷ ζῶν

C.-δε εν.
A B C D E
F G H K L
M S U V X
P Δ Δ Π Σ
Frag.
Mosq.
1. 33. 69

3. for οὐδε εν, ουδεν DN¹ 1. (Clem Orig Eus have both.) ο γεγονεν is joined to follow in A[appy] C¹ G¹(appy) L Frag-mosq¹[appy] em[with jac] lat-a b e f ff₂ syr- jer sah Ptol Val₁ Heracl₂ Thdot₂ Iren-gr Clem₂ Orig^{syrpe} Eus^{sah} Ath₂ Cyr-jer₂ Cyr₁ Hil. Ambr(discusses the two ways) [Aug₁]: to foregoing in C³ &c vulg lat-c syr[-odd] copt Ign₁ Epiph₂ Chr₁ Thl₁ Cypr Arnob Jer₁: D(Ser) has a point both before and after. (See note.)

whether the λόγος of Philo is to be taken as strictly *personal*, see Dorner's remarks on Lücke, in his *Lehre von der Person Christi*, i. p. 22 note.) (ζ) Meanwhile the Chaldee paraphrasts of the O. T. had habitually used such expressions as אֱלֹהִים, or אֱלֹהֵי, or אֱלֹהֵי, 'the glory,' or 'the presence,' or 'the word,' of God,—in places where nothing but His own agency could be understood. The last of these—the Memra, or word of God,—is used in so strictly personal a sense, that there can be little doubt that the Paraphrasts understood by it a divine Person or Emanation. (η) From these elements, the Alexandrine and Jewish views of the λόγος or σοφία of God, there appear to have arisen very early among Christians, both orthodox and heretic, formal expressions, in which these or equivalent terms were used. Of this the Apostle Paul furnishes the most eminent example. His teacher Gamaliel united in his instruction both these elements, and they are very perceptible in the writings of his pupil. But we do not find in them any direct use of the term λόγος, as personally applied to the Son of God. This shews him to have spoken mainly according to the Jewish school,—among whom, as Origen states, he could find none who held τὸ τὸν λόγον εἶναι τὸν υἱὸν τοῦ θεοῦ (Cont. Cels. ii. 31, vol. i. p. 413). (θ) We find a much nearer approximation to the Alexandrine method of speech in the Epistle to the Hebrews, written evidently by some disciple intimately acquainted with the Alexandrine gnosis (see the opening verses, and especially φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ). But even there we have not the λόγος identified personally with the Lord Jesus Christ, nor indeed personally spoken of at all,—however near some passages may seem to approach to this usage (ch. iv. 12, 13; xi. 3). (ι) The Alexandrine gnosis was immediately connected with Ephesus, where the Gospel of John was probably written. Apollon (Acts xviii. 24) came thither from Alexandria; and Cerinthus is related by Theodoret (Fab. Har. ii. 3, vol. iv. p. 389) to have studied and formed his philosophic system in Egypt, before coming to E he-

sus. (κ) These notices will serve to account for the term λόγος being already found by St. John framed to his use; and the anti-Gnostic tendency of his writings will furnish an additional reason why he should rescue such important truths as the *præ-existence* and attributes of the divine λόγος from the perversions which false philosophy had begun to make of them. (λ) In all that has been said in this note, no insinuation has been conveyed that either the Apostle Paul, or the writer to the Hebrews, or John, adopted in any degree their TEACHING from the existing philosophies. Their teaching (which is totally distinct from any of those philosophies, as will be shewn in this commentary) is that of the Holy Spirit;—and the existing philosophies, with all their follies and inadequacies, must be regarded, in so far as they by their terms or ideas subverted the work which the Spirit had to do by the Apostles and teachers of Christianity, as so many providential preparations of the minds of men to receive the fuller effulgence of the Truth as it is in Jesus, which shines forth in these Scriptures.

The substance of this note has been derived from Dr. Lücke's Commentary, vol. i. p. 249—294: De Wette's Handbuch, on John i. 1: Dorner, *Lehre von der Person Christi*, i. p. 15 ff.: Olshausen, *Comm.* ii. p. 30 ff.

1.] ἐν ἀρχῇ = πρὸ τοῦ τὸν κόσμον εἶναι, ch. xvii. 5. The expression is indefinite, and must be interpreted relatively to the matter spoken of. Thus in Acts xi. 15, it is 'the beginning of the Gospel;' and by the same principle of interpretation, here it is the beginning of all things, on account of the πάντα δι' αὐτ. ἐγ. ver. 3.

These words, if they do not assert, at least imply, the eternal *præ-existence* of the Divine Word. For ἐν ἀρχῇ ἦν is not said of an act done ἐν ἀρχῇ (as in Gen. i. 1), but of a state existing ἐν ἀρχῇ, and therefore without beginning itself.

ἦν, not equivalent to ἔστιν (see ἐγώ εἰμι, ch. viii. 58 al.), as Euthymius and others have supposed; but Origen has given the true reason for the indefinite past being used,—ἦν ὡς κυριώτερον ἐπὶ

...ζωὴν ἦν, καὶ ἡ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων 5 καὶ τὸ
 Frag. Mosq.

4. for 1st ἦν, ἐστὶν D^N mss-in-Orig-Aug gat(with mm) lat-a b c &c(not g) syr-cu sah [Thdot,] Clem, Val-in-Iren, Hil, [Cypr, mss Aug,]. (των ἀνθρώπων is omī in the text of B, but is added on the marg by the origl scribe.)

τοῦ θεοῦ λόγος τὸ ἔστιν εἰπεῖν· ἄλλ' ἐπεὶ πρὸς διαφορὰν τῆς ἐνανθρωπήσεως γενομένης ἐν τινι καιρῷ, ἀντὶ τοῦ ἔστιν τῷ ἦν ὁ εὐαγγελιστὴς κέχρηται (in Catena, Lücke, p. 296). The existence of an enduring and unlimited state of being, implied in ἦν, is contrasted with ἐγένετο in ver. 3, and especially in ver. 14.

καὶ ὁ λ. ἦν πρὸς τ. θ.] The usage of πρὸς here, as with (i. e. 'chez'), is sufficiently borne out by the refl. Basil remarks

(Lücke, i. 297) that John says πρὸς τὸν θ., not ἐν τῷ θ., ἵνα τὸ ἰδιαῖον τῆς ὑποστάσεως παραστήσῃ, . . . ἵνα μὴ πρόφασιν δῶ τῇ συγχύσει τῆς ὑποστάσεως. Both the inner substantial union, and the distinct personality of the λόγος are here asserted. The former is distinctly repeated in the next words.

κ. θ. ἦν ὁ λ.] and the Word was God. As regards the form of the sentence, it is strictly parallel with πνεῦμα ὁ θεός, ch. iv. 24. But the sense to be conveyed here is as weighty a consideration as the form of the sentence. Had John intended to say, 'God was the Word,'—what meaning could his assertion possibly have conveyed? None other than a contradiction to his last assertion, by which he had distinguished God from the Word. And not only would this be the case, but the assertion would be inconsistent with the whole historical idea of the λόγος, making this term to signify merely an attribute of God, just as when it is said ὁ θεὸς ἀγάπη ἐστίν. Not to mention the unprecedented inversion of subject and predicate which this would occasion; ὁ λόγος having been the subject before, and again resumed as the subject afterwards.

The rendering of the words being then as above, their meaning is the next question. The omission of the article before θεός is not mere usage; it could not have been here expressed, whatever place the words might hold in the sentence. ὁ λόγος ἦν ὁ θεός would give a sense liable to the objections first stated, and destroy the idea of the λόγος altogether. θεός must then be taken as implying God, in substance and essence,—not ὁ θεός, 'the Father,' in Person. It does not = θεῖος, nor is it to be rendered a God—but, as in σὰρξ ἐγένετο, σὰρξ expresses that state into which the Divine Word entered by a definite act, so in θεός ἦν, θεός expresses that essence which was His ἐν ἀρχῇ:—

that He was very God. So that this first verse might be connected thus: the Logos was from eternity,—was with God (the Father),—and was Himself God.

2.] In order to direct the mind to the difference (in unity) between this λόγος and ὁ θεός, John recalls the reader's attention to the two first clauses of ver. 1, which he now combines, in order to pass on to the creative work, which distinctly belongs to the λόγος. Thus also this verse fixes the reference of αὐτοῦ in ver. 3, which might otherwise, after the mention of θεός, have seemed ambiguous.

3.] πάντα = τὰ Πάντα (1 Cor. viii. 6: Col. i. 16), = ὁ κόσμος, ver. 10. This parallelism of itself refutes the Socinian interpretation of πάντα, 'all Christian graces and virtues,' 'the whole moral world.' But the history of the term λόγος forbids such an explanation entirely. For Philo (i. 162) says εὐρήσεις αἴτιον μὲν αὐτοῦ (τοῦ κόσμου) τὸν θεόν, ὑφ' οὗ γέγονεν ὕλην δέ, τὰ στοιχεῖα, ἐξ ὧν συνεκράθη ὄργανον δέ, λόγον θεοῦ, δι' οὗ κατεσκευάσθη: see also Col. i. 16, and Heb. i. 2. Olshausen observes, that we never read in Scripture that 'Christ made the world;' but 'the Father made the world διὰ the Son,' or 'the world was made ὑπὸ the Father, and διὰ the Son:' because the Son never works of Himself, but always as the revelation of the Father; His work is the Father's will, and the Father has no Will, except the Son, who is all His will (ἐν ᾧ εὐδόκησεν). The Christian Fathers rightly therefore rejected the semi-Arian formula, 'The Son was begotten by an act of the Father's will;' for He is that Will Himself.

καὶ χωρ. αὐτ.] This addition is not merely a Hebraistic parallelism, but a distinct denial of the eternity and uncreatedness of matter as held by the Gnostics. They set matter, as a separate existence, over against God, and made it the origin of evil:—but John excludes any such notion. Nothing was made without Him (the λόγος); all matter, and implicitly evil itself, in the deep and inscrutable purposes of creation (for it οὐκ ἦν ἐν τῇ ἀρχῇ ἀλλὰ γέγονεν), δι' αὐτοῦ ἐγένετο.

The punctuation at the end of the verse is uncertain, if we regard solely manuscript authority, but rests on the sense of the passage, which is rendered weak, and inconsistent with analogy,

i = 1 John ii. 8. φῶς ἐν τῇ ἱσκοτία^k φαίνει, καὶ ἡ ἱσκοτία αὐτὸ οὐ¹ κατ-
 John only, exc. Matt. iv. ἐλαβεν. ABCDE FGHK LMSUV XΓΔΔ ΠΣ
 16. x. 27. Luke xiii. 3. Job xxviii. 3 only. k = ch. v. 35. 1 John ii. 8. Rev. i. 16. 1 = Phil. iii. 12, 13. see Acts iv. 13. x. 34. 1. 33. 69

5. (B does not read αὐτὸ as Bch, on the authority of Blanchini: so Tischdf, expr.)

by placing the period after οὐδὲ ἐν:—*weak*, because in that case we must render 'That which was made by Him was life (i. e. having life), and that life was the light of men;' but *how* was that life, i. e. that living creation which was made by Him, the light of men?—*inconsistent with grammatical analogy*, for John never uses γενέσθαι ἐν for 'to be made by.' [But Cyr-Alex., who adopts this punctuation, renders the passage thus: 'that which was made, therein was life.'] Besides which, John's usage of beginning a sentence with ἐν and a demonstrative pron. should have its weight: cf. ch. xiii. 35; xv. 8; xvi. 26: 1 John ii. 3, 4, 5; iii. (8.) 10, 16, 19, 24; iv. 2 al. fr. Compare also ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν, 1 John ii. 4,—ἀμαρτία ἐν αὐτῷ οὐκ ἔστιν, ib. iii. 5. I have determined therefore for the ordinary punctuation. It is said to have been first adopted owing to an abuse of the passage by the Macedonian heretics, who maintained that if the exclusion was *complete*, the Holy Spirit can also not have been without His creating power, i. e. was created by Him. But this would be refuted without including δ γέγονεν, for the Holy Spirit ἦν, not ἐγένετο.

4. ἐν αὐτῷ ζωὴ ἦν.] Compare 1 John v. 11; i. 1, 2, and ch. vi. 33. ζωὴ is not merely 'spiritual life,' nor 'the recovery of blessedness,'—as Tholuck, Kuinoel, &c. explain it:—the λόγος is the source of *all life* to the creature, not indeed ultimately, but mediately (see ch. v. 26: 1 John v. 11).

κ. ἡ ζωὴ ἦν τ. φῶς τ. ἀνθ.] This is not to be understood of the *teaching of the Incarnate Logos*, but of the *enlightening and life-sustaining influence of the eternal Son of God*, in Whom was life. In the material world, light, the offspring of the Word of God, is the condition of life, and without it life degenerates and expires:—so also in the spiritual world that *life* which is in Him, is to the creature the very condition of all development and furtherance of the life of the spirit. All knowledge, all purity, all love, all happiness, spring up and grow from this life, which is the light to them all.

It is not φῶς, but τὸ φῶς:—because this is the *only* true light: see ver. 9, also 1 John i. 5. 5.] As *light* and *life* are closely connected ideas, so are *death* and *darkness*. The whole world,

lying in death and in darkness, is the σκοτία here spoken of:—not merely the ἐσκοτωμένοι (Eph. iv. 18; see ib. v. 7, 8), but the *whole mass*, with the sole exception (see below, ver. 12) of ὅσοι ἐλαβον αὐτόν (compare ch. iii. 19: 1 John v. 19).

This φαίνει is not merely the historical present, but describes the whole process of the light of life in the Eternal Word shining in this evil and dark world; both by the O. T. revelations, and (see ch. x. 16; xi. 52) by all the scattered fragments of light glittering among the thick darkness of heathendom. καὶ . . .

κατέλ.] and the darkness comprehended (understood, apprehended) it not. That this is the meaning, will be clear from the context. John states here as a *general* fact, what he afterwards states of the appearance of the Incarnate Word to the chosen people, ver. 11. The sentences are strictly parallel. τὸ φ. ἐν τῇ σκ. φαίνει || εἰς τὰ ἴδια ἦλθεν, and κ. ἡ σκ. αὐτὸ οὐ κατέλ. || καὶ οἱ ἴδιοι αὐτόν οὐ παρέλαβον. In the first, he is speaking of the *whole shining of this light over the world*; in the second, of its *historical manifestation to the Jews*. In both cases, the *Divine Word was rejected*. παρέλαβον is used in the second case as expressing the personal assumption to oneself as a friend or companion: see reff. Lücke observes (i. 313), that the almost tragic tone of this verse is prevalent through the Gospel of John and his First Epistle, see ch. iii. 19; xii. 37 ff. al.: and is occasionally found in Paul also, see Rom. i. 18 ff. The other interpretation of κατέλαβεν, 'overtook,' 'came upon' (for that of 'overcame' (Orig., Theophyl., Euthym.) is not admissible, the word never importing this), is unobjectionable as far as the *usage* of the word is concerned (see ch. xii. 35: Mark ix. 18); but yields no sense in the context.

The connexion of the two members of our verse by καὶ is not, 'The Light shineth in the darkness, and therefore (i. e. because darkness is the opposition to light, and they exclude one another) the darkness comprehended it not;' but, 'The Light shineth in the darkness, and yet (notwithstanding that the effect of light in darkness is so great and immediate in the physical world) the darkness comprehended it not:' see καὶ below, ver. 11.

6^m Ἐγένετο ἄνθρωπος ἀπεσταλμένος ⁿ παρὰ θεοῦ, ^m ὄνομα αὐτῷ Ἰωάννης· ⁿ οὗτος ἦλθεν ⁿ εἰς ⁿ μαρτυρίαν, ⁿ ἵνα ^r μαρτυρήσῃ περὶ τοῦ ^s φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. ^s οὐκ ἦν ἐκεῖνος τὸ ^s φῶς, ἀλλ' ^t ἵνα ^r μαρτυρήσῃ περὶ τοῦ ^s φωτός. ^u ἦν τὸ φῶς τὸ ^v ἀληθινόν, ὃ ^w φωτίζει πάντα ἄνθρωπον, ^u ἐρχόμενον εἰς τὸν ^x κόσμον.

32. Luke i. 27. ii. 25. p = Matt. iii. 11. xxvi. 13, 28. 1 Kings ix. 14.
 iii. 11, &c. Acts xxii. 18. 1 John v. 9. Rev. i. 2, 9. xii. 11, 17 al.
 15. ch. ii. 25 and passim. see Acts xxiii. 11.
 t constr., ch. ix. 3. xiii. 18. Mark xiv. 49.
 28. xxi. 3 al. fr.
 w = Eph. i. 18. iii. 9. Ps. cxviii. 130.
 s = John only. ch. iii. 19, &c. 1 John ii. 8, 9, 10.
 u constr., Mark i. 6, 22. xv. 43. ver. 28. Acts vii. 11.
 v ch. iv. 23. vi. 32. 1 John ii. 8. Heb. viii. 2. ix. 21. Jer. ii. 21.
 x ch. xii. 46. xvi. 28. 1 Tim. i. 15.

6. for θεου, κυριου D¹(txt D-corr¹). (N.B. D-lat def as far as ch. iii. 16.)
 ius ην bef ονομα D¹N¹(ου D-corr¹ N-corr¹(?)^{3a}), simly latt Iren-int &c.
 D¹(txt D-corr¹).

ιωαννης

7. πιστευουσιν D ev-Π.

6—18.] THE MANIFESTATION AND WORKING OF THE DIVINE WORD, JESUS CHRIST, THE SON OF GOD, INCARNATE IN OUR FLESH.

6.] The Evangelist now passes to the *historic manifestation* of the Word. μετεληλυθὼς ἐπὶ τὴν ἐπιφάνειαν τοῦ υἱοῦ, τίνα ἂν εὗρεν ἀρχὴν ἑτέραν, ἢ τὰ κατὰ τὸν Ἰωάννην; (Theodor. Mopsuest. in loc. p. 729, ed. Migne.) He *enunciates* briefly in these verses 6, 7, what he afterwards, vv. 19—36, narrates with historical detail.

ἐγένετο—not belonging to ἀπεσταλμένος, but to ἄνθρ.: the ordinary opening of an historical period, see Luke i. 5. No stress on ἐγένετο, as distinguished from ἦν, ver. 1 (Olshausen), see ch. iii. 1. There was—a man sent, &c. In ἀπεστ. παρὰ θεοῦ we have possibly a reference to Mal. iii. 1.

7.] The purpose of John's coming was to *bear witness to a fact*, which fact (ver. 38) was made known to him by divine revelation.

εἰς μαρτυρίαν, not as E. V., 'for a witness,' but for witness, for the purpose of bearing witness: so A. V. R.

ἵνα μαρτ. κ.τ.λ. is an expansion of εἰς μαρτ.:—the subject of his testimony was to be the Light,—and the aim of it, that all might believe (εἰς τὸ φῶς, see ch. xii. 36) through him (i. e. John: not τοῦ φωτός (Grot.), which confuses the whole, for then we must understand εἰς θεόν after πιστ. which is here out of place).

8.] John was himself ὁ λύχνος ὁ καίμενος καὶ φαίνων (ch. v. 35), see note on Matt. v. 14, but not τὸ φῶς.

On ἵνα, see reff.: it belongs to ἦν, not to ἦλθεν above. And thus there is no ellipsis of 'came' or 'was sent.' John simply *was*, in order to &c.

9.] The word ἀληθινόν (see reff.) in this connexion imports *original*, 'archetypal,' and is used of the true genuine sources and patterns of those things which we find here below only

in fragmentary imitations and derivations. Such an *original* was the Light here spoken of;—but John was only a derived light,—not lumen *illuminaans*, but lumen *illuminatum*.

The construction of this verse has been much disputed. Is ἐρχόμενον εἰς τ. κ. to be taken with ἄνθρωπον (as latt syrr copt Orig Eus, Epiph Chr Cyr Thl Euthym and most of the ancient Commentators and E. V.), or does it belong to τὸ φῶς τὸ ἀλ.?

The former construction can only be defended by a Rabbinical usage, by which עֲנִי עֲנִי means 'all men' (Schöttgen, i. 223). But it is very questionable whether John ever speaks thus. Certainly he does not, in any of the passages commonly cited to defend this rendering, ch. xviii. 37 (which is spoken by Christ of Himself and His Mission); xvi. 21, 28; xii. 46. And even if he had thus spoken, how harsh and how unmeaning is the sentence; whether with Euthym. we lay an emphasis on ἦν, or with E. V. &c. supply τοῦτο before it. If this latter had been intended, surely it would have been more distinctly expressed; and even when it is supplied, we have in this verse only a less forcible repetition of ver. 4.

It seems then that we must join ἐρχ. εἰς τ. κ. with τ. φῶς τ. ἀληθ.

But even then, three ways of rendering are apparently open to us. The first of these, which is that of Socinus, takes ἐρχόμεν. κ.τ.λ. as meaning, '*at its coming into the world.*' This however—besides the sense being inconsistent with ver. 4—leaves the opening clause without a demonstrative pronoun, as before. Then, secondly, ἐρχόμενον might seem to be used in the sense in which we frequently have ἐρχόμενος, as a quasi-future, 'who was, or is, to come:' see Matt. xi. 3: Mark x. 30 al. fr.: ch. vi. 14; xi. 27, in which last two places it is joined, as

y ver. 3.
z ch. viii. 44.
(xv. 9.) xvi.
33. xix. 27.
Luke xviii.
2^a. Acts xxi.
6. 1 Thess.
iv. 11 only.
Esth. v. 10.
a ch. xiii. 1.
Acts iv. 23.
xviii. 23.
1 Tim. v. 8 only. 2 Macc. xii. 22.
20 (3cc). Matt. xiii. 20 || Mk.
3 al. 1 Macc. i. 13. e ch. x. 18. xix. 10 bis, 11.
8. Phil. ii. 15. 1 John iii. 1, 2, 10. v. 2 only. g ch. ii. 11 reff.
v. 13 only. i = Matt. i. 18, 20. 1 Cor. viii. 6. xi. 8.

10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἔγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, 13 οὐκ ἐξ

...και
H.
H - του ο
ουκ...
ABCDE
FGHK
LMSUV
XΓΔΔ
ΠΠ
1. 33. 69

10. for αὐτον, αὐτον N¹.

12. om δε D lat-e Tert, Cypr¹.

13. om οι D¹(txt D²) lat-a.

ελαβαν B¹.

for εδωκεν, εδων D¹(txt D²).

here, with εἰς τὸν κόσμον. But if this be adopted (which even constructionally is very doubtful), the only sense will be that the true light, &c. *was to come*; i. e. *had not yet come*; which manifestly is not correct;—for it *had come*, when John gave his witness; and the whole of these verses 6—13 relate to the time when He *had appeared*, and *came* to His own. We are driven then to the only legitimate rendering, which is to take ἦν ἐρχόμενον as equivalent to an imperfect *came*:—this usage being frequent in the N. T., see reff.:—i. e. at the time when John bore this witness, the true light which lighteth every man, *came*—was in process of manifesting Himself,—into the world. Tholuck objects to this construction that ἦν is too far from ἐρχόμενον:—but Lücke answers, that ἦσαν and νηστεύοντες are nearly as far separated in Mark ii. 18. δ φωτ. πάντα ἄνθ. is a further expansion of τὸ ἀληθινόν. 10.] The κόσμος is the created world, into which He *came* (ver. 9), which was made by Him (ver. 3), which nevertheless (i. e. as here represented by *man*, the only creature who *knows* *kei*) knew, recognized Him not. καί is as in ver. 5. αὐτόν, not αὐτό, because though τὸ φῶς has been the subject, yet the δι' αὐτοῦ ἐγένετο brings in again the creative λόγος, Who is the Light. The three members of the sentence form a climax:—He *was* in the world (and therefore the world should have known Him), and the world *was* made by Him (much more then should it have known Him), and the world *knew* Him not.

11.] τὰ ἴδια here cannot well mean *the world*, or οἱ ἴδιοι *mankind in general*: it would be difficult to point out any Scripture usage to justify such a meaning. But abundance of passages bear out the meaning which makes τὰ ἴδια His own inheritance or possession, i. e. Judæa; and οἱ ἴδιοι, the Jews: compare especially the parable Matt. xxi. 33 ff., and Sir. xxiv.

7 ff. And thus ἦλθεν forms a nearer step in the approach to the declaration in ver. 14. He *came* to His own. On παρέλ. see reff.,—and above on ver. 5.

12.] The ὅσοι . . . primarily refers to the ἐκλογή among the Jews who have just been spoken of: but also, by implication, being opposed to both ὁ κόσμος and οἱ ἴδιοι, the ἐκλογή in all the world. ἔλαβον = παρέλαβον above—as many as recognized Him as that which He was—the Word of God and Light of men. ἔδωκεν αὐτ. ἐξουσίαν. ἐξουσίαν is not merely *capability* = δύναμιν (Lücke),—still less *privilege* or *prerogative* (Chrysost. and others),—but *power* (De Wette); involving all the actions and states needful to their so becoming, and removing all the obstacles in their way (e. g. the wrath of God, and the guilt of sin). τέκνα θ. γενέσθαι.] The spiritual life owes its beginning to a *birth from above*, ch. iii. 3—7. And this birth is owing to the Holy Spirit of God; so that this is equivalent to saying, ‘As many as received Him, to them gave He His Holy Spirit.’ And we find that it was so: see Acts x. 44. τέκνα θ. is a more comprehensive expression than υἱοὶ τ. θ., which brings out rather our *adoption*, and hope of inheritance (Rom. viii. 14 ff.), whereas the other involves the *whole generation and process* of our life in the Spirit, as being from and of God, and consequently our *likeness* to God, walking in light as He is in light (1 John i. 5—7)—free from sin (ib. iii. 9; v. 18) and death (ch. viii. 51).

τοῖς πιστ. εἰς τ. ὄν. αὐτ.] τὸ ὄνομα αὐτ. is His *manifestation as that which He has given Himself out to be*, i. e. as a Saviour from sin: see Matt. i. 21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 13.] The Jews grounded their claim to be children of God on their descent from Abraham. John here negatives any such claim, and asserts the exclusive divine birth of all who become

^k αἱμάτων, οὐδὲ ⁱ ἐκ ¹ θελήματος ¹ σαρκός, οὐδὲ ἐκ θε- ^k [Acts xvii.
26.] pl.
here only.
1 Eph. ii. 3 only.
m w. ἐκ, Matt.
i. 3, 5, 6, 16
(xix, 12), ch.
iii. 3, 8, 14,
8, viii. 41.
1 John ii.
1 John ii.
o = 1 Tim. iii.
1 Gen.
r = Luke ix. 32. 2 Pet. i. 17.
t = ver. 18. ch. iii. 16, 18. 1 John iv. 9 only. (Luke vii.

λήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ^m ἐγεννήθησαν. ¹⁴ καὶ
ὁ ⁿ λόγος ^o σὰρξ ἐγένετο, καὶ ^p ἐσκήνωσεν ἐν ἡμῖν,
καὶ ^q ἔθεασάμεθα τὴν ^r δόξαν αὐτοῦ, δόξαν ^s ὡς ^t μονο-

29. iii. 9 bis. iv. 7. v. 1 bis, 4, 18 bis only. Ezra x. 44.
16. Heb. ii. 14. 1 John iv. 2. 2 John 7.
xiii. 12. Judg. viii. 11 B only.
s = Matt. vii. 29. 2 Cor. ii. 17.
12 al2. Heb. xi. 17 only. 1's. xxi. 20.)

n ver. 1 reff.
p Rev. vii. 15. xxi. 3. xii. 12. xiii. 6 only. J. Gen.
q Luke xxiii. 55 reff.
r = Luke ix. 32. 2 Pet. i. 17.
t = ver. 18. ch. iii. 16, 18. 1 John iv. 9 only. (Luke vii.

om ουδε εκ θελ. ανδρ. (homœotel) B¹-txt 17¹
om 2nd εκ D¹(ins D²) N¹.
not B¹: see table.)

Eus, Chr, Cyr₁: ins B¹-marg rel [Cyr-p₁].
εγεννηθησαν AB¹Δ 69¹. (The 2nd ν is B²,

children of God by faith. It is to be noticed that the conjunctions here are not the merely disjunctive ones οὔτε . . . οὔτε, which would necessitate the ranging the clauses as co-ordinate and parallel, but οὐδὲ . . . οὐδέ, which rise in climax from one clause to another,—*not* ἐξ αἱμάτων, *nor yet* ἐκ θελ. σαρκ. *nor yet* ἐκ θελ. ἀνδ., *but* ἐκ θεοῦ' (see examples of οὔτε, Matt. xii. 32: of οὐδέ, Matt. vi. 26). Many interpreters have seen in θέλημα ἀνδρός the male, and in θέλημα σαρκός the female side of human concupiscence (so Augustine, Theophylact, &c.); or in the former the higher and more conscious, in the latter the lower and animal side (Bleek, Luthardt). Besides the above, other objections lie against both these interpretations,—(1) that σὰρξ is never so used (Eph. v. 29 is no instance in point); (2) that θέλημα is ascribed to both. Euthymius seems to give the right interpretation: εἰπὼν δὲ ὅτι οὐκ ἐξ αἱμάτων, ἐπήγαγε φανερώτερον ὅτι οὐδὲ ἐκ θελήματος σαρκός· εἰτα καὶ τοῦτο τελεώτερον ἐφημήνησε, προσθεὶς ὅτι οὐκ ἐκ θελήματος ἀνδρός· αἶμα γὰρ καὶ σὰρξ, ὁ ἀνὴρ θέλημα δὲ νῦν νοεῖ τὴν ἐπιθυμίαν, τὴν συνουσίαν: in loc. ii. 421. Or perhaps this may be carried somewhat further, and we may better satisfy the climax by regarding the ἐξ αἱμάτων as indicating the mere phenomena of physical generation wherever found: then rising to ἐκ θελήματος σαρκός, the instigation of that capacity by sexual desire: then rising still higher to the most exalted instance of that desire, ἐκ θελήματος ἀνδρός.

The plural usage of αἱμάτων is only found in one other place in this signification,—Eurip. Ion 693 Dind., 705 Herm., ξχει δόλον τύχαν θ' ὁ παῖς | ἄλλων τραφεὶς ἀφ' αἱμάτων. The other usage of the plural, for *murder*, is frequent in the LXX and the classics. ἀνὴρ, in the sense of *man* generally, is not uncommon; we have in plur. πατὴρ ἀνδρῶν τε θεῶν τε, in Hom. passim; and in sing. Il. v. 321; σ. 432,

433. ἐκ, remarks De Wette, denotes, the first time, the *material*—the second and third time, the *mediate* cause,—the fourth time, the *immediate* cause, of the generation. 14.] καὶ must not be understood (Chrysost., Grot., Lampe, Theophylact, al.) as giving a reason for the verse before; it is only the same copula as in vv. 1, 3, 4, 5; passing on to a further assertion regarding the Word.

σὰρξ ἐγ., became *flesh*: the most general expression of the great truth that He became *man*. He became that, of which *man* is in the body compounded. There is no *reference* here to the doctrine of the Lord Jesus being the second Adam, as Olshausen thinks; but although there may be no *reference* to it, it *lies at the ground* of this wideness of expression. The doctrine in *this form* may have been, as Lücke observes, alien to John's habits of thought, but not *that which is implied in the doctrine*, the taking of the *nature of man* by the Eternal Word. The simplicity of this expression is no doubt directed against the Docetæ of the Apostle's time, who maintained that the Word *only apparently* took human nature. Therefore he says σὰρξ ἐγένετο, absolutely and literally *became flesh*: see ref. 1 John. The expression is not guarded against the interpretation of the Apollinarian heretics, who held that the Lord had not a human *soul* (ψυχή); but this error was not in the Apostle's view, and is abundantly refuted elsewhere (see Matt. xxvi. 38 and note on 36—46, and the references there made to John's Gospel).

ἐσκήνωσεν, '*sojourned*,' or '*tabernacled*,' in us. There is no reference to the flesh being the *tabernacle* of the Spirit;—but the word is one technically used in Scripture to import the *dwelling of God among men*. See besides reff., Levit. xxvi. 11, 12; Ezek. xliii. 7; xxxvii. 27: Sir. xxiv. 8, 10. ἡμῖν—"hominibus, qui caro sumus," Bengel. καὶ ἐθ. τ. 86ξ. αὐτ.] we saw—see 1 John i. 1: 2 Pet. i. 16.

u ch. vii. 29.
see Mark iii.
21.
v John xv. 16,
17. 2 John
3. Rev. i. 4. xxii. 21 only. elsw., princ. L.P., passim.
x ver. 7 reff.

γενοῦς ^u παρὰ πατρός, πλήρης ^v χάριτος καὶ ^w ἀληθείας. ABCDE
15 Ἰωάννης ^x μαρτυρεῖ ^x περὶ αὐτοῦ, καὶ ^y κέκραγεν λέ- FGHK
XΓΔΔ LMSUV
ΠΗ
1. 33. 69

w ch. iv. 24. xvii. 17. 1 John i. 6 al.

14. πληρὴ D 5 Thl. (*pleni* (viz *unigeniti*) Aug.; *plenum* (viz *verbum*) vulg lat-*b* e
Iren-int, Hil: *plenus* lat-*a* e Novat.,) om last καὶ B¹. (ins B², not B¹-corr: see
table.)

This is the Apostle's testimony *as such*, see Acts i. 21. The mention of δόξα seems to be suggested by the word ἐσκήνωσεν, so frequently used of the divine Presence or *Shechinah*, and cognate in its very form with it: "æædem litteræ in כִּנְיָוֹת et σκηνή." Bengel. This glory was seen by the disciples, ch. ii. 11; xi. 4: also by Peter, James, and John, specially, on the mount of transfiguration: to which occasion the words ὡς μονογενοῦς παρὰ πατρός seem to refer: but mainly, in the whole converse and teaching and suffering of the Lord, who was full of grace and truth: see below. On ὡς Chrysostom remarks (Hom. xii. in Joan., vol. viii. p. 66), οὐχ ὁμοιώσεως, οὐδὲ παραβολῆς, ἀλλὰ βεβαιώσεως καὶ ἀναμφισβητήτου δωρισμοῦ· ὡς αὐτὸς ἔλεγεν Ἐθ. δόξαν οἶαν ἔπρεπε καὶ εἰκὸς ἔχειν μονογενῆ καὶ γνήσιον υἱὸν ὄντα τοῦ πάντων βασιλέως θεοῦ (see reff.). μονογ.] This word applied to Christ is peculiar to John: see reff. In the N. T. usage it signifies the *only* son;—in the LXX, Ps. xxi. 20, the *beloved*, and Ps. xxiv. 16, one *deserted, left alone*. It has been attempted to render the word in John, according to the usage in Ps. xxi. 20. But obviously in the midst of ideas reaching so far deeper than that of regard, or love, of the Father for the Son, the word cannot be interpreted except in accordance with them. It refers to, and contrasts with, the τέκνα τοῦ θεοῦ in vv. 12, 13. *They* receive their divine birth by faith in Him and through Him; but HE is the *μονογενῆς* of the Father in the higher sense, in which He is *γεννηθεὶς* the Son of God.

παρὰ πατρός belongs to *μονογενοῦς*; not to δόξαν, as Theophyl., Erasim., Grot. suppose. The ellipse is to be supplied by considering the state in which the λόγος here appears,—that of having become *σὰρξ* and dwelling among us.

πλήρ. χάρ. κ. ἀλ.] These words have been variously connected. The view of Erasmus, who places the period at πατρός, and connects these words with Ἰωάννης, scarcely needs refutation, whether we regard the construction, or the meaning of the sentence. The reading πλήρῃ has probably arisen from a correction, to connect the adj. with δόξαν. Some do this

even with πλήρης, but both the construction and the sense are against it. It was not the δόξα, but He Himself, that was πλήρης χ. κ. ἀλ.: see below, ver. 17. Others suppose πλήρης to refer directly to *μονογενοῦς*, and justify this by Eph. iii. 17, 18. But besides the unnecessary harshness of this, the sense is against it also; for it cannot be said, 'we saw His glory, the glory as of one who was full of grace and truth;' we must have the ὡς referring, in the sense of *οἶαν ἔπρεπε* (see above), to some mysterious hidden character which the glory testified, whereas the πλήρης χ. κ. ἀλ. is itself a *mere matter of fact*, to which the Apostles themselves could (ver. 17) bear witness. Another construction is (as usually done and in E. V.) to take καὶ . . . πατρός as parenthetical, and connect πλήρης immediately with ἐσκήνωσεν. Such parentheses are common in the style of this Gospel: see ch. vi. 22—24; xi. 2; xix. 23, 24; ib. ver. 31. But by far the best is, to regard πλήρης as referring to αὐτοῦ, by an anomaly in concord often found in the N. T. (see Luke xx. 27 note; xxiv. 47), and especially in the Apocalypse,—cf. Rev. i. 4 al. fr. χάρ. κ. ἀλ.] Not = χάριτος ἀληθινῆς, which destroys the precision of the expression, and itself conveys no sense whatever; but *setting out the two sides* of the divine manifestation in Christ,—*χάρις*, as the result of Love to mankind,—*ἀλήθεια* (see reff. and ch. xiv. 6), as the unity, purity, and light of His own Character. 15.]

The testimony of John, so important as being the fulfilment of the very object for which he was ἀπεσταλμένος παρὰ θεοῦ, is in this prologue ranged, so to speak, parallel with the assertions and testimony of the Evangelist himself. So that this verse does not interrupt the train of thought, but confirms by this important testimony the assertion ὁ λόγος σὰρξ ἐγ., shewing that John bore witness to His *pre-existence*. Then (ver. 16) the πλήρ. χ. κ. ἀλ. is again taken up. Euthymius paraphrases: εἰ καὶ μὴ ἐγώ, φησί, δοκῶ τισιν ἴσως ἀξιόπιστος, ἀλλὰ πρὸ ἐμοῦ ὁ Ἰωάννης μαρτυρεῖ περὶ τῆς θεότητος αὐτοῦ, Ἰωάννης ἐκεῖνος, οὗ τὸ ὄνομα μέγα καὶ περιβόητον παρὰ πᾶσι τοῖς Ἰουδαίοις. μαρτυρεῖ, present, for solemnity—as part of the testimony to

γων Οὗτος ἦν ὃν ^z εἶπον Ὁ ^a ὀπίσω μου ἐρχόμενος, ^z constr., ch. viii. 51. x. 36. Matt. iii. 3. xxiv. 15. c = Matt. iii. 14. ^b ἔμπροσθέν μου γέγονεν, ὅτι ^c πρῶτός μου ἦν. 16 ὅτι ^c ἐλάβομεν, ^c = ver. 30. ch. xv. 14. D. only. Neh. xiii. 19. b = ver. 30 only. Gen. xlviii. 20. d John, here only. — Eph. iii. 19. Rom. xv. 29. see Ps. xxiii. 1. e Matt. x. 8. Rom. i. 8.

15. om λεγων D N¹ (ins N-corr¹) lat-b. o ειπων B¹ C¹ N-corr¹ Orig[-Huet]: on ειπων N² (?): on ελεγον C³: om N¹: txt B² (sic) N^{3b} &c [Orig.]. aft ειπον ins umin D² X am (with fuld) lat-f æth Epiph². aft ερχομενος ins, os N¹ [lat-c].

16. rec (for οτι) και (possibly the occurrence of οτι thrice following gave offence). with AC³ rel vulg lat-e f syrr syr-cu Orig, Chr¹ [Aug]: txt BC¹ DLXN 33 lat-a b e ff² q syr-jer copt æth arm Hipp¹ Orig³ [int¹] Eus¹ Cyr¹ Hil¹.

Him, not only once given, but still subsisting. **κέκραγεν**] **crieth** (the perfect being, in sense, *present*; 'hath cried,' so that the voice is still sounding), see ch. vii. 37: "clamat Johannes cum fiducia et gaudio, uti magnum præconem decet." Bengel. οὗτος ἦν ὃν εἶπον

. . .] This form of the words seems to shew, as indeed would appear from the announcement of his own office by the Baptist, that he had uttered these words in the power of the Spirit concerning Him whose forerunner he was *before he saw and recognized Him in the flesh*. Then, *on doing so*, he exclaimed, **This was He of whom I said, &c.** This view seems to be borne out by his own statement, ver. 33, and by the order of the narrative in Matt. iii. 11, 12, 13. ὀπίσω μ. ἐρχ.] In

point of time; not of birth merely or principally, nor of commencement of official life: but, inasmuch as John was His *Forerunner*, on account of official position.

ἔμπροσθέν μ. γέγονεν] The E. V. is here very accurate,—is preferred before me; the γέγονεν setting forth the advancement to official dignity before which John's office waned and decreased (ch. iii. 30), which took place even while John's course was being fulfilled. The only objection to 'preferred' is, its possible ambiguity. Even Dr. Johnson has fallen into the mistake, in his Dictionary, of quoting this passage as an instance of the sense "to love more than another." ['*Taketh place*,'] 'is advanced,' 'hath come to be' (which however again is ambiguous), are other possible renderings. This sense of ἔμπροσθεν (besides refl.) is justified by classical usage in Plato, who uses ἔμπροσθεν τιθέναι for *præponere*, Legg. vii. 805. See also i. 631; v. 743. Also Demosthenes, κατά Διονυσιοδώρου, p. 1296. 26, . . . τὰς αἰτίας τῶν ἡδικηκότων ἔμπροσθεν οὐσας τοῦ δικαίου. ὅτι πρῶτός μου ἦν] The only sense which these words will bear, is, because (or, for, but better because) He was (not ἐγένετο, but ἦν as in ver. 1) before Me; i. e. 'He existed, was

in being, before me.' The question raised by Lücke and De Wette, whether it is probable that the Baptist had, or expressed such views of the præ-existence of Christ, is not one for us to deal with, in the face of so direct a testimony as is given to the fact, here and in ch. iii. 27 ff. In all probability, the Evangelist was himself a disciple of the Baptist: and if he has given us a fuller and somewhat differing account of his testimony to Christ, it is because his means of information were ampler than those of the other Evangelists. The questioners seem to forget that the Baptist was divinely raised up and commissioned, and full of the Holy Ghost, and spoke in that power; his declarations were not therefore merely conclusions which he had arrived at by natural means,—the study of the prophecies, &c. (Lücke, p. 353): but inspirations and revelations of the Spirit. This last is fully recognized by Olshausen (ii. 61).

16.] Origen (in Evang. Johan. tom. vi. 2, vol. iv. p. 102) blames Heracleon for terminating the testimony of John at the end of ver. 17, and makes it continue to the end of ver. 18. But it can hardly be that his testimony extends beyond ver. 15, for ἡμεῖς πάντες would bear no very definite meaning, and the assertions in ver. 17 would be alien from the character of the Baptist, belonging as they do to the more mature development of Christian doctrines. I cannot doubt that this and the following verses belong to the Evangelist, and are a carrying onwards of his declarations concerning the divine Word. Ver. 15 is not parenthetical, but confirmatory of ver. 14, and this verse grounds itself on the fact of ver. 14, corroborated by the testimony of ver. 15,—that He dwelt among us, and that we saw His glory, full of grace and truth.

τὸ πλήρωμα is that of which He was πλήρης, ver. 14, and is not connected with the Gnostic *pleroma* at all. See refl. ἡμεῖς πάντες] All who believe on Him: see ver. 12. ἐλάβομεν, καί] received,

f = here only.
see Isa. lviii.
19.
Matt. i. 22.
Gal. iii. 19 al.
h ch. vii. 19.
22. Acts vii.
S. Gal. iii. 21. Ezek. xx. 11 al.
I see 1 John iv. 12, 20.

καὶ χάριν ἑ ἀντὶ χάριτος· ¹⁷ ὅτι ὁ νόμος ἐ διὰ Μω- ABCEP GHKL MSUVX
σέως ^h ἐδόθη, ἡ ⁱ χάρις καὶ ἡ ⁱ ἀλήθεια διὰ Ἰησοῦ TAAHS 1. 33. 69
Χριστοῦ ^k ἐγένετο. ¹⁸ ^l θεὸν οὐδεὶς ^l ἑώρακεν ^l πώποτε·

i ver. 14.

k = Luke iii. 2. ch. x. 35. Acts x. 3.

17. om χριστου N¹.[18. εωρακεν B¹ (Tischdf, expr) EFGHKX.]

and that 'our relation to Him has been that of recipients out of His fulness, and the thing received has been' So Herod. i. 102, ἔχων δύο ταῦτα ἔθνεα, καὶ ἀμφοτέρα ἰσχυρά. χάριν ἀντὶ χάριτος] The ancient interpretation, τὴν καινὴν διαθήκην ἀντὶ τῆς παλαιᾶς (Euthym.), is certainly wrong, for the ἐλάβομεν is spoken entirely of the times of the Incarnate Word: and besides, ὁ νόμος and χάρις are distinctly opposed to one another in the next verse.

The prep. ἀντὶ is properly used of any thing which *super-sedes* another, or occupies its place. This is in fact its ordinary usage when *exchange* is spoken of: the possession of the thing gotten succeeds to, supersedes, the possession of the thing given in exchange, and I possess τοῦτο ἀντὶ ἐκείνου. Thus also we have received χάριν ἀντὶ χάριτος, *continual accessions of grace*; new grace coming upon and superseding the former. Thus in Theognis, Sentt. 343 ff. (Lücke), τεθνάνην δ' εἰ μὴ τι κακὸν ἄμπαυμα μεριμνέων | εὐρόμην, δόις δ' ἀντ' ἀνιών ἀνίας. And Chrysostom, de Sacerdotio, 6. 13, vol. i. p. 435, σὺ δέ με ἐκπέμψεις, ἑτέραν ἀνθ' ἑτέρας φροντίδα ἐνθεις. Also Philo, i. 254, speaking of this very word χάρις:—τὰς πρώτας αἰεὶ χάριτας . . . ἐπισχῶν καὶ ταμειουσάμενος εἰσαθίς ἑτέρας ἀντὶ ἐκείνων καὶ τρίτας ἀντὶ δευτέρων, καὶ αἰεὶ νέας ἀντὶ παλαιωτέρων, τότε μὲν διαφορούσας, τότε δ' αὖ καὶ τὰς αὐτὰς ἐπιδίδωσι.

17.] The connexion of this verse with the foregoing lies in the words τοῦ πληρώμ. αὐτοῦ (ver. 16), and in χάρις κ. ἀλ. (ver. 14). 'We received from His fulness continual additions of grace, *because that fulness is not, like the law, a positive enactment, finite and circumscribed*, of which it could be said that it ἐδόθη, but the bringing in of grace and truth, which ἐγένετο by Jesus Christ.'

ἐδόθη and ἐγένετο have been variously distinguished, —αὐθεντικὸν μὲν τὸ ἐγένετο, δουλικὸν δὲ τὸ ἐδόθη, Theophyl. Similarly Bengel, 'Mosis non sua est lex; Christi sua est gratia et veritas.' Clem. Alex. Pæd. i. 7, p. 134 P, says: διδὸν καὶ φησιν ἡ γραφή "ὁ νόμος διὰ Μωσέως ἐδόθη," οὐχὶ ὑπὸ Μωσέως, ἀλλὰ ὑπὸ μὲν τοῦ λόγου, διὰ Μωσέως, ἀλλὰ τοῦ θεράποντος αὐτοῦ· διδὸν καὶ πρόσκαιρος ἐγένετο,

ἡ δὲ αἰδιος χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο, κ.τ.λ. Origen (in Joan. tom. vi. c. 3, vol. iv. p. 107) speaks very similarly. But the distinction laid down above, which is hinted at by De Wette, seems to me to be the most obvious, and best suited to the context, where the πλήρωμα of Christ is set against the narrowness of positive enactment in the law. Certainly, the distinction must not be lost sight of, nor denied, as Lücke attempts to do: for Bengel truly observes: "Nullus philosophus tam accurate verba ponit, differentiamque eorum observat, quam Johannes, in hoc præsertim capite."

χάρις κ. ἀλ.] I must again caution the student against any such wholly inadequate explanations as that these words are put 'per hendiadyn' for χάρις ἀληθινή. It is in this way that the depths of Scripture have been covered over by the rubbish of expositors. Such was not the method of investigation pursued by the great men of former centuries: witness Origen in loc. : εἰ γὰρ Ἰησοῦς ἐστὶν ὁ φάσκων "ἐγὼ εἰμι ἡ ἀλήθεια," πῶς ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ γίνεταί; αὐτὸς γὰρ τις δι' ἑαυτοῦ οὐ γίνεταί. ἀλλὰ νοητέον ὅτι ἡ αὐτοαλήθεια ἡ οὐσιώδης καὶ ἴν' οὕτως εἶπω πρωτότυπος τῆς ἐν ταῖς λογικαῖς ψυχαῖς ἀληθείας . . . οὐχὶ διὰ Ἰησοῦ χριστοῦ ἐγένετο, οὐδ' ὅλως διὰ τινος, ἀλλ' ὑπὸ θεοῦ ἐγένετο· ὥς καὶ ὁ λόγος οὐ διὰ τινος, ὁ ἐν ἀρχῇ πρὸς τὸν θεόν, καὶ ἡ σοφία, ἣν ἔκτισεν ἀρχὴν ὁδῶν αὐτοῦ ὁ θεός, οὐ διὰ τινος, οὐτως οὐδὲ ἡ ἀλήθεια διὰ τινος. ἡ δὲ παρ' ἀνθρώποις ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο· οἷον ἡ ἐν Παύλῳ ἀλ. καὶ τοῖς ἀποστόλοις διὰ Ἰησοῦ χριστοῦ ἐγένετο (vol. iv. p. 107).

18.] The connexion is: 'Moses could not give out of the πλήρωμα of grace and truth, for he had no immediate sight of God, and no man can have: there is but One who can ἐξηγεῖσθαι θεόν, the μονογενὴς υἱός, who is no mere man, but abides in the bosom of the Father.'

θεὸν οὐδ. ἑώρα. π.] The sight of God here meant, is not only bodily sight (though of that it is true, see Exod. xxxiii. 20: 1 Tim. vi. 16), but intuitive and infallible knowledge, which enables Him who has it to declare the nature and will of God: see ch. iii. 11; vi. 46; xiv. 7. The Evangelist speaks in this verse in accord-

* ὁ ^m μονογενὴς * υἱός, ὁ ὢν ⁿ εἰς τὸν ^o κόλπον τοῦ ^m πατρός, ^p ἐκεῖνος ^q ἐξηγήσατο.

o Luke xvi. 22 reff.

p = ver. 33, ch. v. 11, ix. 37, x. 1 al.

xiv. 35. Acts x. 8, xv. 12, 14, xxi. 19 only. Lev. xiv. 57. 1 Chron. xvi. 24.

q John, here only. Luke

* μονογενὴς Θεός BOLLN 33 Syr syr-mg copt ath-rom Thdot Clem Eo-syn-Ancyra Epirh, Did, (pref ὁ ^{33a} Clem): ο μονογενὴς υἱος A rel (and apparently all other mss) latt syr-cy syr-txt syr-jer ath-pl arm Hipp, Ps-Ign Ep-syn-Ant Eus, or Eustath Ath-emp-Julian, (apud Cyr) Naz, Chr, Thodor-mops Thdrt, Damasc, Thodor-stud, Thl Euthym, Ps-Archel-int Tert, Hil, Phoeb Ambr, Jer Aug, Maximin-arian Vig-taps. [A detailed account of the most important parts of the patristic testimony is in this case very necessary.

TERTULLIAN wrote against Praxeas (cap xv. vol ii. pp. 172 ff. ed Migne) as follows: *Ecce enim et in Evangeliiis et in Apostolis visibilem et invisibilem deum deprehendo; sed manifestum et personali distinctione conditionis utriusque. Ecce autem quodammodo Johannes: "Deum nemo vidit unquam," utique nec retro. Ademit enim temporis questionem, dicendo deum nunquam visum. Confirmat et Apostolus de deo: "Quem nemo vidit hominum sed nec videre potest," scilicet quia morietur, qui videbit. . . . Et ideo quoniam sermonem dei deum dixerat (John i. 1) ne (al ut) adjuvaret adversarium praeimplentem quasi patrem ipsum vidisset, ad distinguendum inter invisibilem patrem et filium visibilem, superdicit ex abundanti: "Deum nemo vidit unquam." Quem deum: sermonem? Atquin "vidimus et audivimus et contrectavimus de sermone vitae" praedictum est. Sed quem deum? scilicet patrem apud quem deum erat sermo, "unigenitus (scilicet) filius qui in sinum (al est in sinu) patris ipse deseruit." . . . Filius ergo visus est semper, et filius conversatus est semper, et filius operatus est semper, ex auctoritate patris et voluntate: quia "filius nihil a semetipso potest facere, nisi viderit patrem facientem;" in sensu scilicet facientem. Pater enim (in) sensu agit. Filius vero, quod in patris sinu est videns perficit. Sic "omnia per filium facta sunt et sine illo factum est nihil." There cannot therefore be the smallest doubt that Tertullian really read *filius*.*

Equally clear is the evidence of HIPPOLYTUS: ὁρῶν δὲ τὸν θεὸν οὐδ' εἰς εἰ μὴ μόνος ὁ παῖς, καὶ τέλειος ἄνθρωπος, καὶ μόνος διηγησάμενος τὴν βουλὴν τοῦ πατρός. λέγει γὰρ καὶ Ἰωάννης "Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, αὐτὸς διηγῆσάτος." (Cont. Har. Noeti, c. v. p. 812, Migne, Patrol. vol x.) On the same side is the SYNODICAL EPISTLE OF THE ANTIOCHENE COUNCIL which condemned Paul of Samosata: ἀλλὰ μὴν καὶ τὸν νόμον ὁμοίως Μουσῇ φαμέν δεδῶσθαι διακομνόντος τοῦ υἱοῦ τοῦ θεοῦ (Gal iii. 19: Exod iii. 2, 4, 16; iv. 1) . . . (Exod xxxiii. 17—19) ὅπερ τελειοῦται οὕτως . . . (xxxiv. 5, 6) ὁ γὰρ ἄνω παρελύνεσθαι ἐπαγγειλάμενος, ὁ υἱὸς τοῦ θεοῦ κύριος· καὶ ἐκάλεσεν ἐν ὀνόματι κυρίου τοῦ πατρός. οὗτος ἔστιν ὃς καὶ ἀληθεύει λέγων . . . (John vi. 46 and 37). καὶ "Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο." καὶ ὁ ἀπόστολος ἐν ἄλλῃ. . . (1 Tim i. 17). τὸν δὲ υἱόν, παρὰ τῷ πατρὶ ὄντα θεὸν μὲν καὶ κύριον τῶν γεννητῶν πάντων κ.τ.λ. (was sent from heaven and became incarnate). Routh, Rel. Sacr. iii. pp. 295—297, ed 1846.

With regard to EUSEBIUS, the facts seem to be as follows:—that he distinctly "quotes the passage with the "reading υἱός not less than six times. In one case indeed (De Eccles. Theol. lib i. c. "9, vol vi. p. 810) the words ἢ μονογενὴς θεός are added after ὁ μονογενὴς υἱός. This "passage alone, however, when carefully examined with the context, seems enough "to disprove this claim; and when it is taken in connexion with at least five other "unequivocal quotations in which Eusebius reads υἱός, there really appears to be no "room for doubt." (Mr. E. Abbot in the Andover "Bibliotheca Sacra," Oct. 1861.) The summary of the chapter in which the passage above referred to occurs is "that the Son does not subsist in the same way as τὰ πολλὰ κτίσματα." After quoting "This is my beloved Son," Eusebius goes on: αὐτοῦ τοιγαροῦν τοῦ τῶν ὅλων θεοῦ ταύτην αὐτῷ τὴν μαρτυρίαν παρασχομένου τοῦ τε εὐαγγελιστοῦ διαβρήδην αὐτὸν υἱὸν μονογενῆ εἶναι διδάσκοντος δι' ὃν ἔφη "Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱός, ἢ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο." "ATHANASIUS "apparently knew of no other reading but υἱός: he distinctly quotes the text 4 times, "and refers to it thrice in addition. HILARY has commented on his quotation

ance with the sayings of the gnosis whose phraseology he has adopted: τίς ἑώρακεν αὐτὸν καὶ ἐκδιηγῆσεται; Sir. xliii. 31.

ὁ μον. υἱός] As regards the reading μονογενὴς θεός, the authorities for and against it will be found in the digest. It

r constr., Rom.
xi. 27, from
Isa. xxvii. 9.
s ver. 7.

19 Καὶ ἡ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε

ABCEFGHKL
MSUVX
ΓΑΔΠΞ
1. 33. 69

"of John i. 18 (De Trin. lib vi. cap 39, vol ii. p. 163) in such a way as to demonstrate that he read *Filius*. He remarks: *Natura fides non satis explicata videtur batur ex nomine Filii, nisi proprietatis extrinsecus virtus per exceptionis significationem adderetur. Præter 'Filius' enim, et 'unigenitum' cognominans, suspcionem adoptionis penitus exsecuit.* The only passage, so far as I know, in all Hilary's writings, which has even the appearance of supporting the reading *unigenitus Deus* is in his work De Trin. lib xii. cap 24, vol ii. p. 422. Having quoted Exod iii. 14, *Misit me ad vos is qui est* (ὁ ὢν, LXX), and remarking *Deo proprium esse id quod est non ambigens sensus est*, he goes on to argue that this expression implies eternity, and then says: *Quod igitur et per Moysen de Deo significatum . . . id ipsum unigenito Deo esse proprium Evangelia testantur: cum in principio erat verbum* (John i. 1), *et cum hoc apud Deum erat, et cum erat lumen verum* (ver 9), *et cum unigenitus Deus in sinu Patris est* (ver 18), *et cum Jesus Christus super omnia Deus est* (Rom ix. 5). *'Erat' igitur atque 'est'; quia ab eo est, qui quod est semper est.* From this it will be perceived that Hilary's argument rests wholly on the word *'est.'* (Notwithstanding this, however, the impression naturally derived from the passage is that Hilary is here just as distinctly quoting John i. 18 (with the reading *θεός*) as Rom ix. 5 immediately below. H. A.) "The expression *'unigenitus Deus'* is a favourite one with Hilary. It occurs in his treatise De Trinitate about one hundred and four times." (Abbot, *ut supra*.) The following is Abbot's list of the seven places in which Hilary quotes the passage with the reading *Filius*: Tract. in Psalmum cxxxviii. cap 35, vol i. p. 578, Migne: De Trin. lib ii. cap 23, vol ii. p. 40; lib iv. capp 8, p. 76; 42, p. 101; lib v. capp 33, 34, pp. 125, 126; and lib vi. cap 39, p. 163.

The concurrent testimony of Hippolytus, the Synodical Epistle from Antioch, Eusebius, Athanasius, and apparently the whole of the Latin Fathers, is very strong. On the other side we have the Excerpta Theodoti, Epiphanius, Didymus, and perhaps Clement of Alexandria and the Synod of Ancyra A.D. 358.

THEODOTUS says, John i. 1 is interpreted by the Valentinians thus: ἀρχὴν μὲν γὰρ τὸν μονογενῆ λέγουσιν, ὃν καὶ θεὸν προσαγορεύεσθαι, ὡς καὶ ἐν τοῖς ἐξῆς ἀντικρὺς θεὸν αὐτὸν δηλοῦν λέγαν· "Ὁ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο." (Excerpta Theod. inter Opp. Clem. Alex. § 6, p. 958 P: but see Theod. § 9, p. 959.) CLEMENT OF ALEXANDRIA, speaking of the difficulty of knowing God and of the impossibility of declaring God in words, brings forward Rom xi. 33: 1 Cor ii. 6, 7: Col ii. 2, 3: Ps lxxvii.: and Matt xiii. 11, 33: having added quotations from Solon and Empedocles, he goes on: καὶ Ἰωάννης ὁ ἀπόστολος "Θεὸν οὐδεὶς ὥρακεν πώποτε· ὁ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο." τὸ δ' ἄρατον καὶ ἄρρητον, κόλπον ὀνομάσας θεοῦ. . . . τοῦ δὲ ἀγεννήτου οὐδὲν προὔρχει. λείπεται δὴ θεῖα χάριτι καὶ μόνῳ τῷ πατρὶ αὐτὸν λόγῳ τὸ ἄγνωστον νοεῖν καθὼ καὶ ὁ Λουκᾶς . . . (Acts xvii. 22, 23). (Strom. v. 12, pp. 695, 696 P.) The only other passage in which Clement quotes John i. 18 is in "Quis dives salvetur," the opening words of ch xxxvii., p. 946 P: τί γὰρ ἐτι δεῖ θεῶ τὰ τῆς ἀγάπης μυστήρια; καὶ τότε ἐποπτεύσεις τὸν κόλπον τοῦ πατρὸς, ὃν ὁ μονογενὴς υἱὸς θεὸς μόνος ἐξηγήσατο. It appears then that Clement knew of and used a reading or interpretation (it may be only the latter) of John i. 18 which sanctioned the use of the term *μονογενὴς θεός*.

"EPIPHANIUS has quoted the passage three times with the reading *θεός* (Hær. i. xv. cap 5 (*bis*?), vol i. (ii. Migne) p. 612, and lxx. cap 7, p. 817). In the remark, "however, which follows the quotation in the first passage, *θεός* and *υἱός* are interchanged:—καὶ φησι, 'Ὁ μονογενὴς θεός' ὁ μὲν γὰρ λόγος ἐστὶν ἐκ πατρὸς γεννηθείς, ὁ πατὴρ δὲ οὐκ ἐγεννήθη διὰ τοῦτο μονογενὴς υἱός. DIDYMUUS has quoted the passage twice with the reading *θεός* (De Trinit. lib i. cap 26, p. 393, and lib ii. cap 5, p. 495). He also says ὁ υἱὸς ἐκκληται μονογενὴς θεὸς λόγος, καὶ εἰς κύριος Ἰησοῦς χριστός (lib i. c. 15, p. 313). But here it may be doubted whether a comma should be placed after *μονογενὴς*, or after *θεός*, or after neither. The SECOND (semi-arian) SYNOD OF ANCYRA may have read *θεός* in John i. 18, but the evidence is not decisive. After quoting Prov viii. 22 &c., Col i. 15 &c., and the first verses of the

seems to have arisen from a confusion of the contracted forms of writing, ῥC and ΘC. The question, which reading to adopt, is

one which, in the balance of authorities, must be provisionally decided by the consideration that as far as we can see, we

ἀπέστειλαν πρὸς αὐτὸν οἱ ἱουδαῖοι ἐξ ἱεροσολύμων (see notes
ch. ii. 18, 20,
v. 10 al. fr.)

"Proem to the Gospel of John, without any allusion, however, to John i. 18 . . .
"ὡς ἔχειν τὴν ἐπὶ στόματος δύο καὶ τριῶν μαρτύρων εἰς ἀπόδειξιν τῆς κατ' οὐσίαν πρὸς
"πατέρα τοῦ υἱοῦ ὁμοιότητος. ὁ μὲν γὰρ (Solomon) τοῦ σοφοῦ τὴν σοφίαν υἱόν· ὁ δὲ
"(John) τοῦ θεοῦ τὸν λόγον μονογενῆ θεόν· ὁ δὲ (Paul) τοῦ θεοῦ τὸν υἱὸν εἰκόνα φησί
"(Apud Eriph. Haer. lxxiii. cap. 8, vol. i. (ii. Migne) p. 854). We have no reason to
"suppose, *à priori*, that the reference to John is verbally accurate any more than
"that to Proverbs, where we find neither the word *υἱός*, nor the expression *ἡ*
"*σοφία τοῦ σοφοῦ*. It is not uncommon with the Fathers to give as the language
"of Scripture, expressions formed from several passages combined, or which they
"regard as fully authorized by Scripture though not occurring there in so many
"words." (Abbot, *ut supra*.)

The evidence from Irenæus, Origen, Basil, and Cyril of Alexandria, is contradictory and uncertain. It is hardly possible to decide what was the reading of the copies known to IRENÆUS: he quotes the passage three times; *unigenitus Filius Dei* in Haer. iii. 11. 6, p. 189, *unigenitus Filius* ib. iv. 20. 6, p. 255, *unigenitus Deus* ib. iv. 20. 11, p. 256. In no case is either word absolutely inconsistent with his context; as far as Irenæus' argument is concerned we might read 'He who is in the bosom of the Father hath declared Him.' In the two first cases we have *Filius* in the immediate context; in the third, *Verbum*, though *Filius Dei* is not far off. On the one hand, the translator *may* have conformed two of the quotations to the received Latin version. On the other hand, had Irenæus read *θεός*, his subject ("seeing God") must almost have compelled him to give some distinct exposition of its bearing.

"ORIGEN has *θεός*, In Joan. tom ii. c. 29, vol. iv. p. 89, and xxxii. c. 13, "p. 438. In both (only the former in Migne) these passages, however, the very literal "version of Ferrari, made from a ms now lost, reads *unigenitus* alone, without either "*Deus* or *Filius*. On the other hand we have *υἱός*, Cont. Cels. lib. ii. c. 71, vol. i. "p. 440 . . . So De la Rue and Lommatsch from two mss; the earlier edn of "Häschel founded on a single ms, instead of *ὁ μονογενὴς υἱός* reads *καὶ μονογενὴς* "*γε ὢν θεός*. . . *υἱός τοῦ θεοῦ* occurs In Joan. tom vi. cap 2, p. 102, as edited "by De la Rue and Lommatsch from the Bodleian ms; the earlier edn of Huet, which "was founded on a single ms, reads *υἱός θεός*. A little after, in two allusions to the "passage, *ὁ μονογενὴς* is used alone. BASIL . . . has *θεός* once, and in another "passage mentions *υἱός ἀληθινός, μονογενὴς θεός, δύναμις θεοῦ, σοφία, and λόγος* as "names given to Christ in Scripture; but he twice quotes the text in question with "the reading *υἱός*.

CYRIL OF ALEXANDRIA, as edited by Aubert, has *θεός* four "times, and *υἱός* three times. His commentary on the passage, as printed, favours "*θεός*, but its evidence is somewhat weakened by various readings." (Abbot, *ut supra*.)]

om ο ων N¹ (ins N² ?) [lat-a].

19. rec om πρὸς αὐτον, with C³X rel Orig₂ [Cyr₁-txt]: ins BC¹ 33 lat-a b c Syr syr-en

should be introducing great harshness into the sentence, and a new and strange term into Scripture, by adopting *θεός*: a consequence which ought to have no weight whatever where authority is overpowering, but may fairly be weighed where this is not so. The "præstat procliviori ardua" finds in this case a legitimate limit.

ὁ ὢν εἰς τ. κόλπον] The expression must not be understood as referring to the custom of reclining ἐν τῷ κόλπῳ, as in ch. xiii. 23: for by this explanation confusion is introduced into the imagery, and the real depth of the truth hidden. The expression signifies, as Chrysostom observes, *συγγένεια καὶ ἐνότης τῆς οὐσίας*:—and is derived from the fond and intimate union of children and parents. The present participle, as in ch. iii. 13, is used

to signify *essential truth*, without any particular regard to time. On the use of *εἰς*, see reff. It is not 'put for' ἐν: indeed it would be well for the student to bear in mind as a general rule, that *no word or expression is ever 'put for' another*: words are the index of thoughts, —and where an unusual construction is found, it points to some reason in the mind of the writer for using it, which reason is lost in the ordinary shallow method of accounting for it by saying that it is 'put for' some other word. So here, *εἰς τὸν κόλπον* is not = ἐν τῷ κόλπῳ, but is a carrying on of the thought expressed in ver. 1, by πρὸς τὸν θεόν: it is a pregnant construction, involving in it the begetting of the Son and His being the λόγος of the Father,—His

u = Matt. vii. 23, Tit. i. 16, 2 Macc. vi. 6, v Matt. xxvi. 70, 72 reff. w Matt. vii. 23, Heb. xi. 13. 1 John. iv. 15 only, see 2 Macc. vii. 37.

ἱερεῖς καὶ Λευεΐτας ἵνα ἐρωτήσωσιν αὐτὸν Σὺ τίς εἶ; ABC^{EF} GHKL 20 καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν MSUVX ΓΔΠΘ 1. 33. 69 ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. 21 καὶ ἠρώτησαν αὐτὸν Σὺ

copt (aeth) arm Chr., and (aft Λευεΐτας) AX 69 vulg lat-e f. ff. 2 l q syr [Aug₁].
επερωτησωσιν N.

20. om 3rd καὶ C²L 1. 33 lat-b f aeth: om καὶ ὡμολόγησεν N [lat-e l syr-cu]. rec
οὐκ εἰμι bef εγω, with C³ rel vulg lat-e f [ff. 2 l] syrr Hipp₁ [Epiph₁] Aug₁: [om εγω
Π:] txt ABC¹LXΔN 33 for lat-a b e q syr-cu syr-jer arm Orig₃ Chr₁-δ-ε-ζ-λ-π Cyr₂-
comm.

21. ἐπερωτησαν N¹(txt N-corr¹·3).

for αὐτον, παλιν N¹: αὐτον παλιν N^{3a} [lat-ae

proceeding forth from God. It is a similar expression, on the side of His Unity with the Father, to εἰμὶ παρὰ τοῦ θεοῦ, on the side of His manifestation to men. We have similar expressions, uniting the verb of rest with the preposition of motion, in ἐς θρόνον ἕλκοντο, Od. δ. 51; εἰς ἀνάγκην κείμεθ', Eur. Iph. T. 624: see Kühner, Gr. § 622.

ἐκεῖνος] 'He, and none else': an emphatic exclusive expression. ἐξηγήσατο] declared, better than 'hath declared,' as E. V. ἐξηγέσθαι, ἐξηγήσεις, and ἐξηγητής (Gen. xli. 8, 24), are technical terms used of the declaration of divine matters. Wetstein has collected abundance of passages in illustration of this usage. See also Müller's Eumenides, Excursus D, on the ἐξηγηταί. But Lücke (and I think rightly) believes it more in accordance with the simple style of John to take the word here in its ordinary, not its technical meaning.

The object to be supplied after the verb is most likely αὐτόν, i. e. τὸν θεόν. De Wette thinks this too definite, and supplies 'that which He has seen,' as in ch. iii. 11. Lücke supplies τὴν χάριτα κ. ἄλ., as *being* 'that which He has seen;' but De Wette well observes that χάρις is more matter of revelation *by act*, than of ἐξηγήσεις. Euthymius's explanation, ἐδίδαξεν ὅτι θεὸν οὐδεὶς ἑώρακε πρόποτε, is certainly wrong. See Matt. xi. 27.

19—II. 11.] INTRODUCTION OF CHRIST TO THE WORLD: BY THE WITNESS OF JOHN (vv. 19—40): BY HIMSELF (ver. 41—ii. 11).

19—28.] *The first witness borne by John to Jesus: before the deputation from the Sanhedrim.*

19.] αὐτῇ is the predicate, ἡ μαρτυρία the subject, in the present form of the sentence. So very frequently in St. John, where commonly the mistake is made of supposing the demonstrative pronoun to be the subject, whereas it is ever the predicate of identification. Euthym., αὐτῇ . . . περὶ ἧς εἰπεῖν μέλλει προΐων, . . . ἡ γενομένη δηλονότι ὅτε ἀπεστ. κ.τ.λ.

οἱ Ἰουδαῖοι] John alone of the Evangelists uses this expression;—principally as designating the *chiefs of the Jewish people*, the members of the Sanhedrim. It is an interesting enquiry, what this usage denotes as to the author or date of our Gospel. Prof. Bleek, Beiträge, pp. 245—249; has satisfactorily shewn that no inference can be deduced from it *against the Jewish origin* of the author, as Bretschneider and Fischer endeavoured to do: but it is rather confirmatory of the belief that the Gospel was written after the Jews had ceased to be politically a nation,—and among Gentiles;—the author himself contemplating these last as his readers.

ἐξ ἱερ., does not belong to οἱ Ἰουδ.,—nor to ἱερ. κ. Λευ.,—but to ἀπέστειλαν:—sent from Jerusalem priests, &c.: so ἐξαποστέλλω, Acts vii. 12; xi. 22 al. ἱερ. κ. Λ.]

This was a *formal deputation*;—priests and Levites, constituting the two classes of persons employed about the service of the temple (see Josh. iii. 3), are sent (Matt. xxi. 23) officially to enquire into the pretensions of the new Teacher (ver. 25), who had collected about him such multitudes (Matt. iii. 5), and had awakened popular expectation that he was the Messiah (Luke iii. 15).

σὺ τίς εἶ;—with reference to the popular doubts respecting him; asked in an unbelieving and inquisitorial spirit,—compare Matt. iii. 7 ff., which had already taken place. Even among the learned, as well as among the people, there were considerable differences as to the prophecies respecting the Messiah: see ch. vii. 40—52.

20.] ὡμολόγησεν, he openly and formally confessed. This emphatic notice of his declaration seems to be introduced *not with any view of removing too high an estimate of John's work and office*, as sometimes supposed, but rather to *shew the importance of his testimony*, which was so publicly and officially delivered,—that the Messiah was come (see ch. v. 33—35); and the way in which he depreciated him-

οὖν τί; Ἡλίας εἶ; καὶ λέγει Οὐκ εἰμί. ^x Ὁ προφήτης ^x ver. 25. (h. vi. 14. vii. 40. Deut. xviii. 15. y = ch. xxi. 6. Matt. xiii. 25 only. see Acts xvi. 37. Rom. iii. 9. z ch. xix. 9. Luke ii. 47. xx. 26 only. Prov. xv. 1. a = ch. xix. d = here only. (James iii. 9. Job xxxv. 3. b Isa. xl. 3. c Mark i. 3 ll. xv. 31. Luke ix. 34. xviii. 7, 38. Acts xiii. 7. xvii. 6. xxv. 24. Gal. iv. 27 (from Isa. liv. 1) only. i only. Num. xxii. 23.) Sir. ii. 6.

οὖν τί; Ἡλίας εἶ; καὶ λέγει Οὐκ εἰμί. ^x Ὁ προφήτης ^x ver. 25. (h. vi. 14. vii. 40. Deut. xviii. 15. y = ch. xxi. 6. Matt. xiii. 25 only. see Acts xvi. 37. Rom. iii. 9. z ch. xix. 9. Luke ii. 47. xx. 26 only. Prov. xv. 1. a = ch. xix. d = here only. (James iii. 9. Job xxxv. 3. b Isa. xl. 3. c Mark i. 3 ll. xv. 31. Luke ix. 34. xviii. 7, 38. Acts xiii. 7. xvii. 6. xxv. 24. Gal. iv. 27 (from Isa. liv. 1) only. i only. Num. xxii. 23.) Sir. ii. 6.

ᾧ εἰς ² Syr]. rec τι οὖν ἡλίας εἰ συ, with AC³ rel vulg lat-(b c) f [g] syr [Chr₁]: τι οὖν συ ἡλ. εἰ C¹ 33 forj lat-(e) ff₂ l Orig₂: τι οὖν ἡλ. εἰ LN lat-a Syr [Cyr₁]: txt B. om 2nd και N [lat-a ὁ copt]. om o (bef προφητης) N¹ 69.

22. (ειπαν, so BC¹ Δ.)

24. rec ins οι απεσταλμενοι, with (A)C³ N^{3b} (appy) rel latt syrr syr-jer [aeth arm] (Orig₁) Chr₁: om BC¹ LN¹ copt (Orig₁).—οι απε re-written *prima manu* in A.

self in comparison with Him who came after him. 21.] σὺ οὖν τί; equivalent to τί λέγεις περὶ σεαυτοῦ; ver.

22. Ἡλίας εἶ;] The whole appearance of John reminded them of Elias:—see Matt. iii. 4, and compare 2 Kings i. 8. Besides, his announcement that *the Kingdom of God was at hand*, naturally led them to the prophecy Mal. iv. 5. Lightfoot cites from the Rabbinical books testimonies that the Jews expected a general purification or baptism before the coming of the Messiah (from Ezek. xxxvi. 25, 26, and Zech. xiii. 1), and that it would be administered by Elias.

κ. λ. Οὐκ εἰμί] The right explanation of this answer seems to be the usual one,—that the deputation asked the question in a mistaken and superstitious sense, meaning Elias bodily come down from heaven, who was expected to forerun and anoint the Messiah. (Our Lord seems to refer to the same extravagant notion in Matt. xi. 14, εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλ. ὁ μέλλων ἔρχεσθαι.) In this sense, John was not Elias; nor indeed in any other sense, *was* he Elias:—but only (Luke i. 17) ἐν πνεύματι καὶ δυνάμει Ἡλίου.

ὁ προφ. εἶ σύ;] From the prophecy of Moses, Deut. xviii. 15, 18, the Jews expected some particular prophet to arise,—distinct from the Messiah (this distinction however was not held by all, see ch. vi. 14),—whose coming was, like that of Elias, intimately connected with that of the Messiah Himself: see ch. vii. 40, 41. In Matt. xvi. 14 we have ‘Jeremiah, or one of the prophets’ apparently = this expected prophet. There seem to have been various opinions about him;—all however agreeing in this, that he was to be *one of the old prophets raised from the dead* (see also 2 Macc. ii. 1—8). This John *was not*: and he therefore answers this also in

the negative. 22.] Notice—they ever ask about his *person*: he ever refers them to his *office*. He is no one—a *voice* merely: it is the work of God, the testimony to Christ which is every thing. So the formalist ever in the church asks *Who* is he? while the witness for Christ only exalts, only cares for Christ’s work. 23.]

These words, which by the other Evangelists are spoken of John as the fulfilment of the prophecy, appear from this place to have been first so used *by himself*. They introduce the great closing section of the prophecy of Isaiah (ch. xl.—lxvi.) so full of the rich promises and revelations of the Messiah and His kingdom. εὐδύναιτε

is used as compendiously expressing ἐτοιμάσατε . . . εὐθείας ποιεῖτε. By implication, the Baptist, quoting this opening prophecy of himself, announces the approaching fulfilment of the whole section. 24.] The reason of this explanation being added is not very clear. Lücke, with whom De Wette agrees, refers it to the apparent hostility of the next enquiry: but I confess I cannot see that it is more hostile than the preceding. Luthardt thinks that it imports, there were some ἀπεσταλμένοι present, who belonged to the sect of the Pharisees (ἦσαν δὲ καὶ ἐκ τῶν Φαρ. ἀπεσταλμένοι), which the words will hardly bear: see below. Might it not be to throw light on their question about *baptizing*, as the Pharisees were the most precise about all ceremonies, lustrations, &c.? Origen makes this a *new deputation*: but he is plainly wrong: see the οὖν below. Euthymius gives another reason yet: ἐπεσημνήνατο καὶ τὴν αἵρεσιν αὐτῶν, ἐμφαίνων τὸ περίεργον τούτων καὶ σκολίων.

Abandoning the οἱ (see var. readd.), we must render, *And they* (i. e. the whole deputation) *were* (or *had been*) *sent by the Pharisees*; which will make it more

e vv. 20, 21.
f see Matt. vi.
7. Mark v.
2. Eph. vi.
2. Isa. iv. 4.
g = Matt. xiv.
24. Luke
xxii. 57.
Num. xxxv. 5.
h ver. 15 reff.
i Matt. iii. 12
reff.
j constr., here
only.
k Mark i. 7 " L.
Acts xxii. 25
only. Job
xxix. 10.
Isa. v. 18, 27.
Sir. xxx. (xxxiii.) 26 only.

σαίων²⁵ καὶ ἡρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ τί οὖν
βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ ἑχριστὸς οὐδὲ ὁ Ἡλίας οὐδὲ
ὁ ἑποφήτης; ²⁶ ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων Ἐγὼ
βαπτίζω ἐν ὕδατι ἡ μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ
οἴδατε, ²⁷ [ὁ] ἡ ὀπίσω μου ἐρχόμενος, ἰοὺ οὐκ εἰμὶ ἐγὼ
ἰ ἄξιός ἵνα λύσω ἰ αὐτοῦ τὸν ἰ μίαντα τοῦ ἰ ὑποδήματος.
²⁸ ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου
ἦν [ὁ] Ἰωάννης βαπτίζων.

T_b i. 25
(apry)...
ABCE^f
GHKL
MST_U
VX¹ΔΔ
ΠΣ
1. 33. 69

1 Matt. x. 10 al⁸. Exod. iii. 5.

m Matt. xix. 23 reff. ch. x. 41.

25. om ηρωτησαν αυτον και (homaeotei) N [lat-a e] syr-cu. (ειπαν, so BC¹LX
33 Orig.) rec ουτε (twice), with E rel [Chr Cyr]: txt ABCL[T_b] X(Treg, expr)
N 1. 33 Origs [Cyr-p₁]. om o (bef προφητης) ΔΔ.

26. [απεκρινατο L¹L¹U 33 Orig.] om o A Ser's e ev-z₁. ins τω bef υδατι N¹(om
N³). rec aft μεσος ins δε, with AC³ rel [vss] Orig₂ Chr₁ [Eus₁]: om BC¹L[T_b]N
lat-ff₂ arm Heracl Orig₂re. rec εστηκει, with AC rel Orig₂re: εστηκει GN Orig₂:
txt BL[T_b] 1 lat-a b e f ff₂ [l q] syrr syr-cu syr-jer copt [Cyr-p₁] Orig₂-int₁ Cyr_{p1}.

27. rec at beg ins αυτος εστιν (to fill out the constr, and refer to vv. 15, 30).
with AC³ rel vulg lat-b e f g syrr [syr-jer] Orig₂[int₁]; ουτος εστιν G 244-9 Chr₁:
αυτος εστιν ον ειπον (ver 30) S lat-e ff₂ l Cyr_{p1}: om BC¹L[T_b]N 1. 33 lat-a syr-cu
copt ath [arm] Orig₂[int₂] Cyr_{p1}. om o (bef οπισω) BN¹ Orig₂: ins AC[T_b]N^{3a}
rel Orig₂. rec aft ερχομενος ins ος εμπροσθεν μου γεγονεν (from vv 15, 30).
with AC³ rel lat-a e [e f ff₂ q vulg] syrr syr-jer arm-use ath-pl [Chr₁] Cyr_{p1}: om BC¹
L[T_b]N 1. 33 lat-b l syr-cu copt ath[-rom] arm-zoh Orig₂[int₂] Chr-μ Cyr₁ Non₁
[Aug₁]. rec εγω bef ουκ ειμι (εγω omd, see below, and reinsd), with A rel latt:
om εγω CLN 33 lat-q copt ath-rom arm Heracl Clem₁ Orig₂ Chr₂ Cyr_{p1} Ambr: txt
B[T_b]X 69 syr-jer Orig₂ Aug₁.

28. εγενετο bef εν βηθ. N. rec (for βηθανια) βηθαβαρα, with C²KUΔ[T_b Π-corr¹]
1. 33. 69 syr-cu mss-in-Chr-Euthym arm and the approval of Orig Eus Suid Jer &c, in
many of whom the variation is noticed: 237-46-52 ath Eriph have both, βηθαβαρα N^{3b}
syr-mg [(βηθανια and βηθαβα: syr-ms-mg βιθαρα) Orig₁]: txt ABC¹N¹ rel latt syrr
syr-jer copt arm Heracl Chr₂ Cyr₁. εγενοντο A 262. aft ιορδανου ins ποταμου
N [syr-cu]. rec om ο, with A rel Orig₁ [Chr₁ Cyr₁]: ins BCN. aft βαπτιζων
ins το πρωτον C.

probable that the explanation refers to the
nature of the following question. ἀπο-
στελλομαι . . . ἐκ has occurred above,
ver. 19, which gives additional probability
to the reading of the text.

25.] On
οὐδὲ . . . οὐδέ, see note on ver. 13. This
question shews probably that they did not
interpret Isa. xl. 3 of any herald of the
Messiah. They regarded baptism as a
significant token of the approach of the
Messianic Kingdom, and they asked,
'Why baptizest thou, if thou art no fore-
runner of the Messiah?' 26, 27.]

[ὁ] ὀπίσω μου ἐρχ. is the *subject* of the
sentence; He that cometh after me, &c.,
stands among you. The insertions

(see var. readd.) have been made by some
one not aware of this, and wishing to
square the verse with vv. 15, 30.

The answer of the Baptist seems not to
correspond to the question in ver. 25.
This was noticed as early as Heraclion
(Origen in Joan. tom. vi. 15, vol. iv.
p. 131), who said, ἀποκρίνεται ὁ Ἰωάννης
τοῖς ἐκ τῶν Φαρισαίων πεμφθεῖσιν, οὐ

πρὸς ὃ ἐκέينو ἐπηρώτων, ἀλλ' ὃ αὐτὸς
ἐβούλετο. This however is impugned at
some length by Origen, but not on very
convincing grounds. The truth seems to
have been apprehended by Olshausen,—
that the declaration of John that the
Messiah was standing among them at
that moment unknown to them, *was an
answer to their question demanding a
legitimation of his prophetic claims*;—a
σημεῖον that he was sent from God:—see
ch. ii. 18. Olsh. also suggests that this
may clear up the saying of the Jews in
ch. x. 41 (see note there). In repeating
this saying at other times (see Matt.
iii. 11 and ||), the Baptist plainly states
of the Messiah, that he should baptize
them with the Holy Ghost (and fire), as
here in ver. 33. Here, in speaking to
those learned in the offices of the Mes-
siah, he leaves that to be supplied.

λύσω αὐτοῦ τ. ἱμ. . .] See note on Matt.
iii. 11. 28.] The common reading,
Βηθαβαρά, is owing to a conjecture of
Origen, the grounds of which he thus

29^o Τῇ ἡ' ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς ^{n Matt. xxi. 62. Mark xi. 12. Acts x. 9 al. Num. xi. 32.}

29. rec aft βλέπει ins ο ἰωαννης (a *lection beginning at βλέπει*), with C³ EFGH [TA] vulg lat-b c [e ff.] Syr Orig₁ [Cyp₁] : om ABC³ N rel n^t lat-a q syr-en syr copt ath arm Orig₁ Chr₁ [Cyr₂] Thl. [T_b ?]

states :—ὅτι μὲν σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις κείται “ταῦτα ἐν Βηθανίᾳ ἐγένετο” οὐκ ἀγνοοῦμεν, καὶ εἰσικε τοῦτο καὶ ἔτι πρότερον γεγενῆσθαι καὶ παρὰ Ἡρακλέω γούν Βηθανίαν ἀνέγνωμεν. ἐπίσθημεν δὲ μὴ δεῖν Βηθανίᾳ ἀναγινώσκειν, ἀλλὰ Βηθαβαρᾷ, γενόμενοι ἐν τοῖς τόποις ἐπὶ ἱστορίαν τῶν ἰχνῶν Ἰησοῦ καὶ τῶν μαθητῶν αὐτοῦ καὶ τῶν προφητῶν. Βηθανία γάρ, ὡς ὁ αὐτὸς εὐαγγελιστὴς φησὶ, ἡ πατρὶς Λαζάρου καὶ Μάρθας καὶ Μαρίας, ἀπέχει τῶν Ἱεροσολύμων σταδίου δέκα πέντε· ἡς πόρῳ ἐστὶν ὁ Ἰορδάνης ποταμός, ὡς ἀπὸ σταδίων πλατεῖ λόγῳ ρτ' (180). ἀλλ' οὐδὲ δωάννυμος τῇ Βηθανίᾳ τόπος ἐστὶν περὶ τὸν Ἰορδάνην· δέικνυσθαι δὲ λέγουσι παρὰ τῇ ὕψει τοῦ Ἰορδάνου τὰ Βηθαβαρᾷ, ἐνθα ἱστοροῦσι τὸν Ἰωάννην βεβαπτισμένον (In Joan. vi. 24, p. 140). He goes on to shew from the *etymology of the names* that it must have been Bethabara; an argument which modern criticism will not much esteem. It will be seen that his testimony is decisive for the universality and authority of Βηθανία, while for the other he only produces a tradition, and that only at second-hand; “they say that such a place is shewn.” That no Bethany beyond Jordan was known in his time proves but little;—for 300 eventful years had changed the face of Palestine since these events, and the names and sites of many obscure places may have been forgotten. I abstain from enumerating modern conjectures on the identity of the two, or the *etymology of the names*, as being indecisive and unprofitable. The objection of Paulus, that πέραν τοῦ Ἰορδάνου the Sanhedrim had no authority, appears not to be founded in fact: see Lücke's Comm. i. 394 ff. The question whether this testimony of the Baptist is identical with that given by the three other Evangelists, especially by Luke (iii. 16), is, after all that has been said on it (Lücke, De Wette, Olshausen, &c.), not of great importance. The whole series of transactions here recorded, from ver. 15 onwards, certainly happened *after* the baptism of our Lord;—for before that event John *did not* know Him as ὁ ἐρχόμενος: and μέσος ἔμων στήκει ver. 26 shews that he had so *recognized Him* (see below on τῇ ἐπαύρ.): whereas the testimony in Luke iii. 16 and ||, is as certainly given *before* the

baptism. But since the great end of John's mission was to proclaim Him who was coming after him, it is not only probable, but absolutely necessary to suppose, that he should have delivered this testimony *often*, and under varying circumstances: *before* the baptism, in the form given by Luke, *ἐρχεται ὁ ἰσχυρ. μου κ.τ.λ.*, and *after* it in this form, *οὗτος ἦν ὃν εἶπον* (ver. 15), where his former testimony is distinctly referred to. And among John's disciples and the multitudes who frequented his baptism, many reports of such his sayings would naturally be current. So that there is neither a real nor even an apparent contradiction between John and the other Evangelists.

It is a far more important question, *in what part of this narration the forty days' Temptation is to be inserted*. From ver. 19 to ch. ii. 1 there is an unbroken sequence of days distinctly marked. Since then ver. 19 must be understood as happening after the baptism, it must have happened *after the Temptation* also. And in this supposition there is not the slightest difficulty. But when we have made it, it still remains to say whether at that time our Lord had returned from the Temptation or not. The general opinion of Harmonists has been, that the approach of Jesus to John in ver. 29 *was His return after the Temptation*. But this I think questionable, on account of the μέσος ἔμων στήκει, ver. 26; which I can only understand literally. I therefore believe that the return from the Temptation to Bethany beyond Jordan had taken place before the deputation arrived.

29—34.] *Second witness borne by John to Jesus*: apparently before his disciples.

29.] τῇ ἐπαύριον, the day after. Those who wish to introduce the Temptation between vv. 28 and 29, interpret it, ‘on some day after.’ Thus Euthym. τῇ ἐπ., μετὰ τὴν ἀπὸ ἐρήμου κάθοδον αὐτοῦ δηλονότι. But this sense of τῇ ἐπ., although certainly found in the LXX,—see Gen. xxx. 33,—is not according to the usage of John (see *reff.*), and would be quite alien from the precision of this whole portion of the narrative, which, ver. 40, specifies even the hours of the day. I understand it therefore literally, both here and in vv. 35 and 44. ἐρχ. π. αὐτ.] It is not said *whence*, or *why*, or whether

o ver. 36. Acts viii. 32.
1 Pet. i. 19 only. Isa. liii. 7.
34 (38). Lev. x. 17.

p = 1 John iii. 5. Col. ii. 14. 1 Kings xv. 25. xxv. 28. see Exod. xxviii.

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for the purpose of an interview, or not; *the fact* merely is related, for the sake of the testimony which follows. I mention this, because on these points difficulties have been raised. **ἴδε ὁ ἄμν. τ. θ.]** This

is one of the most important and difficult sayings in the N. T. *The question to be answered* is, in calling Jesus by so definite a name as **ὁ ἄμνός τοῦ θεοῦ**, *to what did John refer?* And this question is intimately connected with that of the meaning of the following words, **ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου**. (a) The title must refer to *some known and particular lamb*, and cannot be a mere figure for a just and holy man, as Kuinoel and Gabler suppose. It is inconceivable, that **ὁ ἄμνός τοῦ θεοῦ** should in a testimony so precise and formal as this of the Baptist, be *nothing but an hyperbole*, and that one *wholly unprecedented*, and to his hearers *unintelligible*. Had no doctrinal considerations been at stake, we may safely say that this interpretation would never have been proposed. In its bearing on the latter clause of the verse, it is equally untenable. These interpreters make **ὁ αἶρων τ. ἄμ. τ. κόσ.** to mean, “*qui pravitatem hominum per vitam suam graviter quidem etsi innocens experietur, sed agni instar mala sibi inflicta patiente et mansueto animo sustinebit*” (Gabler); or, “*Hic removebit peccata hominum, i. e. pravitatem e terra.*” The first of these meanings of **αἶρειν** is *altogether without example*:—that cited from 1 Macc. xiii. 17, not being applicable. The second, though common enough in other connexions, is never found with **ἁμαρτίαν**: see *reff.* The common-sense account of this part of the matter is:—John wished to point out Jesus as *the Messiah*: he designates Him as *the Lamb of God*; he therefore referred to some definite lamb,—revealed by God, sent by God, pleasing to God, or in some meaning especially, **τοῦ θεοῦ**. *Whence did this idea come?* (β) Can John have referred to the *paschal lamb*? Further than that the very use of the name brings in with it the general typical use of the animal, and that thus this particular use may lie in the background, *I think not*,—and for this reason:—The *dominant idea* in the paschal sacrifice has no connexion, in any sense of the words, with **αἶρειν τὴν ἁμαρτίαν**. However by the light now thrown back on it since the Spirit has opened the things of Christ, *we discern* this typical meaning in the sprinkling of the blood (see

1 Cor. v. 7),—in the *Jewish mind*, no mention being made of sin or the removing of sin in any connexion with the paschal lamb, the two could not be brought forward, in such an announcement as this, in close connexion with one another.

(γ) Can the reference be to the *lamb of the daily morning and evening sacrifice*? or to the *sacrificial lamb* generally? With the same reservation as above, *I think not*: for (1) this expression is too definite to have so general and miscellaneous a reference; (2) of many animals which were used for sacrifice, the lamb was *only one*, and that one *not by any means so prominent as to serve as a type for the whole*; and (3) the lamb (with only two exceptions, Levit. iv. 32 : Num. vi. 14, in both which cases it was to be a *female*, as if for express distinction from the ordinary use of the lamb) was *never used for a sin-offering*, properly so called and known. The *question is not*, whether Christ be not typified by all these offerings, which we *now know* to be the case (1 Pet. i. 19 al.), but whether *the Baptist is likely to have referred to them in such words as these*.

(δ) There remains but one reference, and that is, to the *prophetic announcement in Isa. liii. 7*. The whole of that latter section of Isaiah, as before remarked on ver. 23, is Messianic, and was so understood by the Jews (see my *Hulsean Lectures* for 1841, pp. 62—66). We have there the servant of God (= the Messiah) compared to a *lamb brought to the slaughter* (liii. 7), and it is said of Him (ib. ver. 4), **οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾷται**—ver. 5, **αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἁμαρτίας ἡμῶν**—ver. 6, **καὶ κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν**—ver. 8, **αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον**—ver. 12, **καὶ αὐτὸς ἁμαρτίας πολλὰν ἀνέγνευκε καὶ διὰ τὰς ἀνομίας αὐτῶν παρέδόθη**. So that here, and here only, we have the connexion of which we are in search,—between the *lamb*, and the *bearing or taking away of sin*,—expressly stated, so that it could be formally referred to in a testimony like the present. And I have therefore no doubt that *this was the reference*.

(ε) We have now to enquire into the specific meaning of **ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου** (see above under (a)). **αἶρειν** answers to the Heb. **אַוָּרַף**, which is used frequently in the O. T. in connexion with **נֶפֶשׁ** or **יָיִן**, in the sense of *peccati pœnas luere*:—see Levit. xxiv. 15 :

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ἁμαρτίαν τοῦ κόσμου. ³⁰ οὗτός ἐστιν ¹ ὑπὲρ οὗ ἐγὼ εἶπον ^q — 2 Cor. i. 8. viii. 23.
 Ὅπισω μου ἔρχεται ἀνὴρ ὃς ¹ ἔμπροσθέν μου γέγονεν, ὅτι ² Thess. ii. 1. r ver. 15 (reft.).
¹ πρῶτός μου ἦν. ³¹ κἀγὼ οὐκ ^s ᾔδειν αὐτόν, ἀλλ' ^s ἵνα ^s Isa. xiv. 5.

30. rec (for υπερ) περι (corr'n to more obvious), with AC³P[T_b]N²⁽³⁾.3a rel Orig₁ Eus₁ Chr₁ [Cyr₂]: txt BC¹N¹ Orig₂.

Num. v. 31; xiv. 34: Ezek. iv. 5; xxiii. 35 al.:—and variously rendered in the LXX by ἀναφέρειν, as above, Isa. liii. 11, 12, ὃς φέρειν, ib. ver. 4,—or λαμβάνειν, Ezek. iv. 5; xviii. 19: Num. v. 31; xiv. 34: Levit. xxiv. 15. ἀφαιρεῖν (which though not a compound of αἶρειν, seems to have almost been adopted as such, the actual compound ἀπαίρειν being intransitive) is used in the sense of 'taking away of sin and its guilt,' but taking it away by expiation: see Exod. xxxiv. 7: Levit. x. 17: Num. xiv. 18. The word in our verse will bear either of these meanings, or both conjoined; for if the Lamb is to suffer the burden of the sins of the world, and to take away sin and its guilt by expiation, this result must be accomplished by the offering of Himself. But (ς) it is objected, that this view of a suffering Messiah and of expiation by the sufferings of one, was alien from the Jewish expectations;—and that the Baptist (see Matt. xi. 2 ff. and note) cannot himself have had any such view. But the answer to this may be found in the fact that the view, though not generally prevalent among the Jews, was by no means unknown to many. The application by the early Jewish expositors of Isa. liii. to the Messiah, could hardly have been made, without the idea of the suffering and death of their Messiah being presented to their minds. The same would be the case in the whole sacrificial œconomy:—the removal of guilt (which was universally ascribed to the Messiah) by suffering and death would be familiarized to their minds. Traces of this are found in their own writings. In 2 Macc. vii. 37, 38, the last of the seven brethren thus speaks before his martyrdom: ἐγὼ δὲ καθάπερ οἱ ἀδελφοί μου καὶ σῶμα καὶ ψυχὴν προδίδωμι περὶ τῶν πατρίων νόμων, ἐπικαλούμενος τὸν θεὸν ἵλεων ταχὺ τῷ ἔθνει γενέσθαι, καὶ σὲ μετὰ ἑτασμών καὶ μαστίγων ἐξομολογήσασθαι, διότι μόνος αὐτὸς θεὸς ἐστιν. ἐν ἐμοὶ δὲ καὶ τοῖς ἀδελφοῖς μου στήναι τὴν τοῦ παντοκράτορος ὀργὴν τὴν ἐπὶ τὸ σύμπαν ἡμῶν γένος δικαίως ἐπηγμένην. And Josephus, de Maccab. § 17 (4 Macc. xvii. 22), says of these same martyrs, that they were ὡς περ ἀντίψυχον τῆς τοῦ ἔθνους ἁμαρτίας. καὶ διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων καὶ (τοῦ) ἱλαστή-

ρίου τοῦ θανάτου αὐτῶν ἡ θεία πρόνοια τὸν Ἰσραὴλ προκαωθέντα διέσωσε. The whole history of the sacrifices and devotions of the heathen world abounds with examples of the same idea variously brought forward; and to these the better-informed among the Jews could be no strangers. And as to the Baptist himself, we must not forget that the power of the Holy Spirit which enabled him to recognize by a special sign the Redeemer, also spoke in him, and therefore his words would not be the result of education merely, or his own reasoning, but of that kind of intuitive perception of divine truth, which those have had who have been for any special purpose the organs of the Holy Ghost. And as regards Matt. xi. 3, the doubt on the mind of John there expressed does not appear to have touched at all on the matter now in question,—but to have rather been a form of expressing his impatience at the slow and quiet progress of Him of whom he expected greater things and a more rapid public manifestation. See this whole enquiry pursued at greater length in Lücke's Commentary, vol. i. pp. 401—416, from whence the substance of this note is taken. 30.] See on ver. 15.

31.] On the apparent discrepancy between this statement, οὐκ ᾔδειν αὐτόν, and St. Matthew's narrative, I have stated my view on Matt. iii. 14. Both accounts are entirely consistent with the supposition that John had been from youth upwards acquainted with our Lord, and indeed may have in his own mind believed Him to be the Christ:—but having (ver. 33) a special sign appointed him, by which to recognize Him as such,—until that sign was given, he, like the rest of the people (κἀγὼ, I also, see ver. 26), had no certain knowledge of Him. Lücke's whole note proceeds upon the unworthy view of the historical character of the Gospels which his school has adopted. The same may be said of Neander, Leben Jesu, pp. 86 ff. De Wette gives the sense well: "This testimony (ver. 30) does not rest upon my long personal acquaintance with Him, but on that which happened during my work of baptizing." ἀλλ' ἵνα φαν.] Justin Martyr represents Trypho the Jew saying, χριστὸς δὲ εἰ καὶ γεγέννηται, καὶ

= ch. vii. 4.
2 Cor. iii. 3.
1 John ii. 19.
u ver. 26.
v Luke xiii.
55 reff.
w Matt. iii.
16 ll. Isa.
lxiii. 14.
x Matt. iii. 16
restr.
y constr., Matt.
xiii. 2. Luke
ii. 23, 40.
Rev. vii. 15.
z ver. 18 reff.
a ch. xix. 35.
b ch. iii. 23, iv.
39, 44. v. 36.
vii. 7 al. fr.
see Matt. iv.
3 and note.

[†]φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ ^u ἐν [τῷ] ὕδατι βαπτίζων. ³² καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι ^w τεθέσθαι τὸ πνεῦμα ^w καταβαίνον ὡς ^x περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ^y ἐπ' αὐτόν. ³³ καὶ γὰρ οὐκ ^s ᾔδειν αὐτόν, ἀλλ' ὁ ἐπέμφας με βαπτίζειν ^u ἐν ὕδατι, ^z ἐκεῖνός μοι εἶπεν Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα ^w καταβαίνον καὶ μένον ^y ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ⁿ ἐν πνεύματι ἀγίῳ. ³⁴ καὶ γὰρ ^a εἶώρακα, καὶ ^{ab} μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ ^c υἱὸς τοῦ ^c θεοῦ.

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31. εγω bef ἦλθον C¹ 157(Sz) lat-b [copt]. om 2nd τω (perhaps conform to vv. 26, 33) BCGLP[Τb]ΔΣ 1. 33. 69 Orig₃ Chr Cyr₁: ins A rel.

32. om λεγων N¹(ins N², appy) [lat-e]. rec ^usel, with KMPUXΔΔ[Π] 1: txt ABCΣ rel Orig₂. ^ws περιστεραν bef καταβαινον N [lat-a b e g]. for εξ, εκ του N [1]. for εμεινεν, μενον N [lat-b e g Chr₁ Ambr₁ Jer₁].

33. και εγω N. ins τω bef υδατι N 1 Orig₂. αυτος A lat-b e g. at end ins και πυρι (Matt iii. 11) C¹ Orig₃ Non₁.

34. for υιος, εκλεκτος N¹ 77(e sil) 218 lat-e syr-cu [Ambr₁].

ἔστι που, ἄγνωστός ἐστι, καὶ οὐδὲ αὐτός πω ἑαυτὸν ἐπίσταται, οὐδὲ ἔχει δύναμιν τινα, μέχρις ἂν ἐλθὼν Ἥλίας χρῆσθαι αὐτὸν καὶ φανερόν πᾶσι ποιήσῃ, § 8, p. 110. But our narrative is not built upon any such Jewish belief, for it is evidently only as a *spiritual preparation*, through repentance, for the knowledge of Him, that John regarded his baptism, not as any thing ἐκεῖνον φανερόν πᾶσι ποιῶν.

ἐν [τῷ] ὕδ., hardly distinguishable in English from ἐν ὕδ., but importing, 'in the water which it is my custom to use,'—'in the water in which you see I do baptize.' 32, 33.] "Quæ sequuntur, erant *testimonii*: quæ ex ver. 29 sq. dicuntur, erant *demonstrationis ex testimonio*. Cohærentibus Baptistæ verbis Evangelista quasi parenthesin interponit: καὶ ἐμαρτύρησεν Ἰωάννης λέγων." Bengel.

The occurrence related by John happened at the baptism of Jesus, which is therefore here *pre-supposed as known*. Although this has been questioned (Usteri, Nachrichten über den Täufer J. u.s.w., cited by Lücke, i. 423), I cannot see how it can be reasonably doubted. We cannot surely suppose that such a sign was *twice* shewn. On the appearance itself, see note Matt. iii. 16. The account here given confirms the view which I have there maintained, that the appearance was confined to our Lord and the Baptist: *he* was to receive the sign, and then to testify to the others, who were not themselves yet the bearers, but the recipients of testimony:—κατὰ τινα πνευματικὴν θεωρίαν ὥφθη μὲν τῷ Ἰωάννῃ. Theod. Mops. p. 736. τεθέσθαι, perf. I have seen, in reference to the sign divinely intimated to him, in

the abiding fulfilment of which he now stood. So again below, ver. 34.

ἔμεινεν ἐπ' αὐτ.] By some appearance which is not described, the Holy Spirit was manifested to John as *not removing from Jesus again, but abiding on Him*. But we are not to understand that he had seen the Spirit descending on *others*, and *not abiding*; for (see ch. vii. 39: Acts i. 5; xix. 2 ff.) the gift of the Holy Spirit did not ordinarily accompany John's baptism, but only in this one case; and its occurrence was to point out to him the Messiah. οὗτ. ἐστ. ὁ βαπτ. ἐν πν. ἁγ.]

Here again we seem to have a reference to the synoptic cycle of narratives, for our Evangelist has not before mentioned this office of the Messiah. 34.] A solemn reiteration of his testimony, after the mention of the giving of this token by Him who sent him;—**And I have seen (accordingly) &c.** The token must have been given to the Baptist *by a special revelation*, which also revealed to him his own errand and office; so Luke iii. 2, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃ τὸν Ζαχ. υἱὸν ἐν τῇ ἐρήμῳ.

μεμαρτύρηκα is stronger than μαρτυρῶ—I have seen (on the perf. see above, ver. 32) and have borne testimony—it is a reference to his testimony at the time, as a thing on record in their memories, and as still continuing. δ υἱ. τ. θεοῦ (see ver. 18) = the λόγος made flesh, the Messiah. On the import of the descent of the Spirit on Jesus at His baptism, those who can do so should consult Lücke's very able Excursus, i. 433—443. In this commentary, see notes on Luke ii. 41—52. I may just remark, that the Personal Logos, Who σὰρξ ἐγένετο in

35 Ἡ ^d ἐπαύριον πάλιν εἰστῆκει Ἰωάννης καὶ ἐκ τῶν ^d ver. 29 reff.
 μαθητῶν αὐτοῦ δύο, ³⁶ καὶ ^e ἐμβλέψας τῷ Ἰησοῦ περι- ^e Mark x. 21
 πατοῦντι λέγει Ἴδε ὁ ^f ἀμνὸς τοῦ θεοῦ. ³⁷ καὶ ἤκουσαν ^f reff. Luke
 αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ ^g ver. 50. ch.
 Ἰησοῦ. ³⁸ στραφεῖς δὲ ὁ Ἰησοὺς καὶ ^v θεασάμενος αὐτοὺς ^{iii.} 2, 26. iv.
 ἀκολουθοῦντας λέγει αὐτοῖς ³⁹ Τί ζητεῖτε; οἱ δὲ εἶπαν ^{31.} vi. 25. ix.
 αὐτῷ ³ Ῥαββί (ὃ λέγεται ^h μεθερμηνευόμενον διδάσκαλε) ^{2.} xi. 8.
 ποῦ ⁱ μένεις; ⁴⁰ λέγει αὐτοῖς Ἐρχεσθε καὶ ὄψεσθε. ἦλθαν ^{reff.} (-βουνί,
 οὖν καὶ εἶδαν ποῦ ^j μένει καὶ ^k παρ' αὐτῷ ἔμειναν τὴν ^{ch.} xx. 16.)
 ἡμέραν ἱκεῖνην· ὥρα ἦν ὡς δεκάτη. ⁴¹ ἦν Ἀνδρέας ὁ ^h Mark v. 41
 reff.
 v. 11 al. fr. Judg. xiii. 6. Winer, § 40. 2. c. ⁱ = ch. iv. 40.
^k = Acts ix. 43 al.

35. rec ins o bef iowanhs, with ACP[T_b]N rel Orig₁; om BL.

36. aft θεου ins o αιρων τ. αμαρτιαν τ. κοσμου C¹ 235 (Sz) forj (with [fuld] mt) lat-a ff₂ aeth Cyr₁ Ammon.

37. om 1st kai N¹ 1. ^{oi duo bef αυτου} C¹L[T_b]X 33 Syr copt, ^{oi δ. μ. αυ.} BN lat-b Syr: txt AC³P rel vulg lat-c f [L] syr [Chr₁-txt Cyr₁].

38. om δε N¹ (ins N-corr¹ or 2) [ΕΦΗΜΕΡΑ arm Orig₁]. ^{om αυτοις} N¹.

39. (ειπαν, so BC¹). ^{rec (for μεθερμ.)} ^{ερμηνευομενον,} with PN¹ rel: txt ABCLXN^{3a} 33 Orig₁. (ερμηνευεται 1 copt [lat-b c e q₁] [T_b2])

40. rec (for οψεσθε) ιδετε (from ver 47, where there is no var: txt is certainly not a gloss, as Mey), with AC³PN rel latt copt [arm] Epiph₁ Chr₁: txt BC¹L[T_b] 1. 33 syrr syr-cu [syr-jer] Orig₁ [Cyr-p₁]. (ηλθαν and ειδαν, so B¹C.) ^{rec om ουν,} with P rel vulg lat-c f [q] arm: ins ABCLX Λ(Treg, expr) N 33 lat-a e copt syr-mg [syr-jer] Cyr₁ [kai ηλθ. ουν T_b]. ^{rec aft ωρα ins δε,} with 218 vulg lat-a c [L] syr copt: om ABCP[T_b]N rel Ser s-mss fos lat-q aeth Epiph₁ Cyr₁. ^{for δεκατη, εκτη Α.}

41. aft ην ins δε ΑΑ vulg lat-a c [e ff₂ L] Syr syr-w-ast copt.

our Lord, and was subjected to all the laws of human development in infancy, childhood, youth,—evermore in an especial degree under the leading of the Holy Spirit, by whose agency the Incarnation had taken place,—was the Recipient (τὸ δεχόμενον) of this fulness of the indwelling of the Holy Ghost: and that herein consisted the real depth and propriety of this sign;—the abiding of the Spirit *without measure* (ch. iii. 34) on Him indicated beyond doubt that He was the λόγος σὰρξ γεγονός,—for no mere human intelligence could be thus receptive of the Holy Spirit of God;—*we* receive Him only *as we can*, only as far as our receptivity extends,—*by measure*; but HE, into the very fulness and infinite capacities of His Divine Being.

35—43.] *On account of the testimony of John, first Andrew, and another of his disciples, and through Andrew, Simon Peter, become acquainted with Jesus.*

35. τῇ ἑπ¹.] See on ver. 29. I can hardly suppose with De Wette, that these two had been absent on the preceding day. Rather, what they then heard seems to have made a powerful impression on their minds, so that the repetition of the notice is now the signal for them to follow Jesus. (On the

second disciple, see below on ver. 41.)

37.] We must not understand ἦκολ. in the narrower sense which it bears when they *left all and followed Him*; but here only of *mechanical going after Him*, βουλόμενοι πεῖραν λαβεῖν αὐτοῦ, Euthymi.

39.] *Οὐ τί ζητ.* Euthym. remarks, οὐκ ἀγνοῶν, ὁ τοῖς λογισμοῖς τῶν ἀνθρώπων ἐμβατεύων, ἀλλ' ἵνα διὰ τῆς ἐρωτήσεως οικειώσῃται τούτους, καὶ παράσχω θάρρεῖν. εἰκὸς γὰρ αὐτοὺς ἐρυθρίαν ἐπὶ καὶ ἀγωνίαν, ὡς ἀγνώτας. 40.] They ask ποῦ μ., βουλόμενοι καταμονάς ἐν-τυχεῖν αὐτῷ καὶ μεθ' ἡσυχίας. Euthym. They enquire after *His place of lodging for the night*, intending to visit Him there; or perhaps He was then apparently going thither, as it was late in the day. But He furthers their wish by inviting them to follow, and they will see. ὡς

δεκάτῃ] i. e. 4 P.M., according to the Jewish reckoning; not, as some have thought, 10 A.M., according to that of the Romans. Our Evangelist appears always to reckon according to the Jewish method, see ch. iv. 6, 52; xix. 14, and notes, but especially ch. xi. 9. And as Lücke remarks (i. 416), even among the Romans, the division of the day into twelve equal hours was, though not the *civil*, the popular way of

1 ch. vi. 45 al.
Acts x. 22.
2 Tim. i. 13.
ii. 2 only.
Xen. Anab. i.
2. 5.

m pres., ver.
29, and John
passim, see
Rev. xii. 2, 4
al. fr.

n ch. iv. 25
only.
o see Dan. ix.
25 Theod.

p Mark x. 21
reft.

q elsw. Paul
(1 Cor. i. 12.
iii. 22, ix. 5.
xv. 5. Gal.
i. 18, ii. 9, 11,
14) only.

t = ch. v. 40 al. fr. in John.

r (ver. 39 v. r.) ch. ix. 7. Heb. vii. 2 only. Ezra iv. 7 only.
u Matt. xi. 7. xxii. 10 al.

s ver. 29 reff.

om 2nd των CN¹: om των δωτ Tb₁.

42. rec πρωτος, with LN¹ rel: txt ABM[Tb]XN^{3a} 1. 69 latt syrr [syrr-jer copt arm] aeth Orig^{appy} Gaud. (33 def.) rec ius o bef χριστος, with Scr's g copt arm: om ABN rel Scr's-mss Orig, Epiph Chr.

43. rec ins kai bef ηγαγεν, with A vulg lat-a e syrr syrr-cu [syrr-jer] aeth; ουτος G 1 arm Epiph₁: om BLN copt. rec aft εμβλεψας ins δε, with XΔΔ (S 33, e sil) [Π²(but erased)] vulg lat-b e [f l] syrr-w-ast copt: pref και 46 lat-a e Syr Chr: om ABN rel arm [Epiph₁-ms]. rec ιωνα (corrⁿ from Matt xvi. 17: cf ch xxi. 15 var readd), with AB² rel vulg-ed lat-e q syrr [syrr-jer arm] aeth-pl Epiph₁ Chr Cyr: iohanna am: txt B¹(-ανου) LN 33 lat-a b f ff₂ l copt aeth-rom [Non₁] Jer Aug. for ο, os A.

44. rec aft ηβελησεν ins o ιησους, with FGH U(Treg, expr) [Γ] Syr: om ABN rel latt syr copt aeth arm Orig₁ Epiph₃ Chr₁[-txt] Cyr₁ Thl. rec (aft αυτω) om o ιησ., with FHM[Γ] am(with fuld) lat-e Syr syrr-jer copt-dz Orig₁ Chr₁[-txt]: ins AB(N) rel vulg-ed(with forj san [em ing]) lat-a b e f ff₂ l [q] syrr copt (aeth) arm Epiph₂ [Cyr₁]. —om δ N¹.

computing time. So Persius, Sat. iii. 3: "Stertimus . . . quinta dum linea tangitur umbra."

They remained with Him the rest of that day, which would be four or five hours, and need not strictly be limited by sunset.

41.] Who the other disciple was, is not certain: but considering (1) that the Evangelist never names himself in his Gospel, and (2) that this account is so minutely accurate as to specify even the hours of the day, and in all respects bears marks of an eye-witness, and again (3) that this other disciple, from this last circumstance, certainly would have been named, had not the name been suppressed for some especial reason, we are justified in inferring that it was the Evangelist himself. And such has been the general opinion. Euthymius gives an alternative which is hardly probable: η διότι οὐκ ἦν τῶν ἐπισήμων καὶ γνωρίμων ἐκεῖνος, ἡ ὅτι αὐτὸς ἦν ὁ ταῦτα γράφων. 42.] ἴδιον, not merely "for the possessive pronoun" (according to Winer, § 22. 7), but referring to πρωτον, and furnishing a reason for it.

μεσσίαν = משיח = not ὁ χριστός, but χριστός: being the identification simply of the two words, not here of the two titles. 43.] This is evidently the first bestowal of the new name on Simon:

and it is done from our Lord's prophetic knowledge of his future character: see note on Matt. xvi. 18. Κηφᾶς = כהפא

Aramaic, כהפ Hebrew, a stone. The Greek name Peter became the prevalent one in the apostolic Church very soon: Paul uses both names indiscriminately.

I own I cannot but think with Bengel, Paulus, and Strauss, that the knowledge of Simon shewn by the Lord is intended to be miraculous. So also Stier, i. 31 f. edn. 2, "I know who and what thou art from thy birth till thy present coming to me. . . . I name thee, I give thee a new name, I know what I will make of thee in thy following of Me and for my Kingdom." The emphatic use of εμβλεψας here (it is not so emphatic in ver. 36, but still even there may imply fixed contemplation, in the power of the Spirit, who suggested the testimony) is hardly accountable except on this explanation of supernatural knowledge. Similarly Abram, Sara, Jacob, received new names in reference to the covenant and promises of God to them.

44—52.] The calling of Philip and Nathanael.

44. τῇ ἐπαύρ.] Apparently, the day after the naming of Peter; and if so, the next but one after the visit of Andrew and the other disciple, and the

... ιωαν-
νου C.
... αυτω
P.

.. i. 42
(appy)
Tb₁
ABEFG
HKLM
SUVXI
ΔΔΠΣ
1. 33. 69

Ἀκολουθεῖ μοι. ⁴⁵ ἦν δὲ ὁ Φίλιππος ^v ἀπὸ Βηθσαιῶδα, ^v ^{xxi. 11.} ^{xxvii. 57 ff.} ^{ch. xii. 21.} ^{xxi. 22.} ^{w ch. xi. 1.} ^{see vv. 46, 47.} ^{ch. vii. 42.} ^{x Luke xxiii.} ^{7. ch. iv. 7} ^{al.} ^{y constr., Rom. x. 5. see Luke xviii. 31.} ^{z Luke ix. 27.} ^{xii. 44. ch. iv. 42 al.} ^{Gosp. only. exc. Acts xii. 11. 1 Thess. ii. 13. 1 John} ^{εκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. ⁴⁶ ^m εὐρίσκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ Ὁν ὕ ἔγραψεν Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφήται εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ὕ ἀπὸ Ναζαρέτ. ⁴⁷ καὶ εἶπεν αὐτῷ Ναθαναήλ Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ ὁ Φίλιππος Ἐρχου καὶ ἶδε. ⁴⁸ εἶδεν Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ Ἴδε ^z ἀληθῶς ^a Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστιν.}

ii. 5. Jer. xxxv. (xxviii.) 6.

a Gosp., here only. Acts ii. 22 al. Rom. ix. 4. xi. 1. 2 Cor. xi. 22.

^{45.} om δε ο ^N¹: om ο ^F¹ 69 Scr's b c. ^N¹(ins ^N^{3a}, but erased) [vulg].

βηθσαιδαν ^N¹ (S. 127, Sz).

om εκ

^{46.} om τον (bef υιον) ^{BN} 33 Orig¹ Epiph, Cyr^{alig}, om του ΑΚΜΔ[Π] 33 Chr Cyr.

^{47.} om 1st και ^N Scr's g lat-a b e Syr [arm Chr, 6-mss]. αγαθον bef τι ^N¹.
rec om ο (see ver 46, where none ins ο), with ^{AN} rel [Epiph¹-ms] Chr Cyr¹: ins BL 33 Epiph¹[-ed].

^{48.} for ειδεν, ιδων ^N¹ (124, Sz) [foss lat-a b e ff² l Epiph¹]. rec ins ο bef ιησ.,
with ^{AN} rel: om BH[SR]. (33 def.) om και ^N¹. for αυτου, του ναθαναηλ ^N¹.

fourth day after ver. 19.

Our Lord is on the point of setting out from the valley of the Jordan to Galilee, and finds Philip, with whom there is every reason to believe He was previously acquainted (see ver. 45). Here we find Jesus himself calling a disciple, for the first time. But ἀκολουθεῖ does not here bear its strict apostolic sense; the εὐρήκαμεν afterwards, and the going to search for others to be disciples, unites Philip to the company of those who have been before mentioned, who we know were not immediately or inseparably attached as followers to Jesus.

^{45.} On the futility of Mr. Greswell's distinction between ἀπό as signifying mere habitation, and ἐκ, nativity, see reff. and note on ch. xi. 1. This is Bethsaida on the Western bank of the lake of Gennesareth; another Bethsaida (Julias) lay at the top of the lake, on the Jordan. See note on Luke ix. 10.

^{46.} It does not appear where Nathanael was found: but he is described, ch. xxi. 2, as ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας; and as we find Jesus there, ch. ii. 1, it is probable the call may have taken place in its neighbourhood. Nathanael ("נחנאי, i. q. Θεόδωρος, gift of God." Wordsw.) is mentioned only in these two places. From them we should gather that he was an Apostle; and as his name is nowhere found in the catalogues of the Twelve, but Philip is associated in three of them (Matt. x. 3: Mark iii. 18: Luke vi. 14) with Bartholomew, it has been supposed that Nathanael and Bartholomew were the same person (see note on Matt. x. 3). This is however mere conjecture.

Μωυσῆς ἐν τ. v., probably in Deut. xviii. 15; but also in the promises to Abraham, Gen. xvii. 7 al.: and in the prophecy of Jacob, Gen. xlix. 10, and the Prophets, passim: see the reff. in E. V.

τὸν υἱὸν τοῦ Ἰωσ. τ. ἀπὸ N.] This expression seems to shew previous acquaintance on the part of Philip with Jesus. No stress can be laid, as has been most unfairly done by Lücke, De Wette, and others, on Jesus being called by Philip, the son of Joseph, as indicating that the history of His birth and childhood, as related by Matt. and Luke, was unknown to John. Philip expresses what was the prevailing belief, in the ordinary words, as Olshausen remarks. In an admirable note, Leben Jesu, p. 23 ff., Neander remarks, that by combining the two declarations of John, that in Jesus the Eternal Word of God became flesh (ver. 14), and that 'that which is born of the flesh is flesh' (ch. iii. 6), we cannot escape the inference, that a supernatural working of God in the conception of the Man Christ Jesus is implied.

^{47.} As Lücke observes, the meaning of this question is simpler than at first sight appears. It is impossible that Nathanael, himself a Galilaean, could speak from any feeling of contempt for Galilee generally: and we have no evidence that Nazareth was held in contempt among the Galilaean. He alluded therefore to the smallness and insignificance of the town in proportion to the great things which were now predicated of it. Nazareth is never named in the O. T. nor in Josephus. ^{48.} The Evangelist certainly intends a supernatural

h = Matt. xiii. 27, 54, 56. Mark xii. 37. Luke i. 43. c constr. Matt. vi. 8 reff. Gen. xxvii. 7. d = Matt. xx. 32. Luke xvi. 2. ch. iv. 16. Acts ix. 41. x. 7. Tobit v. 8 (not N). e 3 Kings xiii. 14. f Matt. xxiv. 32 reff. g ver. 3. h ch. xii. 13. Matt. xxvii. 42 || Mk. only. i Mark vi. 11. Luke viii. 16. Rev. v. 3, 13. Ezek. xxiv. 5. Mic. iv. 4.

49 λέγει αὐτῷ Ναθαναὴλ ὅτι Ἰησοῦς καὶ εἶπεν αὐτῷ ὅτι Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ἐπὶ τὴν συκὴν εἰδόν σε. 50 ἀπεκρίθη αὐτῷ Ναθαναὴλ. Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραὴλ. 51 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ ὅτι εἰπὼν σοι ὅτι εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις;

ABEFG
HKLM
SUVX¹
ΔΔΠΣ
1. 33. 69

49. rec ins ο bef ἰησ., with E¹ [Π²(but erased)] N (1. 69, e sil): om AB rel Cyr.

50. rec (for αὐτῷ ναθ.) ναθ. καὶ λέγει αὐτῷ, with A rel syrr [syr-jer copt.] Chr, Cyr.; ναθ. καὶ εἶπεν αὐτῷ [P] Δ 28. 254 ev-z lat-ff₂ q; ναθ. καὶ εἶπεν, omg αὐτῷ, N: txt B(sic in cod: see table) L(X) 33.—add κ. εἶπεν X ev-49 vulg lat-a f l Epiph. rec ins ο bef βασιλεὺς, with XN rel: om ABL 1. 33. rec e bef (ὁ) βασιλεὺς, with XN rel latt copt Chr, Cyr, Thdor-mops, Iren-int, Hil; : txt ABL 1. 33 [Cyr-palic].

51. rec om 2nd οτι, with X rel vulg lat-c e f ff₂ [l q] ath: ins ABGLS lat-a [L]

insight by the Lord into Nathanael's character to be here understood; and there is probably no reference at all to the question which Nathanael had just asked. To suppose that Jesus overheard that question, is just one of those perfectly gratuitous assumptions which the very Commentators who here make this supposition are usually the first to blame. Compare ch. ii. 25.

ἀλθθ. Ἰσρ.] 'An Israelite who truly answers to the inner and honourable meaning of the name.' When we reflect what was contained in that name, and Who it is that speaks, we can hardly agree with De Wette that the words are spoken merely in the spirit in which every nation attaches some peculiar virtue, and especially those of openness and straightforwardness, to itself, as deutsch herausfagen, deutsche Freude, or Cicero's "Romano more loqui."

Our Lord probably referred to Ps. xv.

49.] The remark was overheard by Nathanael, and recognized as indicating perfect knowledge of his character. The question πῶθ. με γιν. is one of astonishment, but not perhaps yet of suspicion of any thing supernatural. Our Lord's answer first opens this to him.

πρὸ τοῦ κ.τ.λ.] It would be doubtful whether ὄντα ἐπὶ τ. συκ. belong to φωνῆσαι or to εἰδόν σε, did not ver. 51 decide for the latter construction. The whole form of our Lord's answer seems to indicate that the place where Philip called Nathanael was not now in sight, nor had been. The declaration that Jesus had seen him there, at once brings the conviction which he expresses in the next verse. This would not have been the case, unless the sight had been evidently and unquestionably supernatural: and unless the words ὄντα ἐπὶ τὴν συκὴν involved this. Had

Jesus merely seen Nathanael without being seen by him, (De Wette,) or had εἰδόν σε only expressed 'I knew thy character,' at first sight, 'although at a distance' (Lücke), no such immediate conviction would have followed.

ὄντα ἐπὶ τὴν συκὴν, says Wordsw., "is something more than ἐπὶ τῇ συκῇ—the accusative indicates retirement thither as well as concealment there,—perhaps for purposes of prayer and meditation." In fact it contains in it, 'when thou wentest under the fig-tree, and while thou wert there.'

Ver. 50 = 'Thou art the Messiah;' see Ps. ii. 7. ch. xi. 27: Matt. xvi. 16: Luke xxii. 70. Olshausen (ii. 77 ff.) maintains that ὁ υἱ. τ. θ. was not a Jewish appellation for the Messiah,—on account of the Jews taking up stones to cast at Jesus when He so called Himself, ch. x. 33. But as Lücke observes (i. 456, note), it was not for the mere use of this Name,—but for using it in a close and literal sense which was unintelligible and appeared blasphemous to them, ἐγὼ κ. ὁ πατήρ ἐν ἑσμέν,—that they wished to stone Him: see note on ch. x. 36. It was certainly not so common a name as 'the Son of David,' for the Messiah.

Nathanael can hardly have meant the name in other than its popular meaning; and the synonymous and better known appellation which he adds, confirms this.

51.] Our Lord says this not in blame, rather in praise of the simple and honest expression of Nathanael's conviction; but principally to shew him, that if he believed by reason of this comparatively small proof of His divine power, his faith would increase from strength to strength at the greater proofs which should from that time forward be given. It is perhaps best to set a question at πιστεύεις; but see notes

μείζω τούτων ὄψη. ⁵² καὶ λέγει αὐτῷ ^k Ἀμὴν ἀμὴν λέγω ^k see Matt. x
 ὑμῖν, ὄψεσθε τὸν ^l οὐρανὸν ^{lm} ἀνεφώγῳτα, καὶ τοὺς ⁿ ἀγγέ-
 λους τοῦ θεοῦ ⁿ ἀναβαίνοντας καὶ ⁿ καταβαίνοντας ἐπὶ
 τὸν ^o υἱὸν τοῦ ^o ἀνθρώπου.

II. ¹ Καὶ τῇ τρίτῃ ἡμέρᾳ ^p γάμος ἐγένετο ἐν Κανᾷ ⁿ ⁿ GEN. xxviii.
 o Matt. viii. 20 relf. p Matt. xxii. 2, &c. xxv. 10. Luke xii. 36. xiv. 8. Heb. xiii. 4. Rev. xix.
 7, 9 only. Gen. xxix. 22.

‘syrr copt [arm] Cyr.
 txt ABN rel.

μειζονα N [Eph₁-ms].

rec οψει, with U [ΓΠ¹] 1.69:

52. rec ins απ' αρτι bef οψεσθε, with A rel lat-e q syrr Chr₁ Cyr₁ [Aug₁] (*prob from*
Matt xxvi. 64. The referring what follows to the angelic appearances at the passion and
resurrection would not occasion its omn, for, as Lücke has observed, the most ancient
interpretation of the saying was the spiritual one, e. g. in Orig, who omits it): om B1N
lat copt ath arm Orig.[int.] Eph₁ Cyr₁[₂-ms₁-p] Promiss Zeno. ἡμερωγοτα N¹.

CHAP. II. 1. rec τη ημερα τη τριτη, with AN rel (vulg lat-a e [Eph₁ Chr₁ Cyr₁]) :
 τη τριτη (alone) M: txt BU 69 lat-b e q Eph₃.

on the similar sentences, ch. xvi. 31, and
 xx. 29.

52.] ἀμὴν ἀμὴν is pec-
 uliar to John. The other Evangelists
 use ἀμὴν *once* only in such asseverations.
 The LXX do not use it in this sense.
 Stier remarks (i. 36, edn. 2), that the
 Verily, verily, I say unto you of the
 Lord, is spoken in His coequality with the
 Father: so as the ‘Thus saith the Lord’
 of the Prophets.

ὑμῖν] The words
 following are then spoken to all the dis-
 ciples present, not only to Nathanael.

With or without ἀπ’ ἀρτι, the meaning
 will be much the same. The glories of a
 period beginning from the opening of the
 Lord’s public ministry, and *at this day*
not yet completed, are described. For it
 is not the outward visible opening of the
 material heavens, nor ascent and descent
 of angels in the sight of men, which our
 Lord here announces; but the series of
 glories which was about to be unfolded in
 His Person and Work from that time
 forward. Lüther, cited by Lücke, i. 458,
 beautifully says: “When Christ became
 man and had entered on His ministerial
 office and begun to preach, then was the
 heaven opened, and remains open; and
 has from that time, since the baptism of
 Christ in the Jordan, never been shut, and
 never will be shut, although we do not see
 it with our bodily eyes . . . Christ says
 this: ‘Ye are now heavenly citizens, and
 have your citizenship above in the heavenly
 Jerusalem, and are in communion with the
 holy angels, who shall without intermission
 ascend and descend about you.’”

The opening of heaven is a symbolical
 expression, signifying the imparting of
 divine grace, help, and revelation. See
 Gen. xxviii. 10—17: Ezek. i. 1: Isa. vi.
 1: Mal. iii. 10: Isa. lxiv. 1: also Deut. xi.
 17: 1 Kings viii. 35.

The words

have a plain reference to the *ladder of*
Jacob, and imply that what he then saw
 was now to receive its fulfilment: that
 He, the Son of Man, was the dwelling
 of God and the gate of Heaven, and that
through Him, and *on* Him in the first
 place, was to descend all communication
 of help and grace from above.

That
 no allusion is meant to the Transfigura-
 tion, or the Agony, is plain; for *all* those
 here addressed did not witness these ap-
 pearances, but Peter and John only; nor
 to the Ascension, for they did not see
 heaven opened, nor did angels ascend nor
 descend.

The above has (remarks
 Olsh. ii. 79) been the interpretation
 of all Commentators of any depth in all
 times: Origen as well as Augustine,
 Luther as well as Calvin, Lücke as well
 as Tholuck: and I may add, De Wette as
 well as Stier.

τὸν υἱ. τ. ἀνθ.] An
 expression originally (as appears) derived,
 in its Messianic sense, from Dan. vii. 13,
 14, and thenceforward used as one of the
 titles of the Messiah (see ch. xii. 34). It
 is never predicated of our Lord by any
 but Himself, except in Acts vii. 56 by
 Stephen, in allusion apparently to Matt.
 xxvi. 64, and—which is hardly an excep-
 tion—in the passages of the Revelation
 (ch. i. 13; xiv. 14) which are almost cita-
 tions from Daniel.

CHAP. II. 1—11.] *The miracle of turn-*
ing water into wine: the first fulfil-
ment of the announcement in ch. i. 51:
see ver. 11.

1.] τῇ τρίτῃ—
 reckoned from the day of Nathanael’s
 calling. There would thus be but one
 day between that event and the marriage.

Κανᾷ τ. Γ.] See ch. iv. 46;—not far
 from Capernaum. Josephus (Life, § 16)
 calls it *κώμη τῆς Γαλιλαίας*. There is a
 Kanah in Josh. xix. 28, in the tribe of

1 Matt. xxii. 13, &c. Luke xiv. 7, &c. Esth. v. 12. 2 9 ἐκλήθη
 3 καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν ἰγάνον.
 4 καὶ ὕστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς
 αὐτὸν Οἶνον οὐκ ἔχουσιν. 4 καὶ λέγει αὐτῇ ὁ Ἰησοῦς 5 Τί
 s Mark v. 7 ||. 2 Kings xvi. 10 al.

3. for ὑστερήσαντος οἴνου, οἶνον οὐκ εἶχον ὅτι συνετελεσθη ὁ οἶνος τοῦ γαμου εἴτα
 N¹(txt N-corr¹) lat-a b ff₂ (syr-mg æth). for οἶνον οὐκ εἶχουσιν, οἶνος οὐκ ἐστὶν N¹

[(Syr syr-jer æth)].

4. rec om 1st καὶ, with EFHMSV[Γ]AN¹ forj lat-a Syr : ins AB N^{3a}(but erased) rel
 vulg lat-b c syr [syr-jer] copt æth arm Cyr₁ Non₁.

Asher, which must be distinct from this. Jerome however in his Onomasticon believes it to have been the same. It was the residence, and probably birth-place, of Nathanael. If his calling took place in its neighbourhood, our Lord may have gone on and spent the intervening day at Nazareth.

Dr. Robinson, Bib. Res. iii. 204 ff., satisfactorily establishes that Kâna-el-Jelil, about 3 hours N. ½ E. from Nazareth, is the site of this miracle. The name is identical, and so stands in the Arabic version of the N. T. He shews this to have been recognized in early tradition, and its honour to have been only recently usurped by Kefr Kenna, a village 1½ hour N.E. from Nazareth, on one of the roads to Tiberias. [See a very interesting description of Kâna-el-Jelil in "The Land and the Book," pp. 426, 427.]

ἡ μήτηρ τ. Ἰ. John never names her, as being already well known (Lücke): or perhaps more probably from his own intimate connexion with her, in pursuance of the injunction ch. xix. 26, 27. He never names either himself, or his own brother, James.

2.] ἐκλήθη, not for a pluperfect:—was invited: the historical past.

κ. οἱ μαθ. αὐτ.] It does not appear who these were, unless we assume that they were those called in ch. i., which seems most probable. John himself was most likely present. He does not relate so circumstantially any thing which he had not witnessed. In this case, there must have been some other reason for the invitation, besides mere previous acquaintance. This would be the probable reason for *Jesus Himself* being invited; but the disciples, being from various places in the district, can hardly all have been (De Wette) friends of the family. The fact of Jesus having attached disciples to Himself must have been known, and they were doubtless invited from consideration to Him.

Our Lord at once opens His ministry with the character which He gives of himself Matt. xi. 18, 19, as distinguished from the asceticism of John. He also, as Trench admirably remarks (Miracles, edn. 2, p. 98, note), gives us his

own testimony against the tendency which our indolence ever favours, of giving up those things and occasions to the world and the devil, which we have not Christian boldness to mingle in and purify. Even Cyprian, for instance, proscribes such festivals,—“nuptiarum festa improba et convivia lascivia vitentur, quorum periculosa contagio est.” De Habitu Virginum, ch. xxi. p. 460. And such is the general verdict of modern religionism, which would keep the heaven distinct from the lump, for fear it should become *unleavened*.

The especial honour conferred upon marriage by the Lord should also be noticed. “He here adorned and beautified it with his presence, and first miracle that He wrought.”

3.] There is no necessity to suppose that the feast had lasted several days, as De Wette and Lücke do. It has been suggested that the unexpected presence of the disciples may have occasioned a failure in the previously sufficient supply: a gloss in the old latin cod. Rhedigerianus has, “et factum est per multam turbam vocatorum vinum consummari.”

The mother of Jesus evidently is in a position of authority (see ver. 5) in the house, which was probably that of a near relative. The conjectures and traditions on the subject are many, but wholly unsatisfactory.

A graver question arises as to the intent with which this οἶνον οὐκ ἔχ. was said. She cannot have had from experience any reason to suppose that her Son would work a miracle, for this (ver. 11) was *His first*. Chrysostom suggests (so also Theophyl., Euthym., and Neander, L. J. p. 271) that, knowing Him to be Who He was, she had been by the recent divine acknowledgment of Him and His calling disciples to Himself, led to expect the manifestation of his Messianic power about this time; and here seemed an occasion for it. Some of the other explanations are: “that she had always found Him a wise counsellor, and mentioned the want to Him merely that He might suggest some way of remedying it.” Cocceius, cited by Trench. “Velim discedas, ut ceteri item discedant,

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ἐμοὶ καὶ σοί, γύναι; οὐπω [†] ἤκει ἡ ^υ ὥρα μου. ^δ λέγει ἡ [†] [Luke xiii. 35.] 2 Pet. iii. 10. Gen. vi. 13. u = ch. vii. 30. viii. 20. xiii. 1. (xvi. 21.) x here bis & ch. i. 3. 2 Pet. i. 6 ἦσαν δὲ ἐκεῖ ^ν λίθιναι ^χ ὑδρίαι ἐξ ^{κατὰ τὸν} ^υ καθαρισ-

v Matt. xxiii. 11 reff. w 2 Cor. iii. 3. Rev. ix. 20 only. Gen. xxv. 14. iv. 24 only. Eccl. xii. 6. y ch. iii. 25. Luke ii. 22. v. 14 || Mk. Heb. i. 3. 2 Pet. i. 9 only. 1 Chron. xxiii. 28.

5. for ο τι, οτι ο Ν [Chr-3-mss].

6. rec υδρῖαι bef λιθιναι (more usual order), with A rel lat-a b e f [l q] Chr, Cyr, :

antequam penuria patefiat." Bengel, "Ut pia aliqua exhortatione convivis tedium eximeret, ac simul levaret pudorem sponsi." Calvin, cited by Lücke. "Jesus had wrought miracles, but in secret, before this," Tholuck.

On the whole, the most probable explanation is that of Lücke, which somewhat modifies the first here mentioned,—that our Lord Himself had recently given some reason to expect that He would shew forth His glory by wonderful works. So, very nearly, Stier, R. J. i. 38, edn. 2.

4.] The answer of our Lord is beyond question *one of reproof, and disclaimer of participation in the grounds on which the request was made.* See instances, besides reff., in Josh. xxii. 24; Mark i. 24. And so all the early expositors understood it. Irenæus (iii. 16. 6, p. 206) says, "Dominus repellens ejus intempestivam festinationem, dixit," &c.;—and Chrysostom, ἐβούλετο . . . ἐαυτὴν λαμπροτέραν ποιῆσαι διὰ τοῦ παιδός, and therefore He σφοδρότερον ἀπεκρίνατο. Hom. xxi. in Joh., vol. viii. p. 122. The Romanist expositors mostly endeavour to divest the answer of any aspect of rebuke, and maintain that it was so uttered for *our sakes* alone, to teach us that He did not perform His miracles from regard to human affinity, but solely from love and His object of manifesting His glory. So Maldonatus. And this is true:—but first among those to be taught this, was *she herself, who had tempted Him to work a miracle from that regard.*

It has perhaps not been enough noticed, that in this answer the Lord declares His period of subjection to her as His earthly parent to be at an end. Henceforth His thoughts are not her thoughts. At twelve years of age, see Luke ii. 49. He answers 'thy father and I,' by 'My Father:—now, He is to be no longer before the world as *Mary's son*, but as sanctified by the Father and sent into the world:—compare Matt. xii. 48—50, and Luke xi. 27, 28, and see Stier's admirable remarks, R. J. i. 39, edn. 2, also Olshausen's, ii. 81.

γύναι] There is no reproach in this term: but rather respect. The Lord henceforth uses it towards her, not calling her 'mother,' even

on the Cross (see ch. xix. 26), doubtless for the reason alleged above.

οὐπω ἤκ. ἡ ὥρα μου] This expression is generally used in John of the time of the *Death* of Christ: see reff. But it is only so used because His death is in those passages the subject naturally underlying the narrative. It is, *any fixed or appointed time*;—and therefore here, the appointed time of His self-manifestation by miracles. This time was not yet come, but was close at hand. Some have supposed that the wine was not yet wholly exhausted, and that our Lord would wait till the miracle should be undoubted (so Trench, p. 192): but Stier well remarks that the known *depth* of all His early sayings forbids us from attaching only this meaning to it;—and he sees in it a reference to the great marriage-feast and the new fruit of the vine in the Kingdom of God (i. 41, edn. 2). If this be so, it can be only in the background; the words must have had a present meaning, and I believe it to be, '*My time, the time at which, from the Father's appointment and my own concurring will, I am to begin miraculous working, is not yet arrived: forestall it not.*' Very similarly He speaks, ch. vii. 6, to His brethren, and yet afterwards goes up to the feast. The notion that ἡ ὥρα μου refers to the hour of our Lord's human infirmity on the Cross when (ch. xix. 27) He "acknowledged her as His mother," Wordsw., seems wholly unfounded. Where do we find any such special acknowledgment there? And why should we go out of our way for a fanciful sense of words which bear an excellent meaning as referring to circumstances then present?

5.] There certainly seems beneath this narrative to lie *some incident which is not told us.* For not only is Mary not repelled by the answer just given, but she is *convinced that the miracle will be wrought*, and she is not without an anticipation of the *method of working it*: for how should He require the aid of the servants, except the miracle were to take place according to the form here related? I believe we shall find, when all things are opened to us, that there had been

z = ch. xix.
29. xxi. 9.
Rev. iv. 2.
Jer. xxiv. 1.
a = ch. xxi.
25. Mark ii.
2. 3 Kings
vii. 38.
b Matt xx. 9,
10 reff.
c here only.
2 Chron. iv.
5.
d here bis.
Mark iv. 37.
xv. 36. Luke
xiv. 23. xv.
16. ch. vi. 13. Rev. viii. 5. xv. 8 only. Gen. xiv. 17.
5. 2 Chron. xxvi. 8.
g here 3ce only +.
viii. 8. Exod. iv. 3.

μόν τῶν Ἰουδαίων ^z κείμεναι, ^a χωροῦσαι ^b ἀνὰ ^c μετρητὰς
δύο ἢ τρεῖς. ⁷ λέγει αὐτοῖς ὁ Ἰησοῦς ^d Γεμίσατε τὰς
^x ὑδρίας ὕδατος. καὶ ^d ἐγέμισαν αὐτὰς ^e ἕως ἄνω. ⁸ καὶ
λέγει αὐτοῖς ^f Ἀντλήσατε νῦν καὶ φέρετε τῷ ^g ἀρχιτρι-
κλίνῳ. οἱ δὲ ἤνεγκαν. ⁹ ὥς δὲ ^h ἐγεύσατο ὁ ^g ἀρχιτρί-
κλινος τὸ ὕδωρ οἶνον ⁱ γεγεννημένον, καὶ οὐκ ᾔδει πόθεν
^k ἐστίν· οἱ δὲ ⁱ διάκονοι ᾗδισαν οἱ ^f ἡντληκότες τὸ ὕδωρ.

T_b ii. 9
(appy).
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XΓΔΛ
HIS
1. 33. 69

txt BLXN 33 vulg lat-c. rec κειμεναι bef κατα τ. καθ. τ. ιουδ., with A rel vulg
lat-c syrr [syr-jer Cyr₁]; bef υδρ. lat-b f; bef ες 69 lat-l Chr₁; om κειμ. N¹ ev-47 lat-a
e arm: txt BLXN^{3a} 33 æth.

7. at beg ins και XN (lat-a e ff. l) [æth].

8. rec (for oi δε) και, with A rel vulg lat-b c f syrr sah-mnt æth [Chr₁]; om clause
X: txt BKL[Π]N 1. 33 lat-a syr-mg [syr-jer] copt arm.

[9. for ποθεν, που T_b.]

a previous hint given her,—where or how I would not presume to say,—by our Lord, of His intention and the manner of performing it, and that her fault was, *the too rash hastening on of what had been His fixed purpose*. 6.] These vessels were for the washings usual at feasts: see Mark vii. 4. There could be no collusion or imposture here, as they were *water-vessels*, and could have no remnants of wine in them (see also ver. 10). And the large quantity which they held could not have been brought in unobserved. The μετρητής is probably = the Jewish $\pi\zeta$ (which, Jos. Antt. viii. 2. 9, held 72 ξέσται = the Attic μετρητής = 8 gallons 7·4 pints), and stands for it in the LXX, ref. 2 Chron. According to this, the quantity of wine thus created would = 6 × (2 or 3) × (8 gallons 7·4 pints) = 6 × (between 17 and 25 gallons) = say, 6 × 21 gallons = 126 gallons. The large quantity thus created has been cavilled at by unbelievers. We may leave them to their cavils with just one remark,—that He who creates abundance enough in this earth to “put temptation in men’s way,” acted on this occasion *analogously with His known method of dealing*. We may answer an error on the other side (*if it be on the other side*), by saying, that the Lord here most effectually and once for all stamps with His condemnation that false system of moral reformation, which would commence by *pledges to abstain from intoxicating liquors*. He pours out His bounty for all, and He vouchsafes His grace to each for guidance; and to endeavour to evade the work which He has appointed for each man,—by *refusing the bounty, to save the trouble of seeking*

the grace, is an attempt which must ever end in degradation of the individual motives, and in social demoralization,—whatever present apparent effects may follow its first promulgation. One visible sign of this degradation, in its intellectual form, is the miserable attempt made by some of the advocates of this movement, to shew that the wine here and in other places of Scripture is unfermented wine, not possessing the power of intoxication.

The filling with water, and drawing out wine, is all that is related. “The *moment of the miracle*,” says Lücke, “is rather understood than expressed. It seems to lie between vv. 7 and 8” (i. 471). The *process* of it is wholly out of the region of our imagination. In order for wine to be produced, we have the growth and ripening of the grape; the crushing of it in proper vessels; the fermentation;—but here all these are in a moment brought about in their *results*, by the same Power which made the laws of nature, and created and unfolded the capacities of man. See below on ver. 11.

8.] The ἀρχιτρίκλινος (συμπόσιάρχος, ἐπιμελητής τοῦ συμποσίου, Euthym.) seems to be the same with the ἡγούμενος spoken of, Sir. xxxv. (xxxii.) 1, and with the Latin *rex*, or *magister, convivi*. It would seem (from Sir. l. c.) that he was *one of the guests* raised to the post of presiding over the arrangements of the feast. This is however doubted by the older Commentators (Severus in the Catena, Lücke, i. 472), who make him not one of the guests, but a person *holding this especial office, and attending on feasts*. Here, he *tastes the wine*; and therefore probably was a guest himself. Lücke quotes from

^m φωνεῖ τὸν ⁿ νυμφίον ὁ ^ε ἀρχιτρίκλιος ¹⁰ καὶ λέγει αὐτῷ ^m ch. i. 49 reff. ⁿ Matt. ix. 15 ||. Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον ^ο τίθησιν, καὶ ^{xxv. 1, 5, 6, 10. ch. iii. 29 (3ce). Rev. xiii. 23 only. Ps. xviii. 5. o = here only. Del & Dr. li Theod. p pass., Rev. xvii. 2 only. 1 Kings i. 14 al. elsw. neut., Matt. xxiv. 49. Acts ii. 15. r = ch. xii. 7. 2 Pet. ii. 17. Jude 6. u = Mark vii. 17. v ch. i. 31 reff. Acts x. 43. xiv. 15. 1 Cor. xi. 21. 1 Thess. v. 7. Rev. xvii. 2, 6 only. 23. Heb. vii. 7) only. (= -των, adv., 1 Tim. v. 9.) q = here (Rom. ix. 12, from Gen. xxv. 23. Matt. xii. 12. ch. v. 17. t = Matt. xxiv. 8. Mark i. 1. Ruth i. 22. u = Mark vii. 17. s Matt. xii. 12. ch. v. 17. 20. Luke xiii. 8. Acts iv. 16, 22. viii. 6. John, ch. xii. 37. xx. 30 al. fr. x ch. i. 12 al. fr. in John. elsw., Matt. xviii. 6 (|| Mk. v. r.). Acts x. 43. xiv. w ch. i. 14 al. fr. x ch. i. 12 al. fr. in John. elsw., Matt. xviii. 6 (|| Mk. v. r.). Acts x. 43. xiv. 23. xix. 4. Rom. x. 14. Gal. ii. 16. Phil. i. 29. 1 Pet. i. 8, 21 only τ.}

10. om αυτα Ν. om τοτε BL[T_b]N¹ lat-a e ff₂ l copt æth Orig-int₁ Gaud₁: ins AN^{3a} rel lat-b c f [vulg² syr-jer] syr arm [Chr, Cyr₁]. aft sv ins δε GAN 69 vulg-ed lat-a b e f ff₂ [l q syr-jer] Syr syr-w-ast copt æth Orig-int₁.
11. rec ins την bef αρχην, with Ν rel Eus₁[-mss]: om ABL[T_b]A 1.33 [arm] Orig₁ Eus₂ [Cyr-p₁] Chron₁. aft γαλιλαιας ins πρωτην Ν¹(om Ν-corr¹ or 2-3). om 1st αυτου Ν¹. οι μαθ. αυ. bef εις αυτον Ν¹.

Petronius "triclinares."

9. οἱ ἡντληκότες.] This is the participle of the pluperf. (as well as of the perf.), and is here to be so rendered—who had drawn the water. 10.] The saying of the ἀρχ. is a general one, not applicable to the company then present. We may be sure that the Lord would not have sanctioned, nor ministered to, *actual drunkenness*. Only those who can conceive *this*, will find any difficulty here; and they will find difficulties every where. The account of the practice referred to is, that the palates of men become after a while dull, and cannot distinguish between good wine and bad. Pliny (Nat. Hist. xiv. 13) speaks of persons "qui etiam convivis (vina) alia quam sibi metipsis ministrant, aut procedente mensa subjiciunt." But the practice here described is not precisely that of which Pliny speaks, nor is there any meanness to be charged on it: it is only that, when a man has some kinds of wine choicer than others, he naturally produces the choicest, to suit the most discriminating taste. With regard to the word μεθυσθῶσιν, while there is no reason here to press its ordinary meaning, so neither is there any to shrink from it, as uttered by the ἀρχιτρίκλιος. The safest rendering is that of Tyndall and Cranmer, "when men be dronke;" "cum inebriati fuerint," Vulg.

11.] Without the article before ἀρχήν (see rec. in digest) it is **this** wrought Jesus as the beginning of his miracles:—ἀρχή being the predicate.

This assertion of John excludes all the apocryphal miracles of the Gospel of the Infancy, and such like works, from credit.

σημείον, which occasionally occurs in the other Gospels and the Acts

in this absolute sense of a miracle (see reff.), is St. John's ordinary word for it. Cf. Luthardt, p. 62. τὴν δόξαν αὐτ.]

The glory, namely, which is referred to in ch. i. 14, where see note. It was a miracle eminently shewing forth the glory of the λόγος, δι' οὗ πάντα ἐγένετο, in His state of having become flesh. And this 'believing on Him,' here predicated of the disciples, was certainly a higher faith than that which first led them to Him. They obtained new insight into His power;—not yet reflectively, so as to infer what all this implied, but so as to increase their faith and trust in Him. Again and again 'they believed;' new degrees of faith being attained; just as this has since been the case, and will continue to be, in the Church, in the continual providential development of the Christian spirit,—the leavening of the whole lump by degrees.

This important miracle, standing as it does at the very entrance of the official life of Christ, has been the subject of many doubts, and attempts to get rid of, or explain away, the power which was here manifested. But never did a narrative present a more stubborn inflexibility to the wresters of Scripture:—never was simple historical veracity more strikingly stamped on any miracle than on this. And doubtless this is providentially so arranged: see the objections to it treated, and some admirable concluding remarks, in Lücke, i. 478. To those who yet seek some sufficient cause for the miracle being wrought, we may—besides the conclusive answer that we are not in a position to treat this question satisfactorily,—assign the unmistakeable spiritual import of the change here made, as indicating the general nature of

γ = Mark iii. 22.
 Luke x. 30.
 Gen. xii. 10.
 z = ch. vi. 4.
 vii. 2. Matt.
 xiv. 32.
 Rev. i. 3.
 xii. 10.
 Isa. xiii. 6.
 a ch. (vi. 4).
 xi. 55 only.
 see Matt.
 xxvi. 2 reff.
 b = Matt. xx.
 18 reff.
 c Matt. iii. 16
 reff.
 d here only τ.
 e here only τ.
 (-λλοῦν,
 Matt. xxvii.
 26.)
 h Matt. xxi. 12 || only τ.
 12 Μετὰ τοῦτο γ κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ
 μῆτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ [αὐτοῦ] καὶ οἱ μαθηταὶ αὐτοῦ,
 καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. 13 καὶ z ἐγγὺς ἦν τὸ
 a πάσχα τῶν a' Ἰουδαίων, καὶ b ἀνέβη εἰς Ἱεροσόλυμα ὁ
 'Ιησοῦς. 14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας
 καὶ πρόβατα καὶ c περιστερὰς καὶ τοὺς d κερματιστὰς καθ-
 ημένους. 15 καὶ ποιήσας e φραγέλλιον ἐκ f σχοινίων πάν-
 τας g ἔξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας,
 καὶ τῶν h κολλυβιστῶν i ἐξέχεεν τὰ j κέρματα καὶ τὰς
 f Acts xxvii. 32 only. 2 Kings viii. 2. g = Matt. xxi. 12. ix. 25 || Mk. Acts ix. 40 al. Gen. iii. 24.
 i Matt. ix. 17 (|| Mk. v. r.). Acts i. 18. Judg. vi. 20. j here only τ.

12. om 2nd αὐτου BL[T_b] lat-a c e Orig.; ins AN rel vulg lat-b f [l syr-jer] syrr
 copt aeth arm. [om 3rd αὐτου L T_b(appy) Orig.;] om kai oi mathetai αὐτου
 N 245-9 Scr's e q¹ r v lat-a b e ff.; l e arm.; ins bef k. oi ad. av. K[Π¹] 258 Scr's p w.
 εμεινεν AFGH² A 1 lat-b [syr-jer] copt arm Orig₁ Non₁.

13. for και ἐγγυς, ἐγγυς δε N.

14. for βοας και προβ., και τα προβ. και βοας N¹.

15. for και ποιησας, εποιησεν N¹. aft σχοινων ins και N¹. om τε N¹ [lat-a
 e l q]: for τε, και N^{2a}(but erased). rec (for τα κερματα) το κερμα, with APK rel:

the beneficent work which the Lord came on earth to do. So Cornelius a Lapide (Trench, p. 113, edn. 2, note): "Christus initio suae prædicationis mutans aquam in vinum significabat se legem Mosaicam, instar aquæ insipidam et frigidam, conversuram in Evangelium gratiæ quæ instar vini est, generosa, sapida, ardens, et efficax." Similarly Eusebius, Augustine, Bernard, and Gregory the Great. Trench, *ibid*.

12—IV. 54.] FIRST MANIFESTATION OF HIMSELF AS THE SON OF GOD:—and herein, ii. 13—iii. 36, IN JERUSALEM AND JUDEA.

12.] κατέβη, because Capernaum lay on the lake,—Cana higher up the country. There is no certainty as to this visit, whether or not it is the same with that hinted at in Luke iv. 23: so that no chronological inferences can be built on the hypothesis with any security.

On οἱ ἀδελφοὶ [αὐτοῦ] see Matt. xiii. 55 and note. Notice the transition from His private to His public life. His mother and brethren are still with Him, attached merely by nature: His disciples, newly attached by faith. In the next verse He has cast off His mere earthly ties for His work. Also in the οὐ πολλὰς ἡμ., notice less a mere chronological design, than one to shew that He lost no time after His first miracle, in publicly manifesting Himself as the Son of God.

13—22.] The first official visit to Jerusalem, at a Passover: and cleansing of the Temple.

13.] No data are given to determine whether the reason of the short stay at Capernaum was the near approach of the Passover. Nothing

is said of those who accompanied Jesus: but at all events, *His already called disciples* would be with Him (see ver. 22, and ch. iii. 22), and among them in all probability the Evangelist himself:—but *not the rest of the Twelve*, who were not yet called. Of this visit, the synoptic narrative records nothing.

14.] On the distinctness of this cleansing from that related in Matt. xxi. 12 ff., see note there.

ἐν τῷ ἱερῷ] In the court of the Gentiles, the ἔξωθεν ἱερόν, as distinguished from the ναός, the inner temple. This market appears to have sprung up since the captivity, with a view to the convenience of those Jews who came from a distance, to provide them with the beasts for offering, and to change their foreign money into the sacred shekel, which alone was allowed to be paid in for the temple capitation-tax (Matt. xvii. 24 ff.). This tax was sometimes, as in Matt. l. c., paid elsewhere than in Jerusalem; but generally there, and in the temple. The very fact of the market being held there would produce an unseemly mixture of sacred and profane transactions, even setting aside the abuses which would be certain to be mingled with the traffic. It is to the former of these evils that our Lord makes reference in this first cleansing; in the second, to the latter.

15.] The σχοινία were probably the rushes which were littered down for the cattle to lie on. That our Lord used the scourge on the beasts only, not on the sellers of them, is almost necessarily contained in the form of the sentence here: the τὰ τε πρόβατα κ. τ. βόας being as it stands with τε and καί, merely epexegetical

^k τραπέζας ¹ ἀνέστρεψεν, ¹⁶ καὶ τοῖς τὰς ^c περιστεράς πω- ^k = Matt. xxi.
 λούσιν εἶπεν Ἄρατε ταῦτα ^m ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον ¹² ἢ. Luke
 τοῦ πατρός μου οἶκον ⁿ ἐμπορίου. ¹⁷ ^o ἐμνήσθησαν οἱ ^{xi.} 23 only.
 μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστὶν Ὁ ^p ζήλος τοῦ οἴκου ¹ trans. =
 σου ^q καταφάγεται με. ¹⁸ ^r ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ ^{here only.}
 εἶπαν αὐτῷ Τί ^s σημεῖον δεικνύεις ἡμῖν ^t ὅτι ταῦτα ποιεῖς ; ^{intrans., Acts}
¹⁹ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς ^u Λύσατε τὸν ναὸν ^{v. 23 (Matt.}
³ only. (-ρία, Matt. xxii. 5.) ^o w. ὅτι, Matt. v. 23. xxvii. 63. Luke xvi. 25. ver. 22. ch. xii. 16 only.
^p Psal. lxxviii. 9. constr., Rom. x. 2. see Acts xxii. 3. ^q Luke viii. 5 ἢ. xv. 30. Rev. x. 9, 10. xii. 4. xx.
⁹ only. = Aristoph. Nub. 287, μηδ' οὕτως σεαυτὸν ἐσθιε. (κατεσθ., Luke xx. 47 reff.) fut., Luke xiv.
^{15.} xvii. 8. James v. 3. ^r = Matt. xi. 25 reff. ch. v. 17. ^s = Matt. xii. 38, 39. 1 Cor. i.
^{22.} Exod. iv. 8. ^t Matt. xvi. 8. ^u = Eph. ii. 14. 2 Pet. iii. 10, 11, 12. Esdr. i. 55 (52).

txt BL[T_b]X 33 lat-*b* *q* copt arm Orig₈ Eus₁. for ανεστρ., ανετρεψεν BX[Π²
 Cyr.] Orig₁: κατεστρεψεν N 69¹-marg: κατορθωσε 69-txt [Epiph].

16. ins kai bef μη ποιετε AUX 1. 69 vulg lat-*a* *b* *e* *q* [L syr-jer] syrr æth arm Cyr-
 jer₁ [Eus₂].

17. rec aft εμνησθησαν ins δε, with AP rel vulg lat-*b* *c* syr; δε και M: om
 BL[T_b]XN copt Eus₂ [Cyr₁]. εστιν bef γεγραμμενον B Chr₁. add οτι
 X Frag-ath₃ Scr's t Orig₁(om₁) [Epiph₁]. rec κατεφαγε (conform to LXX), with
 69 latt syrr [Eus₂] Epiph₁ Hil: txt ABP[T_b]N rel copt Cyr₃.

18. (ειπαν, so BL 33 Orig₂.)

19. rec ins *o* bef ιησους, with KN 69 (1. 33, *c* sil): om ABP rel Orig₂ Cyr. [T_b?]

of πάντας, not conveying new particulars. So that it should be rendered as in A. V. R., "He drove all out of the temple, both the sheep and the oxen." (ἐξέχεεν is the aor., not the resolved form of the imperfect: cf. Aristoph. Nub. 75, and see Lobbeck's note on Phryn. p. 222.) It has been imagined, that He dealt more mildly with those who sold the doves, which were for the offerings of the poor. But this was not so: He dealt alike with all. No other way was open with regard to them, than to order them to take their birds away.

This cleansing of the temple was in the direct course of His manifestation as the Messiah. Immediately after the prophetic announcement of the Forerunner, Mal. iii. 1, is that of the Lord's coming suddenly to His temple, and purifying it. This act also answers (but like the fulfilment last mentioned, only in an imperfect and still prophetic sense) to the declaration of the Baptist "Whose fan is in His hand," &c., Matt. iii. 12. His proceeding was not altogether unexampled nor unauthorized, even in an uncommissioned person: for all had the right to reform an abuse of this sort, and the zealots put this right in practice. The disciples by their allusion in ver. 17 seem to refer the action to this latter class.

16. τοῦ πατρός μου] The coincidence with Luke ii. 49 is remarkable. By this expression thus publicly used, our Lord openly announces His Messiahship. Nathanael had named Him 'the Son of God' with this meaning—see on ch. i. 50,—and these words, coupled with the ex-

pectation which the confession of John the Baptist would arouse, could leave no doubt on the minds of the Jews as to their import: see on ch. iii. 2.

οἶκ. ἐμπ.] Not yet σήλαιον ληστῶν, as at the end of His ministry: see above on ver. 14.

17.] ἐμνήσθησαν, at the time, not afterwards, which would have been expressed, as in ver. 22. But the very remembrance itself was prophetic. The καταφαγεῖν spoken of in that passion-Psalm, was the marring and wasting of the Saviour's frame by His zeal for God and God's Church, which resulted in the buffeting, the scourging, the Cross.

καταφάγεται is a well-known future, contracted from καταφαγήσεται: see reff. and cf. the prophecy, 4 Kings ix. 36, καταφάγονται οἱ κύνες τὰς σάρκας Ἰεζάβελ.

18.] On the demand of the Jews, see Deut. xiii. 1—3. It was not only to justify His having driven out the abomination; this any one might have done;—but to justify the mission and the whole course of action which the words τοῦ πατρός μου implied. They used the same expression at the end of His ministry, Matt. xxi. 23.

19.] This answer of our Lord has been involved in needless difficulty. That [in uttering the words τὸν ναὸν τοῦτον] He pointed to His own Body, is inconceivable;—for thus both the Jews and His own disciples must have understood Him, which (see vv. 20, 22) neither of them did. That He implied [in saying Λύσατε τ. v. τ.] that their lawless proceedings in the temple would at last bring it to an end, is equally inconceivable;

τὸν, ^v καὶ ἐν τρισὶν ἡμέραις ^w ἐγερῶ αὐτόν. ²⁰ εἶπαν οὖν οἱ Ἰουδαῖοι Τεσσεράκοντα καὶ ἕξ ἔτεσιν ^x ὠκοδομήθη

v Eph. v. 14.
James iv. 7.
8. Rev. ii. 10.
w = here (bis)
only, but see ver. 22. (-σις, Esdr. v. 62 [59].)

x John here only. elsw. passim. tense, see note.

ABEF
GHKL
MPST^b
UVXΓΔ
ΔΙΗ
Frag.
Ath.,
1. 33. 69

om εν B Orig.

20. (εἶπαν, so B Orig.₁. [T_b?])

οικοδομηθη B¹[T_b]N Frag-ath_a [33].

both on account of the latter part of His declaration, which would thus have no meaning,—and because of the use of the word *ναός*,—which was *the holy and the holiest place, the temple itself*,—as distinguished from τὸ ἱερόν, the whole encinte of the sacred buildings. Stier has well remarked (i. 48, 49, edn. 2) that our Lord in this saying *comprehended in the reality*,—His own Body, *its type and symbol*,—the temple then before them. That temple, with all its ordinances and holy places, was but the shadow of the Christian Church;—that, the type of the Body of the Lord, represented the Church, which is *veritably His Body*. And so the saying was fulfilled by the slaying of His actual Body, in which rejection of Him the destruction of the Jewish temple and city was involved,—and the raising of that Body after three days, in which resurrection we, all the members of His new glorified Body, are risen again. It is for want of keeping in mind this width and depth of the Lord's sayings, that so many Commentators have fallen into error here and elsewhere in interpreting them. Most of the best German expositors, e. g. Lücke, Neander (L. J. 283), and even Olshausen, find insuperable difficulty in the *exposition given by the Evangelist of these words*, and even contend that it could not have been the right one. But surely those who believe the Apostles to have been under the special influence of the Holy Spirit in their work of witnessing to and bringing out the truth of the sayings and doings of the Lord, cannot take this ground. It is a wholly distinct matter from a chronological inaccuracy, or a report of the same occurrence varying in minor details; such things the Spirit may have, and has as matter of fact, for special reasons permitted in the Evangelists; but we have here,—assumed the genuineness of our Gospel, on which none of these writers have a doubt,—the *positive declaration of an Apostle* (and what an Apostle) *of the meaning of the Lord's saying*;—which I do not think we are at liberty to question, on any, even the most moderate view, of the inspiration of the Scriptures. The difficulties attending the interpretation are,—besides the double meaning which I have treated above,—(1) *the use of the imperative, as applied to the death*

of Christ. Olshausen contends that it must be mandatory, and cannot be hypothetical. But surely Matt. xii. 33 is an instance in point, as adduced by De Wette, for the hypothetical meaning: and usages exactly like that in our text are found in the reff. (v): see Winer, Gram. edn. 6, § 43. 2. (2) *The words ἐγερῶ αὐτόν*,—seeing that the resurrection of the Lord is ever spoken of as *the work of the Father*. Yes,—but by power committed to Christ Himself: see ch. x. 18, where this is distinctly asserted; and ch. vi. 39, 40, 44, where it is implied, for He is the first-fruits of them that sleep,—and (though the whole course of His working was after the will of the Father,—and in the Spirit, which wrought in Him) strictly and truly *raised Himself* from the dead in the sense here intended. (3) *The utterance of such a prophecy at so early a period of His official life*. But it was not a prophecy known and understood,—but a *dark saying*, from which no one could then draw an inference as to His death or resurrection. The disciples did not understand it; and I cannot agree with Stier that the Jews could have had any idea of such being His meaning. Chrys. (Hom. xxiii. in Joan. p. 134) says, πολλὰ τοιαῦτα φέγγεται τοῖς μὲν τότε οὐκ οὔτα δῆλα, τοῖς δὲ μετὰ ταῦτα ἐσόμενα. τίνας δὲ ἐνεκεν τοῦτο ποιεῖ; ἵνα δειχθῇ προειδώς ἄνωθεν τὰ μετὰ ταῦτα, ὅταν ἐξέλθῃ καὶ τῆς προρρήσεως τὸ τέλος, ὃ δὴ καὶ ἐπὶ τῆς προφητείας ταύτης γέγονεν. Lücke remarks, that the circumstance of the words being spoken so long before his trial by the Sanhedrim, would make it more easy for the false witnesses to distort them. This they did, but not so as to agree with one another. They reported it, 'I can destroy,' &c., which makes a wide difference, and represents our Lord as an enemy of the temple (Matt. xxvi. 61), and some added to τὸν v. τ.,—τ. χειροποίητον, and that He would raise another ἀχειροποίητον (Mark xiv. 58).

20.] The building of the temple by Herod the Great is stated by Josephus, in Antt. xv. 11. 1, to have been begun in the *eighteenth* year of his reign; in B. J. i. 21. 1, in the *fifteenth*: the difference being made by counting his reign from the death of Antigonos, or from his appointment by the Romans, see

ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἔγερεις αὐτόν; ^y Matt. xvii. 9
 21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ^z ver. 17.
 22 ὅτε οὖν ἠγγέρθη ἐκ ^y νεκρῶν, ^z ἐμνήσθησαν οἱ μαθηταὶ ^a constr., Luke
 αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ^a ἐπίστευσαν τῇ γραφῇ, καὶ ^b constr., ch. iv.
 τῷ λόγῳ ^b ὃν εἶπεν ὁ Ἰησοῦς. ^{5, 60.} Tit.
 23 Ὡς δὲ ἦν ἐν ^c τοῖς ^c Ἱεροσολύμοις ἐν τῷ ^d πάσχα ἐν ^e ^{iii. 5.} Rev.
 τῇ ^d ἑορτῇ, πολλοὶ ^e ἐπίστευσαν ^e εἰς τὸ ^e ὄνομα αὐτοῦ ^f θεω- ^{i. 20.}
 ροῦντες αὐτοῦ τὰ σημεῖα ^g ἃ ἐποίει. ^{2 Chron. ix.} 24 αὐτὸς δὲ Ἰησοῦς οὐκ ^{6.}
 ἐπίστευεν αὐτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, ^b constr., ch. iv.
 25 καὶ ὅτι οὐ ^h χρεῖαν εἶχεν ^h ἵνα τις μαρτυρήσῃ περὶ τοῦ ^{5, 60.} Tit.
 ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ. ^{iii. 5.} Rev.
 ...ο ιη- ^c ch. v. 2 reff.
 σους X. ^d ch. vi. 4.
 ...παν- ^e (xiii. 1.)
 τας καὶ ^f e ch. i. 12 reff.
 P. ^g Luke xxiii.
 48 reff.
 see Luke xvi.
 11. Rom. iii.
 1 Cor. ix.
 17.
 ch. xvi. 20.
 1 John ii. 27.
 only. see
 Matt. iii. 14
 reff.

om εν N [lat-a c. εγχειρις Tb¹ εν-47 lat-b (e).]

21. om αυτου N¹ 47. 63. 253.

22. rec aft ελεγεν ins αυτοις, with K[Π]: om ABP[Tb]N rel latt syrr [syrr-jer] copt
 aeth arm Orig₃ Chr Cyr Thdr^t Thl. rec (for ον) φ, with A rel: txt BL[Tb]N
 Frag-ath_a Orig₅.

23. rec om τοις (with 33 evn-Π-P-X-Y-Z, e sil): ins AB[Tb]N rel Orig₃ Chr Cyr.
 (Treg queries M and P.) om 3rd εν B.

24. rec ins ο bef ιησ., with APN rel Orig₃ [Did¹ Chr₁ Cyr-p₂ (not ad loc)]: om BL
 Frag-ath_a [om ιησ. also Tb Scr's i¹ lat-e]. ^{επιστευσεν A Frag-ath_a Scr's f¹ p (w¹ ?)}
 Orig₃. rec (for 1st αυτον) εαυτον, with A²N^{3a} rel Orig₂ [Chr₁ Cyr₁]: txt
 A¹BLN¹ Orig₁ [Cyr₁]. (P def. [Tb ?]) om 2nd αυτον N [lat-a b q].

25. om σι A[Tb] Syr copt (aeth ?) Did. for ου χρ., χρ. ουκ N. τι ην εν is
 repeated by N¹.

Antt. xvii. 8. 1. Reckoning from this latter, we shall have twenty years till the birth of Christ, and thirty years since that event, from which fifty, however, four must be taken, since our era is four years too late. This gives forty-six. The temple was not completed till A.D. 64, under Herod Agrippa II., and the procurator Albinus; so that **ῥοδομήθη, was in building**, must refer to the greater part of the work now completed. The sense of this aor. is curiously illustrated by a passage in Ezra v. 16, τότε Σαβασαῖρ ἐκεῖνος ἦλθε καὶ ἔδωκε θεμελίους τοῦ οἴκου τοῦ θεοῦ ἐν Ἱερουσαλὴμ, καὶ ἀπὸ τότε ἕως τοῦ νῦν ῥοδομήθη καὶ οὐκ ἐτελέσθη.

22.] τῇ γραφῇ, by all analogy, must mean the O. T. scriptures. That the resurrection of the Lord is the subject of O. T. prophecy, we find in several passages of the N. T., see ch. xx. 9: Luke xxiv. 26, 27: 1 Cor. xv. 4. At first sight it appears difficult to fix on any passage in which it is directly announced: but with the deeper understanding of the Scriptures which the Holy Spirit gave the Apostles and still gives the Christian Church, such prophecies as that in Ps. xvi. are recognized as belonging to Him in Whom alone they are properly fulfilled: see also Hosea vi. 2.

23—25.] MANY BELIEVE ON JESUS AT THE PASSOVER: HIS KNOWLEDGE OF

THEIR CHARACTER, AND WITHHOLDING OF HIMSELF FROM THEM. 23.] As

analogous with ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, see ch. vi. 4. θεωρ. αὐτ. τὰ σημ. ἃ ἐπ.] ἐπίσταντες εἰς αὐτόν, ἀλλ' οὐ βεβαίως. ἐκεῖνοι γὰρ ἀκριβέστερον ἐπίσταντες, ὅσοι μὴ διὰ τὰ σημεῖα μόνον, ἀλλὰ καὶ διὰ τὴν διδασκαλίαν αὐτοῦ ἐπίσταντες. Euthym.

What miracles these were, is not related:—certainly some notable ones, see ch. iii. 2.

The mention of them precludes us from understanding ch. iv. 54, as indicating that the healing of the ruler's son was absolutely His second miracle.

24, 25.] The repetition of ἐπίστ. has been regarded (Lücke, De Wette) as a sort of play on the word. But I should rather set it down to the simplicity of John's style. The meaning is, He did not trust himself to them,—i.e. treat them as true and earnest disciples: they entered into no spiritual relation with Him, and He in consequence into none with them. The fact of this being narrated shews that it made an impression on the Evangelist, and led him perhaps first to the conclusion which he here expresses, and which higher knowledge enabled him afterwards to place, as he here does, on its right ground:—His knowing what was in man. Nothing less than divine knowledge is here set forth; the words are even

i ch. i. 6 reff.
j = Luke xviii.
18. ch. vii. 26,
48. xii. 42.
Acts iii. 17 al.
k Matt. ii. 14.
xviii. 13.
ch. xix. 31.
l ch. i. 39 reff.
m Luke i. 66.
Acts vii. 9.
x. 39. Judg.
vi. 12.

III. ¹ Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. ² οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾗ ὁ θεὸς μετ' αὐτοῦ.

ABEFG
HKLM
ST₆UV
ΓΔΔΠΝ
Frag.
Ath.
1. 33. 69

CHAP. III. 1. for *ονομα αὐτω*, *ονοματι* N¹(txt N²) [lat-b c f l].

2. *νυκτος* bef *προς αυτον* N (ev-z) [lat-l]. rec (for *αυτον*) *τον ιησουν*, with EFG HM[Γ] vulg-ed lat-a e f Syr [syr-jer] copt: txt AB[T₆]N rel am[with fuld for] ing em tol] lat-b c l [q] syr æth arm Chr₁ Cyr₁ Thl Aug. for *ουδεις γαρ, και ουδεις* N [lat-e]. rec *ταυτα τα σημεια* bef *δυναται*, with E rel syr Chr₁: txt ABL[T₆]N Frag-ath_a 33 latt Syr [syr-jer] copt arm Orig₁ [Chr₁].

stronger than if τῶν ἀνθ. and ἐν τοῖς ἀνθ. had been used. Then some reference might have been imagined to the persons here mentioned; but now, the singular is, and must be on all hands, *purely generic*,—as in E. V.

CHAP. III. 1—21.] *The Lord's discourse with Nicodemus,—one of these believers on account of His Miracles—on the spiritual nature of the kingdom of God and the necessity of the new birth.*

1.] We have in the Talmud (see Lightfoot, Hor. Heb. in loc.) a Nicodemus ben Gorion, who was properly called Bonai, and said to have been a disciple of Jesus: but he is found living at the destruction of Jerusalem. This might certainly have been; still it must be quite uncertain whether he be the same with this Nicodemus.

He is mentioned again ch. vii. 50; xix. 39. He was a member of the Sanhedrim (ἄρχων, see reff.), and, besides, a νομοδιδάσκαλος (ver. 10).

2.] νυκτός—*for fear of the Jews*: see ch. xii. 42. The discourse seems to have taken place between Jesus and Nicodemus *alone*,—and may have been related by our Lord to the Evangelist afterwards. If this be deemed improbable (though I do not see why it should),—of the two other alternatives I would rather believe that John was present, than that Nicodemus should have so minutely related a conversation which in his then position he could not understand.

οἶδαμεν] This plural may be merely an allusion to others who had come to the same conclusion, e. g. Joseph of Arimathea; or it may express that Nicodemus was sent in the name of several who wished to know the real character of this Person who wrought such miracles. It is harsh, in this private conversation, to take the plural as merely of singular import, as Lightfoot seems to do. His other rendering, “*vulgo agnoscitur*,” is better,—but not satisfactory; for the common people did not generally confess it, and Nicodemus, as an

ἄρχων, would not be likely to speak in their name (see ch. vii. 49). I would rather take it to express the *true conviction respecting Jesus, of that class to which Nicodemus belonged*—the ἄρχοντες: and see in it an important fact, that their persecutions and murder of the Prince of Life hence found their greatest aggravation, that they were carried on *against the conclusions of their own minds*, out of bitter malice, and worldly disappointment at His humble and unobtrusive character, and the spiritual purity and self-sacrifice which He inculcated. Still this must not, though undoubtedly it has truth in it, be carried too far: cf. Acts iii. 17 note, and Acts xiii. 27: 1 Cor. ii. 8. *Some degree of ignorance* there must necessarily have been in all of them, even Caiaphas included, of our Lord's Office and Person. Stier (iv. 11 ff., edn. 2) seems to think that Nicodemus, by using the plural, is sheltering himself from expressing *his own* conviction, so as to be able to draw back again if necessary.

ἐλήλυθας] Stier (and Schleiermacher, cited by Stier, iv. 12, edn. 2, note) thinks that there is involved in this word a *recognition* by Nicodemus of the *Messianic mission of Jesus*:—that it expresses His being ὁ ἐρχόμενος (Matt. xi. 3 al.). It is never used of any but the Messiah, except by the Lord Himself, when speaking of John the Baptist as the subject of prophecy (see Matt. xi. 14 al.).

διδάσκαλος] In this and the following words, Nicodemus seems to be cautiously withdrawing from his admission being taken as expressing too much. For who of the Jews ever expected a *teacher* to come from God? They looked for a *King*, to sit on David's throne,—a *Prophet*, to declare the divine will;—but the Messiah was never designated as a *mere teacher*, till the days of modern Socinianism. So that he seems trying to qualify or recall his ἐλήλυθας by this addition.

The following words exhibit the same cautious inconsistency. No one

...ειπεν
F....iii. 4
(appy)
T_b.

³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ ἡ Ἀμὴν ἡ ἀμὴν ἡ λέγω σοι, εἰὰν μὴ τις ὁ γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. ⁴ λέγει πρὸς αὐτὸν ὁ Νικόδημος Πῶς δύναται ἄνθρωπος γεννηθῆναι ἡ γέρων ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; ⁵ ἀπεκρίθη [ὁ] Ἰησοῦς ἡ Ἀμὴν ἡ ἀμὴν

iii. 4. see also Gal. iv. 9. Wisd. xix. 6.

r John, ver. 6 (Rev. xii. 10) only. Gospp. & Paul, passim.

6. xxxi. 23 B-text N¹. Sir. viii. 9 al³ only.

q = Luke ii. 26. 1 Pet. iii. 10, from Ps. xxxiii. 12 al.

s here only. Job xxxii. 9. Prov. xvii.

t = Luke i. 41. xi. 27. Ps. xxi. 10.

3. rec ins o bef ιησ., with ΑΙΗΝ rel: om BEFGKLM[T_bΓΠ] Frag-ath_a 1 Cyr₁. (E and H as Treg, expr.) om και ειπεν αυτω N¹. [for ιδειν, εισελθειν eis T_b.]

4. om δ BE¹GL Frag-ath_a. (33 def.) γερων ων bef 1st γεννηθησai N.

5. om δ A[S(Tischdf)]N rel Cyr₁; ins BLU 33. 69 [Chr.]. aft ιησ. ins και ειπεν αυτω KM[Π.] 258 Scr's o p v w Syr syr-ing [syr-jer] copt-ms ath arm, και ειπεν L N^{2a} (but erased) Frag-ath_a lat^f syr-jer copt-ed. om 2nd αμην A ev-z.

can do, &c. unless—we expect some strong expression of the truth, such as we had from Nathanael in ch. i. 50, but the sentence drops to merely—‘God be with him,’ which is a very poor and insufficient exponent of ἀπὸ θ. ἐλάλυσθας. Against this inconsistency,—the inner knowledge that the Kingdom of God was come, and He who was to found it, on the one hand,—and the rationalizing endeavour to reduce this heavenly kingdom to mere learning, and its Founder to a mere teacher, on the other,—is the following discourse directed.

3.] We are not to imagine that any thing is wanting to complete the sense or connexion. Our Lord replies, It is not learning, but life, that is wanted for the Messiah's Kingdom; and life must begin by birth. Luther (Stier, iv. 17, edn. 2) says: “My teaching is not of doing and leaving undone, but of a change in the man (nicht von *Thun und Lassen*, sondern von *Werden*)”—so that it is, not new works done, but a new man to do them; not another life only, but another birth.” And only by this means can Nicodemus gain the teaching for which he is come,—ιδεῖν τ. β. τ. θ.,—‘become a disciple of Christ:’—ἱδοι, τουτέστι νοήσοι, Thl.,—‘understand, by sharing’—‘have any conception of.’ ἄνωθεν—οἱ μὲν “ἐκ τοῦ οὐρανοῦ” φασιν, οἱ δὲ “ἐξ ἀρχῆς.” Chr.,—who, as also Euthym., explains γεν. ἄνωθ. by παλιγγενεσία:—Orig., Cyr., and Thl. taking the other meaning. The true meaning is to be found by taking into account the answer of Nicodemus, who obviously understood it of a new birth in mature life. Born afresh would be a better rendering than ‘born again,’ being closer to the meaning of ἄνωθεν, ‘from the very beginning;’—‘unless a man begin his life anew altogether (πάλιν ἄνωθεν, Gal. iv. 9), he cannot’ &c. It is not impos-

sible that the other meaning may lie beneath this,—as the βασιλεία is τοῦ θεοῦ, and so must the birth be;—but Grotius has remarked that in Hebrew and Aramaic (in one of which languages our Lord, discoursing with a Rabbinical Jew, probably spoke) there is no word of double meaning corresponding to ἄνωθεν,—so that He must have expressed it, as Nicodemus understood it, of an entirely new birth. That John never uses the word elsewhere in this sense (Lücke) is here of little weight, for he uses it only three times more, and never with a verb cognate to γεννάσθαι. The Evangelist most likely chose the Greek expression γεν. ἄνωθ. as strictly corresponding to the term ἀναγεννᾶσθαι, which, when he wrote, was in common use in the Church: see 1 Pet. i. 3, 23. Justin Martyr, as Bp. Wordsworth reminds us, quotes as our Lord's saying, Apol. i. 61, p. 79, ἀν μὴ ἀναγεννήθητε, οὐ μὴ εἰσελθῃτε εἰς τ. βασιλείαν τῶν οὐρανῶν: probably mixing this with Matt. xviii. 3. On the birth itself, see below, ver. 5.

4.] It is impossible that Nicodemus can have so entirely and stupidly misunderstood our Lord's words, as his question here would seem to imply. The idea of new birth was by no means alien from the Rabbinical views. They described a proselyte when baptized as “sicut parvulus jam natus.” Lightfoot in loc. I agree with Stier in thinking that there was something of the spirit that would not understand, and the disposition to turn to ridicule what he heard. But together with this there was also considerable real ignorance. The proselyte might be regarded as born again, when he became one of the seed of Abraham: this figure would be easily explained on the Judaical view: but that every man should need this, was beyond Nicodemus's comprehension. He

u v. ἐκ, ch. i.
13 reif.
v Rom. i. 4.
Heb. xi. 35.
w ver. 3.

ἡ λέγω σοι, ἐὰν μὴ τις οὐ γεννηθῇ ἢ ἐξ ὕδατος καὶ πνεύματος,
οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. ὁ τὸ
οὐ γεγέννημένον ἐκ τῆς σαρκὸς σάρξ ἐστίν, καὶ τὸ οὐ γεγεν-

ABEG
HKLM
SUVTΔ
ΔΠΘ
Frag.
Ath.
1. 33. 60

for γενν., γεννηθῇ Α. ἐξ ὕδατος καὶ πνεύματος bef γεννηθῇ Ν. for εἰσελθεῖν,
ιδεῖν ΜΝ¹. οὐμ εἰς Ν. for τοῦ θεοῦ, των ουρανων Ν¹ Scr's c lat-e Hipp, Eus,
[Constt, hom-Clem, Chr.] Orig-int, Tert,¹.

6. elz (for γεγεννημ.) γεγεννημ. (twice), with Α(2nd doubtful) H 258 Scr's q.

therefore rebuts the assertion with a reductio ad absurdum, which in spirit expresses, as in ch. vi. 60,—"This is an hard saying; who can hear it?"

γέρων ὧν] Probably he himself was old, and he instances his own case. 5.]

Our Lord passes by the question of Nicodemus without notice, further than that this His second assertion takes as it were the ground from under it, by explaining the token and means of the new birth.

There can be no doubt, on any honest interpretation of the words, that γεννηθῆναι ἐξ ὕδατος refers to the token or outward sign of baptism, — γ. ἐκ πνεύματος to the thing signified, or inward grace of the Holy Spirit. All attempts to get rid of these two plain facts have sprung from doctrinal prejudices, by which the views of expositors have been warped. Such we have in Calvin: "spiritum, qui nos repurgat, et qui virtute sua in nos diffusa vigorem inspirat celestis vitæ;"—Grotius: "spiritum aquæ instar emundantem;"—Cocceius: "gratiam Dei, sordes et vitia abludentem;"—Lampe: "obedientiam Christi;"—Tholuck, who holds that not Baptism itself, but only its *idea*, that of *cleansing*, is referred to;—and others, who endeavour to resolve ὕδατος καὶ πνεύματος into a figure of ἐν διὰ δυοῖν, so as to make it mean 'the cleansing or purifying Spirit.' All the better and deeper expositors have recognized the co-existence of the two, *water* and the *Spirit*. So for the most part the ancients: so Lücke (in his last edition), De Wette, Neander, Stier, Olshausen, &c.

This being then recognized, to what does ὕδωρ refer? At that time, two kinds of baptism were known: that of the *proselytes*, by which they were received into Judaism, —and that of *John*, by which, as a preparatory rite, symbolizing repentance, the people were made ready for Him who was to baptize them with the Holy Ghost. But both these were significant of *one and the same truth*; that namely of the *entire cleansing of the man* for the new and spiritual life on which he was to enter, symbolized by water cleansing the outward person. Both were appointed means,—the one by the Jewish Church,—

the other, stamping that first with approval, by God Himself,—towards their respective ends. John himself declared his baptism to be *incomplete*,—it was *only with water*; One was coming, who should baptize *with the Holy Ghost*. That declaration of his is the key to the understanding of this verse. Baptism, *complete*, with *water* and the *Spirit*, is the admission into the kingdom of God. Those who have received the outward sign and the spiritual grace, have entered into that Kingdom. And this entrance was fully ministered to the disciples when the Spirit descended on them on the day of Pentecost. So that, as spoken to Nicodemus, these words referred him to the baptism of John, which probably (see Luke vii. 30) he had slighted. But they were *not only* spoken to him. The words of our Lord have in them life and meaning for all ages of His Church: and more especially these opening declarations of His ministry. He here unites together the two elements of a complete Baptism which were sundered in the words of the Baptist, ch. i. 33—in which united form He afterwards (Matt. xxviii. 19, 20: Mark xvi. 16) ordained it as a Sacrament of His Church. Here He speaks of spiritual Baptism, as in ch. vi. of spiritual Communion, and in both places in connexion with the outward conditions and media of these sacraments. It is observable that here, as ordinarily (with a special exception, Acts x. 44 ff.), the outward sign comes first, and then the spiritual grace, vouchsafed in and by means of it where duly received.

εἰσελθεῖν εἰς is more than ἰδεῖν above, though no stress is to be laid on the difference. The former word was perhaps used because of Nicodemus's expectation of *teaching* being all that was required: but now, the necessity of a real vital change having been set forth, the expression is changed to a practical one—the *entering into* the Kingdom of God.

6.] The neuter denotes not only the universal application of this truth, but (see Luke i. 35) the very first beginnings of life in the embryo, before sex can be predicated. So Bengel: "notat ipsa prima stamina vitæ." The Lord here answers Nicodemus's hypothetical question

νημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. ⁷ μὴ ^x θαυμάσῃς ^{x w. ὅτι, ch. iv. 27.} ὅτι εἰπὼν σοι ^y Δεῖ ^y ὑμᾶς ^o γεννηθῆναι ^z ἄνωθεν. ⁸ τὸ ^{ab} πνεῦμα ^o ὅπου θέλει ^{bc} πνεῖ, καὶ τὴν ^d φωνὴν αὐτοῦ ἀκούεις, ^{y = ch. iv. 20, 24. ix. 1.} ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ^e ποῦ ὑπάγει· οὕτως ⁱ ἐστὶν πᾶς ^o ὁ ^{ou} γεγεννημένος ἐκ τοῦ πνεύματος. ⁹ ἀπεκρίθη Νικύδημος καὶ εἶπεν αὐτῷ Πῶς δύναται ταῦτα γενέσθαι; ^{j = here only. Gen. viii. 1. Eccl. xi. 5. b here only. Isa. xl. 7 only.} ^{c Matt. vii. 25, 27. Luke xii. 55. ch. vi. 18. Acts xxvii. 40. y Rev. vii. 1 only. Ps. cxlvii. 18 (7). xiv. 31. Rev. xiv. 2. xviii. 22 al. Joel ii. 5. e = ch. vii. 35. viii. 14. xii. 35. Heb. xi. 8. Gen. xvi. 8.}

8. ἀλλα B. for 2nd και, η A Scr's c latt, syr-mg [syr-jer] arm Ambr, Aug. ins του υδατος και bef του πνευματος N lat-a b e ff₂ syr-cu Hil.

of ver. 4, by telling him that *even could it be so*, it would not accomplish the birth of which He speaks.

In this *σάρξ* is included *every* part of that which is born after the ordinary method of generation: even the spirit of man, which, receptive as it is of the Spirit of God, is yet in the natural birth *dead*, sunk in trespasses and sins, and in a state of wrath. Such 'flesh and blood' cannot inherit the Kingdom of God, 1 Cor. xv. 50. But when the man is born again of the Spirit (the water does not appear any more, being merely the outward form of reception,—the less included in the greater), then just as flesh generates flesh, so spirit generates spirit, after its own image, see 2 Cor. iii. 18 fin.; and since the Kingdom of God is a spiritual kingdom, such only who are so born can enter into it.

7.] The weightiest word here is *ὑμᾶς*. The Lord did not, could not, say this of *Himself*. Why?—Because in the full sense in which the flesh is incapacitated from entering the kingdom of God, He was *not born of the flesh*. He inherited the weakness of the flesh, but His spirit was not, like that of sinful man, alien from holiness and God; and therefore on Him no second birth passed; when the Holy Spirit descended on Him at His baptism, the words spoken by the Father were indicative of *past approval*, not of *renewal*. His obedience was accepted as perfect, and the good pleasure of the Father rested on Him. Therefore He includes not *Himself* in this necessity for the new birth.

The *μὴ θαυμάσῃς* applies to the next verse, in which Nicodemus is told that he has things as wonderful around him every day in the natural world.

8.] Our Lord might have chosen any of the mysteries of nature to illustrate the point:—He takes *that one*, which is above others symbolic of the action of the *Spirit*, and (which in both languages, that in which He spoke, as well as that in which His speech is reported) is expressed by *the same word* as it. So that the words as they stand apply themselves at once to the Spirit and His working, with-

out any figure;—*spiritus ubi vult spirat*. Bengel, after Origen and Augustine, takes τὸ πν. of the *Holy Spirit* exclusively: but this can hardly be. The *form* of the sentence, as well as its import, is against it. The *πνεῖ, ἀκούεις, οἶδας*, are all said of well-known facts. And the comparison would not hold on that supposition—'As *the Spirit* is in His working on those born of Him, so is *every one that is born of the Spirit*.' But on the other interpretation, we have *The wind breatheth, &c.*—so is, i. e. 'so it is *with*' (see a similar construction Matt. xiii. 45) *every one born of the Spirit*.

Notice it is not *ὁ ἄνεμος* here, but τὸ πνεῦμα, the gentle breath of the wind;—and it is heard, not felt;—a case in which the οὐκ οἶδας κ.τ.λ. is more applicable than in that of a violent wind steadily blowing. It is one of those sudden breezes springing up on a calm day, which has no apparent direction, but we hear it rustling in the leaves around. The ὅπου θέλει, in the application, implies *the freedom* (2 Cor. iii. 17) and *unrestrained working of the Spirit* (1 Cor. xii. 11).

πᾶς ὁ γεγ. Our Lord can hardly, as Stier explains (iv. 48, edn. 2), mean *Himself* by these words; or, if He does, only *inclusively*, as being γεγ. ἐκ τ. πν.,—not principally. He describes *the mystery of the spiritual life*: we see its effects, in ourselves, and others who have it; but we cannot trace its beginnings, nor can we prescribe to the Holy Spirit His course: He works in us and leads us on, accompanying us with His witness,—*His voice*, spiritually discerned. "*Homo in quo spiritus spirat, e spiritu respirat.*" Bengel.

This saying of the Lord—in contradiction to all so-called Methodism, which prescribes the time and manner of the working of the Spirit—assures us of the manifold and undefinable variety of both these. "The physiognomies of those who are born again, are as various as those of natural men" (Dräseke, cited by Stier, iv. 50, edn. 2).

9.] The question of Nicodemus is evidently still one of un-

f = here only,
see James v.
6.

g vv. 32, 33.

i John v. 9.

h = ch. i. 12.

v. 43. Matt.

xiii. 20.

i 1 Cor. xv. 40

bis. 2 Cor. v.

1. Phil. ii.

10. iii. 19.

James iii. 15

only t.

j in Gosp.,

Matt. xviii.

35 (reff.)

only.

only. Eph. i. 3. Phil. ii. 10 al.

k Eph. iv. 9. Prov. xxx. 4.

l Matt. viii. 20 reff.

10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἶ ^f ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; 11 ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν ^g μαρτυρίαν ἡμῶν οὐ ^{gh} λαμβάνετε. 12 εἰ τὰ ⁱ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπω ὑμῖν τὰ ^j ἐπουράνια πιστεύσετε; 13 καὶ οὐδείς ^k ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ ^k καταβάς, ὁ ^l υἱὸς

ABEG
HKLM
ST^bUV^t
ΔΛΗΝ
1. 33. 69

10. rec incs o bef ιησ., with N 69: om AB rel Cyr Thl [om απεκρ. ιησ. T_b].

[11. πιστευετε (for -σετε) T_bΔ lat-b ff₂ l copt-dz.]

belief, though no longer of frivolity: see ver. 12. 10.] I believe the E. V. is right in rendering ὁ διδ. a master; the article is inserted as required by τοῦ before Ἰσραὴλ, which is expressed as giving a solemnity to Ἰσρ. as the people of God. Or is it possible that ὁ διδάσκαλος may merely be meant as one of οἱ διδάσκαλοι? I prefer either of these reasons for the presence of the article, to supposing it to have any emphatic meaning. Nicodemus was manifestly in no supereminent place among the ἄρχοντες: see ch. vii. 50—52. Still less can I with Bp. Middleton, Gr. Art. pp. 242-3, believe any blame conveyed in the title. [Dean Alford afterwards preferred rendering ὁ διδάσκαλος the teacher; see N. T. for English Readers, and N. T. Authorized Version Revised.]

11.] Henceforward the discourse is an answer to the unbelief, and in answering that, to the question (πῶς δύν. τ. γεν.) of Nicodemus: by shewing him the appointed means of this new birth, and of being upheld in the life to which it is the entrance, viz. faith in the Son of God. ὁ οἶδαμεν λ. . .] Why these plurals? Various interpretations have been given: ἡ περὶ ἑαυτοῦ καὶ τοῦ πατρὸς τοῦτο φησιν, ἡ περὶ ἑαυτοῦ μόνου (Euthym.);—“Loquitur de se et de Spiritu” (Bengel);—of Himself and the Prophets (Beza, Tholuck);—of Himself and John the Baptist (Knapp);—of Teachers like Himself (Meyer);—of all the born of the Spirit (Lange, Wesley);—of the three Persons in the Holy Trinity (Stier);—or, the plural is only rhetorical (Lücke, De Wette). I had rather take it as a proverbial saying; q. d. ‘I am one of those who,’ &c. Our Lord thereby brings out the unreasonableness of that unbelief which would not receive His witness, but made it an exception to the general proverbial rule.

οὐ λαμβάνετε, addressed still to Nicodemus, and through him to the Jews: not to certain others who were present, as Olsh. supposes. 12.] The

words μαρτυρίαν λαμβάνειν prepared the way for the new idea which is brought forward in this verse—πιστεύειν. Faith is, in the most pregnant sense, ‘the receiving of testimony;’ because it is the making subjectively real the contents of that testimony. So the πιστεύειν εἰς αὐτόν [see ver. 15] is, the full reception of the Lord’s testimony; because the burden of that testimony is, grace and truth and salvation by Himself. This faith is neither reasoning, nor knowledge, but a reception of divine Truth declared by One who came from God; and so it is far above reasoning and knowledge:—πιστεύομεν above οἶδαμεν.

But what are the ἐπίγεια? The matters relating to the new birth which have hitherto been spoken of;—called so because that side of them has been exhibited which is upon earth, and happens among men;—ἀ τοῖς ἐπὶ γῆς ἐτι διατρίβουσιν ἀνθρώποις δυνατὰ ὑπάρχειν τε καὶ νοηθῆναι, Origen. That the parable about the wind is not intended, is evident from κ. οὐ πιστεύετε, which in that case would be ‘do not understand.’ And the ἐπουράνια are the things of which the discourse goes on to treat from this point: viz. the heavenly side of the new birth and salvation of man, in the eternal counsels of God regarding His only-begotten Son.

Stier supposes a reference in this verse to Wisd. ix. 16, καὶ μόλις εἰκάσθημεν τὰ ἐπὶ τῆς γῆς, καὶ τὰ ἐν χερσὶν εὐρίσκομεν μετὰ πόνου, τὰ δὲ ἐν οὐρανοῖς τίς ἐξηχλάσεν;

13.] The whole verse seems to have intimate connexion with and reference to Prov. xxx. 4; and as spoken to a learned doctor of the law, would recall that verse, —especially as the further question is there asked, ‘Who hath gathered the wind in His fists?’ (ὃς γὰρ συλλέξῃ τὸ πνεῦμα), and ‘What is His name, and what His Son’s name?’ See also Deut. xxx. 12, and the citation, Rom. x. 6—8.

All attempts to explain away the plain sense of this verse are futile and ridiculous. The Son of Man, the Lord Jesus, the Word made Flesh, was

τοῦ ¹ ἀνθρώπου ὁ ^m ὢν ἐν τῷ οὐρανῷ. ¹⁴ καὶ καθὼς ^m Exod. iii. 14.
 Μωσῆς ⁿ ὕψωσεν τὸν ^o ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ⁿ ὕψωθήναι ⁿ ch. viii. 28.
 ... ^{xii. 32, 34} only. met.,
 Matt. xi. 23 al. o Matt. vii. 10. 1 Cor. x. 9 al. Num. xxi. 9.

13. om o ων εν τω ουρανῳ (*carelessness or misunderstanding?*) BL[^{Tb}]⁸ 33 copt-dz
 aeth Eus.₂ [Cyr-p] Orig-int.; ins (A: “ων prius omisium. Erasit manus antiqua et
 rescripsit addito ων.” Cowper) rel latt syrr syr-cu [syr-jer] copt arm Hippi [Did. Chr.₂]
 Orig-int.₂ Novat, Hil₂(certissime) Lucif, [Jac-nisib].—om ων A¹(appy) ev-14: *qui*
erat lat-e: contra, Orig on Rom x. 6 (non dixit “qui fuit” sed “qui est” in cælo).

14. ins o bef υψωθ. R¹(marked for erasure eadem manu).

in, came down from, heaven,—and was in heaven (heaven about Him, heaven dwelling on earth, ch. i. 52), while here, and ascended up into heaven when He left this earth;—and by all these proofs, speaking in the prophetic language of accomplished Redemption, does the Lord establish, that *He alone* can speak of τὰ ἐπουράνια to men, or convey the blessing of the new birth to them. Be it remembered, that He is here speaking *proleptically*, of results of His course and sufferings on earth,—of the way of regeneration and salvation which God has appointed by Him. He regards therefore throughout the passage, the great facts of redemption as accomplished, and makes announcements which could not be literally acted upon till they had been so accomplished. See vv. 14 ff., whose sense will be altogether lost, unless this ἀναβέβηκεν be understood of His exaltation to be a Prince and a Saviour.

ὁ ὢν ἐν τῷ οὐρ.] See ch. i. 18 and note. Doubtless the meaning involves ‘whose place is in heaven;’ but it also asserts the being in heaven of the time then present: see ch. i. 52. Stier (iv. 68, edn. 2) speaks well of the majestic ὁ ὢν ἐν τῷ οὐρανῷ, by which the Lord characterizes His whole life in the flesh between the καταβαλεῖν and the ἀναβαλεῖν. As uniting in Himself God, whose dwelling is heaven, with man whose dwelling is on earth, He ever was in heaven. And nearly connected with this fact is the transition to His being the fountain of eternal life, in vv. 14 ff.: cf. 1 Cor. xv. 47—50, where the same connexion is strikingly set forth.

To explain such expressions as ἀναβαλεῖν εἰς τ. οὐρ., &c., as mere Hebrew metaphors (Lücke, De Wette, &c.) is no more than saying that Hebrew metaphors were founded on deep insight into divine truth:—these words in fact express the truths on which Hebrew metaphors were constructed. Socinus is quite right, when he says that those who take ἀναβ. εἰς τ. οὐρ. metaphorically, must in all consistency take ὁ καταβὰς ἐκ τ. οὐρ. metaphorically also; “qualis descendens, talis etiam ascensus.” 14.]

From this point the discourse passes to the

Person of Christ, and Redemption by His Death.

The Lord brings before this doctor of the Law the mention of Moses, who in his day by divine command lifted up a symbol of forgiveness and redemption to Israel.

καθὼς] We must avoid all such ideas as that our Lord merely compares His death to the elevation of the brazen serpent, as if only a fortuitous likeness were laid hold of by Him. This would leave the brazen serpent itself meaningless, and is an explanation which can only satisfy those who do not discern the typical reference of all the ceremonial dispensation to the Redeemer.

It is an important duty of an expositor here, to defend the obvious and only honest explanation of this comparison against the tortuous and inadequate interpretations of modern critics. The comparison lies between the exalted serpent of brass, and the exalted Son of Man. The brazen serpent sets forth the Redeemer. This by recent Commentators (Lücke, De Wette, and others) is considered impossible: and the tertium comparationis is held to be only ‘the lifting up.’ But this does not satisfy the construction of the comparison. ‘The brazen serpent was lifted up: every one who looked on it, lived,’ = ‘The Son of Man must be lifted up: every one who believes on Him, shall live.’ The same thing is predicated of the two;—both are lifted up; cognate consequences follow,—body-healing and soul-healing (as Erskine, On the Brazen Serpent). There must then be some reason why the only two members of the comparison yet unaccounted for stand where they do,—considering that the brazen serpent was lifted up not for any physical efficacy, but by command of God alone. Now on examination we find this correspondence fully established. The ‘serpent’ is in Scripture symbolism, the devil,—from the historical temptation in Gen. iii. downwards. But why is the devil set forth by the serpent? How does the bite of the serpent operate? It pervades with its poison the frame of its victim: that frame becomes poisoned:—and death ensues. So sin, the poison of the devil, being instilled into our nature,

p w. εἶν, Mark
i. 15 only.
Ps. lxxvii.
22. Jer. xii. 6.
q Matt. xix.

δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ¹⁵ ἵνα πᾶς ὁ πιστεύων ἐν
αὐτῷ ἔχη ζωὴν αἰώνιον. ¹⁶ οὕτως γὰρ ἠγάπησεν ὁ θεὸς

ABEF
GHKL
MST, U
VTAA
JIN
1. 33. 69

16 ll. 29 ff. xxv. 46. Luke x. 25. John, passim. Acts xiii. 48. Paul, Rom. ii. 7 al7. Jude 21. Dan. xii. 2. ἡ δ. ζ.,
ch. xvii. 3. Acts xiii. 46. 1 Tim. vi. 12 only. r Acts xiv. 1 only.

δεῖ bef ὑψωθῆναι A ev-26 lat-a Lucif₁.

15. rec (for ἐν αὐτῷ) εἰς αὐτον (from ver 16, and John's usage elsew), with N rel
vulg lat-a b ef [q] Chr, Cyr₁ [Thdrt₃] Lucif₁: ἐπ' αὐτον A: ἐπ' αὐτῷ L Thdrt₁: txt
B [T₁] am (with em [fuld] harling mt) lat-c g [l] Fulg₁. rec ins μη ἀποληται ἀλλ'
bef ἐχη (from ver 16), with A rel [latt syr aeth-pl arm-use] Chr, Thdrt_{ampre}: om
BL [T₁] N 1. 33 lat-a f syr-cu syr-jer copt ath[-rom] arm[-zoh] Cyr, Non₁ Cypri Lucif₁.

that nature has become σὰρξ ἁμαρτίας, a
poisoned nature,—a flesh of sin. Now the
brazen serpent was made in the likeness of
the serpents which had bitten them. It
represented to the children of Israel the
poison which had gone through their
frames, and it was hung up there on the
banner-staff, as a trophy, to shew them that
for the poison, there was healing;—that
the plague had been overcome. In it, there
was no poison; only the likeness of it.
Now was not the Lord Jesus made ἐν
ὁμοιώματι σαρκὸς ἁμαρτίας, Rom. viii. 3?
Was not He made 'Sin for us, who knew
no sin' (2 Cor. v. 21)? Did not He, on
His Cross, make an open shew of, and
triumph over, the Enemy, so that it was as
if the Enemy himself had been nailed to
that Cross (Col. ii. 15)? Were not Sin and
Death and Satan crucified, when He was
crucified? ἐκεῖ μὲν, ἐπεὶ δι' ὅφους ἡ βλάβη,
δι' ὅφους καὶ ἡ θεραπεία· ἐνταῦθα δέ, ἐπεὶ
δι' ἀνθρώπου ὁ θάνατος εἰσηλθεν εἰς τὸν
κόσμον, δι' ἀνθρώπου καὶ ἡ ζωὴ παρ-
εγένετο, Euthym. δεῖ, it is neces-
sary, in the Father's counsel—it is decreed,
but not arbitrarily;—the very necessity of
things, which is in fact but the evolution
of the divine Will, made it requisite that
the pure and sinless Son of Man should
thus be uplifted and suffer: see Luke xxiv.
26. ὑψωθῆναι In this word there
is more than the mere crucifixion. It has
respect in its double meaning (of which
see a remarkable instance in Gen. xl. 13,
19, E. V.) to the exaltation of the Lord
on the Cross, and through the Cross to
His Kingdom; and refers back to ἀναβέ-
βηκεν εἰς τ. οὐρ. before. Stier quotes the
Christian proverb, 'Cruz scala cali.'

15.] The corresponding clause applying
to the type is left to be supplied—'And
as every one who looked on it was healed,
so πῶς. ἐν αὐτῷ] This
expression, here only used by John, implies
His exaltation,—see ch. xii. 32. It is a
belief in (abiding in, see note on ver. 18)
His Person being what God by His suf-
ferings and exaltation hath made Him
to be, and being that TO ME. This in-
volves, on the part of the believer, the

anguish of the bite of the fiery serpent,—
and the earnest looking on Him in Whom
sin is crucified, with the inner eye of
faith. ἔχη ζ. αἰ.] Just as in the

type, God did not remove the fiery ser-
pents,—or not all at once,—but healing
was to be found in the midst of them by
looking to the brazen serpent (πᾶς ὁ δε-
δηγμένος ἰδὼν αὐτὸν ζήσεται, LXX),—so
the temptations and conflicts of sin shall
not leave the believer,—but in the midst of
these, with the Eye of Faith fixed on the
uplifted Son of Man, he has eternal life;
perishes not of the bite, but ζήσεται.

See on this verse the remarkable passage,
Wisd. xvi. 5—13, where as much of the
healing sign is opened as could be expected
before the great Antitype Himself ap-
peared. 16.] Many Commentators—

since the time of Erasmus, who first sug-
gested the notion—have maintained that
the discourse of our Lord breaks off
here, and the rest, to ver. 21, consists of
the remarks of the Evangelist. (So Tho-
luck, Olshausen, Lücke, De Wette; which
last attributes vv. 13, 14 also to John.)
But to those who view these discourses
of our Lord as intimately connected wholes,
this will be as inconceivable, as the idea
of St. Matthew having combined into
one the insulated sayings of his Master.
This discourse would be altogether frag-
mentary, and would have left Nicodemus
almost where he was before, had not this
most weighty concluding part been also
spoken to him. This it is, which expands
and explains the assertions of vv. 14, 15,
and applies them to the present life and
conduct of mankind. The principal

grounds alleged for supposing the dis-
course to break off here seem to be (a) that
all allusion to Nicodemus is henceforth
dropped. But this is not conclusive,

for it is obvious that the natural progress
of such an interview on his part would be
from questioning to listening: and that
even had he joined in the dialogue, the
Evangelist would not have been bound to
relate all his remarks, but only those which,
as vv. 2, 4 and 9, were important to bring
out his mind and standing-point. (β) That

τὸν κόσμον, ¹⁵ ὥστε τὸν υἱὸν αὐτοῦ τὸν ἑ¹ μονογενῆ ἔδωκεν, ^{s John, here only, constr., Gal. ii. 13 only. Winer, § 41. 5, rem. 1.} ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἂ² ἀπόληται ἀλλ' ἔχη ⁹ ζωὴν ⁹ αἰώνιον. ¹⁷ οὐ γὰρ ἔ³ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν ^{t ch. i. 14 reff. u = ch. 3. 28. 1 Cor. i. 18. 2 Thess. ii. 10.} [αὐτοῦ] ^v εἰς τὸν κόσμον ἵνα ^w κρίνῃ τὸν κόσμον, ἀλλ' ἵνα ^{v 1 John iv. w = ch. xii. 47, 48. Jamies v. 9.} σωθῇ ὁ κόσμος δι' αὐτοῦ. ¹⁸ ὁ πιστεύων εἰς αὐτὸν οὐ

8. see ch. x. 36.

w = ch. xii. 47, 48. Jamies v. 9.

16. om αὐτου BN¹.om ἔδωκεν N¹ (ins N-corr¹).[ἐπ αὐτον T_b: ἐπ αὐτω L.]

απολλυται Δ.

αλλα Β.

17. om 1st αὐτου (see above, ver 16) BL[T_b] N¹ Cyr[-p]: ins A rel D-lat vss Tert, Hil² Lucif.

henceforth past tenses are used; making more probable that the passage was added after the great events alluded to had taken place. But does not our Lord speak here, as in so many other cases, *proleptically*, of the fulness of the accomplishment of those designs, which *in the divine counsels* were accomplished? Is not this way of speaking natural to a discourse which is treating of the *development* of the new birth, itself not yet brought in till the Spirit was given? See a parallel instance, with the Evangelist's explanation, ch. vii. 37—39. (γ) *On account of this use of μονογενής*, vv. 16, 18, which is peculiar to John. But, as Stier well enquires (iv. 84, edn. 2), *whence did John get this word*, but from the lips of his Divine Master? Would he have ventured on such an expression, except by an authorization from Him? (δ) *It is asserted that John often continues our Lord's discourses with additions of his own*;—and ver. 31, and ch. i. 16, are alleged as instances. Of these, ch. i. 16 is *beside the question*;—for the whole prologue is spoken in the person of the Evangelist, and the Baptist's testimony in ver. 15 is merely confirmatory of ver. 14, and then the connexion goes on with ver. 16. On the untenableness of the view with regard to vv. 31 ff., see notes there.

It would besides give us a very mean idea of the honesty or reverence of one who sets forth so sublime a view of the Divinity and Authority of our Lord, to suppose him capable, *in any place*, of attributing to his Master words and sentiments of his own invention. And that the charge amounts to this, every simple reader can bear testimony. The obvious *intention* of the Evangelist here is, *that the Lord shall have said these words*. If our Lord did not say them, but the Evangelist, we cannot stop with the view that he has added *his own remarks* to our Lord's discourse, but must at once pronounce him *guilty of an imposture and a forgery*. (See Stier, iv. 81 ff., edn. 2.) I conclude therefore on all these grounds that the words following, to

ver. 21, cannot be otherwise regarded than as uttered by our Lord in continuation of His discourse.

ἡγάπησεν] The indefinite signifying the universal and eternal existence of that love which God Himself is (1 John iv. 8).

τὸν κόσμον, the world, in the most general sense, as represented by, and included in, man,—Gen. iii. 17, 18, and i. 28;—not, the elect, which would utterly destroy the force of the passage: see on ver. 18.

The Lord here reveals Love as the one ground of the divine counsel in redemption,—salvation of men, as its one purpose with regard to them.

τὸν υἱὸν . . . ἔδωκεν] These words, whether spoken in Hebrew or in Greek, seem to carry a reference to the offering of Isaac; and Nicodemus in that case would at once be reminded by them of the love there required, the substitution there made, and the prophecy there uttered to Abraham, to which ἵνα πᾶς ὁ πιστ. so nearly corresponds.

ἔδωκεν—absolute, not merely τῷ κόσμῳ—gave up,—ἀπαρέδωκεν,—Rom. viii. 32; where as Stier remarks, we have again, in the οὐκ ἐφέλσατο, an unmistakable allusion to the οὐκ ἐφέλσω, said to Abraham, Gen. xii. 16.

ἵνα . . .] By the repetition of this final clause verbatim from ver. 15, we have the identity of the former clauses established: i. e. the uplifting of the Son of Man like the serpent in the wilderness is the manifestation of the Divine Love in the gift of the Son of God:—ὁ υἱὸς τοῦ ἀνθρώπου of ver. 14, = in the strictest sense, ὁ υἱὸς αὐτ. ὁ μονογ. of ver. 16.

17.] The κόσμος,—the Gentile world,—was according to Jewish ideas to be judged and condemned by the Messiah. This error our Lord here removes. The assertion ch. ix. 39, εἰς κρίμα ἐγὼ εἰς τ. κόσ. τοῦτ. ἤλθον, is no contradiction to this. The κρίμα there, as here, results from the separation of mankind into two classes,—those who will and those who will not come to the light; and that result itself is not the purpose why the Son of God came into the world, but is evolved in the ac-

x ch. i. 12 reff. ^W κρίνεται· ὁ μὴ πιστεύων ἤδη ^W κέκριται, ὅτι μὴ ^x πε- AB EF
y constr., 1 John v. 9, 11. GHKL
z = ch. v. 29. Matt. xxiii. MST^g U
33. VT^{GA}
a see ch. i. 9. 1. 33. 69
b John, here and 1 John i. 6 only. Ps
Matt. vi. 23 al. fr. Gen. i. 4.
c ch. vii. 7. Col. i. 21. 2 John 11.
(2 Tim. iv. 18.)
d ch. v. 29. Rom. ix. 11. Tit. ii. 8. James iii. 16 only. Prov. xxii. 8. e Eph. v. 11, 13. Jude 15. Jer. ii. 19.

18. rec aft 2nd ὁ ins δε, with A[T_b] rel D-lat vss [Cyr₂] Iren-int₁ Orig-int₁ Hil₂ Lucif₁: om BN lat-ff₂ l Orig₁ Tert₁ Cyr₂.

19. οἱ ἄνθρωποι bef ἠγάπησαν N. μαλλον bef οἱ ἀνθρ. 1. 258 (lat-e). το
σκοτος bef μαλλον N 245 ἐν-η. rec πονηρα bef αὐτων, with E rel Ambr₁: txt AB
GKLUAN[T_bΠ] 1. 33. 69 vulg lat-c e f ff₂ D-lat Ath₁ Chr₁ Cyr₁[p].

20. om και ουκ ερχεται προς το φως (homæotel) N¹. αὐτου bef τα εργα (see
next ver) AK[Π] 1 Chr₁: txt B[T_b]N rel Iren-int [Orig-int] Lucif.

complishment of the higher purpose, viz. Love, and the salvation of men. Observe, the latter clause does not correspond to the former—it is not *ἵνα σωῇ τὸν κόσμον*,—but *ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ*:—the free will of the κόσμος is by this strikingly set forth, in connexion with vv. 19, 20. Not that the Lord is not the σωτὴρ τοῦ κόσμου (ch. iv. 42), but that the peculiar cast of this passage required the other side of the truth to be brought out. 18.] On

πιστ. εἰς αὐτ. (which is John's usual phrase) the remarks above on ver. 15 apply with little distinction; εἰς giving more the direction of the belief towards, and its resting upon, ἐν its abiding in, Jesus as the Saviour.

οὐ κρίνεται] See ch. v. 24, where the same assertion is made more fully; and note there. ἤδη κέκριται, implying,—by no positive act of judgment of mine,—but by the very nature of things themselves. God has provided a remedy for the deadly bite of sin; this remedy the man has not accepted, not taken: he must then perish in his sins: he is already judged and sentenced. μὴ πεπίστευκεν] The perfect implies more than 'that faith is a definite act in time' (Lücke, De Wette); it sets before us the deliberate choice of the man, q. d. 'he hath not chosen to believe' (Lange, in Stier, iv. 93, edn. 2): see 2 Thess. ii. 11, 12.

εἰς τὸ ὄν., not without meaning: that name was Ἰησοῦς, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, Matt. i. 21. The μονογενοῦς also here sets before us the hopelessness of such a man's state: he has no other Saviour. 19.] The particular nature of this decided judgment is now set forth,—that the Light (see ch. i. 4, 5, 7, and notes) is come into the world (ἐλήλυθεν, in reference perhaps to ἐλήλυθας, ver. 2),

and men (= ὁ κόσμος, men in general; an awful revelation of the future reception of the Gospel) loved (the perversion of the affections and will is the deepest ruin of mankind) the darkness (see note on ch. i. 5; = the state of sin and unbelief) rather than (not = 'and not,' but as Bengel says, "Amabilitas lucis eos perculit, sed obhæserunt in amore tenebrarum," see ch. v. 35; xii. 43: 2 Tim. iii. 4) the light, because their deeds were evil (their habits, thoughts, practices,—all these are included,—were perverted).

ἠγάπησαν and ἦν are the indefinite aorists, implying the general usage and state of men, when and after the φῶς ἐλήλυθεν εἰς τ. κόσ. 20.] This verse analyses the psychological grounds of the preceding. The φῶς is not here 'the common light of day,' nor light in general: but as before, the Light; i. e. the Lord Jesus, and His salvation: see ver. 21 fin.

There is here a difference between φαῦλα πράσσειν, and ποιεῖν τὴν ἀλήθειαν, which is too remarkable to be passed over,—especially as the same distinction is observed in ch. v. 29,—οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀν. κρίσεως. Bengel, who noticed this, hardly I think gives the right reason for it: "malitia est irrequieta, est quiddam operosius quam veritas;" nor does Stier fully reach it, "that πράσ. signifies more a subordination, a being the servants of sin, ἐργάται ἀδικίας, Luke xiii. 27." I think the distinction is rather perhaps this,—that πράσσειν is more the habit of action; so that we might say 'he that practises evil;' but ποιεῖν the true doing of good, good fruit, good that remains. He who πράσσει, has nothing but his πᾶγμα, which is an event, a thing of the past, a source to him only of condemnation, for he

21 ὁ δὲ ποιῶν τὴν ἁλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα
 2 φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἔν θεῷ ἐστὶν εἰργασ-
 μένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ
 εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ
 ἐβάπτισεν. 23 ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν
 ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ

Acts (only) xii. 19 al7. Lev. xiv. 8.
 xi. 18, 54. xix. 20. Rom. x. 8 (from Deut. xxx. 14).
 38, xxvii. 8. (Luke xix. 11. Acts i. 12.)
 10. xiv. 7. xvi. 4. xvii. 1. Exod. xv. 27.

k constr., Matt. xix. 22 reff.
 xiii. 11? Heb. vi. 8. viii. 13 only. w. dat., Acts ix.
 m plur., Matt. viii. 32. Mark ix. 22. Rev. viii.

21. om ο δε ποιων την αληθειαν ερχεται προς το φως ινα φανερωθη αυτου τα εργα
 (homœotel: see next var) N¹. τα εργα bef αυτου LUN^{3a} 33. 69 vulg-clem lat-(a)
 b e f l [q] D-lat Iren, Cyr[-p₁] Lucif₁. εἰργασμενον N¹(txt N-corr^{1-3a}).

22. om ο Α[Π] 3 Scr's h k p. εἰς την ιουδαϊαν γην bef και οι μαθηται αυτου N
 (Chr-6-mss). κακει N.

23. ins ο bef ιωαννης B: om AN 1(Treg, expr) rel [Orig₁].

has nothing to shew for it, for it is also
 φαῦλον, worthless; whereas he that ποιεῖ,
 has his ποίημα,—he has abiding fruit; *his*
works do follow him. So that the expres-
 sions will not perhaps here admit of being
 interchanged. (See however Rom. vii. 15—
 20, where the two verbs are certainly inter-
 changed more than once.) There may possi-
 bly be a hint [in the mention of σκοτός
 ver. 19] at the coming by night of Nico-
 demus, but surely only by a distant implica-
 tion. He might gather this from what was
 said, that it would have been better for him
 to make open confession of Jesus; but we
 can hardly say that our Lord reproves him
 for coming even as he did. 21.] Who is

this ποιῶν τ. ἀλήθ. ? The end of ch. i. will
 best explain to us,—ἐν ᾧ δόλος οὐκ ἔστιν,
 see also Luke viii. 15, and Ps. xv. The
 πρᾶσων πονηρά is crooked and perverse;
 he has a light, which he does not follow; he
 knows the light, and avoids it; and so there
 is no truth, singleness, in him; he is a man
 at variance with himself. But the simple
 and single-minded is he who knowing and
 approving the light, comes to it; and comes
 that he may be carried onward in this
 spirit of truth and single-mindedness to
 higher degrees of communion with and like-
 ness to God. "The good man seeks the light,
 and to place his works in the light, not from
 a vain love of praise, but from a desire for
 communion wherein he finds strength and
 security," De Wette. But this is not all:
 the manifesting his works, that they are
 wrought in God, is and can be only by the
 candle of the Lord being kindled within
 him, and he himself born again in the
 Kingdom of God: see Ps. cxxxix. 23, 24.

We hear nothing of the effect pro-
 duced on Nicodemus by this interview.

It certainly did not alienate him from
 Jesus, see ch. vii. 50; xix. 39, also ch. xii.
 42. "It speaks for the simplicity and
 historic truthfulness of our Evangelist,
 that he adds nothing more, and even
 leaves untold the immediate result which
 the discourse had." (Baumgarten-Crusius,
 in Stier, iv. 102, edn. 2.)

22—36.] Removal of Jesus and His
 disciples into the neighbourhood of the
 Baptist, who, upon occasion given, bears
 another notable testimony to Him.

22. μετὰ ταῦτα.] The sequence is not
 immediate; for this, John uses μετὰ
 τοῦτο, see ch. xi. 7, 11; xix. 28.

τὴν Ἰουδαίαν γῆν, the rural districts of
 Judea, in distinction from the metro-
 polis. ἐβάπτ., viz. by means of

His disciples: see ch. iv. 2, and note.
 The place is not named: perhaps He
 did not remain in one fixed spot.

23.] The situation of these places is un-
 certain. Eusebius and Jerome place Salim
 eight Roman miles south of Scythopolis,
 and Ænon at the same distance, on the
 Jordan. If Scythopolis was the ancient
 Bethshan, both places were in Samaria:
 and to this agree Epiphanius and the Sa-
 maritan chronicle called Abul Phatach.
 In Judith iv. 4, we find mention of ὁ
 αὐλὼν Σαλήμ in Samaria (see note on
 Heb. vii. 1). An Ænon in the wilderness of
 Judah is mentioned Josh. xv. 61 [(56) B],
 and ib. ver. 32, ὁ ἡγγὺς and γγ, Σαλείμ κ. Ἀίν
 (F., om κ. Ἀίν AB), both in Judah, where it
 is certainly more probable, both from the
 text here and from *a priori* considerations,
 that John would have been baptizing, than
 in Samaria. The name γγ, is an intensi-
 fied form of γγ, a fountain, which answers
 to the description here given. Both places

n John, here
[ch. viii. 2
rec.] only.
Luke xii. 51
al7. Acts v.
21 and freq.
Job ii. 11.
o Matt. v. 25.
xviii. 30.
Luke xii. 58.
xxiii. 19, 26.
Acts xvi. 37.
p Acts xv. 2.
xxv. 20.
1 Tim. i. 4.
vi. 4. 2 Tim.
ii. 23. Tit.
iii. 9 only t.
q Acts v. 38.
Rom. ii.
29. xii. 18.
Rev. ii. 9.

ⁿ παρεγίνοντο καὶ ἐβαπτίζοντο. ²⁴ οὐπω γὰρ ἦν ὁ βε-
βλημένος εἰς τὴν ὁ φυλακὴν [ὁ] Ἰωάννης. ²⁵ ἐγένετο
οὖν ^p ζήτησις ^q ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου
περὶ ^r καθαρισμοῦ. ²⁶ καὶ ἦλθαν πρὸς τὸν Ἰωάννην καὶ
εἶπαν αὐτῷ Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδά-
νου, ᾧ σὺ ^s μεμαρτύρηκας, ἵδε οὗτος βαπτίζει, καὶ πάντες
ἐρχονται πρὸς αὐτόν. ²⁷ ἀπεκρίθη Ἰωάννης καὶ εἶπεν
Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ᾗ δεδο-
μένον αὐτῷ ἐκ τοῦ οὐρανοῦ. ²⁸ αὐτοὶ ὑμεῖς μοι st μαρτυρεῖτε

D ραβ-
βε...
ABDEF
GHKL
MST₁U
VΓΔΛΗ
N 1. 33.
69

r ch. ii. 6 reff.

s w. dat., Matt. xxiii. 31 reff.

t w. ὄτι, ch. i. 34 reff.

24. om ὁ BN Eus.; i A [T_b(e sil)] rel Orig. [Cyr].
25. for οὖν, δε N¹ 47 vulg-ed Syr [syrcu syr-jer] coptl-wilk]. for ζητ., συζητησις
N¹. aft μαθητων ins των B. rec ιουδαιων, with GA² [Π²(but txt restored)]
N¹(sic) 1. 69 latt syr-cu copt goth æth arm[-usc] Orig₁: txt ABN^{3a} rel syrr arm-zoh
Chr, Cyr, Thl Euthym. [T_b ?]
26. (ἦλθαν and εἶπαν, so B¹.) for ᾧ, ως N¹(but corrd) ev-P: on ev-y. . ιδου D 1.
27. for λαμβ., λαβιν N. ουδε εν αυ B syr-cu.
28. om μοι EFHM[VR]N harl.

were West of the Jordan: see ver. 26, and compare ch. i. 28.

παρεγ. κ. ἐβ., i. e. the multitudes. 24.] There is much difficulty, which probably never will be cleared up, about the *date of the imprisonment* of John, and its reference to the course of our Lord's ministry. Between Matt. iv. 11 and 12, there seems to be a wide hiatus, in which (see note there) the first chapters of this Gospel should be inserted. But the records from which the three synoptic Gospels have arisen were apparently unconscious of any such interval. Our Évangelist seems here to refer to such records, and to insert this remark, that it might not be imagined, as it would be from them, that our Lord's public ministry (in the wider sense, see below on ver. 26) began with the imprisonment of the Baptist.

25.] The circumstances under which this dispute arose seem to have been these:—John and our Lord were baptizing near to one another. (On the relation of their baptisms, see below on ver. 26.) They were both watched jealously (see ch. iv. 1) by the Pharisees. One of these (Ἰουδαῖος, i. e. Ἰουδ. τις) appears to have entered into dispute with the disciples of John about the relative importance of the two baptisms; they perhaps maintaining that their master's καθαρισμός preparatory to the Messiah was absolutely necessary for all, and *he* (the Ἰουδαῖος) pointing out to them the apparent inconsistency of this Messiah himself authorizing a baptism in his name, and alleging that if so, their master's baptism was rendered superfluous. We are driven to these conjectures, because the text gives us no further insight into the fact than what the circumstances and

the answer of John render probable.

26.] Compare ch. i. 28. πάντες ἔρχ.] Not, probably, any who had been baptized already by John; but multitudes of persons. The baptism now carried on by the disciples appears to have stood very much in the same position as that of John. It was preparatory to the *public ministry* of our Lord *properly so called*, which began in Galilee after the imprisonment of John. It was *not accompanied with the gift of the Spirit*, see ch. vii. 39. As John's commission was now on the wane, so our Lord's was expanding. The solemn cleansing of the temple was its opening; and now it is proceeding onwards, gathering multitudes around it (see ch. iv. 1).

27.] The subject of this answer is,—*the divinely appointed humiliation and eclipsing of the Baptist himself before the greater majesty of Him who was come after him*. Accordingly he begins in this verse by answering to the zeal of his disciples, 'that he cannot go beyond the bounds of his heaven-appointed mission.' "Non possum mihi arrogare et capere quæ deus non dedit." (Wetstein.) Some apply the words to Jesus:—εἰ δὲ λαμπρότερα τὰ ἐκείνου, καὶ πάντες πρὸς αὐτὸν ἐρχονται, θαυμάζειν οὐ χρή. τοιαῦτα γὰρ τὰ θεία. Chrys. But the whole tone of the answer makes the other view more likely. Of course the remark, being general, may in the background have reference to the greater mission of Jesus; but not primarily. The parallelism of ἄνθρωπος here and himself as the subject of εἶπον in the next verse, also supports this view: see Heb. v. 4.

28.] 'Not only so, but I have always given the same consistent

ὅτι εἶπον Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι ἀπεσταλμένος
 εἰμὶ ὡς ἔμπροσθεν ἐκείνου. ²⁹ ὁ ἔχων τὴν ὕμνην ὡς νυμφίος
 ἐστίν· ὁ δὲ φίλος τοῦ ὡς νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων
 αὐτοῦ, ὡς χαρὰ ὡς χαίρει ὕδα τὴν φωνὴν τοῦ ὡς νυμφίου.
 αὕτη οὖν ἡ ὡς χαρὰ ἡ ἐμὴ ὡς πεπληρωται. ³⁰ ἐκείνου δεῖ
 ὡς αὐξάνειν, ἐμὲ δὲ ὡς ἐλαττοῦσθαι. ³¹ ὁ ὡς ἄνωθεν ἐρχόμενος
 ὡς ch. xvi. 24. xvii. 13. Phil. ii. 2. 1 John i. 4. 2 John 12.
 b Heb. ii. 7 (from Ps. viii. 5), 9 only. Jer. xxxvii. (xxx.) 19. a intr., see Mark iv. 8 ref.
 c ver. 3 ref.

aft εἶπον ins εγω B am lat-c [sy:jer : pref T_b(appy)] syr-cu. om εγω (bef ο χς)
 D lat-a(appy) l syr-cu Cyp [Firm].

29. for ἐστηκως, εστωs D Thdot₁ [Orig₁].

αυτου bef και ακουων N.

testimony; that I was only the forerunner of One greater than myself.' ἐκείνου does not refer to ὁ χριστός, in which case it would have been αὐτοῦ (see, however, apparent exceptions to this, ch. vii. 45: Acts iii. 13; see also Winer, Gr., edn. 6, § 23. 1): but to *Jesus*, as the subject of ver. 26; and thus is not merely a general testimony with regard to the Messiah, but a *personal* one to Jesus.

29.] Here first, (and here only in our Gospel,) comes from the mouth of the Forerunner, this great symbolical reference which is so common in the other Gospels and in the Epistles. It is remarkable that our Lord brings it forward in His answer to the disciples of John respecting fasting, Matt. ix. 15: where see note on the further import of the terms used.

The φίλος τοῦ νυμφίου (Heb. רֵעִי) was the regular organ of communication in the preliminaries of marriage, and had the ordering of the marriage feast. It is to this last time, and not to any ceremonial custom connected with the marriage rites, that this verse refers. The friend rejoices at hearing the φωνὴ τοῦ νυμφίου, (see Jer. vii. 34; xvi. 9; xxv. 10: Rev. xviii. 23,) in his triumph and joy, at the marriage. He χαρὰ χαίρει (see ref.: 1 Thess. iii. 9 is not a parallel case as to construction, for ἡ there is only by attraction) because he hears in the voice of the Bridegroom an assurance of the happy completion of his mission, and on account of the voice itself,—τὴν οὕτω γλυκεῖαν, τὴν οὕτως ἐπέραστον, τὴν οὕτω σωτήριον. ἐστηκὼς καὶ ἀκούων merely to the graphic setting forth of the similitude. αὕτη . . . πεπληρῶται.] παραδόντος ἐκείνου τὴν ὕμνην, καὶ πεπληρωκότος, ὡς εἴρηται, τὴν ἐγχειρισθεῖσάν μοι διακονίαν. Euthym.

30.] ἐλαττοῦσθαι, —ὡς ἡλίου ἀνατείλαντος ἐωςφόρου. Euthym. See note on Matt. xi. 2 ff.

31.] Many modern critics, beginning with Bengel and Wetstein, and including Lücke, Kuinoel, Olshausen, Tholuck, De Wette, and others, maintain that after ver. 30 we

have the words, *not of the Baptist, but of the Evangelist*. Lücke and De Wette assume that the Evangelist has put his own thoughts into the Baptist's mouth, or at least mixed them with his words. The reason of this arbitrary proceeding is, (a) *that the sentiments of the following verses seem to them not to be congruous with the time and position of the Baptist*. But some of them confess (e.g. Lücke, De Wette) that this very position of the Baptist is to them yet unexplained, and are disposed to question the applicability to their idea of it of very much which is undoubtedly recorded to have been said by him. So that we cannot allow such a view much critical weight, unless it can be first clearly shewn, *what were* the Baptist's convictions concerning the Person and Office of our Lord. (β) *That the diction and sentiments of the following verses are so entirely in the style of our Evangelist*. But first, I by no means grant this, in the sense which is here meant. It will be seen by the ref. that the Evangelist does not so frequently repeat himself as in most other passages of equal length. And even were this so, the remark made above on vv. 16—21, would apply here also; that the Evangelist's peculiar style of theological expression was formed on some model; and on what more likely than in the first place the discourses of his Divine Master, and then such sententious and striking testimonies as the present? But there is a weightier reason than these for opposing the above view, and that arises from what modern criticism has been so much given to overlook,—the *inner coherence of the discourse itself*; in which John explains to his disciples the reason *why* HE must increase; whereas his own dignity was to be eclipsed before Him. This will be seen below as we proceed. And there is nothing inconsistent with what the Lord himself says of the Baptist in these verses. He (the Baptist) ever speaks not as a *disciple* of Jesus, not as *within* the Kingdom,

d = Luke xix. 17, 19 only.
 Job xxxiii.
 12. see Matt.
 ii. 9. Mark
 xiv. 5.
 e ch. vii. 23,
 44. 1 John ii.
 16. iv. 1, &c.
 f Matt. xii. 34.
 ch. viii. 44.
 xii. 49.
 1 John iv. 5.
 g ver. 11.
 h = ch. i. 12
 reff.
 i = and constr.,
 here only.
 (ch. vi. 27
 reff.)
 j subj., ch. vii.
 18, vii. 26. Matt. xxii. 16 al.
 22, viii. 16. Judg. viii. 7. Ezek. xxxvi. 26, 27. see Judg. iii. 28.
 xvii. 22. Luke xxiii. 46 al. see Gen. xxxix. 4.
 only in Gosp. Acts xiv. 2. 1 Pet. ii. 7, 8. Exod. xxiii. 21. (-θής, Luke i. 17.)

δ ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν
 καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος δ ἐπάνω
 πάντων ἐστίν. 32 ὁ ἐώρακεν καὶ ἤκουσεν, τοῦτο μαρτυρεῖ
 καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει 33 ὁ λαβὼν
 αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν. 34 ὁ
 γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα. 35 ὁ πατὴρ ἀγαπᾷ τὸν
 υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὁ πισ-
 τεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον ὁ δὲ ἀπειθῶν τῷ

1 = 1 Cor. vii. 5. xii. 27. m = 2 Cor. i.
 n = Luke xxiii. 19. o Matt.
 p ch. ii. 11 reff. q ver. 15. r here

ABCDE
 FGHIK
 L MST^U
 V TΔΛΠ
 N 1. 33.
 69

31. aft 2nd o ins δε DK¹ mt lat-a b l q [syrr-jer] Quæst₁: καὶ ο Syr syr-cu. for
 1st εκ, απο D 69: επι N¹ [lat-a e]. om 2nd επανω παντων εστιν DK¹ 1 lat-a b e
 ff, l syr-cu arm Eus, Non, Tert, Hil, Quæst₁.

32. rec at beg ins καὶ, with A rel vulg lat-c f (ff₂?) g₂ [q syrr goth æth Orig₁ (ed
 Delarue)-int, Chr, Aug₂]: om BDL[T_b] N 33 lat-a b e l syr-cu [syrr-jer] copt arm Eus,
 Non, Tert, Hil, Quæst₁, for β, ον N¹ (txt N²). om τουτο DK 1 lat-a b e ff₂ l
 Syr (copt?) æth arm Eus, [Orig-int₁] Hil, Quæst₁.

34. rec aft διδωσιν ins ο θεος, with AC²D rel vulg lat-a (c) [ff₂ g₂ q] syrr (copt)
 æth arm Orig₁ (int₂) Cyr-jer₁ [Did₁] Chr, Aug₁: om BC¹L[T_b] N 1. 33 lat-b e f [l]
 Cyr[₁-p]. (το πνευμα is written on marg in B a prima manu.)

35. for δεδ., εδωκεν DK.

36. at beg ins ινα and (for εχει) εχη D.

om δε N¹ [lat-a e ff₂ l Tert, Cyr₁].

—but as knowing the blessedness of those
 who should be within it; as *standing by*,
 and hearing the Bridegroom's voice.
 Nor again is there any thing inconsistent
 with the frame of mind which prompted
 the question sent by John to our Lord
 afterwards in the onward waning of his
 days in prison: see note on Matt. xi. 2.

ὁ ἄνωθ. ἐρχ-] This gives us *the*
reason why He must increase: His power
 and His words are not from below, tem-
 porary, limited; but are divine and in-
 exhaustible; and, ver. 32, His witness
 is not, like John's, only of what he has
 been forewarned to expect, but of that
 which he has seen and heard. But οὐδεὶς,
 —i. e. in reference to the κόσμος into
 which He is come, the σκοτία in which His
 light shines,—*no one comparatively*,—re-
 ceives His testimony. The state of men's
 minds at Jerusalem with regard to Jesus
 must ere this have been well known to the
 Baptist. Notice in ver. 31 the collocation
 of the words as regards emphasis: ὁ ὢν ἐκ
 τῆς γῆς ἐκ τῆς γῆς ἐστιν, κ. ἐκ τῆς γῆς
 λαλεῖ. 33, 34.] This exception shews
 the correctness of the sense just assigned
 to οὐδεὶς.

ὁ λαβὼν αὐτοῦ τὴν μαρ-
 τυρίαν καὶ πιστεύων αὐτῷ, ἐβεβαίωσεν,
 ἔδειξεν, ὅτι ὁ θεὸς ἀληθὴς ἐστίν ὁ ἀπο-
 στείλας αὐτόν, οὐτινός ἐστι τὰ ῥήματα ἃ
 λαλεῖ ὁ δὲ μὴ λαβὼν αὐτὴν καὶ ἀπιστῶν
 αὐτῷ, τοῦναντίον ποιεῖ, καὶ οὐδὲν ἕτερον
 ἢ προδῆλως θεομαχεῖ. Euthym.

The middle σφραγίζομαι is more usual in
 this signification. See instances in Wet-
 stein.

ἀληθής, not as Wetstein,
 “Deum veracem esse, et quæ per Prophetas
 promiserat, præstitisse;” this does not suit
 the context, and besides would require
 πιστός, not ἀληθής (see 1 John i. 9): but,
 as above from Euthym., true. οὐ
 γὰρ ἐκ μ. . .] Seeing that the contrast
 is between the *unlimited* gift of the Spirit
 to Him that comes from above, and the
limited participation of Him by those who
 are of the earth; we must not understand
 the assertion generally, but supply αὐτῷ,
 as has usually been done, after δίδωσιν.
 “Spiritus sanctus non habitavit super Pro-
 phetas, nisi mensura quadam; quidam
 enim librum unum, quidam duos vaticin-
 iorum ediderunt.” (Vajikra Rabba, in
 Wetstein.) This unmeasured pouring
 of the Spirit on Him accounts for his speak-
 ing the words of God. 35.] This,

again, is the *ground why* the Father gives
 not the Spirit by measure (to Him): see
 Matt. xi. 27—29, with which this verse
 forms a remarkable point of connexion,
 shewing that what is commonly known as
 John's form of expression was not con-
 fined to him, but originated higher, having
 its traces in the synoptic narrative, which
 is confessedly, in its main features, inde-
 pendent of him. 36.] Compare ch. i.
 12, 13; ver. 15. ἀπειθῶν may mean
 disbelieving, see reff. Unbelief implies

υἱᾶ οὐκ ὄψεται ζώην, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν. a = here only. (see ιδεῖν, ver. 3 reff.) Ps. lxxxviii. 48. t Gosp. Luke iii. 7 ll. xxi. 23 only. Rom. i. 18. Rev. vi. 16, 17 al. u ch. i. 32. v in John, = ch. vi. 23. xi. 2. xx. 2, 18, 20, 25. xxi. 7 bis, 12 only. in Luke passim. w here only. see Matt. xxviii. 19. z = Matt. c = Luke xx. e Matt.

IV. 1 Ὡς οὖν ἔγνω ὁ * κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης. 2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ. 3 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν. 4 ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. 5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὁ

x pres., ch. i. 40 reff. iv. 11 al. 29. 1 Cor. vii. 26. xxvi. 36 reff. y Acts xv. 17 (xvii. 27 v. r.) only. Xen. Mem. i. 2. 3. a = Luke xx. 29. 1 Cor. xi. 19. b Luke xvii. 11. d w. gen., = here only. Num. xxxiii. 37. Deut. xi. 30. f constr., ch. ii. 22, ver. 50. Tit. iii. 5. Rev. i. 20.

for οψεται, εχει N-corr^{la} [Iren-int₁ Cyr₁]. (μενεῖ M[ΓΠ] lat-b e g Syr copt aeth Iren-int₁ Tert₁ Cyr₁; μένει EHK[S] V 69 vulg lat-a c f ff₂ [l q] D-lat (syr-cu syr ?) arm.) ἐπ' αὐτον bef μένει N [lat-b].

CHAP. IV. 1. * Ἰησοῦς DAN 1 latt syr syr-cu copt arm Chr₁: κυριος ABC[T_b] rel lat-f q syr-mg aeth [Cyr₁ Non.]. om η AB¹L[GR]: ins B(as corrd by origl scribe) CDN rel.

2. καίτοι, omg γε, C. αὐτος bef ιησ. ADK[π] 33 gat(with mm) lat-ff₂ Chr₁ Cyr₁. —ins o bef ιησ. K 69.

3. αὐτὴν ἰουδαίαν ins γην D 1. 69 Ser's d e k q¹ r s foss(with gat mm) lat-a b e ff₂ l aeth arm Chr. om παλιν A B¹-txt rel lat-q syr (Orig.) Chr₁: ins B¹-marg CDLM [T_b] N 1. 33. 69 latt Syr syr-cu copt [aeth arm].

5. om ερχεται το σαμαρίας (homœotel) N¹(ins in marg N-corr¹). elz σιχαρ, with 69 vulg lat-c Non.; txt A B(sic) N rel am(with forj fuld harl) lat-a (b e) f l q copt Chr₁ Cyr₁. for ὅ, ου C¹DLMS 1. 33 Chr₁: ὧ [Γ] 69(sic): txt ABC²[T_b] N rel Cyr₁.

disobedience. μένει] It was, on him, see ver. 18, in his state of darkness and nature,—and can only be removed by faith in the Son of God, which he *has* not.

CHAP. IV. 1—54.] MANIFESTATION OF HIMSELF AS THE SON OF GOD IN SAMARIA AND GALILEE. 1—42.] On his way back to Galilee through Samaria, he discourses with a Samaritan woman. Confession of his Messiahship by the Samaritans. 1.] An inference may be drawn from this, that our Lord knew the anger of the Pharisees to be more directed against Him than against the Baptist,—probably on account of what had passed in Jerusalem.

ὅτι Ἰησοῦς, not ὅτι αὐτὸς . . . because the report which the Pharisees had heard is given verbatim: the ὅτι is 'recitantis' merely. 2.] Probably for the same reason that Paul did not baptize usually (1 Cor. i. 14—16); viz. because His office was to preach and teach;—and the disciples as yet had no office of this kind. To assume a further reason, e.g. that there might not be ground for those whom the Lord himself had baptized to boast of it, is arbitrary and unnecessary. "Johannes, minister, sua manu baptizavit; discipuli ejus, ut videtur, neminem. At

Christus baptizat Spiritu Sancto." Bengel.

4.] If He was already on the borders of Samaria, not far from Ænon (see note on ch. iii. 23), the direct way was through Samaria. Indeed without this assumption, we know that the Galileans ordinarily took this way (Jos. Antt. xx. 6. 1, beginning). But there was probably design also in the journey. It could not have been mere speed (πάντως ἔδει τοὺς ταχὺ βουλομένους ἀπελθεῖν δι' ἐκείνης πορεύεσθαι, Jos. Vit. 52),—since He made two days' stay on the way. 5.] Sychar is better known by the O. T. name of Sychem (Συχέμ), or τὰ Σίκιμα (Josephus, Euseb., &c.), or ἡ Σικίμα (LXX, 3 Kings xii. 25). It was a very old town on the range of Mt. Ephraim, in a narrow valley between Mt. Ebal and Mt. Gerizim. Judg. ix. 7. The name Sychar has been variously derived: from שָׁחַר, a lie, or שֶׁחַר, drunken (Isa. xxviii. 1), by some (Reland, Lightfoot), who believe it to have originally been an opprobrious name given by the Jews, but by this time to have lost its signification, and become the usual appellation: by others from Συχέμ, by mere corruption of the terminating liquid μ into ρ, Olsh. Very near it was afterwards built Flavia Neapolis (Συχέμ, νῦν ἔρημος, δέικνυται δὲ ὁ τόπος ἐν προαστείois νέας

g GEN. xliiii. 22. JOSH. xxiv. 32. h here bis. ver. 14. Mark v. 29. James iii. 11 (12 v. r.). 2 Pet. ii. r.). Rev. vii. 17. al4. only. Exod. xv. 27. i = Matt. xi. 28. Rev. ii. 3 only. (ver. 28 reff.) Isa. xi. 31. k = Luke xi. 6. m Matt. xxvi. 55 reff. n = Acts xx. 11. xxvii. 17. p Matt. xxvii. 34. r = Luke xx. 41. ch. vii. 15. 1 Cor. xv. 12. 12 Cor. xi. 26 only t. 1 Macc. vi. 41. (-peiv, Acts x. 8.) o ver. 15. ch. ii. 8, 9 only. Gen. q plur., here only. 2 Chron. 69. Frag. Athb. ερχεται

εἰδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. ἦν δὲ ἐκεῖ ἡ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς ἰκεοπιακῶς ἐκ τῆς ὁδοῦ πορίας ἐκαθέζετο οὕτως ἐπὶ τῇ ἡ πηγῇ. ὥρα ἦν ὡς ἕκτη. ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς Δός μοι πεῖν. οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσιν. λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις Πῶς σὺ Ἰουδαίος

ins τω bef ιωσηφ BN.

6. rec ωσει, with E N^{3a} (but txt restored) rel Chr Cyr: ως η H¹ 69: txt ABCD L[Π²] N¹ 33. [T_b ?]

7. aft ερχεται ins τις N [lat-δ coptt]. rec πειν, with AB²C³N^{3a} rel: txt B¹C¹ D[L] N¹ (πιν). (So vv. 9, 10, exc that in ver 9 A also has πιν. [T_b def., but has πειν vv. 9, 10. Frag-athb, also def., but has πειν there.])

9. om ουν V¹ N¹ 1 [not Frag-athb, as Tischdf] Syr syr-cu copt [æth arm] Cyr₁. συ ιουδ.

πόλεως, Euseb. Onomasticon, in Winer, sub voce). There is a long and interesting history of Sychem and the Samaritan worship on Gerizim, and the Christian church in the neighbourhood, in Robinson's Palestine, iii. 113—136. [See also Dr. Thomson, The Land and the Book, p. 472 ff. He thinks that Sychar and Shechem are not the same, because at Shechem (Nablus) there are delicious fountains of water, which the woman would hardly have left to draw from a deep well two miles off.]

τοῦ χωρ. δ ἔδοκ. . . .] This is traditional: it finds however support from Gen. xxxiii. 19, where we find Jacob buying a field near Shechem, and Josh. xxiv. 32, where, on the mention of Joseph's bones being laid there, it is said that it became the inheritance of the children of Joseph. This form of the tradition is supposed to have arisen from the translation by the LXX of Gen. xlviii. 22, ἐγὼ δὲ δίδωμι σοι Σίκιμα ἐξάιρετον (ἡν δὲ ἔχῃ, 'one share') ὑπὲρ τούτων ἀδελφού σου: and of Josh. xxiv. 32, ἐν τῇ μερίδι σου ἀγροῦ οὗ ἐκτήσατο Ἰακώβ παρὰ τῶν Ἀμορραίων τῶν κατοικούντων ἐν Σίκιμοις . . . καὶ ἔδωκεν αὐτῇν Ἰωσήφ ἐν μερίδι, where they apparently read or mistook יתת for יתתה (3 sing. fut. Kal. w. suffix of יתת, a verb which only occurs in the imperative mood, unless it be in the very doubtful place of Hosea iv. 18). Our Lord does not allude to it in the conversation, though the woman does.

6.] Robinson (iii. 112) can only solve the difficulty of the present well standing in a spot watered by so many natural fountains, by supposing that it may have been dug, according to the practice of the patriarchs, by Jacob, in connexion with the plot of ground which he bought, to

have an independent supply of water.

οὕτως—see reff.—refers to ἰκεοπιακῶς ἐκ τ. δδ., and may be rendered accordingly. There is no authority for the meaning ἀπλῶς ὡς ἔτυχε, 'just as he was,' or 'just as it happened,' i. e. on the bare stone.

ὥρα . . . ἕκτη, mid-day. Townson supposed the sixth hour, according to John, to mean *six in the evening*, "after the way of reckoning in Asia Minor;"—but, as Lücke observes (i. 580), this way of reckoning in Asia Minor is a pure invention of Townson's. A decisive answer however to such a supposition here, or any where else in our Evangelist, is, that he would naturally have specified whether it was 6 A.M. or P.M. The *unusualness* of a woman coming to draw water at mid-day is no argument against its *possibility*; indeed the very fact of her being *alone* seems to shew that it was not the common time. This purely arbitrary hypothesis of St. John's way of reckoning the hours has been recently again upheld by Bp. Wordsworth: but it has only harmonistic grounds to rest on. The passage which he urges as supporting it, Martyr. Polycarp, c. 21, p. 1044, ed. Migne, does not in reality give it the least countenance. The ὥρα δγδδθ there mentioned is much more probably according to the usual Roman computation.

7.] ἐκ τ. Σ., i. e. a Samaritan—so γυνὴ Χαναν. ἀπὸ τῶν ὀρίων ἐκείνων, Matt. xv. 22.

8.] The disciples had probably taken with them the baggage, among which would be the ἄντλημα,—see ver. 11. The Rabbis say that a Jew might not eat the bread or drink the wine of a Samaritan: but that appears from this verse to be exaggerated.

9. Ἰουδαίος ὤν] She knew this

ὡν ^s παρ' ἐμοῦ πείν ^s αἰτεῖς γυναῖκός Σαμαρείτιδος οὔσης ; ^s Acts iii. 2.
 οὐ γὰρ ^s συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. ¹⁰ ἀπεκρίθη ^s i. 5. 1 John
 Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ἦδεις τὴν ^u δωρεὰν τοῦ θεοῦ, ^v 15 only.
 καὶ τίς ἐστὶν ὁ λέγων σοι ^p Δός μοι ^p πείν, σὺ ἂν ^v ἤτησας ^s Judg. i. 14 al.
 αὐτόν, καὶ ἔδωκεν ἂν σοι ^w ὕδωρ ^{wx} ζῶν. ¹¹ λέγει αὐτῷ ^s xx. 20. Matt.
 [ἡ γυνὴ] Κύριε, ^y οὔτε ^z ἀντλημα ἔχεις ^y καὶ τὸ ^a φρέαρ ^s xii. 20.
 ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν ; ¹² μὴ σὺ ^s there only t.
^v w. acc., Matt.

v. 42 ref.

x = ch. vi. 51. Acts vii. 38. 1 Pet. i. 3.

w ch. vii. 38. Rev. vii. 17.

y ch. v. 37, 38. 3 John 10.

a here bis. Luke xiv. 5. Rev. ix. 1, 2 (3ce) only. Gen. xvi. 14 al.

z here only t.

ὡν bef πως D lat-a b e ff₂ [L] syr-cu arm. rec ουσης bef γυν. σαμ., with C³ rel latt :
 om ουσης D [arm] : txt A B(sic in cod : see table) C¹L[T_b]N Frag-ath_b[sic] 33. om
 last clause DN¹(ins N-corr¹) lat-a b e.

10. ins o bef ιησ. D [Π²(but erased)] 69. for συ αν ητησας, συνητησας D¹(txt
 D-corr¹). om αυτον Frag-ath_b[sic].

11. for η γυνη, εκεινη N¹ : om B. ουδε D. om ουν DN Ser's c foss lat-a b
 [e ff₂ L] Syr syr-cu [syr-jer]. om το (twice, bef υδωρ and bef ζων) D 49, 91 Syr.

perhaps by his dress, more probably by his dialect. There seems to be a sort of playful triumph in the woman's question, q. d. 'even a Jew, when weary and athirst, can humble himself to ask drink of a Samaritan woman.'

οὐ γὰρ συγχρ. . . . are the words of the Evangelist to explain her question. συγχράομαι is properly spoken of *trade*,—but here is in a wider signification. Wetstein quotes from Polybius, παρὰ Ταραντίνων καὶ Λοκρῶν συγχρησάμενοι πεντηκοντόρους καὶ τριήρεις. Notice, 1) that this explanatory clause is omitted by DN¹, and certainly *may* have been a gloss originally: but the authority is not enough to justify us in bracketing it: 2) that Ἰουδ. and Σαμ. are both anarthrous—'Jews have no dealings with Samaritans.' The fact is abundantly illustrated in the Rabbinical writings: see Schöttg. h. l. The question of the woman shews a lively naïve disposition, which is further drawn out and exemplified by Him who knew what is in man, in the following dialogue.

10.] The important words the gift of God have been misunderstood by many Commentators. Some suppose them to mean 'our Lord himself,' and to be in apposition with the next clause, καὶ τίς ἐστιν κ.τ.λ. Others, 'this opportunity of speaking with me.' Doubtless both these meanings are involved,—especially the former: but neither of them is the primary one, as addressed to the woman. The WATER is, in this first part of the discourse, the subject, and serves as a point of connexion, whereby the woman's thoughts may be elevated, and her desire aroused. The process of the discourse in this particular is similar to that in Acts xiv. 17. From recognizing *this water* as the gift of God, in its limita-

tion, ver. 13, and its *parabolic import*, ver. 14, her view is directed to Him who was speaking with her, and the Gift which He should bestow,—THE GIFT OF THE HOLY SPIRIT: see ch. vii. 37—39.

τίς ἐστιν] These pregnant words form the second step in our Lord's declaration. He who speaks with thee is no ordinary Ἰουδαῖος, nor any ordinary man, but One who can give thee the gift of God; One sent from God, and God Himself. All this lies in the words, which however only serve to arouse in the woman's mind the question of ver. 12 (see below).

ὑδωρ ζῶν] Designedly used in a double sense by our Lord, that the woman may lay hold of the *material* meaning, and by it be awakened to the *higher one* (see ref.). The words bring with them, and in our Lord's inner meaning involved, the performance of all such prophetic promises as Ezek. xxxvi. 25 : Zech. xiii. 1 (see also Jer. ii. 13) ; but, as regarded the woman, the *ordinary sense* was that intended for her to fasten on, which she does accordingly. On the question, how this living water could be now given, before Jesus was glorified, see on ch. vii. 38, 39.

11, 12.] Though κύριε is not to be pressed as emphatic, it is not without import; it surely betokens a different regard of the stranger than σὺ Ἰουδαῖος ὢν did;—κύριον αὐτὸν προσηγόρευσε, νομίσασα μέγαν εἶναι τινα. Euthym. The course of her thoughts appears to be:—'Thou canst not mean living water (ἀναβλύζον καὶ ἀλλόμενον, Euthym.), from this well, because thou hast no vessel to draw with, and it is deep; whence then hast thou (knowest thou of, drawest thou) the living water of which thou speakest? Our father Jacob was contented with

Matt. xxi. 27, 29 reff.
 c here only f.
 Jos. Antt. vii. 7. 3.
 d ch. vi. 35.
 vii. 37.
 Matt. v. 6.
 xxv. 35, &c.
 Jsa. xlix. 10.
 Sir. xxiv. 21.
 e = ch. viii. 51.
 53. xlii. 8.
 1 Cor. viii. 13.
 Gen. vi. 3.
 f ver. 6 reff.
 g Acts iii. 8.
 xiv. 10 only.
 Isa. xxxv. 6.
 h ch. iii. 15 reff.

μεῖζων εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ
 φρέαρ καὶ αὐτὸς ἔξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ
 τὰ ὀστέα αὐτοῦ; ¹³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ
 Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·
 ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ οὐ μὴ
 διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ
 γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν
 αἰώνιον. ¹⁵ λέγει πρὸς αὐτὸν ἡ γυνὴ Κύριε, δός μοι

ABCDE
 FGHIK
 MST^bU
 VT^aΔΔ
 ΠΣ
 Frag.
 Ath^b.
 1. 33. 69
 ...iv. 14
 (appy)
 T^b.
 ...αίωνιον
 Frag.
 Ath^b.

12. μεῖζον N¹. for os, ostis N. ἔδωκεν C 69 Orig¹. αὐτος bef και N¹.
 om last autou D.

13. rec ins o bef ησ., with Δ [Π²(but erased)] 69 Orig¹: om ABCD [T^b] N rel Chr,
 Cyr¹. (33 def.)

14. for os δ' αν πιη, ο δε πινων DN¹ [Orig¹(txt₅) Eus₁(txt₃): os δ' αν πινη N^{3a}.
 om ου μη διψ. e. τ. al. αλ. τ. υδ. ο δ. αυτ. (i.e. αυτω το αυτω, homæotel) C¹ lat-l sah
 Orig₂ Eus₃ Ambr₁. om μη D. rec διψηση (gramml corr), with C³ rel [Orig₁
 Eus₁] Thdrt₁: διψει Δ: txt ABDLM [T^bΓ] N 1. 33. 69 Orig₁, Heracl₁ Chr₁ Cyr₁ Thdrt₃.
 (Frag-ath_b def.) ins εγω bef 2nd δωσω DM [T^b] N 33. 69 vulg(so am &c; not em
 ing tol &c) lat-a b &c(not c q) arm [syr syr-jer Thdrt₂ Orig-int₁]. (Frag-ath_b def.)
 om 2nd αυτω N [Quæst₁].

this, used it, and bequeathed it to us: if thou hast better water, and canst give it (notice the ἔδωκεν in both verses), thou must be greater than Jacob.' There is something also of Samaritan nationality speaking here. Claiming Jacob as her father (ὅταν μὲν εὖ πράττοντας βλέπωσι τοὺς Ἰουδαίους, συγγενεῖς ἀποκαλοῦσιν, ὥς ἐξ Ἰωσήπου φύντες, ὅταν δὲ πταίσαντας ἴδωσιν, οὐδαμῶθεν αὐτοῖς προσήκειν λέγουσιν, Jos. Antt. ix. 14. 3), she expresses by this question an appropriation of descent from him, such as almost to exclude, or at all events set at a greater distance, the Jews, to one of whom she believed herself to be speaking.

13, 14.] Our Lord, without noticing this, by His answer leaves it to be implied, that, assuming what she has stated, He is greater than Jacob: for his (Jacob's) gift was of water which cannot satisfy: but the water which He should give has living power, and becomes an eternal fountain within. This however, that He was greater than Jacob, lies only in the background: the water is the subject, as before.

The words apply to every similar quenching of desire by earthly means: the desire springs up again;—is not satisfied, but only postponed. The manna was as insufficient to satisfy hunger,—as this water, thirst, see ch. vi. 49, 58: it is only the ὕδωρ ζωῆς, and the ἅπλος τῆς ζωῆς, which can satisfy. The ὁ πίνων sets forth the recurrence, the interrupted seasons, of the drinking of earthly water;—the ὃς δ' ἂν πίῃ—the once having tasted, and ever continuing in the in-

creasing power, and living forth-flowing, of that life-long draught.

οὐ μὴ διψήσει, shall never have to go away and be exhausted, and come again to be filled;—but shall have the spring at home, in his own breast,—so that he can “draw water with joy out of the wells of salvation” (Isa. xli. 3) at his pleasure. “Ubi sitis recurrit, hominis, non aquæ, defectus est.” Bengel. γενήσεται πηγὴ] All earthly supplies have access only into those lower parts of our being where the desires work themselves out—are but local applications; but the heavenly gift of spiritual life which Jesus gives to those who believe on Him, enters into the very secret and highest place of their personal life, the source whence the desires spring out;—and, its nature being living and spiritual, it does not merely supply, but it lives and waxes onward, unto everlasting life, in duration, and also as producing and sustaining it.

It should not be overlooked, that this discourse had, besides its manifold and wonderful meaning for us all, an especial moral one as applied to the woman,—who, by successive draughts at the ‘broken cistern’ of carnal lust, had been vainly seeking solace:—and this consideration serves to bind on the following verses (ver. 16 ff.) to the preceding, by another link besides those noticed below.

15.] This request seems to be made still under a misunderstanding, but not so great an one as at first sight appears. She apprehends this water as something not requiring an ἀντλημα to draw it;—as something whose

τοῦτο τὸ ὕδωρ, ἵνα μὴ ^d διψῶ μηδὲ ⁱ διέρχωμαι ^k ἐνθάδε ^{i = here only.}
¹ ἀντλεῖν. ¹⁶ λέγει αὐτῇ ^m Ὑπαγε ⁿ φώνησόν σου τὸν ^{k = here bis.}
 ἄνδρα καὶ ἐλθὲ ^k ἐνθάδε. ¹⁷ ἀπεκριθὴ ἡ γυνὴ καὶ εἶπεν
 [αὐτῷ] Οὐκ ὀέχω ὁ ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς ¹⁹ Καλῶς
¹ εἶπας ὅτι ὁ ἄνδρα οὐκ ὀέχω. ¹⁸ πέντε γὰρ ὁ ἄνδρας ὀέσχεις,
 καὶ ἡνὺν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. ^{1 ver. 7.}
^{reff.} ^{n ch. i. 49 reff.} ^{o = Gal. iv. 27, from Isa. liv. 1. see Matt. xxii. 28 al.} ^{m Matt. iv. 10}
^{13 reff.} ^{q Luke xx. 39.} ^{p ch. xiii.}

15. for διψῶ, δειψῶ D¹. rec (for διερχ.) ερχομαι, with ACDSUVΔ[ΓΠ] (1, e sil) [Chr₁ Cyr₁], ερχομαι L^{83a} rel: txt N¹ Orig₁, διερχομαι B(sic: see table) Orig₁, for ἐνθαδε, ὡδε N¹.

16. rec aft αυτη ins ο ιησους, with C²D[Π²]N^{3a} rel, ιησ. A[Π¹⁻³]N¹ 1: om BC¹ 33 lat-α Heracl, Orig₁. ins καλ (sic) bef υπαγε N¹(corr^d N¹⁻³). rec τον ανδρα bef σου, with ACDN rel: txt B 69 Orig₁.

17. om και ειπεν N¹. rec om αυτω, with ADN rel vulg lat-c e f [q] syr copt Orig₂: ins BCEFGH 33 lat-α b l Syr syr-cu sah æth (armn). ανδρα bef ουκ εχω C¹D¹L⁸N¹ Cyr₁: txt ABC³ rel [latt Chr₁] Orig₂. ειπες B¹N¹ [Chr₁(and 4-mss) Cyr₁]. for 2nd εχω, εχεις DN lat-b c e l Heracl₁.

18. αληθως E(Tischdf) N Scr's t.

power shall never fail;—which shall quench thirst for ever;—and half in banter, half in earnest, wishing perhaps besides to see whether the gift would after all be conferred, and how,—she mingles in with the τοῦτο τὸ ὕδωρ,—implying some view of its distinct nature,—her ‘not coming hither to draw,’—her willing avoidance of the toil of her noonday journey to the well. We must be able to enter into the complication of her character, and the impressions made on her by the strange things which she has heard, fully to appreciate the spirit of this answer. 16.] The connexion of this verse with the foregoing has been much disputed; and the strangest and most unworthy views have been taken of it. Some (e. g. Grotius) have strangely referred it to the supposed indecorum of the longer continuance of the colloquy with the woman alone; some more strangely still (Cyril Alex. in Catena, Lücke, p. 588) to the incapacity of the female mind to apprehend the matters of which He was to speak. Both these need surely no refutation. The band of women from Galilee, “last at the cross, and earliest at the tomb,” are a sufficient answer to them. Those approach nearer the truth, who believe the command to have been given to *awaken her conscience* (Maldonatus and al.); or to shew her the divine knowledge which the Lord had of her heart (Meyer). But I am persuaded that the right account is found, in viewing this command, as the *first step of granting her request*, δός μοι τοῦτο τὸ ὕδωρ. The first work of the Spirit of God, and of Him who here spoke in the fulness of that Spirit, is, to *convince of sin*. The ‘give me this water’ was not so simple a matter

as she supposed. The heart must first be laid bare before the Wisdom of God: the secret sins set in the light of His countenance; and this our Lord here does. The command itself is of course given in the fulness of knowledge of her sinful condition of life. In every conversation which our Lord held with men, while He connects usually one remark with another by the common links which bind human thought, we perceive that He knows, and sees through, those with whom He speaks. Euthymius, though not seeing the whole bearing of the command, expresses well this last remark:—ἐγκατέμνηται ζητούσης λαβεῖν, λέγει Ὑπαγε κ.τ.λ. προσποιούμενος ὅτι χρὴ κακεῖνον κοινωνῆσαι ταύτῃ τοῦ δώρου. καὶ ὅτι μὲν οὐκ ἔχει ἄνδρα νόμιμον ἐγίνωσκεν, ὥς πάντα εἰδῶς ἐβούλετο δὲ ταύτην εἰπεῖν ὅτι οὐκ ἔχω ἄνδρα, ἵνα λοιπόν, προφάσεως δραξάμενος, προφητευσῇ τὰ κατ’ αὐτήν καὶ διορθώσεται ταύτην. θέλει γὰρ τῶν προρρήσεων καὶ τῶν θαυμάτων τὰς ἀφορμὰς παρ’ αὐτῶν λαμβάνειν τῶν προσιόντων, ὥστε καὶ τὴν τοῦ κενοδοξεῖν ὑπόνοιαν διαφεύγειν, καὶ οικειοῦσθαι μᾶλλον αὐτούς. 17.] This answer is not for a moment to be treated as something unexpected by Him who commanded her (Lücke). He has before Him her whole life of sin, which she in vain endeavours to cover by the doubtful words of this verse. 18.] There was *literal* truth, but no more, in the woman’s answer: and the Lord, by His divine knowledge, detects the hidden falsehood of it. Notice it is ἀληθές, not ἀληθώς: this one word was true: further shewn by the emphatic position of ἄνδρα in our Lord’s answer. πέντε γὰρ ἄνδ. ἔσχεις] These five were certainly lawful

r = and constr., 19 λέγει αὐτῷ ἡ γυνὴ Κύριε, ὁ θεωρῶ ὅτι προφήτης εἶ σύ. ABCDE
 ch. xli. 19. FGHKL
 Acts xxviii. MSUV
 10. 2 Macc. ΓΑΔΠΗ
 ix. 23, see 1. 33. 69
 ch. vi. 40. ix. ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου
 8. xiv. 17. s = ch. xii. 20. s προσκυνεῖν δεῖ. 21 λέγει αὐτῇ ὁ Ἰησοῦς ὁ Πίστευέ μοι,
 Acts viii. 27. γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν
 xxiv. 11. Ἱεροσολύμοις ὁ προσκυνήσετε τῷ πατρί. 22 ὑμεῖς ὁ προσ-
 t constr., ch. v. 24 reff. w. acc., Luke xxiv. 52 reff.
 u ch. v. 23, 28. xvi. 2, 23, 32.

19. om κυριε N¹ 245.

om συ D lat-a b e l Hil.

20. rec τούτω bef τῷ ορει. with (214 Ser's g, e sil) lat-a b e [D-lat syr-jer] Syr syr-
 cu Orig-int, Tert: txt ABC D[-gr] N rel Ser's-mss vulg lat-e f f f l [q] syr Orig,
 Chr, Cyr[-p] Thdr¹, Thl Hil. om ο τοπος N [(Tert)]. rec δεῖ bef προσκυνεῖν,
 with C³ rel lat-e syrr coptt arm Epiph¹, Chr¹, Thdr¹, Tert: txt ABC¹DLN 33 latt
 Orig²[int¹] Cyr[-p] Hil.

21. rec γυναι bef πιστ. μοι, with AC³D rel vulg lat-a (appy) c e f syrr syr-cu copt arm
 Thdr¹: txt BC¹LN lat-b q sah [syr-jer aeth] Heracl, Orig, Ath, Cyr[-p] Hil.—om γυν.
 F.—om μοι Δ.—rec πιστευσον, with AC³ rel: txt BC¹DLN 1.69 sah-gr Orig, [Heracl,
 Ath¹ Cyr-p]. (33 def.) for οτε, οτι AV[r]A 69. τούτω bef τῷ ορει D lat-a b e
 Syr syr-cu Hil.

husbands; they are distinguished from the sixth, who was *not*;—probably the woman had been separated from some by divorce (the law of which was but loose among the Samaritans),—from some by death,—or perhaps by other reasons more or less discreditable to her character, which had now become degraded into that of an openly licentious woman. The conviction of sin here lies beneath the surface: it is not pressed, nor at the moment does it seem to have worked deeply, for she goes on with the conversation with apparent indifference to it; but our Lord's words in vv. 25, 26 would tend to infix it more deeply, and we find at ver. 29, that it had been working during her journey back to the city.

19.] In speaking this her conviction, she virtually confesses all the truth. That she should pass to another subject immediately, seems, as Stier remarks (iv. 125, edn. 2), to arise, not from a wish to turn the conversation from a matter so unpleasing to her, but from a real desire to obtain from this Prophet the teaching requisite that she may pray to God acceptably. The idea of her endeavouring to *escape from the Lord's rebuke*, is quite inconsistent with her recognition of Him as a prophet. Rather we may suppose a pause, which makes it evident that He does not mean to proceed further with His laying open of her character.

Obs., not σύ (Wordsw.), but προφήτης, is the word of primary emphasis. σύ has the secondary emphasis, by its very expression.

20.] ἐν τῷ ὄρει τούτῳ—Mount Gerizim, on which once stood the national temple of the Samaritan race. In Neh. xiii. 28 we read that the grandson of the high-priest

Eliashib was banished by Nehemiah because he was son-in-law to Sanballat, the Persian satrap of Samaria. Him Sanballat not only received, but (Jos. Antt. xi. 8. 2—4) made him high-priest of a temple which he built on Mount Gerizim. Josephus makes this appointment sanctioned by Alexander, when at Tyre;—but the chronology is certainly not accurate, for between Sanballat and Alexander is a difference of nearly a century. This temple was destroyed 200 years after by John Hyrcanus (B.C. 129), see Jos. Antt. xiii. 9. 1; but the Samaritans still used it as a place of prayer and sacrifice, and to this day the few Samaritans resident in Nablus (Sychem) call it the holy mountain, and turn their faces to it in prayer.

They defended their practice by Deut. xxvii. 4, where our reading and the Hebr. and LXX is Ebal, but that of the Samaritan Pentateuch, Gerizim (probably an alteration): also by Gen. xii. 6, 7; xiii. 4; xxxiii. 18, 20: Deut. xi. 26 ff. Our fathers most likely mean *not the patriarchs*, but the ancestors of the then Samaritans.

ὁ τόπος] The definite place spoken of Deut. xii. 5.

She pauses, having suggested, rather than asked, a question,—seeming to imply, 'Before I can receive this gift of God, it must be decided, *where* I can acceptably pray for it; and she leaves it for Him whom she now recognizes as a prophet, to resolve this doubt.

21.] Our Lord first raises her view to a higher point than her question implied, or than indeed she, or any one, without His prophetic announcement, could then have attained.

οὔτε . . . οὔτε are *exclusive*: Ye shall worship the Father, but not (only) in this mountain,

κυνεῖτε ὁ οὐκ οἶδατε· ἡμεῖς ^v προσκυνοῦμεν ὁ οἶδαμεν, ὅτι ^w σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ²³ ἀλλὰ ^{ux} ἔρχεται ὥρα ^x καὶ νῦν ἐστίν, ὅτε οἱ ^y ἀληθινοὶ ^z προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν ^a πνεύματι καὶ ^b ἀληθείᾳ. καὶ γὰρ ὁ πατὴρ τοιοῦτους ^c ζητεῖ τοὺς ^v προσκυνούντας αὐτόν. ²⁴ δ πνεῦμα ὁ θεός, καὶ τοὺς ^v προσκυνούντας αὐτόν ἐν

vi. 18. b 2 Cor. vii. 14. 1 Tim. ii. 7. 1 John iii. 18. c = ch. i. 33. ver. 27. 2 Cor. xii. 14.

23. (ἀλλὰ, so ABDN.) αὐτῷ ^R1 [αὐτῶν Γ].

24. om αὐτον D¹ (ins D³) ^R1 Heracl¹ Novat¹.

nor in Jerusalem:—had it been οὐδὲ . . . οὐδέ, it would have meant, 'Ye shall not worship the Father, either in this mountain, or even in Jerusalem.'

The προσκυνήσετε, though embracing in its wider sense *all mankind*, may be taken primarily as foretelling the success of the gospel in Samaria, Acts viii. 1—25.

τῷ πατρί, as implying the One God and Father of all. There is also, as Calvin remarks (Stier, iv. 129, edn. 2), a "tacita oppositio" between ὁ πατήρ,—"and ὁ π. ἡμ. 'Ἰακώβ, ver. 12, οἱ πατέρες ἡμῶν, ver. 20.

22.] But he will not leave the temple of Zion and the worship appointed by God without His testimony. He decides her question not merely by affirming, but by *proving* the Jewish worship to be the right one. In the Samaritan worship there was no leading of God to guide them, there were no prophetic voices revealing more and more of His purposes. The neuter ὁ is used to shew the want of personality and distinctness in their idea of God:—the second ὁ, merely as corresponding to it in the other member of the sentence. Or perhaps better, *both*, as designating merely the abstract *object of worship*, not the personal God. The ἡμεῖς is remarkable, as being the *only instance* of our Lord thus speaking. But the nature of the case accounts for it. He never elsewhere is speaking to one so set in opposition to the Jews on a point where Himself and the Jews stood together for God's truth. He now speaks *as a Jew*. The nearest approach to it is in His answer to the Canaanitish woman, Matt. xv. 24, 26.

ὅτι, because: this is the reason why we know what we worship, because the promises of God are made to us, and we possess them and believe them: see Rom. iii. 1, 2. ἡ σωτ. ἐκ τ. Ἰ. ἐστ.] It was in this point especially, expectation of the promised salvation by the great Deliverer (see Gen. xlix. 18), that the Samaritan rejection of the prophetic word had made them so deficient in comparison of the Jews. But not only this;—the Messiah Himself was

to spring from among the Jews, and *had sprung* from among them;—not ἐσται, but ἐστίν, the abstract present, but perhaps with a reference to what was then happening. See Isa. ii. 1—3. 23.]

The discourse returns to the ground taken in ver. 21, but not so as to make ver. 22 parenthetical only: the spiritual worship now to be spoken of is the carrying out and consequence of the σωτηρία just mentioned, and could not have been brought in without it. καὶ νῦν ἐστίν] "Hoc (versu 21 non additum) nunc additur, ne mulier putet, sibi tantisper sedem in Judea quaerendam esse." Bengel. οἱ ἀληθ.

προσκ., as distinguished (1) from hypocrites, who have pretended to worship Him: (2) from *all* who went before, whose worship was necessarily imperfect.

The ἐν πνεύματι καὶ ἀληθείᾳ (not without an allusion to ἐν τούτῳ τῷ ὄρει) is, in its first meaning, opposed to ἐν ἔθει καὶ ψεύδει,—and denotes the *earnestness of spirit* with which the true worshippers shall worship: so Ps. cxliv. 18, ἐγγὺς κύριος πᾶσιν τοῖς ἐπικαλουμένοις αὐτόν ἐν ἀληθείᾳ. A deeper meaning is brought out where the ground of this kind of worship is stated, in the next verse. ζητεῖ—not only 'requires,' from His very nature, but *seeks,—is seeking*. This seeking on the part of the Father naturally brings in the idea, in the woman's answer, of the Messiah, *by Whom* He seeks (Luke xix. 10) His true worshippers to gather them out of the world.

τοὺς προσκ.] The construction is, the Father is seeking for such to be οἱ προσκυνούντες αὐτόν,—'for οἱ προσκ. αὐτ. of this kind.' τοιούτους may be the predicate—'such the Father seeketh his worshippers to be:' or it may be the object—'such the Father seeketh as (or to be) his worshippers.'

24.] πνεῦμα ὁ θεός was the great Truth of Judaism, whereby the Jews were distinguished from the idolatrous people around them. And the Samaritans held even more strongly than the Jews the pure monotheistic view. Traces of this, remarks

e ch. i. 42 only. ^a πνεύματι καὶ ^b ἀληθείᾳ δεῖ προσκυνεῖν. ²⁵ λέγει αὐτῷ ἡ ABCDE
 f pres., Luke GHKL
 xvii. 20 reff. MSUV
 g = ch. xvi. 13, ΓΑΔΠΣ
 14, 15. Acts 1. 33. 69
 xx. 20, 27. ὅταν ἔλθῃ ἐκεῖνος, ^g ἀναγγελεῖ ἡμῖν ἅπαντα. ²⁶ λέγει αὐτῇ
 1 Pet. i. 12. ὁ Ἰησοῦς ^h Ἐγὼ εἰμι, ὁ λαλῶν σοι. ²⁷ Καὶ ⁱ ἐπὶ τούτῳ
 h ch. viii. 21, 28. xviii. 5, 6, 8. Deut. xxxii. 39.

i = 2 Cor. vii. 4. Eph. iv. 26. 1 Thess. iii. 7. Deut. xxiv. 17 (15).

for καὶ ἀληθεια, ἀληθειας **Ν**¹. προσκυνεῖν bef δεῖ **DN**¹ lat-*a* Novat₁ Hil₁ [Victorin₁].

²⁵. οἰδαμεν **GLAN**^{3a} 33. 69 syr-mg coptt Orig₁ [Cyr-p]. ἀναγγελλεῖ D-gr **Ν**¹.

rec (for ἀπαντα) παντα, with AC²D rel [Chr₁ Cyr-p₂]: txt BC¹N 1 Orig₃.

²⁶. om 1st o A.

²⁷. for ἐπι, εν **DN**¹ [copt].

Lücke (from Gesenius), i. 599 note, are found in the alterations made by them in their Pentateuch, long before the time of this history. This may perhaps be partly the reason why our Lord, as Bengel remarks, "Discipulis non tradidit sublimiora," than to this Samaritan woman.

God being pure spirit (perhaps better not 'a Spirit,' since it is His *Essence*, not His *Personality*, which is here spoken of), cannot dwell in particular spots or temples (see Acts vii. 48; xvii. 24; 25); cannot require, nor be pleased with, earthly material offerings nor ceremonies, as such: on the other hand, is only to be approached in *that part of our being, which is spirit*,—and even there, inasmuch as He is pure and holy, with no by-ends nor hypocritical regards, but in truth and earnestness. But here comes in the deeper sense alluded to above. How is the spirit of man to be brought into communion with God? "In templo vis orare; in te ora. Sed prius esto templum Dei." Aug. (Stier, iv. 137, edn. 2.) And how is this to be? *Man cannot make himself the temple of God.* So that here comes in the *gift of God*, with which the discourse began,—*the gift of the Holy Spirit*, which Christ should give to them that believe on Him: thus we have 'praying ἐν πνεύματι ἁγίῳ,' Jude 20. So beautifully does the expression ὁ πατήρ here bring with it the new birth by the Spirit,—and for us, the readers of the Gospel, does the discourse of ch. iii. reflect light on this. And so wonderfully do these words form the conclusion to the great subject of these first chapters: 'GOD IS BECOME ONE FLESH WITH US, THAT WE MIGHT BECOME ONE SPIRIT WITH HIM.' ²⁵.] These words again seem uttered under a complicated feeling. From her λαλῶ, ver. 29, she certainly had some suspicion (in her own mind, perhaps over and beyond His own assertion of the fact: but see note there) that He who had told her all things, &c., *was the Christ*; and from her breaking in with this remark after the weighty truth which had been

just spoken, it seems as if she thought thus, '*How these matters may be, I cannot understand;—they will be all made clear when the Christ shall come.*' The question of ver. 20 had not been answered to her liking or expectation: she therefore puts aside, as it were, what has been said, by a remark on that suspicion which was arising in her mind. It is not certain what expectations the Samaritans had regarding the Messiah. The view here advanced might be well derived from Deut. xviii. 15;—and the name, and much that belonged to it, might have been borrowed from the Jews originally.

ὁ λεγόμεν. *χριστός* appear to me to be the words of the woman, *not of the Evangelist*; for in this latter case he would certainly have used ὁ μεσσίας again in ver. 29. See also the difference of expression where he inserts an interpretation, ch. i. 42; xix. 13, 17. It is possible that the name ὁ *χριστός* had become common in popular parlance, like many other Greek words and names. ἀναγγέλλω is used especially of *enouncing or propounding by divine or superior authority*,—see reff. ²⁶.] Of the *reasons* which our Lord had, thus to declare Himself to this Samaritan woman and through her to the inhabitants of Sychem (ver. 42), as the Christ, thus early in his ministry, we surely are not qualified to judge. There is nothing so opposed to true Scripture criticism, as to form a preconceived plan and rationale of the course of our Lord in the flesh, and then to force recorded events into agreement with it. Such a plan *will be formed* in our own minds from continued study of the Scripture narrative:—but by the arbitrary and procrustean system which I am here condemning, the very facts which are the chief data of such a scheme, are themselves set aside. When De Wette says, "This early and decided declaration of Jesus is in contradiction with Matt. viii. 4, and xvi. 20,"—he forgets the very different circumstances under which both those injunctions were spoken:—while he

ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ^k ἐθαύμαζον ὅτι μετὰ γυναῖκας ^k ch. iii. 7. ^{ref.} 11
ἐλάλει· οὐδεὶς μέντοι εἶπεν 'Τί ζητεῖς; ἢ 'Τί λαλεῖς μετ' ¹ Matt. iv. 11
αὐτῆς; ²⁸ ¹ ἀφῆκεν οὖν τὴν ^m ὑδρίαν αὐτῆς ἢ γυνή καὶ ^m ch. ii. 6, 7
ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις ²⁹ Δεῦτε ⁿ only. Gen.
ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα· ⁿ xxiv. 14, &c.
μήτι ⁿ Matt. vii. 16
οὗτός ἐστιν ὁ χριστός; ³⁰ ἐξῆλθον ἐκ τῆς πόλεως, καὶ ^q ref.
ἤρχοντο πρὸς αὐτόν. ³¹ ^o 'Εν τῷ ^o μεταξὺ ^r ἡρώτων ^o here only. see
αὐτὸν οἱ μαθηταὶ λέγοντες 'Ραββί, φάγε. ³² ὁ δὲ εἶπεν ^{Acts xiii. 42.}
αὐτοῖς 'Εγὼ ^a βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε. ^p Matt. xv.
³³ ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους 'Μὴ τις ἦνεγκεν ²³ ref.
αὐτῷ ^s φαγεῖν; ³⁴ λέγει αὐτοῖς ὁ 'Ιησοῦς 'Ἐμὸν ^t ch. vi. 27
^t bis, 55.
^r Rom. xiv. 17.
¹ Cor. viii. 4.
² Cor. ix. 10.
^{Col. ii. 16.}
^{Heb. xii. 16}
^{Matt. vi. 19,}
²⁰ only.
^{Gen. xlvii. 21.}
^r ch. vi. 45
^s only.
^s see Matt. xiv.
¹⁶ ref. ver. 7.
^{Ps. lxxvii. 21.}

T_h iv. 34
(appy)...

t Matt. xiv. 15. Luke iii. 11. 1 Cor. x. 3 al.

ἐπῆλθαν N¹ [lat-e q]: ἦλθαν B¹. rec εθανμασαν (conformn to foregoing aor), with
E rel [syr] sah: txt ABCD G K L M [Π] N 1. 33 latt Syr [syr-cu syr-jer arm] copt Orig₂
Chr₁ Cyr₁ Thl. aft εἶπεν ins αυτω D N lat-a (b) [f₂ foss syr-cu copt æth].

28. η γυνη bef την υδριαν αυτης D lat-b l [e q syr] syr-cu sah arm.—εαυτης D.

29. for oσα, a BC¹ N lat-a e q [D-lat] coptt Orig₁-mss [Cyr-p₁]. for ουτος,
εκεινος D [lat-q].

30. rec aft εξηλθον ins ουν, with AN (1. 69, e sil) vulg-ed lat-e f [l q] coptt: [δε Π²
Orig₁]: pref και CD lat-b syr syr-cu æth: om AB rel am (with em forj. fuld [ing] tol)
[lat-c g] arm Orig₂ [Cyr-p₁].

31. rec aft εν ins δε, with AC³ rel lat-b f q syr [syr-cu] copt [Orig₁] Chr₁: om
BC¹ DL N vulg lat-a (appy) c e g [l syr-jer] Orig₂ [Cyr-p₁]. ηρωτων C 69.

33. for ελεγον, λεγουσιν N¹ [lat-b Quest₁].—for ουν, δε D-gr lat-a b q [syr-jer]: om
N¹ lat-e D-lat Syr syr-cu. for οι μαθ. προς αλλ., εν εαυτοις οι μαθ. D-gr lat-f₂.

is forced to confess that it is in agreement with the whole spirit of the Sermon on the Mount. He who knew what was in man, varied His revelations and injunctions, as the time and place, and individual dispositions required. **ἐγὼ εἶμυ** The verb involves in it the predicate.

ὁ λαλῶν σοι has a reference to her words, ἀναγγελεῖ ἡμ. πάντα—I am He, who am now speaking to thee—fulfilling part of this *telling all things*: see also her confession ver. 29.

27.] μετὰ γυν., with a woman. No inference, it is true, can be drawn as to the indefiniteness of the noun, from the omission of the article *after a preposition*, see Bp. Middleton, ch. vi. § 1: but the position of μετὰ γυναικός before the verb throws an emphasis on the words, and makes it probable that the meaning is as above. **τί ζητεῖς; κ.τ.λ.** Either—to the woman—What seekest thou? and to the Lord, Why talkest thou with her?—or perhaps both questions to *Him*: and then we must suppose a mixture of two constructions, of **τί ζ. παρ' αὐτῆς**;—and **τί λαλεῖς μετ' αὐτῆς**;—I rather prefer the former interpretation.

28—30.] She does not mention to the men *His own* announcement of Himself,—but as is most natural under such circumstances, rests the

matter on the testimony likely to weigh most with them,—*her own*. We often, and that unconsciously, put before another not *our* strongest, but what is likely to be *his* strongest reason. At the same time she shews how the suspicion expressed in ver. 25 arose in her own mind. 30.]

ἤρχοντο—were coming,—had not arrived, when what follows happened.

31, 32.] The bodily thirst (and hunger probably, from the time of day) which our Lord had felt before, had been and was forgotten in the carrying on of His divine work in the soul of this Samaritan woman. Although **ἐγὼ** and **ὑμεῖς** are emphatic, the words are not spoken in *blame*, for none was deserved: but in fulness and earnestness of spirit;—in a feeling analogous to that which comes upon us when called from high and holy employment to the supply of the body or business of this world.

βρώσις, generally distinguished, as 'eating,' from βρῶμα, 'food' (see ref. 1 Cor.),—is here equivalent to it.

33.] It is very characteristic of the first part of this Gospel to bring forward instances of unrecaptivity of spiritual meaning: compare ver. 11; ch. ii. 20; iii. 4; vi. 42, 52. The disciples probably have the woman in their thoughts.

34.] Christ alone could properly

u Matt. vii. 21 *ἔστιν ἵνα* ^u ποιήσω τὸ ^u θέλημα τοῦ πέμφαντός με καὶ ABCDE
 reff. ^v ch. v. 36. *τελειώσω* αὐτοῦ τὸ ἔργον. ³⁵ οὐχ ὑμεῖς λέγετε ὅτι ἔτι GHKL
^v vii. 4. Acts xx. 24. *τετράμηνός ἐστιν καὶ ὁ* ^x *θερισμός ἐρχεται; ἰδὸν λέγω* MST^bU
 2 Chron. viii. 16. *Ν 1. 33.*
 w here only. Judg. xix. 2 & xx. 47 A. see Heb. xi. 23. x Matt. ix. 37, 38 bis. xiii. 30 bis, 39. Mark
 iv. 29. Luke x. 2 (3ce). 1 Cor. ix. 11. Rev. xiv. 15 only. Gen. viii. 22. 69

34. rec (for ποιήσω) ποιῶ, with A^N rel Hipp₁ Orig₁ [Bas₂ Antch₁]: txt BCDKL [T_bΠ] 1. 33 arm(appy) Clem Orig₆ [Cyr-p].

35. om *ἐτι* (*homœotel*) DL[Π'] 1. 69 syr-cu Orig₅ Chr₁ Cyr[-p₁]. rec *τετράμηνον* (cf Heb xi. 23), with H Scr's p: txt ABC²D[T_b]^N rel Orig₅ Chr[-4-mss₁] Cyr₁ Thl.—(In C¹ it appears to have been written *τραμηνος* by mistake, or perhaps *τριμηνος* as in 14.)

say these words. In the believer on Him, they are partially true,—true as far as he has received the Spirit, and entered into the spiritual life;—but in Him they were absolutely and fully true. His whole life was the doing of the Father's will. We can 'eat and drink, &c. to the glory of God,'—but in Him the hallowing of the Father's name, doing His will, bringing about His Kingdom, was His *daily bread*, and superseded the thoughts and desires for the other, needful as it was for His humanity. *ἵνα* is not = *ὅτι*. The latter would imply what was true (but not here expressed), that *the absolute doing*, &c. was His food;—as it now stands, it implies that it was His food to *carry onward* to completion that work: to be ever, step after step, having regard to its being completed. *My meat* is (not *to do*, as E. V., but) that *I may do*, &c.

In the *τελειώσω αὐτοῦ τὸ ἔργον*, the way is prepared for the idea introduced in the next verse. These words give an answer to the questioning in the minds of the disciples, and shew that *He had been employed in the Father's work during their absence*. 35.] The sense of these much-controverted words will be best ascertained by narrowly observing the form of the sentence. οὐχ ὑμεῖς λέγετε ὅτι . . . surely cannot be the introduction to an observation of what was matter of fact at the time. Had the words been spoken at a time when it wanted four months to the harvest, and had our Lord intended to express this,—is it conceivable that He should have thus introduced the remark? Would not, must not, the question have been a direct one in that case—'are there not four months?' &c. I know not how to account for this οὐχ ὑμεῖς λέγετε ὅτι . . . except that it introduces *some common saying* which the Jews, or perhaps the people of Galilee only, were in the habit of using. Are not ye accustomed to say, that . . . ? That we hear of no such proverb elsewhere, is not to the point;—for such unrecorded sayings are among every people. That we

do not know whence to date the four months, is again no objection:—there may have been, in the part where the saying was usual (possibly in the land west of the lake of Tiberias, for those addressed were from thence, and the emphatic *ὑμεῖς* seems to point to some particular locality), *some fixed period* in the year,—the end of the sowing, or some religious anniversary,—when it was a *common saying*, that it wanted four months to harvest. And this might have been the first date in the year which had regard to the harvest, and so the best known in connexion with it.

If this be so, all that has been built on *this* saying, as giving a chronological date, must fall to the ground. (Lightfoot, Meyer (1), Wieseler, i. p. 215 ff., and others, maintain, that since the harvest began on the 16th of Nisan, we must reckon four months back from that time for this journey through Samaria, which would bring it to the middle of Chisleu, i. e. the beginning of December.)

To get the meaning of the latter part of the verse, we must endeavour to follow, as far as may be, the train of thought which pervades the discourse. He that soweth the good seed is the Son of Man: our Lord had now been employed in this His work. But not as in the natural year, so was it to be in the world's lifetime. One-third of the year may elapse, or more, before the sown seed springs up; but the sowing by the Son of Man comes late in time, and the harvest should immediately follow. The fields were whitening for it; these Samaritans (not that I believe He pointed to them approaching, as Chrys. and most expositors, but had them in his view in what he said), and the multitudes in Galilee, were all nearly ready. In the discourse as far as ver. 38, He is ὁ σπείρων, the disciples (see Acts viii.) were οἱ θερίζοντες:—He was the κεκοπιακός, they were the εἰς τὸν κόπον αὐτοῦ εἰσεληλυθότες. The *past* is used, as descriptive of the office which each held, not of the actual thing done. I cannot also but see an allusion to the words spoken by Joshua (xxiv.

ὑμῖν ὧ ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ ἑώρασατε τὰς γ ^γ Matt. xvii. 8
^α χώρας, ὅτι λευκαὶ εἰσιν ^β πρὸς ^χ θερισμὸν ἤδη. 36 ^δ ο
^ε θερίζων ^δ μισθὸν λαμβάνει, καὶ ^ε συνάγει καρπὸν εἰς
^ζ ζωὴν ^ι αἰώνιον ἵνα [καὶ] ^ο σπείρων ^η ὁμοῦ χαίρη καὶ ^ο
^ε θερίζων. 37 ^ι ἐν γὰρ τούτῳ ^ο λόγος ^ι ἐστὶν [ὁ] ^κ ἀληθινός,
^οτι ἄλλος ἐστὶν ^ο σπείρων καὶ ἄλλος ^ο εἰς θερίζων. 38 ἐγὼ
^α ἀπέστειλα ὑμᾶς ^ο θερίζειν ^δ οὐχ ὑμεῖς ^ι κεκοπιόκατε· ἄλλοι
^ι κεκοπιόκασιν, καὶ ὑμεῖς εἰς τὸν ^ι κόπον αὐτῶν ^η εἰσεληλύ-

F υμας...

...iv. 38

T^b.

Matt. iv. 3.

f ch. iii. 15 reff.

6 bis. Gal. vi. 7, 8 bis.

k = ch. xix. 35. Rev. xv. 3.

6 reff.] Josh. xxiv. 13.

x. 17.

d = Matt. xx. 8. Prov. xi. 12.

g here bis. Matt. vi. 26. xxv. 24, 26 || L.

Jer. xii. 13. h ch. xx. 4 reff.

2 Chron. ix. 5.

m = 1 Cor. iii. 8. xv. 58.

n = here only. see Heb. iii. 11, &c.

e = Matt. iii. 12 || L. xiii. 30.

Luke xii. 24. 1 Cor. ix. 11. 2 Cor. ix.

i see ch. i. 4. 1 John v. 11.

1 = Matt. vi. 28. Luke v. 5 al. (ver.

(Matt. xxvi. 10 reff.) Wisd.

AC¹DEL [N³(Tischdf)] lat-b l q syr-cu Eus, Thdr₂ [(Iren-int.)] join ἡδη with
 what follows: txt (see note) C²GHKUDΛ[SGP²] syr copt-wilk Orig Eus: om ἡδη
 lat-a syr-jer copt-dz æth [arm] Chr₁ Hil₂.

36. rec at beg ins καὶ, with AC² rel vulg lat-c f ff₂ Syr syr-cu copt-ed æth arm Cyr-
 jer₁ Chr₁ [Cyr-p₁]: om BC¹DL[T_b]N 33 lat-a b e l q copt-dz Orig₅ Cyr₁ Iren-int.₁ om
 καὶ (bef o στ.) BCL[T_b]U 1. 33 lat-e g syr [syr-jer] copt-arm Orig₄ Heracl₁ [Cyr₁]: ins
 ADN rel. καὶ ο θερ. bef ομου χ. D Syr syr-cu [syr-jer] æth Iren-int.₁ χαρη D.

37. εστιν bef ο λογος D 301 Scr's p latt copt arm Heracl₁ Iren-int.₁ om ο (bef αλη-
 θινος) BC¹KLΔ[T_bP¹] 1. 33 arm Orig₃ Heracl₁ Chr[-6-mss₁] Cyr₁ Thl: ins AC³DN rel.

38. απεσταλκα DN. om ο D¹(ins D³) L lat-e. εκοπιασατε και εκοπιασαν D.

13), on this very spot;—‘I have given you
 a land for which ye did not labour’—ἐφ’
 ἣν οὐκ ἐκοπιάσατε ἐπ’ αὐτῆς (αὐτὴν Α).

Taking this view, I do not believe
 there was any allusion to the actual state
 of the fields at that time. The words
 ἐπάρατε κ.τ.λ. are of course to be under-
 stood literally;—they were to lift up
 their eyes and look on the lands around
 them;—and then came the assurance;
 ‘they are whitening already towards the
 harvest.’ And it seems to me that on
 this view—of the Lord speaking of spi-
 ritual things to them, and announcing to
 them the approach of the spiritual harvest,
 and none else,—the right understanding of
 the following verses depends. It is

of course possible that it may have been
 seed-time;—possible also, that the fields
 may have been actually whitening for the
 harvest;—but to lay down either of these
 as certain, and build chronological in-
 ferences on it, is quite unwarranted.

ἡδη belongs certainly to ver. 35, and refers
 back to εἶναι. Taken with ver. 36, it would
 not agree with the truth of the comparison.
 The harvest was not yet come. The ancient
 MSS. are not trustworthy guides in divi-
 sion and punctuation, which rather form
 matter of criticism, in which we stand on
 the same ground as they. 36.] The

μισθός of the θερίζων is in the χαρά here
 implied, in having gathered many into
 eternal life, just as the βρῶσις of the
 σπείρων was His joy already begun in His

heavenly work. See Matt. xx. 1—16 and
 notes.

37.] ὁ λόγος ἐστὶν [ὁ] ἀλ.,
 i. e. has place,—applies = συμβέβηκεν in
 2 Pet. ii. 22. So Winer, Meyer (1), Stier,
 but contr. Lücke, De Wette, who question
 the propriety of the art. and take [ὁ]
 ἀληθινός for the predicate, and as =
 ἀληθής. John’s usage however is to join
 ὁ λόγος ὁ ἀληθινός: see ch. xv. 1. We
 may also take the words, without doing
 any violence to the art. before ἀληθινός,
 ‘Herein is that saying the true one.’
 But I still prefer the other way. If we
 regard the bracketed article as omitted,
 the sense will of course be, ‘Herein
 is that saying true.’ Such however is
 not St. John’s usage: see above.

38.] Here, as often, our Lord speaks
 of the office and its work as accom-
 plished, which is but beginning (see Isa.
 xlv. 10).

By ἄλλοι here He cannot
 mean the O. T. Prophets (Grotius, Bengel,
 Lange), for then His own place would be
 altogether left out;—and besides, all Scrip-
 ture analogy is against the idea of the
 O. T. being the seed of which the N. T. is
 the fruit:—nor can it be right, as Olshau-
 sen maintains, to leave Him out, as being
 the Lord of the Harvest:—for He is cer-
 tainly elsewhere, and was by the very
 nature of the case here, the Sower. The
 plural is I believe merely inserted as the
 correspondent word to ὑμεῖς in the ex-
 planation, as it was ἄλλος—ἄλλος, in the
 proverb. (So Lücke, Tholuck, Stier. De

o ch. i. 34 reff.
p = and constr.,
Luke viii. 37.
reff.
q ch. i. 39, 40
reff.
ch. viii. 43.
Matt. xvi.
37. only.
Ps. xviii. 3.
s perf., ch. v.
37. xvi. 21.
Acts vi. 11.
14. Rom. xv.
21 (from Isa.
lii. 15.).
1 John i. 3, 5.
i. 3 only.
Job v. 27.
t ch. i. 48 reff.
u Luke ii. 11.
Acts xiii. 23
al. fr.
v 1 John iv. 14.

θατε. 39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαι
εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς
οὐ μαρτυρούσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα. 40 ὥς οὖν
ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡ ῥώτων αὐτὸν ἠμῖναι
παρ' αὐτοῖς. καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ πολλῶ
πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 42 τῇ τε γυναικὶ
ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν ἑλθὼν πιστεύομεν αὐτοῖς
γὰρ ἄκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἄληθώς ὁ
υἱὸς σωτῆρος τοῦ κόσμου.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν
Γαλιλαίαν. 44 αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι

T_h iv. 42
(appy)...
ABCD^hE
FGHK^l
MST^uU
VΓΔΛII
N 1. 33.
69

39. των σαμαρ. bef eis αυτ. 1: om eis αυτον N¹ Ser's p [lat-a e Orig₁(ins₁)].
rec (for α) οσα, with AC³D rel vulg lat-e f. ff₂ [g] syr arm [Orig₂ Chr₁ Cyr₁]: txt BC¹
LN lat-b e l q Syr syr-cu copt aeth Orig₂.

40. (ως is written over the line and also συν above ουν ηλθον α prima manu in B:
ηλθον ουν B².) for παρ αυτοις, προς αυτους C. for εκει, παρ' αυτοις N Ser's g
[Syr syr-cu syr-jer]. ημερας bef δυο N.

42. for τε, δε DE Λ(Treg, expr) foss lat-a e f. ff₂ l q syr Orig₁.—και ελεγον τη γυναικει
N¹. om οτι B(sic) lat-b f Syr aeth Orig₁ Iren-int₁. for σην λαλ., λαλ. σου B
Orig₂: σην μαρτυριαν DN¹ lat-b l. for αυτοι, αυτον D lat-a. aft ακηκ. ins
παρ' αυτου N [Π²(but erased) 1. 69 syr-cu [syr-jer] arm. αληθως bef ουτος εστιν
N [am fuld syr-cu Orig₁ Aug₁]: om αληθως K¹[Π] Ser's g lat-ff₂ Heracl₁ Victorin₁.
rec at end ins ο χριστος, with AC³D 69(sic) rel lat-e f q syrr [syr-jer²]: om B(sic
in cod: see table) C¹[T_h] N latt syr-cu syr-jer¹ copt aeth arm Orig₁ Heracl₁ [Eus, Cyr-p₁]
Iren-int₁ Victorin₁ Aug₁.

43. rec aft εκειθεν ins και απηλθεν, with A rel vulg Syr syr-mg aeth arm [Chr₂];
και ηλθεν L 106 gat(with mm) [lat-g] syr[-txt]: om BCD[T_h] N 69 lat-a b e f. ff₂ l q
syr-cu copt Orig₃ Cyr₁.

44. rec ins ο bef ιησ., with LMA[Π²] 69: om ABCD N rel Orig₃ Thl. [T_h?]

Wette denies their interpretation, but gives none of his own.) 39—42.] The truth of the saying of ver. 35 begins to be manifested. These Samaritans were the foundation of the church afterwards built up there. It does not seem that any miracle was wrought there: αὐτοὶ ἀκηκόαμεν was enough to raise their faith to a point never attained by the Jews, and hardly as yet by the disciples,—that He was the Saviour of the world. Their view seems to have been less clouded by prejudice and narrow-mindedness than that of the Jews; and though the conversion of this people lay not in the plan of the official life of our Lord, or working of His Apostles during it (see Matt. x. 5),—yet we have abundant proof from this history, of His gracious purposes towards them. A trace of this occurrence may be found ch. viii. 48, where see note. Compare throughout Acts viii. 1—25. (In ver. 42 λαλία is perhaps not to be distinguished from λόγος before: see ch. viii. 43. But it is hardly possible not to see in the word something of allusion to the woman's eager and diffuse report to them.)

43—54.] *The second miracle of Jesus in Galilee. The healing of the Ruler's son.*

43.] τὰς should have been expressed in E. V.,—after the two days.

We find no mention of the disciples again till ch. vi. 3.

44.] Much difficulty has been found in the connexion of this verse, but unnecessarily. Some have supposed that the Evangelist means Judæa by ἡ ἰδία πατρίς (Orig., Lücke (second edn., but see below), Ebrard, &c.),—which cannot be, for there is no allusion to Judæa at all here, as He came from Samaria, and the verse manifestly alludes to His journey into Galilee:—some, that Capernaum is meant, or Nazareth, and 'He went into Galilee,' as distinguished from one or other of these places (Chrys., Euthym., Cyril, Olsh.);—but neither can this be, for our Evangelist does not so lightly pass over the reasons of the remarks he makes, and there is no allusion to any city in Galilee, but to His going into Galilee in general.

Some again suppose it to be a reason why He did not go into Galilee before, but remained in Judæa and Sa-

προφήτης ἐν τῇ ἰδίᾳ ^wπατρίδι τιμὴν οὐκ ἔχει. ⁴⁵ ὅτε ^w Matt. xiii. 54, 57 reif. ^x ἐδέξαντο αὐτὸν οἱ Γαλι- ^z Matt. x. 14 reif.
 λαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις
 ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.
⁴⁶ Ἦλθεν οὖν πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας,
 ὅπου ^y ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις ^z βασιλικός,
 οὗ ὁ υἱὸς ^a ἡσθένει ἐν Καφαρναούμ. ⁴⁷ οὗτος ἀκούσας ^{a =} Matt. x. 8 al.

^{45.} for οτε, ως DN¹ [Chr.]. ἐξεδέξαντο D. om ἐδέξαντο αὐτον and γαλιλαιοι
 N¹. ^{ew}ρακοτες bef παντα N¹ [lat-a b f syr-mg Orig₁(txt₂)]. rec (for οσα) a (see
 ver 29), with D [T_h] N¹ rel [latt syr syrr-cu aeth] Orig₂: txt A B C L [P²(but a restored)]
 N^{3a} 1. 33. 69 syr Orig₁ Chr₁ Cyr₁. ^{ier}ουσαλημ and om εν (bef τη εορ.) D.

for ηλθον, εληλυθισαν N [latt].
^{46.} ηλθαν N. rec ins ο ιησ. bef παλιν, with Chr₁: aft A rel lat-f q syrr: om
 BCDLN 33 latt syr-cu copt aeth arm Orig₁ Cyr₁. [T_h ?] for εις την, εν B.
 (καναν N¹.) ^{ετοι}ησαν (sic) N¹. for και ην, ην δε DL [T_h] N 33 lat-b e f f₂
 [?] q copt-ms [Chr, Cyr₁] Gaud. ^{bas}ιλισκος D ev-31² Chron₁ Synop₁, ^{bas}iliscus
 lat-a. (so also in ver 49 D ev-y.)

^{47.} om ουτος N¹.

maria (Theophyl., Meyer (1), and some-
 what similarly Neander, L. J. 385, and
 Jacobi); this however would be equally
 alien from the simplicity of John's style,
 and not in accordance with the fact of
 almost all His teaching and working
 being in Galilee. Nor is γάρ to be ren-
 dered 'although' (Kuinoel)—a sense
 (Lücke, i. 613) which it never has. One
 admissible view is (Tholuck, Lücke (third
 edn.), De Wette), that this verse refers
 to the next following, and indeed to the
 whole narrative which it introduces. It
 stands as a preliminary explanation of the
 'Except ye see signs and wonders, ye will
 not believe;' and as indicating the con-
 trast between the Samaritans, who be-
 lieved on Him for His word,—and His
 own countrymen, who only received Him
 because they had seen the miracles which
 He did at Jerusalem. Such use of γάρ
 is not unexampled (see Hartung, Partikel-
 lehre, i. p. 467; Lücke, 467; Thol.; De
 Wette; and Matthiae, Gr. Gr. § 615). In
 Herod. i. 124 we have ὦ παῖ Καμβύσεω,
 σὲ γὰρ θεοὶ ἐπορέωσι· οὐ γὰρ ἂν κοτε ἐς
 τοσοῦτον τύχης ἀπικενεὶ σὺ νῦν Ἀστυνάγχα
 τὸν σεωντοῦ φονέα τίσαι. Soph. Antig.
 393: ἀλλ', ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας
 χαρὰ | ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ, |
 ἦκα κ.τ.λ. And thus the οὖν in the next
 verse will be a particle connecting it with
 this preliminary reason given. But
 ἐμαρτύρησεν is not to be taken as a
 pluperfect. A simpler view still is
 this: the reason (ver. 1) why He left
 Judæa for Galilee was, because of the
 publicity which was gathering round Him-
 self and his ministry. He betakes Him-
 self to Galilee therefore, to avoid fame,
 testifying that His own country (Galilee)

was that where, as a prophet, He was least
 likely to be honoured.

^{45.]} They
 received Him, but in accordance with the
 proverbial saying just recorded;—not for
 any honour in which they themselves held
 Him, or value which they had for His
 teaching; but on account of His fame in
 Jerusalem, the metropolis,—which set
 them the fashion in their estimate of men
 and things.

καὶ αὐτοὶ γάρ, inserted
 for those readers who might not be aware
 of the practice of the Galilæans to frequent
 the feasts at Jerusalem.

^{46.]} οὖν,
 perhaps (see above) because of the re-
 ceptivity of Him from signs and wonders
 merely,—not as a Prophet from His teach-
 ing. But it is hardly safe in this Gospel
 to mark the inference in οὖν so strongly:
 it is St. John's habitual particle of se-
 quence, even where that sequence is not
 strictly logical, only temporal, and thus in
 God's purposes, no doubt, consequential.

βασιλικός] ἡ ἐκ γένους βασιλικού,
 ἡ ὡς ἀξιωματὶ κεκτημένος ἀφ' οὗπερ
 ἐκαλεῖτο βασιλικός (Euthym., Chrys.), ἡ
 ὡς ὑπηρετὴς βασιλικός (Euthym.). Origen
 thinks he may have been one of the house-
 hold of Caesar, having some business in
 Judæa at that time. But the usage of
 Josephus is perhaps our surest guide. He
 uses βασιλ. to distinguish the soldiers, or
 courtiers, or officers of the kings (Herods
 or others), from those of Rome,—but
 never to designate the royal family: see
 B. J. vii. 5. 2: Antt. xv. 8. 4. So that
 this man was probably an officer of Herod
 Antipas. He may have been Chuza,
 Herod's steward, Luke viii. 3: but this is
 pure conjecture. The man seems to have
 been a Jew: see below.

^{47, 48.]}
 This miracle is a notable instance of our

b — Matt. xiv. 25 reff.
 c Luke vii. 36 reff.
 d see Luke iv. 31.
 e ch. ii. 11 reff.
 f in N. T. alw.
 w. σῆμα.
 Matt. xxiv. 24 || Mk.
 Acts ii. 19, 23, 43 alw.
 Rom. xv. 19.
 2 Cor. xii. 12.
 2 Thess. ii. 9.
 Heb. ii. 4 only.
 Deut. xiii. 12.
 2 vv. 51, 53.
 Mark v. 23 (|| Mt. 2) only.
 4 Kings i. 2.
 h ch. ii. 22 reff.
 i constr., ver. 5 reff.
 k ch. xi. 20, 30. xii. 18. Matt. viii. 23 al.† Tobit vii. 1 (not N) al.
 1 John here only, exc. 1 John i. 2, 3. Luke (Gosp. and Acts) passim. Paul, 1 Cor. xiv. 25. 1 Thess. i. 9 only. Heb. 69
 ABCDE FGHIKL MSTU VIΔΔΠ N 1. 33. 69
 ὅτι Ἰησοῦς ἤκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα ἀκαταβῇ καὶ ἰάσ-
 ται αὐτοῦ τὸν υἱόν· ἡμελλεν γὰρ ἀποθνήσκειν. 48 εἶπεν
 οὖν ὁ Ἰησοῦς πρὸς αὐτὸν Ἐὰν μὴ σημεῖα καὶ τέρατα
 ἴδῃτε, οὐ μὴ πιστεύσητε. 49 λέγει πρὸς αὐτὸν ὁ βασι-
 λικὸς Κύριε, ἀκατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.
 50 λέγει αὐτῷ ὁ Ἰησοῦς Πορεύου· ὁ υἱός σου ἔζη. ἡ ἐπί-
 στευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς,
 καὶ ἐπορεύετο. 51 ἥδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι
 αὐτοῦ ὑπήντησαν αὐτῷ [καὶ ἀπήγγειλαν] λέγοντες ὅτι
 ...iv. 50 (appy) T_b.

ins o bef ιησ. N Ser's c env-P-y. for απηλθ., ηλθεν CN¹ 1. 33. 69 lat-a b c ff₂ [I]
 syr-cu copt-ms æth arm Chr₁. add ουν N¹. rec aft ηρωτα ins αυτον, with A
 rel : om BCDL [T_b] N 33. 69 fos lat-a e l q arm Orig₁ Chr₂ [Cyr₁].—(om κ. ηρωτα G.).
 49. for το παιδιον, τον υιον A 69 Chr-mss₁ : τον παιδα N. om μου D 1 lat-b e
 ff₂ l Syr syr-cu.
 50. om o ιησ. E 157 Ser's c. rec ins και bef επιστευσεν, with AC rel lat-a b e
 f ff₂ [q syr-jer] syr syr-cu copt æth arm [L [T_b] add δε] : om BDN vulg lat-c l Cyr₁.
 rec (for ον) φ, with D rel : ον F : txt ABCL [T_b] (N^{3a}).—for ον ειπ. αυτω ο ιησ.,
 του ιω N¹ syr-cu, του ιω ον ειπ. αυτω N^{3a}. rec om o (bef ιησ.), with S(e sil) : ins
 ABCD rel Cyr₁. [T_b?]
 51. om 2nd αυτου D-gr LN 1 latt. rec απνηνησαν, with A rel Orig₁ Chr₁ Cyr₁ :
 txt (always used by John, see reff) BCDKLN 1. υπηντ. bef οι δουλοι D (arm).
 for αυτω, αυτον A. om κ. απηγγ. BL (syr-jer) copt æth-rom [Orig₁ (appy)]

Lord 'not quenching the smoking flax' just as His reproof of the Samaritan woman was of His 'not breaking the bruised reed.' The little spark of faith in the breast of this nobleman is by Him lit up into a clear and enduring flame for the light and comfort of himself and his house. **καταβῇ**] See on ch. ii. 12. The charge brought against them, **ἐὰν μὴ κ.τ.λ.**, does not imply, as some (Raphel and Storr) think, that they would not believe signs and wonders *heard of*, but required to *see* them (thus laying the stress on **ἴδῃτε**)—for in this case the expression would certainly have been fuller, **ἴδῃτε τοῖς ὀφθαλμοῖς**, or something similar;—and it would not accord with our Lord's known low estimate of all *mere miracle-faith*, to find Him making so weighty a difference between faith from miracles *seen* and faith from miracles *heard*. The words imply the contrast between the Samaritans, who believed *because of His word*, and the Jews (the plural reckoning the βασιλικός among them), who would not believe but *through signs and prodigies*: see 1 Cor. i. 22. And observe also that it is not implied that even when they had seen signs and wonders, they would believe:—they required these as a condition of their faith, but even these were rejected by them:

see ch. xii. 37. But even with such inadequate conceptions and conditions of faith, our Lord receives the nobleman, and works the sign rather than dismiss him. It was otherwise in Matt. xvi. 1 ff. 49.] Here is the same weakness of faith,—but our Lord's last words have made visible impression. It is like the Syrophœnician woman's rejoinder,—'Yea, Lord; but . . .,' only the faith is of a far less noble kind than hers. He seems to believe it necessary that Jesus should be on the spot;—not that there was any thing strange or blameable in this, for Martha and Mary did the same, ch. xi. 21, 32:—and to think that it would be too late when his child *had expired*;—not imagining that He to whom he spoke could *raise the dead*. 50.] The bringing out and strengthening of the man's faith by these words was almost as great a spiritual miracle, as the material one which they indicated. We may observe the difference between our Lord's dealing here and in the case of the centurion (Matt. viii. 6 ff. and ||). There, when from humility the man requests Him to speak the word only, He offers to go to his house: here, when pressed to go down, He speaks the word only. Thus (as Trenchard observes, after Chrysostom) the weak faith

ὁ παῖς αὐτοῦ ^m ζῆ. ^{52 n} ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ^m ver. 50.
 ἐν ᾗ ^o κομψότερον ^p ἔσχευ. εἶπον οὖν αὐτῷ ὅτι ^q ἐχθές ⁿ with acc.,
¹ ὥραν ἐβδόμην ^s ἀφήκεν αὐτὸν ὁ st πυρετός. ⁵³ ἔγνω ^{Acts xxiii. 29}
 οὖν ὁ πατήρ ὅτι ^u ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ ^{only, w.}
 Ἰησοῦς Ὁ υἱός σου ^m ζῆ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ ^{παρά, Matt. ii. 4 only.}
^v οἰκία αὐτοῦ ὅλη. ⁵⁴ τοῦτο [δὲ] ^w πάλιν δεύτερον ^o here only ^p = Mark xvi. 18.
^q Acts vii. 28. Heb. xiii. 8 only. Exod. v. 14 A (Maï, not Ed-vat). Josh. iii. 4. ^r acc., Acts
^x (3 v. r.) 30. Rev. iii. 3. ^s Matt. viii. 15 l. ^t as above (s). Acts xxviii. 8 only. Deut.
^{xxviii. 22 only.} ^u ellips. (2, see Winer, p. 513, edn. 2.), 2 Cor. i. 6. ^v = Matt. x. 13. xii.
^{25. 1 Cor. xvi. 15. Gen. i. 8. Josh. xiv. 15. w} ch. xxi. 16. Matt. xxvi. 42. Acts x. 15.

Chr₁]: κ. ἀνηγγ. K[Π] 1. 33: κ. ηγγείλαν αὐτὰ (omg λεγοντες) D N[omg αὐτὰ] lat.-b.
 om o (bef pais) C¹. for pais, uios DKLU[Π] 33. 69 latt Syr syr-cu syr-mg
 [syr-jer] copt aeth Cyr₁. rec (for 3rd αὐτου) σου, with D-gr rel lat-a b e [q] syrr
 syr-cu syr-jer copt aeth Orig₂: txt ABCN 1 vulg lat-e f f₂ g l [D-lat] arm.
⁵² rec παρ' αὐτῶν bef τιν ἄραν (to bring the governed case, close to the verb), with
 L rel Chr₁ Cyr₁: txt ADCUK[Π]N 1. 33. 69 latt: for παρ αὐτῶν, ἐκείνην B. rec (for
 εἰπ. οὖν) καὶ εἰπ., with ADN rel latt syr [syr-jer] aeth Chr₁ Cyr₁: txt BCL 1. 33 arm.
 rec χθες, with B² rel [Chr₁ Cyr₁]: om 69: txt AB²CDKL[Π]N. αὐτην
 B(sic in cod: see table) [Δ].
⁵³ aft o πατηρ ins αὐτου C 69 lat-e f syrr syr-cu copt [aeth arm]. om 1st εν
 BCN¹ 1. om o ιησ. N¹ [foss]. rec ins οτι bef o uios, with DI_d lat rel lat-e f [l
 q] syrr syr-cu arm [Cyr₁]: om ABCLN 1. 33 latt [syr-jer] copt aeth Cyr[₁-p].
⁵⁴ for τουτο, του DI¹(txt D³). rec om δε, with AC²DI_dN rel latt syrr [syr-cu
 syr-jer] copt-dz arm: ins BC¹G 69 copt Orig₃.

of the nobleman is strengthened, while the humility of the centurion is honoured.

51.] He appears [see below] to have gone leisurely away,—for the hour (1 P.M.) was early enough to reach Capernaum the same evening (twenty-five miles): in confidence that an amendment was taking place, which he at present understood to be only a gradual one.

52, 53.] κομψῶς ἔχειν in this sense is found in Arriau. Dissert. Epictet. iii. 10, cited by most of the Commentators. ὅταν ὁ ἱατρὸς εἰσέρχεται, μὴ φοβεῖσθαι τί εἴπῃ· μὴδ' ἂν εἴπῃ, κομψῶς ἔχεις, ὑπερχαίρειν μὴδ' ἂν εἴπῃ, κακῶς ἔχεις, ἀθυμεῖν

ἀφήκεν αὐτ. ὁ πυρ. This was probably more than he expected to hear; and the coincidence of so sudden a recovery with the time at which Jesus had spoken the words to him (after ἐκείνῃ τῇ ὥρᾳ understand ἀφήκεν αὐτὸν ὁ πυρετός), raises his faith at length into a full belief of the Power and Goodness and the Messiahship of Him, who had by a word commanded the disease, and it had obeyed. The ἐπίστευσεν, absolutely, implies that in the fullest sense he and all his *became disciples of Jesus*. It is very different from ἐπίστευσεν τῷ λόγῳ ὃν εἶπ. Ἰησ. in ver. 50—as believing on HIM must be always different from believing on *any thing else in the world*, be it even *His own word or His own ordinances*. Here the advocates of the (imaginary—see above on ver. 6) Asiatic division of the hours by St. John, suppose him to have put that division into

the mouth of Jews in Galilee. But that division would in reality not help the narrative here at all, as they maintain. The βασιλικὸς probably set out, as indeed the narrative implies, immediately on hearing our Lord's assurance, and *spent the night on the way*. Indeed, curiously enough, Bp. Wordsw. makes him do this, and yet maintains the seventh hour to have been 7 P.M.

54.] The meaning of the Evangelist clearly is, that this was the second Galilaean miracle (see ch. iii. 2, and ver. 45). But (1) how is that expressed in the words? The σημεῖα which He did at Jerusalem in the feast being omitted, the πάλιν δεύτερον σ. naturally carries the thoughts back to a former one related; and the clause added (ἐλθὼν κ.τ.λ.) shews, not that a miracle prior to this, during this return visit, has been passed over,—but that as the scene of this second was in Galilee, so that former one, to which δεύτ. refers, must be sought in Galilee also. And then (2) *why* should this so particularly be stated? Certainly, it seems to me, on account of the part which this miracle bore in the calling out and assuring of faith by the manifestation of His glory, as that first one had done before. By that (ch. ii. 11), His disciples had been convinced: by this, one (himself a type of the weak and unworthy in faith) outside the circle of His own. By both, half-belief was strengthened into faith in Him: but in each case it is of a different kind. It is an interesting

π = ch. ii. 11
refl. Exod.
iv. 30.

* σημείον ἐποίησεν ὁ Ἰησοῦς ἔλθων ἐκ τῆς Ἰουδαίας εἰς
τὴν Γαλιλαίαν.

γ = Matt. xx.
17, 18 refl.

V. 1 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἡ ἀνέβη

ABCDE
FGHIJ
KLMST
VΓΔΛΠ
8 1. 33.
69

εποιησεν bef σημειον N [Chr].

CHAP. V. 1. ins η bef εορτη (prob to specify the feast) CEFH I_a(appy) LMΔ[Π]N

question, whether or not this miracle be the same as the healing of the centurion's servant (or son, Matt. ?) in Matt. viii. 5: Luke vii. 1. Irenæus appears to hold the two narratives to be the same history (*appears* only; for his words are, "Filius centurionis absens verbo curavit dicens Vade, filius tuus vivit," Hær. ii. 22. 3, p. 147: which remark may be simply explained by his having cited from memory, and thus either made this βασιλικός a centurion,—or, which is more probable, having understood the παῖς in Matt. viii. as a son, and made our Lord there speak very similar words to those really uttered by Him, but which are in reality found here): so Eusebius also in his canons. Chrysostom notices, but opposes the view:—and it has never in modern times gained many advocates, being only held by Semler, Seiffarth, and the interpreters of the Straussian school. Indeed, the internal evidence is all against it: not only (Chrys.) ἀπὸ τοῦ ἀξιώματος, ἀλλὰ καὶ ἀπὸ τῆς πίστεως, does the man in one case differ from the man in the other. The inner kernel of the history is, in our case here,—*the elevation of a weak and mere wonder-seeking faith into a deep conviction of the personal power and love of our Lord*; in the other, the commendation of a noble confession of our Lord's divine power, indicating great strength and grasp of faith, and inducing the greatest personal humility. And the external point brought out in the commendation, οὐδὲ ἐν τῷ Ἰσραὴλ, is not only different from, but stands in absolute contrast with, the depreciating charge here, ἐν μὴ σημεία καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσῃτε. Olshausen (whose commentary on John is far less elaborate than on the other Gospels, which may account for my referring less often to it) well remarks, that this narrative may be regarded as a sequel to the foregoing one.

CHAP. V.—XII. *Second great division of the Gospel. JESUS IN CONFLICT WITH THE JEWS. V., VI. JESUS THE LIFE. Beginning of the conflict.*

CHAP. V. 1—47.] *Healing of a cripple at the pool of Bethesda, during a feast; and the discourse of Jesus occasioned by the persecution of the Jews arising thereupon.*

1. μετὰ ταῦτα.] Lücke re-

marks that when John wishes to indicate immediate succession, he uses μετὰ τοῦτο, ch. ii. 12; xi. 7, 11; xix. 28: when mediate, after an interval, μετὰ ταῦτα, ch. iii. 22; v. 14; vi. 1; vii. 1; xix. 38. So that apart from other considerations which would lead us to the same conclusion, we may infer that some interval has elapsed since the last verse of ch. iv.

ἑορτὴ τ. Ἰουδ.] Few points have been more controverted, than the question, *what this feast was*. I will give the principal views, and then state my own conclusion. (I have abridged the following statement principally from Lücke's note, ii. 1—15.) (1) Irenæus understands it (Hær. ii. 22. 3, p. 147) to be the *second Passover of our Lord's ministry*. Origen (whose commentary on this chapter is lost) mentions this view (tom. xiii. 39, vol. iv. p. 250), but apparently does not approve it. (MS. A reads *ην εορτη των αζυμων κ.τ.λ.*) This is the view of Luther, Calovius, Scaliger, Grotius, Lightfoot, Lampe, Kuinoel. (2) Cyril Alex. and Chrysostom think it to be the *Pentecost*; similarly Euthym. and Theophyl. This opinion prevailed in the Greek Church; and has been defended by Erasmus, Calvin, Beza, &c., and more recently by Bengel in his *Harmony*. (3) Kepler first suggested the idea that it might be the *feast of Purim*, (Esth. ix. 21, 26,) almost immediately preceding the Passover (the 14th and 15th of Adar). This was adopted by Petavius, and has been the general view of the modern chronologists. So Lamy (Apparat. Chronol.), Hug, Lücke (1st edn.), Olshausen, Meyer, Wieseler, Stier, Neander, Winer. (4) The *feast of Tabernacles* has been suggested by Cocceius, and is supported by one ms. (131, which adds *ἡ σκηνοπηγία*.) (5) Kepler and Petavius thought it also possible that the *feast of Dedication* (see ch. x. 22) might be meant.

So that almost every Jewish feast finds some supporters. I believe with Lücke (3rd edn.), De Wette, and Tholuck, *that we cannot with any probability gather what feast it was*. Seeing as I do no distinct datum given in ch. iv. 35, nor again in ch. vi. 1, and finding nothing in this chapter to determine the nature of this feast, I cannot attach any weight to most of the elaborate

Ἰησοῦς εἰς Ἱεροσόλυμα. ² ἔστιν δὲ ἐν ^z τοῖς ^z Ἱεροσολύ- z ch. ii. 23.
x. 22. xi. 18
only.
μοις ^a ἐπὶ τῇ ^b προβατικῇ ^c κολυμβήθρα ἢ ^d ἐπιλεγομένη a = Matt. xxiv.
33 ff.
iii. 11. v. 9.
b here
Ἐβραϊστὶ Βηθεσδά, πέντε ^f στοὰς ἔχουσα. ³ ἐν ταύταις c ver. (4 v. r.) 7. ch. ix. 7 (11 v. r.) only. Isa. vii. 3.
d = here
e ch. xix. 13 reff. f ch. x. 23. Acts iii.

1. 33 coptt Cyr₁: om ABD rel Orig₁ Chr₁.
Chr₁ Cyr₁: om ABDHI₄KL[ΤΠ¹] Chron₂.

2. for ἐπὶ, ἐν ADGLN^{3a} lat-q Non₁: om ἐπὶ τῇ N¹ [vulg (with forj tol) æth Chr₁].
for ἡ ἐπιλεγ., τὸ λεγόμενον N¹.—for ἐπιλεγ., vulg. DV 1. 33 lat-a b [e ff₂ l q
foss]. βηθσαιδα B vulg lat-c syr-txt [and mg-gr] coptt æth Tact₁: βελζεθα D,
belzatha lat-a: βηθς. N 33: Βηθαβα L lat-e l Eus₁ [Cyr-p₁].

3. aft ταύταις ins οὖν D [Chr₁].

rec ins ο bef ιησ., with CN rel Orig₁

chronological arguments which have been raised on the subject. It can hardly have been a Passover, both on account of the omission of the article before ἑορτή (see ch. vi. 4), and because if so, we should have an interval of a whole year between this chapter and the next, which is not probable. Nor can it have been the Dedication, in the winter; for then the multitude of sick would have hardly been waiting in the porches of Bethesda. The feast of Purim would nearest agree with the subsequent events; and it seems as if our Lord did not go up to Jerusalem at the Passover next following (ch. vi. 4; vii. 1), so that no difficulty would be created by the proximity of the two feasts, unless, with De Wette, we believe that the interval was too little for what is related ch. vi. 1—3 to have happened. But it may be doubted, (1) whether it was a general practice to go up to Jerusalem at the Purim: (2) whether our Lord would be likely to observe it, even if it was.

No reason need be given why John does not name the feast; it is quite in accordance with his practice of mentioning nothing that does not concern his subject-matter. Thus the Passover is mentioned ch. ii. 13, because of the *buying and selling in the temple*; again, ch. vi. 4, to account for the *great multitude*, and as eminently suiting (see notes) the subject of His discourse there; the feast of Tabernacles, ch. vii. 2, because of the practice alluded to by our Lord in ver. 37; that of the Dedication, ch. x. 22, to account for His being in Solomon's porch because it was winter; but in this chapter, where there is nothing alluding to the time or nature of the feast, it is not specified.

Ἰησοῦς—and probably His disciples: for the same expression is used ch. ii. 13, whereas we find, ch. iii. 22, that His disciples were with Him: compare also ch. vii. 10 and ch. ix. 2.

2.] ἔστιν has been thought by Bengel and others to import that John wrote his Gospel before

the destruction of Jerusalem. But this must not be pressed. He might have spoken in the present without meaning to be literally accurate at the moment when he was writing (see Prolegg. to John, § iv. 6).

ἐπὶ τῇ προβ., probably near the *sheep-gate*,—mentioned by Nehemiah, see reff. The situation of this gate is unknown;—it is traditionally supposed to be the same with that now called St. Stephen's gate; but inaccurately, for no wall existed in that quarter till the time of Agrippa (Robinson, i. 472). Eusebius, Jerome, and the Itinerarium Hieros. speak of a *προβατικὴ κολυμβήθρα*, so also *probatice piscina*, Vulg. The reading *λεγομένη* would be more usual; perhaps ἐπιλ. implies that it had another name.

Βηθεσδά = Syr. ܠܬܝܬܐ ܢܝܥܝܬܐ, the house (place) of mercy, or of grace. Its present situation is very uncertain. Robinson established by personal inspection the fact of the subterranean connexion of the pool of Siloam (see ch. ix. 7, note; and the supplementary note at the end of this volume) and that called the Fountain of the Virgin (i. 501 ff.); and has made it probable that the Fountain under the grand Mosk is also connected with them (i. 509 ff.); in fact that all these are but one and the same spring. (See also some interesting particulars respecting an attempt made subsequently to prove this connexion, and mention of a fourth fountain with the same peculiar taste as the water of Siloam, in Williams's Holy City, pp. 381 ff.) Now this spring, as he himself witnessed, (i. 506,) is an *intermittent* one, as indeed had been reported before by Jerome (on Isa. viii. 6), Prudentius (in Trench, Mir. p. 247, edn. 2), William of Tyre, and others. There might have been then, it is obvious, some artificially constructed basin in connexion with this spring, the site and memory of which have perished, which would present the phenomenon here described: see below.

The spot now traditionally

g = ver. 6. Mark i. 30. ii. 4. Luke v. 25 (29 reff.). Acts ix. 33, xiii. 8 only. Prov. v. 9 only. Judith xiii. 15. Wisd. xvii. 7. h John, here only. Matt. xv. 30, 31 al. i = Matt. xii. 10. Mark iii. 3. Luke vi. 6, 8 only. (Matt. xxiii. 15. Luke xxiii. 31. Heb. xi. 29 only. Isa. lvi. 3.) i = Matt. xii. 10. Mark iii. 3. Luke vi. 6, 8 only. (Matt. xxiii. 15. Luke xxiii. 31. Heb. xi. 29 only. Isa. lvi. 3.)

κατεκειντο DA² lat-[U] q² sah. rec aft πληθος ins πολυ, with AI₂ rel vulg lat-cf [ff₂] syrr arm [Chr₁] Cyr₁: om BCDLN 33 lat-a b e l q syr-cu [syr-jer] coptt Chr₂ mss. aft ξηρων ins παραλυτικων (addn because this man was paralytic) D lat-a b l. rec at end ins εκδεχομενων την του υδατος κινησιν (see note), with A²C³DI₂ [Π (but marked with asterisks)] rel [latt syrr syr-jer copt-wilk æth arm] Chr₂ Cyr₁ Euthym Thl Tert Ambr: om A¹B¹C¹L¹N¹ lat-q syr-cu copt-dz sah.

[4. rec ins αγγελος γαρ μεκατὰ καιρων κατέβαιναν εν τη οκολυμβήθρα και παράσσε το υδωρ δ ουν πρώτος εμβας μετά την παραχην του υδατος εγίνης εγένετο τ ω δήποτε κατείχετο νοσήματι (insn to complete that implied in the narrative with reference to the popular belief: see notes), with AC³I₂L [SP with ast: Λ with ob] rel latt Syr syr-w-[ast to uδap, the rest w.] Job [syr-jer arm-ed] copt-wilk: κατὰ την ημέραν της αγίας πεντηκοστής αγγελοι καταφοιτώντες εξ ουρανου το της οκολυμβήθρας εξετάρπτον υδωρ Cyr₁:—aft αγγελος ins κυριου AKL[ΔΠ] vulg lat-a c [q æth] arm; aft γαρ 69: for γαρ, δε L latt [arm]: καιρω L: for κατεβ., ελουετο Λ[Π] 42 forj (with foss) syr æth, ελουετον K: εταρασσετο C⁴GHI₂MUVA¹[Π]: εγενετο FL 69: for ω δη., οιωδηποουν Α, ουδηποτε L, ω ε' αν K(= 42?) [Π]: κατηχετο L Scr's b f i en-y, κατηχετω C³:—om BC¹D¹N¹ 33 harl¹ (with san) lat-f l q syr-cu copt-dz sah arm-mss.]

5. om τις D 11 lat-a b [l q] arm. om εκει N: εκει bef ανθρ. F lat-a b [q]. rec om και, with BKA[ΓΠ] (SV, e sil) am lat-a [l coptt Orig.] Chr₂: ins AC¹DI₂N¹ rel

k Acts xvii. 16. 1 Cor. xi. 33. xvi. 11. Heb. x. 13. xi. 10. James v. 7 only †. Gen. xliii. 9 al. 1 here only. Job xvi. 6. m = here only. (Rom. v. 6.) see Num. ix. 13. n ch. iii. 35 reff. o ver. 2 reff. p ver. 7. q = here only. Nah. iii. 14. of embarking, Matt. viii. 23 reff. ch. vi. 17 al. r = here only. (Mark xiii. 8 only.) Isa. xiv. 19. s ver. 6 reff. t here only. u = here only. see Rom. vii. 6. Jer. xiii. 21. v here only †.

known as Bethesda is a part of the fosse round the fort or tower Antonia, an immense reservoir or trench, seventy-five feet deep. But, as Robinson observes (i. 489), there is not the slightest evidence that can identify it with the Bethesda of the N. T.

This pool is not mentioned by Josephus.

πέντε στοάς έχ.] Probably these were for the shelter of the sick persons, and were arches or porticos, opening upon and surrounding the reservoir. στοά ἐστιν ἡ παρ' ἡμῶν λεγομένη καμάρα, ἥ καὶ ὁ θόλος. Euthym. 3.] ξηρών, those who were afflicted with the loss of vital power in any of their limbs by stiffness or paralysis. Of this kind was the man on whom the miracle was wrought.

[ἐκδεχ. . . κίνησιν, and ver. 4. The spuriousness of this controverted passage seems to me more clear than when I prepared my Second Edition. The very reasons which Stier and De Wette allege in its favour, and which then weighed with me, will on more consideration be found to range themselves on the other side. Let us conceive of the matter thus. The facts, of the assemblage of sick persons round the pool, and of the answer of the sick man in ver. 7, were recorded in the sacred text as we now find them, and nothing else. In the background, and explanatory of both, was the popular belief

of the Jews, not alleged by the Evangelist. In very early times, this deficiency was supplied by the insertion of the spurious passage. I say, in very early times: for Tertullian refers to it in a way which leaves no doubt that he read it entire. "Piscinam Bethsaidam (cf. digest on ver. 2) angelus interveniens commovebat: observabant qui valetudinem querebantur. Nam si quis prævenerat descendere illuc, queri post lavacrum desinebat." De Bapt. c. 5, vol. i. p. 1205. So that the fact of so many different kinds of sick persons being mentioned here (Stier), and that of the connexion of the account almost requiring this passage as its explanation (De Wette), points to the reason why it was put in, to clear up a narrative otherwise obscure. I would not lay much stress on the variations in the passage, which are only such as are perpetually meeting us in the undoubted text: but the fact that there are no less than seven words used either here only, or here only in this sense, is strong against its genuineness: as is the concurrence of B, C, D, and N in omitting it. Of N. T. critics, Griesb. brackets it, Tischdñf, Meyer, and Treg. omit it,—while Lachm. retains it in his text. De Wette, Lücke, and Luthardt, are undecided, but inclined more or less strongly against it. As a marginal gloss, it certainly does good

ἔτη ^w ἔχων ἐν τῇ ^x ἀσθενείᾳ αὐτοῦ. ⁶ τοῦτον ἰδὼν ὁ Ἰησοῦς ^{w ch. viii. 57 reff.} ^x κατακείμενον, καὶ γνούς ^x ὅτι πολλὴν ἤδη χρόνον ^w ἔχει, ^x λέγει αὐτῷ ^y Θέλεις ^{2a} ὑγιῆς ^a γενέσθαι; ⁷ ἀπεκρίθη αὐτῷ ὁ ^y ἀσθενῶν ^z Κύριε, ἀνθρώπον οὐκ ἔχω, ^b ἵνα ὅταν ^c παραχθῇ ^{y ver. 3 reff.} ^z τὸ ὕδωρ, ^d βάλλῃ με εἰς τὴν ^e κολυμβήθραν ^f ἐν ^g ᾧ ^h δὲ ⁱ ἔρχομαι ^j ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. ⁸ λέγει αὐτῷ ^j ὁ Ἰησοῦς ^k Ἐγείρε ^l ἄρον τὸν ^m κράβαττόν σου καὶ περι- ⁿ

^e ver. 2 reff. ^f = Luke v. 34 & Mk. xix. 13. ^g Matt. ix. 5. Mark ii. 11. iii. 3. ^h here, &c. 5 times (& ver. 12 v. r.). Mark ii. 4, 9, 11, 12. vi. 55. Acts v. 15. ix. 33 only t. ⁱ ver. 4 v. r.) 9. ^j ver. 56 al. ^k ver. 56 al. ^l ver. 56 al. ^m ver. 56 al. ⁿ ver. 56 al. ^o ver. 56 al. ^p ver. 56 al. ^q ver. 56 al. ^r ver. 56 al. ^s ver. 56 al. ^t ver. 56 al. ^u ver. 56 al. ^v ver. 56 al. ^w ver. 56 al. ^x ver. 56 al. ^y ver. 56 al. ^z ver. 56 al. ^{aa} ver. 56 al. ^{ab} ver. 56 al. ^{ac} ver. 56 al. ^{ad} ver. 56 al. ^{ae} ver. 56 al. ^{af} ver. 56 al. ^{ag} ver. 56 al. ^{ah} ver. 56 al. ^{ai} ver. 56 al. ^{aj} ver. 56 al. ^{ak} ver. 56 al. ^{al} ver. 56 al. ^{am} ver. 56 al. ^{an} ver. 56 al. ^{ao} ver. 56 al. ^{ap} ver. 56 al. ^{aq} ver. 56 al. ^{ar} ver. 56 al. ^{as} ver. 56 al. ^{at} ver. 56 al. ^{au} ver. 56 al. ^{av} ver. 56 al. ^{aw} ver. 56 al. ^{ax} ver. 56 al. ^{ay} ver. 56 al. ^{az} ver. 56 al. ^{ba} ver. 56 al. ^{bb} ver. 56 al. ^{bc} ver. 56 al. ^{bd} ver. 56 al. ^{be} ver. 56 al. ^{bf} ver. 56 al. ^{bg} ver. 56 al. ^{bh} ver. 56 al. ^{bi} ver. 56 al. ^{bj} ver. 56 al. ^{bk} ver. 56 al. ^{bl} ver. 56 al. ^{bm} ver. 56 al. ^{bn} ver. 56 al. ^{bo} ver. 56 al. ^{bp} ver. 56 al. ^{bq} ver. 56 al. ^{br} ver. 56 al. ^{bs} ver. 56 al. ^{bt} ver. 56 al. ^{bu} ver. 56 al. ^{bv} ver. 56 al. ^{bw} ver. 56 al. ^{bx} ver. 56 al. ^{by} ver. 56 al. ^{bz} ver. 56 al. ^{ca} ver. 56 al. ^{cb} ver. 56 al. ^{cc} ver. 56 al. ^{cd} ver. 56 al. ^{ce} ver. 56 al. ^{cf} ver. 56 al. ^{cg} ver. 56 al. ^{ch} ver. 56 al. ^{ci} ver. 56 al. ^{cj} ver. 56 al. ^{ck} ver. 56 al. ^{cl} ver. 56 al. ^{cm} ver. 56 al. ^{cn} ver. 56 al. ^{co} ver. 56 al. ^{cp} ver. 56 al. ^{cq} ver. 56 al. ^{cr} ver. 56 al. ^{cs} ver. 56 al. ^{ct} ver. 56 al. ^{cu} ver. 56 al. ^{cv} ver. 56 al. ^{cw} ver. 56 al. ^{cx} ver. 56 al. ^{cy} ver. 56 al. ^{cz} ver. 56 al. ^{da} ver. 56 al. ^{db} ver. 56 al. ^{dc} ver. 56 al. ^{dd} ver. 56 al. ^{de} ver. 56 al. ^{df} ver. 56 al. ^{dg} ver. 56 al. ^{dh} ver. 56 al. ^{di} ver. 56 al. ^{dj} ver. 56 al. ^{dk} ver. 56 al. ^{dl} ver. 56 al. ^{dm} ver. 56 al. ^{dn} ver. 56 al. ^{do} ver. 56 al. ^{dp} ver. 56 al. ^{dq} ver. 56 al. ^{dr} ver. 56 al. ^{ds} ver. 56 al. ^{dt} ver. 56 al. ^{du} ver. 56 al. ^{dv} ver. 56 al. ^{dw} ver. 56 al. ^{dx} ver. 56 al. ^{dy} ver. 56 al. ^{dz} ver. 56 al. ^{ea} ver. 56 al. ^{eb} ver. 56 al. ^{ec} ver. 56 al. ^{ed} ver. 56 al. ^{ee} ver. 56 al. ^{ef} ver. 56 al. ^{eg} ver. 56 al. ^{eh} ver. 56 al. ^{ei} ver. 56 al. ^{ej} ver. 56 al. ^{ek} ver. 56 al. ^{el} ver. 56 al. ^{em} ver. 56 al. ^{en} ver. 56 al. ^{eo} ver. 56 al. ^{ep} ver. 56 al. ^{eq} ver. 56 al. ^{er} ver. 56 al. ^{es} ver. 56 al. ^{et} ver. 56 al. ^{eu} ver. 56 al. ^{ev} ver. 56 al. ^{ew} ver. 56 al. ^{ex} ver. 56 al. ^{ey} ver. 56 al. ^{ez} ver. 56 al. ^{fa} ver. 56 al. ^{fb} ver. 56 al. ^{fc} ver. 56 al. ^{fd} ver. 56 al. ^{fe} ver. 56 al. ^{ff} ver. 56 al. ^{fg} ver. 56 al. ^{fh} ver. 56 al. ^{fi} ver. 56 al. ^{fj} ver. 56 al. ^{fk} ver. 56 al. ^{fl} ver. 56 al. ^{fm} ver. 56 al. ^{fn} ver. 56 al. ^{fo} ver. 56 al. ^{fp} ver. 56 al. ^{fq} ver. 56 al. ^{fr} ver. 56 al. ^{fs} ver. 56 al. ^{ft} ver. 56 al. ^{fu} ver. 56 al. ^{fv} ver. 56 al. ^{fw} ver. 56 al. ^{fx} ver. 56 al. ^{fy} ver. 56 al. ^{fz} ver. 56 al. ^{ga} ver. 56 al. ^{gb} ver. 56 al. ^{gc} ver. 56 al. ^{gd} ver. 56 al. ^{ge} ver. 56 al. ^{gf} ver. 56 al. ^{gg} ver. 56 al. ^{gh} ver. 56 al. ^{gi} ver. 56 al. ^{gj} ver. 56 al. ^{gk} ver. 56 al. ^{gl} ver. 56 al. ^{gm} ver. 56 al. ^{gn} ver. 56 al. ^{go} ver. 56 al. ^{gp} ver. 56 al. ^{gq} ver. 56 al. ^{gr} ver. 56 al. ^{gs} ver. 56 al. ^{gt} ver. 56 al. ^{gu} ver. 56 al. ^{gv} ver. 56 al. ^{gw} ver. 56 al. ^{gx} ver. 56 al. ^{gy} ver. 56 al. ^{gz} ver. 56 al. ^{ha} ver. 56 al. ^{hb} ver. 56 al. ^{hc} ver. 56 al. ^{hd} ver. 56 al. ^{he} ver. 56 al. ^{hf} ver. 56 al. ^{hg} ver. 56 al. ^{hh} ver. 56 al. ^{hi} ver. 56 al. ^{hj} ver. 56 al. ^{hk} ver. 56 al. ^{hl} ver. 56 al. ^{hm} ver. 56 al. ^{hn} ver. 56 al. ^{ho} ver. 56 al. ^{hp} ver. 56 al. ^{hq} ver. 56 al. ^{hr} ver. 56 al. ^{hs} ver. 56 al. ^{ht} ver. 56 al. ^{hu} ver. 56 al. ^{hv} ver. 56 al. ^{hw} ver. 56 al. ^{hx} ver. 56 al. ^{hy} ver. 56 al. ^{hz} ver. 56 al. ^{ia} ver. 56 al. ^{ib} ver. 56 al. ^{ic} ver. 56 al. ^{id} ver. 56 al. ^{ie} ver. 56 al. ^{if} ver. 56 al. ^{ig} ver. 56 al. ^{ih} ver. 56 al. ⁱⁱ ver. 56 al. ^{ij} ver. 56 al. ^{ik} ver. 56 al. ^{il} ver. 56 al. ^{im} ver. 56 al. ⁱⁿ ver. 56 al. ^{io} ver. 56 al. ^{ip} ver. 56 al. ^{iq} ver. 56 al. ^{ir} ver. 56 al. ^{is} ver. 56 al. ^{it} ver. 56 al. ^{iu} ver. 56 al. ^{iv} ver. 56 al. ^{iw} ver. 56 al. ^{ix} ver. 56 al. ^{iy} ver. 56 al. ^{iz} ver. 56 al. ^{ja} ver. 56 al. ^{jb} ver. 56 al. ^{jc} ver. 56 al. ^{jd} ver. 56 al. ^{je} ver. 56 al. ^{jf} ver. 56 al. ^{jj} ver. 56 al. ^{jk} ver. 56 al. ^{jl} ver. 56 al. ^{jm} ver. 56 al. ^{jn} ver. 56 al. ^{jo} ver. 56 al. ^{jp} ver. 56 al. ^{jq} ver. 56 al. ^{jr} ver. 56 al. ^{js} ver. 56 al. ^{jt} ver. 56 al. ^{ju} ver. 56 al. ^{jv} ver. 56 al. ^{jw} ver. 56 al. ^{jx} ver. 56 al. ^{jy} ver. 56 al. ^{jz} ver. 56 al. ^{ka} ver. 56 al. ^{kb} ver. 56 al. ^{kc} ver. 56 al. ^{kd} ver. 56 al. ^{ke} ver. 56 al. ^{kf} ver. 56 al. ^{kg} ver. 56 al. ^{kh} ver. 56 al. ^{ki} ver. 56 al. ^{kj} ver. 56 al. ^{kl} ver. 56 al. ^{km} ver. 56 al. ^{kn} ver. 56 al. ^{ko} ver. 56 al. ^{kp} ver. 56 al. ^{kq} ver. 56 al. ^{kr} ver. 56 al. ^{ks} ver. 56 al. ^{kt} ver. 56 al. ^{ku} ver. 56 al. ^{kv} ver. 56 al. ^{kx} ver. 56 al. ^{ky} ver. 56 al. ^{kz} ver. 56 al. ^{la} ver. 56 al. ^{lb} ver. 56 al. ^{lc} ver. 56 al. ^{ld} ver. 56 al. ^{le} ver. 56 al. ^{lf} ver. 56 al. ^{lg} ver. 56 al. ^{lh} ver. 56 al. ^{li} ver. 56 al. ^{lj} ver. 56 al. ^{lk} ver. 56 al. ^{ll} ver. 56 al. ^{lm} ver. 56 al. ^{ln} ver. 56 al. ^{lo} ver. 56 al. ^{lp} ver. 56 al. ^{lq} ver. 56 al. ^{lr} ver. 56 al. ^{ls} ver. 56 al. ^{lt} ver. 56 al. ^{lu} ver. 56 al. ^{lv} ver. 56 al. ^{lw} ver. 56 al. ^{lx} ver. 56 al. ^{ly} ver. 56 al. ^{lz} ver. 56 al. ^{ma} ver. 56 al. ^{mb} ver. 56 al. ^{mc} ver. 56 al. ^{md} ver. 56 al. ^{me} ver. 56 al. ^{mf} ver. 56 al. ^{mg} ver. 56 al. ^{mh} ver. 56 al. ^{mi} ver. 56 al. ^{mj} ver. 56 al. ^{mk} ver. 56 al. ^{ml} ver. 56 al. ^{mn} ver. 56 al. ^{mo} ver. 56 al. ^{mp} ver. 56 al. ^{mq} ver. 56 al. ^{mr} ver. 56 al. ^{ms} ver. 56 al. ^{mt} ver. 56 al. ^{mu} ver. 56 al. ^{mv} ver. 56 al. ^{mw} ver. 56 al. ^{mx} ver. 56 al. ^{my} ver. 56 al. ^{mz} ver. 56 al. ^{na} ver. 56 al. ^{nb} ver. 56 al. ^{nc} ver. 56 al. nd ver. 56 al. ^{ne} ver. 56 al. ^{nf} ver. 56 al. ^{ng} ver. 56 al. ^{nh} ver. 56 al. ⁿⁱ ver. 56 al. ^{nj} ver. 56 al. ^{nk} ver. 56 al. ^{nl} ver. 56 al. ^{nm} ver. 56 al. ⁿⁿ ver. 56 al. ^{no} ver. 56 al. ^{np} ver. 56 al. ^{nq} ver. 56 al. ^{nr} ver. 56 al. ^{ns} ver. 56 al. ^{nt} ver. 56 al. ^{nu} ver. 56 al. ^{nv} ver. 56 al. ^{nw} ver. 56 al. ^{nx} ver. 56 al. ^{ny} ver. 56 al. ^{nz} ver. 56 al. ^{oa} ver. 56 al. ^{ob} ver. 56 al. ^{oc} ver. 56 al. ^{od} ver. 56 al. ^{oe} ver. 56 al. ^{of} ver. 56 al. ^{og} ver. 56 al. ^{oh} ver. 56 al. ^{oi} ver. 56 al. ^{oj} ver. 56 al. ^{ok} ver. 56 al. ^{ol} ver. 56 al. ^{om} ver. 56 al. ^{on} ver. 56 al. ^{oo} ver. 56 al. ^{op} ver. 56 al. ^{oq} ver. 56 al. ^{or} ver. 56 al. ^{os} ver. 56 al. ^{ot} ver. 56 al. ^{ou} ver. 56 al. ^{ov} ver. 56 al. ^{ow} ver. 56 al. ^{ox} ver. 56 al. ^{oy} ver. 56 al. ^{oz} ver. 56 al. ^{pa} ver. 56 al. ^{pb} ver. 56 al. ^{pc} ver. 56 al. ^{pd} ver. 56 al. ^{pe} ver. 56 al. ^{pf} ver. 56 al. ^{pg} ver. 56 al. ^{ph} ver. 56 al. ^{pi} ver. 56 al. ^{pj} ver. 56 al. ^{pk} ver. 56 al. ^{pl} ver. 56 al. ^{pm} ver. 56 al. ^{pn} ver. 56 al. ^{po} ver. 56 al. ^{pp} ver. 56 al. ^{pq} ver. 56 al. ^{pr} ver. 56 al. ^{ps} ver. 56 al. ^{pt} ver. 56 al. ^{pu} ver. 56 al. ^{pv} ver. 56 al. ^{pw} ver. 56 al. ^{px} ver. 56 al. ^{py} ver. 56 al. ^{pz} ver. 56 al. ^{qa} ver. 56 al. ^{qb} ver. 56 al. ^{qc} ver. 56 al. ^{qd} ver. 56 al. ^{qe} ver. 56 al. ^{qf} ver. 56 al. ^{qg} ver. 56 al. ^{qh} ver. 56 al. ^{qi} ver. 56 al. ^{qj} ver. 56 al. ^{ql} ver. 56 al. ^{qm} ver. 56 al. ^{qn} ver. 56 al. ^{qo} ver. 56 al. ^{qp} ver. 56 al. ^{qq} ver. 56 al. ^{qr} ver. 56 al. ^{qs} ver. 56 al. ^{qt} ver. 56 al. ^{qu} ver. 56 al. ^{qv} ver. 56 al. ^{qw} ver. 56 al. ^{qx} ver. 56 al. ^{qy} ver. 56 al. ^{qz} ver. 56 al. ^{ra} ver. 56 al. ^{rb} ver. 56 al. ^{rc} ver. 56 al. rd ver. 56 al. ^{re} ver. 56 al. ^{rf} ver. 56 al. ^{rg} ver. 56 al. ^{rh} ver. 56 al. ^{ri} ver. 56 al. ^{rj} ver. 56 al. ^{rk} ver. 56 al. ^{rl} ver. 56 al. ^{rm} ver. 56 al. ^{rn} ver. 56 al. ^{ro} ver. 56 al. ^{rp} ver. 56 al. ^{rq} ver. 56 al. ^{rr} ver. 56 al. ^{rs} ver. 56 al. ^{rt} ver. 56 al. ^{ru} ver. 56 al. ^{rv} ver. 56 al. ^{rw} ver. 56 al. ^{rx} ver. 56 al. ^{ry} ver. 56 al. ^{rz} ver. 56 al. ^{sa} ver. 56 al. ^{sb} ver. 56 al. ^{sc} ver. 56 al. ^{sd} ver. 56 al. ^{se} ver. 56 al. ^{sf} ver. 56 al. ^{sg} ver. 56 al. ^{sh} ver. 56 al. ^{si} ver. 56 al. ^{sj} ver. 56 al. ^{sk} ver. 56 al. ^{sl} ver. 56 al. sm ver. 56 al. ^{sn} ver. 56 al. ^{so} ver. 56 al. ^{sp} ver. 56 al. ^{sq} ver. 56 al. ^{sr} ver. 56 al. ^{ss} ver. 56 al. st ver. 56 al. ^{su} ver. 56 al. ^{sv} ver. 56 al. ^{sw} ver. 56 al. ^{sx} ver. 56 al. ^{sy} ver. 56 al. ^{sz} ver. 56 al. ^{ta} ver. 56 al. ^{tb} ver. 56 al. ^{tc} ver. 56 al. ^{td} ver. 56 al. ^{te} ver. 56 al. ^{tf} ver. 56 al. ^{tg} ver. 56 al. th ver. 56 al. ^{ti} ver. 56 al. ^{tj} ver. 56 al. ^{tk} ver. 56 al. ^{tl} ver. 56 al. tm ver. 56 al. ^{tn} ver. 56 al. ^{to} ver. 56 al. ^{tp} ver. 56 al. ^{tq} ver. 56 al. ^{tr} ver. 56 al. ^{ts} ver. 56 al. ^{tt} ver. 56 al. ^{tu} ver. 56 al. ^{tv} ver. 56 al. ^{tw} ver. 56 al. ^{tx} ver. 56 al. ^{ty} ver. 56 al. ^{tz} ver. 56 al. ^{ua} ver. 56 al. ^{ub} ver. 56 al. ^{uc} ver. 56 al. ^{ud} ver. 56 al. ^{ue} ver. 56 al. ^{uf} ver. 56 al. ^{ug} ver. 56 al. ^{uh} ver. 56 al. ^{ui} ver. 56 al. ^{uj} ver. 56 al. ^{uk} ver. 56 al. ^{ul} ver. 56 al. ^{um} ver. 56 al. ^{un} ver. 56 al. ^{uo} ver. 56 al. ^{up} ver. 56 al. ^{uq} ver. 56 al. ^{ur} ver. 56 al. ^{us} ver. 56 al. ^{ut} ver. 56 al. ^{uu} ver. 56 al. ^{uv} ver. 56 al. ^{uw} ver. 56 al. ^{ux} ver. 56 al. ^{uy} ver. 56 al. ^{uz} ver. 56 al. ^{va} ver. 56 al. ^{vb} ver. 56 al. ^{vc} ver. 56 al. ^{vd} ver. 56 al. ^{ve} ver. 56 al. ^{vf} ver. 56 al. ^{vg} ver. 56 al. ^{vh} ver. 56 al. ^{vi} ver. 56 al. ^{vj} ver. 56 al. ^{vk} ver. 56 al. ^{vl} ver. 56 al. ^{vm} ver. 56 al. ^{vn} ver. 56 al. ^{vo} ver. 56 al. ^{vp} ver. 56 al. ^{vq} ver. 56 al. ^{vr} ver. 56 al. ^{vs} ver. 56 al. ^{vt} ver. 56 al. ^{vu} ver. 56 al. ^{vv} ver. 56 al. ^{vw} ver. 56 al. ^{vx} ver. 56 al. ^{vy} ver. 56 al. ^{vz} ver. 56 al. ^{wa} ver. 56 al. ^{wb} ver. 56 al. ^{wc} ver. 56 al. ^{wd} ver. 56 al. ^{we} ver. 56 al. ^{wf} ver. 56 al. ^{wg} ver. 56 al. ^{wh} ver. 56 al. ^{wi} ver. 56 al. ^{wj} ver. 56 al. ^{wk} ver. 56 al. ^{wl} ver. 56 al. ^{wm} ver. 56 al. ^{wn} ver. 56 al. ^{wo} ver. 56 al. ^{wp} ver. 56 al. ^{wq} ver. 56 al. ^{wr} ver. 56 al. ^{ws} ver. 56 al. ^{wt} ver. 56 al. ^{wu} ver. 56 al. ^{wv} ver. 56 al. ^{ww} ver. 56 al. ^{wx} ver. 56 al. ^{wy} ver. 56 al. ^{wz} ver. 56 al. ^{xa} ver. 56 al. ^{xb} ver. 56 al. ^{xc} ver. 56 al. ^{xd} ver. 56 al. ^{xe} ver. 56 al. ^{xf} ver. 56 al. ^{xg} ver. 56 al. ^{xh} ver. 56 al. ^{xi} ver. 56 al. ^{xj} ver. 56 al. ^{xk} ver. 56 al. ^{xl} ver. 56 al. ^{xm} ver. 56 al. ^{xn} ver. 56 al. ^{xo} ver. 56 al. ^{xp} ver. 56 al. ^{xq} ver. 56 al. ^{xr} ver. 56 al. ^{xs} ver. 56 al. ^{xt} ver. 56 al. ^{xu} ver. 56 al. ^{xv} ver. 56 al. ^{xw} ver. 56 al. ^{xx} ver. 56 al. ^{xy} ver. 56 al. ^{xz} ver. 56 al. ^{ya} ver. 56 al. ^{yb} ver. 56 al. ^{yc} ver. 56 al. ^{yd} ver. 56 al. ^{ye} ver. 56 al. ^{yf} ver. 56 al. ^{yg} ver. 56 al. ^{yh} ver. 56 al. ^{yi} ver. 56 al. ^{yj} ver. 56 al. ^{yk} ver. 56 al. ^{yl} ver. 56 al. ^{ym} ver. 56 al. ^{yn} ver. 56 al. ^{yo} ver. 56 al. ^{yp} ver. 56 al. ^{yq} ver. 56 al. ^{yr} ver. 56 al. ^{ys} ver. 56 al. ^{yt} ver. 56 al. ^{yu} ver. 56 al. ^{yv} ver. 56 al. ^{yw} ver. 56 al. ^{yx} ver. 56 al. ^{yy} ver. 56 al. ^{yz} ver. 56 al. ^{za} ver. 56 al. ^{zb} ver. 56 al. ^{zc} ver. 56 al. ^{zd} ver. 56 al. ^{ze} ver. 56 al. ^{zf} ver. 56 al. ^{zg} ver. 56 al. ^{zh} ver. 56 al. ^{zi} ver. 56 al. ^{zj} ver. 56 al. ^{zk} ver. 56 al. ^{zl} ver. 56 al. ^{zm} ver. 56 al. ^{zn} ver. 56 al. ^{zo} ver. 56 al. ^{zp} ver. 56 al. ^{zq} ver. 56 al. ^{zr} ver. 56 al. ^{zs} ver. 56 al. ^{zt} ver. 56 al. ^{zu} ver. 56 al. ^{zv} ver. 56 al. ^{zw} ver. 56 al. ^{zx} ver. 56 al. ^{zy} ver. 56 al. ^{zz} ver. 56 al.

vulg lat-b c [e f q syr-jer] syr-cu syrr æth arm [Chr.] Cyrj Iren-intj-inss. rec
om αυτου (overlooked between -a and του-: so Mey), with AC³I₄ rel lat-b f q [syrr]
Orig₁ Aug₁: ins BC¹DL[Π²]N 1. 33 vulg lat-a c e l [syr-jer] coptt arm Chrj Cyrj.
6. ιδως Α. ανακειμενον Ν¹. om ηδη Ν 253 [lat-e syr-jer] Syr syr-cu æth:
ins aft χρονον 1 Scr's p.

7. for απεκριθη, λεγει A²D. ins vai bef κυριε C²EFGH 33 syrr syr-jer [Cyr-jer]
Chr₂. rec βαλλη (with Scr's e i q, e sil); βαλει G 69 Scr's e: εμβαλη C: txt
ABC²DN rel Cyr-jer, Chr₂. (I₄ 33 def.) προς B¹L: txt A B²[Tischdf ascribes the
correction to his B²⁻³] CDI₄N rel.

8. rec εγειραι, with UV[Γ]Δ: txt ABCDN rel. (I₄ 33 def.) ins και bef απον
ADK[Π] lat-a b e ff₂ æth. (κραβαττον, so AB¹CD N(-κτον sic: in vv. 9—11 corrd
to -ττον by N^{3a}) &c.)

service, as explaining both the obscure points—the assemblage of sick, and the answer in ver. 7.

κατὰ καιρόν, here, apparently, at intervals: and those irregular ones, or the sick need not have waited there for them.

κατέβαιεν, was in the habit of descending: the imperfects continue throughout.] 5.]

There are two ways of taking the construction of ἔχων: (1) to regard ἔχων ἐν τῇ ἀσθ. as = ἀσθενῶς ἔχων, and τριάκοντα ὁκτώ ἔτη as the accus. of duration; which is objectionable on account of the article τῇ, (not on account of the present participle, as De Wette, for it is often found with duration of time,) and as being alien from John's usage, which is (2) to place ἔχω in this sense with an accusative of the time: see reff., and ver. 6. So that the construction is ἔχων τριάκ. ὁκτώ ἔτη ἐν τῇ ἀσθ.

Observe, he had been lame thirty-eight years, not at Bethesda all that time.

6.] γνούς, i. e. ἐν ἑαυτῷ, as on other similar occasions. Our Lord singled him out, being conscious of the circumstances under which he lay there, by that superhuman knowledge of which we had so striking an example in the case of the woman of Samaria.

θέλεις ὑγ. γεν.] Lightfoot and Semler would supply, "licet sit sabbatum." But this is very improbable, see ver. 17. Our Lord did not thus appeal to his hearers' prejudices, and make His grace dependent on them. Besides, the ὑγιῆς γενέσθαι had in the mind of the man no reference to a healing such as there would be any objection to on the Sabbath; but to the cure by means

of the water, which he was there to seek.

The question is one of those by which He so frequently testified his compassion, and established (so to speak) a point of connexion between the spirit of the person addressed, and his own gracious purposes. Possibly it may have conveyed to the mind of the poor cripple the idea that at length a compassionate person had come, who might put him in at the next troubling of the water. It certainly is possible that the man's long and apparently hopeless infirmity may have given him a look of lethargy and despondency, and the question may have arisen from this: but there is no ground for supposing (Schleiermacher) blame conveyed by it, still less that he was an impostor labouring under some trifling complaint (Paulus and others), and wishing to represent it more important than it was.

7.] The man's answer implies the popular belief which the spurious but useful insertion in vv. 3, 4 expresses. Bauer asks why the person who brought him there every day, could not have put him in? But no such person is implied. The same slow motion which he describes here, would suffice for his daily coming and going.

8.] The ἄρον τ. κρ. σου has been treated (Stier, iv. 168, edn. 2: Trench, Mir. 251, edn. 2) as making a difference between the man lame from his birth in Acts iii. 8, who walked and leaped and praised God; and this man, who, since sin had been the cause of his disease (ver. 14), is ordered to carry his bed, "a present memento of his past sin." Possibly; but our Lord must have had in

i ver. 6.
k Matt. xxi. 23.
Josh. vi. 26.
1 John. ch.
xviii. 31 only.
= Matt. xii.
2 al. fr.
in = ch. iv. 46.
vi. 15. Matt.
iv. 19. v. 36.
Acts ii. 36.
Gen. xlv. 9.
n ver. 15. ch.
vii. 23 only.
o pres. ch. i.
40 reff.
p here only.
Judg. iv. 18
(3ce) & xviii.
26 A. 2 Kings
ii. 24. xxiii.
16 only.

πάτει. ⁹ καὶ εὐθέως ⁱ ἐγένετο ⁱ ὑγιῆς ὁ ἄνθρωπος, καὶ ...[περί] πατει 1.
ἦρεν τὸν ^h κράβατον αὐτοῦ καὶ περιεπάτει. ἦν δὲ σάββα- ABCDE
του ^k ἐν ἐκείνῃ τῇ ἡμέρᾳ. ¹⁰ ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ FGHKL
τεθεραπευμένῳ Σάββατόν ἐστιν καὶ οὐκ ¹ ἔξεστίν σοι ἄραι MSUV
τὸν ^h κράβατον. ¹¹ ἀπεκρίθη αὐτοῖς Ὁ ^{mn} ποιήσας με ΓΔΠΝ
τὸν ^h κράβαττον. ¹² ἠρώτησαν αὐτὸν Τίς ἐστὶν ὁ ἄνθρωπος 1. 36. 69
ὁ εἰπὼν σοι Ἄρον καὶ περιπάτει; ¹³ ὁ δὲ ἰαθεὶς οὐκ
ᾔδει τίς ^o ἐστὶν ὁ γὰρ Ἰησοῦς ^p ἐξένευσεν ὄχλου ὄντος

9. om και ευθεως N¹ (ins N^{3a-b}): om ευθεως D lat-l arm. υγιης bef εγενετο D 1
latt(not q). ins εγενεθεις bef ηρεν (cf Matt ix. 7) D 1. 69 lat-ff₂ Syr arm: ηγερεθ
και N [lat-a b e syr-w-ast]. εαντου C¹. περιπατει (for περιεπ.) AL.
om εν εκ. τ. ημ. D lat-e.

10. rec om και, with C³ rel vulg lat-e f [q syr-cu] syrr Chr, Hil: ins A B (see table)
C¹ DGLV[r] N 1. 33. 69 lat-a b e l [syr-jer] coptt æth arm Chr₁ Cyr₁. aft τ. κρ. ins
σου C¹ DLΔ[Π] N 69 latt(exc e) Syr syr-cu syr-w-ast [syr-jer coptt æth arm] Chr₁ Cyr₁.

11. ins os δε bef απεκ. AB; o δε C¹ GKLΔΔ[Π] N foss lat-f syrr [syr-jer] copt
[Cyr-p₁]: om C³ D rel latt syr-cu (æth) arm. (33 def.) απεκρινατο N¹. (υγιην N¹)
αραι N¹. om σου N¹. περιπατειν N¹.

12. rec aft ηρωτησαν ins ουν, with AC rel vulg lat-c syr: om BDN foss lat-a e ff₂
syr-cu sah arm. αραι N¹. rec aft αρον ins τον κραβατον σου (from above),
with AC³ D rel latt syrr syr-cu copt æth arm Chr: om BC¹ LN sah. περιπατειν N¹.

13. om δε D¹ [and lat] (ins D-corr¹). for ιαθεις, ασθεναν (from ver 7) D foss
lat-b l. for εστιν, ην D latt. ενευσεν D¹ (txt D-corr¹) N¹.

his view what was to follow, and have ordered it also to bring about this his first open controversy with the Jews.

10.] οἱ Ἰουδαῖοι, never the *multitude*, but always those in authority of some kind, whom John ever puts forward as the representatives of the whole people in their rejection of the Lord. οὐκ ἔξεστιν]

The bearing of burdens on the Sabbath was forbidden not only by the glosses of the Pharisees, but *by the law itself*. See Neh. xiii. 15—19: Exod. xxxi. 13—17: Jer. xvii. 21, 22. And our Lord does not, as in another case (Luke xiii. 15, 16), appeal here to the reasonableness of the deed being done on the Sabbath, *salvo sabbato*, but takes altogether loftier ground, as being One greater than the Sabbath. The whole kernel of this incident and discourse is *not, that it is lawful to do works of mercy on the Sabbath*: but *that the Son of God (here) is Lord of the Sabbath*.

11.] The man's excuse is simple and sufficient; and for us, important, inasmuch as it goes into the depth of the matter, and is by the Jews themselves accepted. He who had power to make him whole, had power to suspend that law which was, like the healing, God's work. The authority which had overruled one appointment of Providence, could overrule another. I do not mean that this reasoning was *present to the man's mind*;—he

very likely spoke only from intense feeling of obligation to One who had done so much for him;—but it lay *beneath the words*, and the Jews recognized it, by transferring their blame, *from the man, to Him who healed him*.

12.] Not, 'who is he that *healed thee*?' but they carefully bring out the unfavourable side of what had taken place, as malicious persons always do.

13.] Difficulty has been found here from the supposed improbability that some should not have told him, seeing that Jesus was by this time well known in Jerusalem. But this is wholly unnecessary. His fame had not been so spread yet, but that He might during the crowd of strangers at the feast pass unnoticed.

ἐξένευσεν, passed on unobserved: just spoke the healing words, and then went on among the crowd; so that no particular attention was attracted to Himself, either by the sick man or others. *The context requires this interpretation*: being violated by the ordinary one, that Jesus 'conveyed himself away,' for that would imply that attention had been attracted towards him which He wished to avoid; and in that case he could hardly fail to have been known to the man and to others. Observe, ἐξένευσεν has for its understood *object*, the man subjectively;—*escaped his notice*, a crowd

ἐν τῷ τόπῳ. ¹⁴ μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς
ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ Ἴδε ἡ γέγονας· μηκέτι
ἁμάρτανε, ἵνα μὴ ἡ χεῖρόν σοί τι γένηται. ¹⁵ ἀπῆλθεν ὁ
ἄνθρωπος, καὶ ἡ ἀγγεῖλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς
ὁ ἐστὶν ὁ ποιήσας αὐτὸν ὡς ὕμῃ. ¹⁶ καὶ διὰ τοῦτο ἔδιδωκεν
οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
¹⁷ ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς Ὁ πατὴρ μου ἕως
ἄρτι ἔργάζεται, καὶ γὰρ ἐργάζομαι. ¹⁸ διὰ τοῦτο οὖν
μᾶλλον ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι

for τοῦ, μεσῶ Ν¹.

14. for αὐτον ο ἱσ., ο ἱς τον τεθεραπευμενον Ν¹, simply syr-cu [syr-jer] aeth. om
δ B. for εἶπεν, λεγει Ν. rec τι bef σοι, with DEK[Π] Ν 1. 33. 69 lat-a b e f
[l q] arm Orig₁ [int₂ Bas₁] Chr₂ Iren-int₂ Cyr₁: txt ABC rel vulg lat-e Syr Cyr-jer,
Cyr₁.

15. ins και bef απηλθεν A foss lat-b f [q] syrr syr-cu [syr-jer] aeth: add ουν DAN^{3a}
copt Chr₁ Cyr₁: om BCN¹ rel. for ανηγγειλεν, ειπεν CLN lat-a e q Syr syr-cu
[syr-jer] copt Cyr₁: txt AB rel vulg lat-b c f ff₂ syr aeth arm, ανηγγειλεν DKCΔ 33.
69 Chr₁. for αυτον, με DA² 1 lat-a e ff₂ l q syr-cu copt-dz arin.

16. rec τον ιησουν bef οι ιουδαιοι, with A rel lat-a e q syr copt-wilk arm: txt BCD
LUN 33. 69 vulg lat-b c f g [l] Syr syr-cu [syr-jer] copt-schw aeth Hil₁. rec adds και
εζητουν αυτον αποκτειναι (to justify ver 18), with A rel lat-e f q syr copt-wilk aeth:
om BCDLX 1. 33. 69 latt syr-cu copt-schw arm Chr₁ Non₁. om εν D lat-a b e q
Tert Hil₁.

17. om ιησ. BN. απεκριετο Ν: απκριθη D ev-47.

18. om ουν DN forj lat-a b [c e f l syr-jer] arin Hil₁. οι ιουδαιοι bef εζητουν
αυτον D [syr-cu Tert₁] Hil₁.

being in the place: not referring to any thing which Jesus had done himself.

14.] The knowledge of our Lord extended even to the sin committed thirty-eight years ago, from which this long sickness had resulted, for so it is implied here. The χεῖρόν τι, as Trench observes (Mir. 254, edn. 2), "gives us an awful glimpse of the severity of God's judgments:"—see Matt. xii. 45.

15.] The man appears to have done this partly in obedience to the authorities; partly perhaps to complete his apology for himself (Bengel). We can hardly imagine ingratitude in him to have been the cause; especially as ὁ ποιήσας αὐτὸν ὕμῃ speaks so plainly of the benefit received: compare ver. 11 and note.

16.] ἔδιδωκεν is not used in the sense of legal prosecution in the N. T.:—persecuted is the best word for it.

17.] The true keeping of the rest of the Sabbath was not that otiose and unprofitable cessation from even good deeds, which they would enforce: the Sabbath was made for man;—and, in its Jewish form, for man in a mere state of legal discipline (which truth could not yet be brought out to them, but is implied in this verse, because His people are even as He is—in the liberty wherewith He hath made them free); whereas He, the only-

begotten of the Father, doing the works of God in the world, stands on higher ground, and hallows, instead of breaking the Sabbath, by thus working on it. "He is no more a breaker of the Sabbath than God is, when He upholds with an energy that knows no pause the work of His creation from hour to hour, and from moment to moment; 'My Father worketh, hitherto, and I work;' My work is but the reflex of His work. Abstinence from outward work belongs not to the idea of a Sabbath, it is only more or less the necessary condition of it for beings so framed as ever to be in danger of losing the true collection and rest of the spirit in the multiplicity of earthly toil and business. Man indeed must cease from his work if a higher work is to find place in him. He scatters himself in his work, and therefore he must collect himself anew, and have seasons for so doing. But with Him who is one with the Father, it is otherwise. In Him the deepest rest is not excluded by the highest activity." (Trench, Mir. p. 257, edn. 2.) 18.] The ground of the charge is now shifted; and by these last words (ver. 17), occasion is given for one of our Lord's most weighty discourses.

The Jews understood His words to mean nothing short of peculiar personal

^γ = Matt. v. 19. ch. vii. 23. x. 35 only.
^z ch. i. 42. Rom. viii. 32. 1 Cor. vii. 2.
^a = Mark x. 18 reff.
^b Matt. xx. 12 only. 2 Macc. ix. 15.
^c Phil. ii. 6. 1 Cor. i. 10. Matt. xiv. 56, 59. Luke vi. 34. Acts xi. 17. Rev. xxi. 16 only. Ezek. xl. 5.
^d ver. 30. ch. x. 18. xvi. 13. Luke xii. 57. xxi. 30. 2 Cor. iii. 5. x. 7 al. e Matt. x. 8 reff.

οὐ μόνον ἔλυνεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ^z ἰδίου
^a ἔλεγεν τὸν θεόν, ^{bc} ἵσον ἑαυτὸν ^b ποιῶν τῷ ^c θεῷ. 19 ἀπ-
 εκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἀμὴν ἀμὴν
 λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ^d ἄφ' ἑαυτοῦ οὐδέν,
 ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιῶντα· ἃ γὰρ ἂν ἐκεῖνος
 ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 20 ὁ γὰρ πατὴρ
 φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ·
 καὶ μεῖζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμά-
 ζητε· 21 ὥσπερ γὰρ ὁ πατὴρ ^e ἐγείρει τοὺς νεκροὺς καὶ

19. ἀπεκριθῇ D 33 : ελεγεν N¹. for ο ιησ. και ειπ. αυτ., αυτοις ο ις N¹.—om ο
 ιησ. B Scr's c.—for ειπεν, ελεγεν BLN^{3a} [Tert₁]. om 2nd αμην N¹ 237. aft
 ο υιος ins του ανθρωπου D 69 arm. aft ποιειν ins τι, omg ουδεν below, D. for
 εαν, αν BN. ποιουντα bef τον πατερα D[-gr]. om αν A D-gr L[Π] lat-e [q
 Tert]. for ποιη, ποιει AE¹A[ΓΠ] lat-b e Orig. Chr : ποιηση (but ποιει at first) D.
 ποιει bef ομοιως DN lat-a b l Orig-int₂ Hil₃ [Novat₁ Ambr].
 20. for φιλει, αγαπα D Orig₁ Chr₁. for δεικνυσιν, δεικνυει D : δηγνυσιν A.
 α αν αυτος ποιη D 16. εργα bef δειξει αυτω N [lat-b Cyr, Tert₁ Hil₂]. for
 δειξει, δεικνυσιν D 28 lat-e [syr-cu arm]. θαυμαζετε LN 69 ev-y.
 21. for ωσπερ, ως N.

Sonship, and thus equality of nature with God. And that this their understanding was the right one, the discourse testifies. *All might in one sense*, and the Jews did in a closer sense, call God *their*, or *our*, Father; but they at once said that the individual use of 'MY FATHER' by Jesus had a totally distinct, and in their view a blasphemous, meaning: this latter especially, because He thus made God a participant in his crime of breaking the sabbath. Thus we obtain from the adversaries of the faith a most important statement of one of its highest and holiest doctrines.

19.] The discourse is a wonderful setting forth of the Person and Office of the Son of God in His Ministrations as the Word of the Father. It still has reference to the charge of working on the Sabbath, and the context takes in our Lord's answer both to this, ver. 17, and to the Jews' accusation, ver. 18. In this verse, He states that He cannot work any but the works of God: *cannot*, by his very relationship to the Father, by the very nature and necessity of the case;—the ἄφ' ἑαυτοῦ being an impossible supposition, and purposely set here to express one:—the Son *cannot* work of Himself, because *He is* the Son: His very Person presupposes the Father's will and counsel as *His* will and counsel,—and His perfect knowledge of that will and counsel. And this, because every creature may abuse its freedom, and *will contrary to God*: but THE SON, standing in essential unity with God, cannot, even when become Man,

commit sin,—break the Sabbath; for His whole Being and Working is in and of God. ἃ γὰρ ἂν . . .] This clause *converts* the former proposition, and asserts its truth when thus converted. 'For it is the very nature of the Son to do whatever the Father doeth.' Also, to do these works ὁμοίως—after the same plan and proceeding, so that there can be no discord, but unity. 20.] For (this last is ensured by the fact, that) the Father loves the Son, and shews to Him (in this the Lord sets forth to us the unfolding of the will and purposes of the Father to (Mark xiii. 32: Acts i. 7) and by Him, in His Mediatorial office) all things which He Himself does (all the purposes of His secret counsel;—for with the Father, *doing is willing*; it is *only the Son who acts in time*); and this manifestation will go on increasing in majesty, that the wonder which now is excited in you by these works may be brought out to its full measure (in the acceptance or rejection of the Son of God—wonder leading naturally to the τιμή of ver. 23). 21.] It is very important to observe the distinction here between the working of the Eternal Son (in creation, e. g.) as He is ἐν οὐρανῷ, with God, and His working in the state of His humiliation in which the Father should by degrees advance Him to exaltation and put His enemies under His feet. Of the latter of these mention is made (ver. 20) in the future, of the former in the present. The former belong to the Son as His proper and essential work: the latter are

^f ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ^f ζωοποιεῖ. ^f here his, ch. vi. 63. Rom. iv. 17. viii. 11. 1 Cor. xv. 22, 26, 45. 2 Cor. iiii. 6. Gal. iii. 21. 1 Pet. iii. 18 only. 4 Kings v. 7. 11 Cor. v. 12, 13. 1 Pet. iv. 5. Gen. xviii. 25. h ver. 27. 2 Thess. i. 5. Jude 13. 1 Dan. vii. 22 LXX. see Rev. xx. 4. Mark xvi. 13. 1 ch. xiii. 15 reff.

²² οὐδὲ γὰρ ὁ πατὴρ ^ε κρίνει οὐδένα, ἀλλὰ τὴν ^h κρίσιν πᾶσαν ⁱ δέδωκεν τῷ υἱῷ, ²³ ἵνα πάντες τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. ²⁴ ^j ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ ^k πιστεύων τῷ πέμψαντί με ἔχει ^l ζωὴν ^l αἰώνιον καὶ εἰς κρίσιν οὐκ ^m ἔρχεται, ἀλλὰ ⁿ μεταβέβηκεν ἐκ τοῦ ⁿ θανάτου εἰς τὴν

j ch. iii. 3, 5, 11. vi. 26, &c. see Matt. v. 18 reff. 14. vv. 39, 46. ch. iv. 21. x. 37. Acts viii. 12. xvi. 34. Tit. iii. 8. 1 John v. 10. k constr., Matt. xxi. 25 ¶, &c. m = Acts xix. 27. Job xxxiii. 28 BCN F (not A). n 1 John iii. 14.

24. om οτι D 240-4 Clem.

om την D¹(ins D²).

opened out before Him in the process of His passing onward in the humanity which He has taken. And the unfolding of these latter shall all be in the direction of, and in accordance with, the eternal attributes of the Son: see ch. xvii. 5: resulting in His being exalted to the right hand of the Father. So here,—as it is the Father's essential work to vivify the dead (see Rom. viii. 11: 1 Sam. ii. 6 al.), so the Son vivifies whom He will: this last οὗς θέλει not implying any selection out of mankind, nor said merely to remove the Jewish prejudice that their own nation alone should rise from the dead,—but meaning, that in every instance where *His will is to vivify*, the result invariably follows.

Observe, this ζωοποιεῖ lays hold of life in its innermost and deepest sense, and thus finds its illustration in the waking both of the *outwardly* and the *spiritually* dead.

22.] In the οὐδὲ γὰρ is implied that as the Father does not Himself, by His own proper act, *vivify* any, but commits all quickening power to the Son:—so is it with judgment also. And *judgment* contains eminently in itself the οὗς θέλει,—when ζωοπ. is understood—as it must be *now*—of *bestowing everlasting life*. Again, the raising of the *outwardly* dead is to be understood as a sign that He who works it is appointed Judge of quick and dead, for it is a part of the office of that Judge;—*in the vivifying, the judgment is made*: see below, ver. 29, and Ps. lxxii. 1—4.

23.] This being so, the end of all is, *the honour of the Father in and by the Son*. He (the Son) is the Lord of life, and the Judge of the world;—all must honour Him with equal honour to that which they pay to the Father:—and whosoever does not, however he may imagine that he honours or approaches God, does not honour him at all;—because *He can only be known or honoured by us as 'THE FATHER WHO SENT HIS*

SON.'

24.] What follows, to ver. 30 incl., is an expansion of the two assertions in vv. 21, 22,—the ζωοποιεῖν and the κρίνειν,—intimately bound up as they are together. There is a parallelism in vv. 24 and 25 which should be noticed for the right understanding of the words. ὁ τὸν λόγον μου ἀκούων in one, answers to οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ in the other. It is a kind of *hearing* which awakens to life,—one accompanied by πιστεύειν τῷ πέμψαντί με. And this last is not barely 'Him who sent Me,' but Him, *the very essence of belief in Whom is in this, THAT HE SENT ME* (see ch. xii. 44). And the *dative* here after πιστεύω expresses that belief in the *testimony* of God that He hath sent His Son, which is dwelt on so much 1 John v. 9—12, where, ver. 10, we have the same ὁ μὴ πιστεύων τῷ θεῷ.

ἔχει ζ. αἰ.] So 1 John v. 12, 13. The πιστεύων and the ἔχει ζ. αἰ. are *commensurate*:—where the faith is, the possession of eternal life is:—and when the one remits, the other is forfeited. But here the faith is set before us as an *enduring* faith, and its effects described in *their completion* (see Eph. i. 19, 20).

εἰς κρίσιν οὐκ ἔρχεται,—*κρίσις* being the *separation*,—the effect of which is to gather out of the Kingdom *all that offendeth*;—and thus regarding especially the *damnatory* part of judgment,—he who believes *comes not into*, has no concern with, *κρίσις*. Compare Ps. cxlii. 2 LXX. The reckoning which ends with εἰς ἀγαθὴ δοῦλε, is not *κρίσις*: *the reward is of free grace*. In this sense, the believers in Christ will not be judged according to their works: they are justified before God by faith, and *by God*—θεὸς ὁ δικαίων, τίς ὁ κατακρίνων; Their 'passage over' from death into life *has already taken place*,—from the state of spiritual death into that *ζωὴ αἰώνιος*, which in their believing state they *ἐχουσι*

o ch. iv. 23.
p see Matt. iv.
3 note.
q = Matt. ix.
18 reff.
r ch. vi. 53 reff.
s Matt. xiii. 11
reff.
t ch. i. 12 reff.
u Jude 15 only.
Gen. xviii.
23.
v = Luke xviii.
7, 8 reff.
w with obj.
acc., Luke
viii. 9, xxiv.
12. Acts vii. 31. Jude 15 only. Lev. xix. 15. Dan. viii. 27 Theod.
viii. 28 al. Gen. xxiii. 6, 9.

ἡ ζῶν. ²⁵ κ ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ ἔρχεται ὥρα καὶ
νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ
τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ἁγιάσουσιν. ²⁶ ὥσπερ γὰρ ὁ
πατὴρ ἔχει ζῶν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν
ζῶν ἔχειν ἐν ἑαυτῷ. ²⁷ καὶ ἡ ἐξουσία ἡ ἐδωκεν αὐτῷ
κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. ²⁸ μὴ θαυμάζετε
τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνη-

ABDEG
HKLMs
UVTA
1.33.
69

x ch. iv. 21 reff.

y Matt.

²⁵ Om καὶ νῦν ἐστὶν N¹ lat-a b [Tert., Ambr.]. ακουσουσιν (for -σονται) B 22.
357 Chr₂ [Cyr-p₁]: -σωσιν LN 1. 33. 69 Chr-mss [Cyr-p₁]: txt AD rel [Hipp₂].
om 2nd οἱ N¹ [(lat-l Tert₁)]. rec ζησονται (more usual), with A rel Hipp₂:
txt BDLN 1. 33 Chr-5 mss₂.

²⁶ ws DN¹ [Eus₁]. aft πατηρ ins ο ζων D. ζων bef εχει N 254 [Eus₂
Did, Epiph, (txt.) Novat.]. rec ἐδωκεν bef καὶ τῷ υἱῷ, with AD rel vulg lat-a (appy)
c e [f g syr-jer] syrr syr-cu copt arm [Did, Chr₁]: txt BLN³⁻⁴ lat-b l aeth Eus₁ [Cyr-jer]
Epiph₂ [Cyr-p (but ἐδωκε)] Orig-int, Tert₁ Hil_{scap}.—om last clause (homotele) N¹.

²⁷ transp εξουσιαν and κρίσιν N¹. rec ins καὶ bef κρίσιν, with D-gr rel am (with
fuld em forj ing mt &c) lat-f g q syrr [Chr₁, Cyr₁]: om ABLN 33 vulg lat-b c e l
D-lat syr-cu syr-jer copt aeth arm Orig₅ Did₁ [Thdrt.] Leo Vig.

already. It is to be observed that our Lord speaks in very similar terms of the unbelieving being condemned already, in ch. iii. 18.

The perfect sense of μεταβέβηκεν must not be weakened nor explained away,—see ref.

²⁵] This verse continues to refer to spiritual awakening from the dead. The ἔρχεται ὥρα κ. νῦν ἐστὶν is an expression (see ref.) used of those things which are to characterize the spiritual Kingdom of Christ, which was even now begun among men, but not yet brought (until the day of Pentecost, Acts ii.) to its completion. Thus it cometh, in its fulness,—and even now is begun.

οἱ νεκροί,—in reference to ἐκ θανάτου of the preceding verse—the spiritually dead;—see below on ver. 28.

τῆς φωνῆς, His call to awake, in its widest and deepest sense;—by His own preaching, by His Apostles, His ministers, &c. &c. In all these He speaks to the spiritually dead.

οἱ ἀκούσιν.] Not ἀκούσαντες merely, which would be ‘and having heard it, shall live:’ but οἱ ἀκούσιν, and THEY WHO HAVE heard it (or, who hear it) shall live. This determines the verse to be spoken of spiritual, not bodily awakening.

οἱ ἀκούσαντες are the persons to whom the Lord cried so often ὁ ἔχων ὅτα ἀκούειν, ἀκούτω:—the persons who stand opposed to those addressed in ver. 40, οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζῶν ἐχητε.

ἁγιάσουσιν is explained in the next verse.

²⁶, ²⁷.] We have here again ζωοποιεῖν and κρίνειν bound together as the two great departments of the Son’s

working;—the former, as substantiating the ζήσουσιν just uttered; the latter, as leading on to the great announcement of the next verse. But the two departments spring from two distinct sources, united in the Person of the Incarnate Son of God. The Father hath given Him to have life in Himself, as He is THE SON OF GOD. We have none of us life in ourselves: in Him we live and move and have our being. But He, as the Father is, is the source of life. Then again the Father hath given Him power to pass judgment, because He is THE SON OF MAN; man is to be judged by Man,—by that Man whom God hath appointed, who is the inclusive Head of humanity, and to whom mankind, and man’s world, pertain by right of covenant-purchase. This κρίσιν ποιεῖν leads the thought to the great occasion when judgment shall be executed; which accordingly is treated of in the next verse.

²⁸, ²⁹.] μὴ θαυμ., as ch. iii. 7, introduces a matter of even greater wonder to them;—the astounding proof which shall be given in the face of the universe that this is so.

ἔρχεται ὥρα, but not καὶ νῦν ἐστὶν this time,—because He is now speaking of the great day of the resurrection: when not merely οἱ νεκροί, but πάντες οἱ ἐν τοῖς μνημείοις, shall hear His voice, and οἱ ἀκούσαντες are not specified, because all shall hear in the fullest sense. Observe that here, as elsewhere, when the judgment according to works is spoken of, it is the great general resurrection of Matt. xxv. 31—46, which (and the notes) compare. So here we have not οἱ πιστεύσαντες and οἱ

μείσις ἀκούσονται τῆς φωνῆς αὐτοῦ ²⁹ καὶ ² ἐκπορεύσονται, ³ οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ⁴ ἀνάστασιν ⁵ ζωῆς, οἱ τὰ ⁶ φᾶνλα πράξαντες εἰς ⁷ ἀνάστασιν ⁸ κρίσεως. ³⁰ οὐ δύναμαι ἐγὼ ποιεῖν ⁹ ἀπ' ἐμαντοῦ οὐδέν. καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν, ὅτι οὐ ¹⁰ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ³¹ ἐὰν ἐγὼ ¹¹ μαρτυρῶ ¹² περὶ ἐμαντοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής. ³² ἄλλος ἐστὶν ὁ ¹³ μαρτυρῶν ¹⁴ περὶ ἐμοῦ, καὶ

ii. 10.

z Luke vi. 7.
Rev. xvi. 14
al.
a Luke xiv. 14.
Rev. xx. 5.
6.
b gen., Mark i.
4 || L.
c ch. viii. 20 reff.
d = Matt.
xxiii. 33.
Heb. x. 27.
2 Pet. ii. 4.
Rev. xviii. 10.
e ver. 19.
f ch. vii. 18.
viii. 50.
1 Cor. x. 21.
33 al. Neh.
g ch. i. 7, 8 reff.

28. ακουσούνσιν B 157 [Chr₁]: -σασιν LΔN 33 [Cyr-p₂]: txt AD rel [Bas, Chr₁, [Cyr-p₁]].

29. for εκπορ., εξελουσονται D [Cyr-p₂]. rec aft 2nd oi: ins δε, with ADN rel vulg lat-b c f [l q syr-jer] syr [Cyr-p₂]: et qui Syr syr-cu copt Iren-int₁: txt B lat-a e ff₂ Tert₁ Aug₃. om 2nd τα D. πρᾶσσοντες D.

30. απ' εμαντου bef ποιειν D 13. 219 vulg lat-b c f [ff₂ l q] Syr (syr-cu) Eus₁: ποιειν bef εγω N 33 Scr's t. om και N¹(appy: ins N-corr¹⁻³). (με is not omd in B as Btly: see table.) rec at end ins πατρος, with E rel em(with tol) lat-b c [Bas, Cyr₁]: om ABDK LΔAN 1. 33 vulg lat-a e f copt aeth arm Orig₃ Eus₂ Chr₂ Amb₁ Aug₁.

μη πιστεύσαντες, but the categories reach far wider, including indeed in this most general form the first resurrection unto life also—and the two great classes are described as οἱ τὰ ἀγ. ποιήσαντες and οἱ τὰ φᾶνλα πράξαντες.

On the difference between ποιέω and πράσσω, see note on ch. iii. 20, 21. Observe, that ζωῆ and κρίσις stand opposed here, as in ver. 24:—not that there is *no such thing* as an ἀνάστασις θανάτου (Schleiermacher, in Stier, iv. 194, edn. 2), but that *it is involved* in this κρίσις.

Olshausen observes (ii. 153) that this, and Acts xxiv. 15, are the only *direct* declarations in the N. T. of a *bodily resurrection of the unjust* as well as of the just. It is implied in some places, e. g. Matt. x. 28, and less plainly in Matt. xxv. 34 ff.: Rev. xx. 5, 12, and directly asserted in the O. T., Dan. xii. 2. In 1 Cor. xv.,—as the object was to convince *believers in Christ* of the truth of the resurrection of *their* bodies,—no allusion is made to those who are not believers.

30.] Here begins (see Stier, iv. 195, edn. 2) *the second part of the discourse*,—but bound on most closely to the first (ver. 23),—treating of the *testimony by which these things were substantiated, and which they ought to have received*. This verse is, however, perhaps rather a point of transition to the next, at which the testimony is first introduced.

As the Son does nothing of Himself,—but His working and His judgment all spring from His deep unity of will and being with the Father,—this His great and last judgment, and all His other ones, will be just and holy (He being not separate from God, but one with Him); and therefore His

witness given of Himself ver. 17, and called by them blasphemy, is true and holy also.

Observe, the discourse here passes into the *first person*, which was *understood* before, because he had called himself the Son of God,—but is henceforth used *expressly*.

31.] This assertion is not to be trifled away by an accommodation, or supposed to be introduced by 'Ye will say to Me:'—see by all means ch. viii. 12—14 and notes. The words are said in all earnestness, and are *strictly true*. If such a separation, and independent testimony, as is here supposed, *could take place*, it would be a falsification of the very conditions of the Truth of God as manifested by the Son, Who being the λόγος, speaks, not of himself, but of the Father. And in this sense ch. viii. 14 is eminently true also, the φῶς being the ἀπαύγασμα τῆς δόξης τοῦ πατρὸς.

32.] ἄλλος can, by the inner coherence of the discourse, be no other than THE FATHER, of Whom so much has been said in the former part, but Who is hinted at rather than mentioned in *this* (πατὴρ in ver. 30 is spurious). *It cannot be John*,—from whom (ver. 34) our Lord took *not his* testimony. Similar modes of alluding to the Father occur ch. viii. 50: see also ch. viii. 18, and Matt. x. 28 and ||. Many interpreters however understand it of *John*,—Chrysostom, Nonnus, Theophylact, Euthym.:—and lately De Wette has defended the view with some acuteness. But he has certainly missed the inner coherence of the passage. The reason why our Lord mentions John is not 'as ascending from the lesser witness to the greater,' but *purposely to remove the idea that He meant*

dat., Matt.
xxiii. 34
reff.
— en. xxvii.
27. [cf. John
3.]
j = vv. 41, 44.
see Acts ii.
38. Rev. ii.
27.
i. Matt. v. 15
reff. Sir.
xlviii. 1.
i intr., John
only (ch. i. 5.
1 John ii. 8.
Rev. i. 16.
viii. 12. xxi. 23), exc. 2 Pet. i. 19. Gen. i. 17.
1 Pet. i. 6. Ps. ii. 11. Hab. iii. 18.
p see note.

οἶδα ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία ἣν ἔμαρτυρεῖ ἑπεὶ ἐμοῦ. ³² ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ ^{h1} μεμαρ-
τύρηκεν τῇ ἰ ἀληθείᾳ. ³¹ ἐγὼ δὲ οὐ ἰ παρὰ ἀνθρώπου τὴν
μαρτυρίαν ἰ λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.
³⁵ ἐκεῖνος ἦν ὁ ^k λύχνος ὁ ^k καίόμενος καὶ ἰ φαίνων, ὑμεῖς
δὲ ^m ἠθελησάτε ⁿ ἀγαλλιασθῆναι ^o πρὸς ^o ὥραν ἐν τῷ φωτὶ
αὐτοῦ. ³⁶ ἐγὼ δὲ ἔχω τὴν μαρτυρίαν ^p μείζων ^q τοῦ

ABDEG
HKLMS
UVΓΔΛ
ΠΣ 1. 33.
69

m ver. 40. 2 Tim. iii. 12. Heb. xlii. 18. n w. ἐν,
2 Cor. vii. 8. Gal. ii. 5. Philem. 15 only. see 1 Thess. ii. 17.
1 Pet. i. 6. Ps. ii. 11. Hab. iii. 18.
q constr., 1 Cor. i. 25. see Matt. v. 20. 1 John ii. 2, and Winer, § 66. 2.

32. οἰδατε DN¹ lat-*a e q* syr-cu arm. aft η μαρτυρια ins μου D¹-gr lat-*e*; αυτου
D-corr¹ 254 tol lat-*b g* Syr syr-cu copt [æth] (Chr₂).

34. ανθρωπων DA² mm copt-wilk arm [Cyr-p₁].

35. λυχλον D¹-(λος D³). om δε N¹ 253. rec αγαλλιασθηναι, with BL 1.
69 Chr₂; txt ADN rel Chr-mss [Cyr-p₁]. προς ωραν bef αγαλ. A Ser's e h s vulg
(not am forj fuld &c) lat-*a ff*₂ Chr₁ Hil₁ Aug.

36. om την N Chr-3-mss. rec (for μειζων) μειζω, with N rel [Cyr₁]: μειζονα D

him only or principally by these words, and to set his testimony in its right place: then at ver. 36 He returns again to the ἄλλος μαρ. περί ἐμοῦ. καὶ οἶδα . . .]

This is the Son's testimony to the Father's truth: see ch. (iii. 33) vii. 28; viii. 26, 55. It testifies to the full consciousness on the part of the Son, even in the days of his humiliation, of the righteousness of the Father: and (for the testimony of the Father to the Son is contained in the Scriptures) also to His distinct recognition and approval (Ps. xl. 6—8) of psalm and type and prophecy, as applied to Himself and His work. 33.] See ch. i. 19.

The connexion is,—another testifies of Me (ver. 32)—‘not John only, although he, when sent to, did certainly testify to the truth; for’ &c. τῇ ἀληθείᾳ, not merely (Grot.) ‘modeste dictum;’—but necessarily. ἐμοί would have been asserting what the next verse denies. 34.] ‘I take not my testimony (the testimony to Me of which I have spoken) from man, but I mention John’s testimony that you may make the intended use of it, to be led to Me for salvation.’ 35.] This ἦν shews, as Stier rightly observes, that John was now cast into prison, if not executed.

δ λύχνος] The article has been taken by some (e. g. Bengel, Lücke, Stier) to point to the prophecies concerning John. But we have no passage in the O. T. which designates Elias in such terms. In ref. Sirach we read of him, ἀνέστη προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο, which Stier thinks may be referred to here. We may, as indeed he also suggests, believe that those words represent or gave rise to a common way of speaking of Elias, as certain Rabbis were called ‘The

candle of the Law,’ &c. (Lightf.) De Wette takes the article as meaning, ‘the lamp which was to lead you,’ &c.

καίόμενος, not καλῶν, as it is δ λύχνος, not τὸ φῶς: *lumen illuminatum*, not *lumen illuminans*: see note on Matt. v. 14.

καὶ φαίνων (lit up), and shining. The description sets forth the derived, and transitory nature of John’s light.

ὑμεῖς δὲ . . .] See Ezek. xxxiii. 30,

32. ‘But you wished only to disport yourselves in his light for a time—came out to him in crowds at first,—and—like silly children who play with the fire till it burns and hurts them, and then shrink from and loathe it,—when he began to speak of deep repentance as the preparation for God’s Kingdom, and laid the axe to the root of the trees, you left him.’ No one cared, when he was imprisoned and put to death. And even those few who remained true to him, did not follow his direction to Christ. For the mass of the people, and their leaders, his mission was in vain (Lücke, ii. 75).

36. ἔχω τὴν μ. μείζων] Literally, I have my witness greater (μείζων being probably a solœcism like πλήρης in ch. i. 14, a nominative in concord with an accusative) . . . τοῦ Ἰωάννου, not [perhaps], ‘than that of John;’—but, than John himself. John was a testimony.

τὰ γὰρ ἔργα, not His miracles alone, although those principally; but the whole of His life and course of action, full as it was of holiness, in which, and as forming harmonious parts of which, His miracles were testimonies of His divine mission. His greatest work (ch. vi. 29) was the awakening of faith, the ζωοποιεῖν of which we have heard before, to which the miracles were but as means to an end.

Ἰωάννου τὰ γὰρ ἔργα ἃ ὁδωκέν μοι ὁ πατήρ ἵνα
 τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ περὶ
 ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν. 37 καὶ ὁ πέμψας με
 πατήρ, ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ· οὔτε φωνὴν
 αὐτοῦ πρόποτε ἠκηκόατε, οὔτε εἶδος αὐτοῦ ἐωράκατε,
 38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὁ
 ἀπέστειλεν ἐκεῖνος, τοῦτο ὑμεῖς οὐ πιστεύετε. 39 ἔραυνάτε

F [av]-
 του ουκ..

only. ch. xv. 7. 1 John ii. 14, 21. iii. 9, 17 al.
 i. 11. Rev. ii. 23 only. Gen. xxi. 35. see Ps. cxviii. 2.

x ch. vii. 52. Rom. viii. 27. 1 Cor. ii. 10. 1 Pet.

(Chr₁: μετ⁹ 69: txt ABEGMA 33. rec εδωκεν (*mechanical repetition* from vv. 26, 27), with
 AD rel Chr₁: txt BL[Γ]N 1. 33. 69 Ath₁ [Cyr-p₁]. rec ins εγω bef ποιω, with Δ-gr
 rel vulg lat-e e f [q syr-jer] syr goth [Bas₁]: om ABDLN 1. 33 lat-b Δ-lat copt aeth
 arm Cyr₁ Hil₁. εμε N. απεστειλεν D 241-5-8-53-8 Scr's c g ev-x [Bas₁] Chr₂.
 37. rec (for εκεινος) αυτος, with A rel vulg lat-b c e f ff₂ [l q syrr syr-jer copt &c.]
 Chr₁ Cyr₁ Tert₁ Hil₂; εκεινος αυτος D (αυτος, insd to give the sense of 'Himself',
 afterwards absorbed the origl εκεινος): txt BLN lat-a Ath₁. for μεμαρτυρηκεν,
 μαρτυρει D lat-b c [a f l q syr-jer] syrr syr-cu (aeth) Orig₁ [Did₁] Aug. rec ακη-
 κοατε bef πρωποτε, with E rel copt Chr₁ [Cyr₁ p₁] Tert₁ Quast: txt ABDKL Π & 33.
 69 latt syrr syr-cu [syr-jer] goth arm [Syn-ep-Ant] Ath₁ Cyr[-p₃].
 38. rec μενοντα bef εν υμιν, with AD rel lat-a e q syrr syr-cu goth arm Chr₁: txt
 BLN 1. 33 ev-y vulg lat-b c f ff₂ g l aeth [syr-jer Ath₁] Cyr Hil. απεσταλκεν D ev-Π.
 39. (εραυνάτε, so B¹K.)

ἃ δέδωκεν . . . ἵνα τελ.] See ch.
 xvii. 4 and note. αὐτὰ τὰ ἔργα ἃ
 ποιῶ] The repetition is to show that His
 life and working was an exact fulfilment
 of the Father's will. The works which
 the Father hath given Me to do, those
 very works which I am doing, . . .
 37—39.] The connexion of these verses
 has been much disputed. I believe it will
 be found to be this: 'The works of which
 I have spoken, are only *indirect* testimo-
 nies; the Father Himself, who sent Me,
 has given *direct* testimony concerning Me.
 Now that testimony cannot be derived by
 you, nor any man, by direct *communica-
 tion* with Him; for ye have never heard
 His voice nor seen His shape. (Or per-
 haps have not heard His voice, as your
 fathers did from Sinai,—nor seen His
 visional appearance, as the Prophets did.)
 Nor (ver. 38), *in your case*, has it been
 given by that *inward witness* (ch. iii. 33:
 1 John iv. 13, 14) which those have (and
 had in a measure, even before the gift of
 the Spirit—see inter al., Ps. li. 11) in
 whom His word abides; for ye have not
 His word abiding in you, not believing on
 Him whom He hath sent. Yet (ver. 39)
 there is a *form* of this direct testimony of
 the Father, accessible even to you;—
 'search the Scriptures,' &c. Chrysostom,
 Euthymius, Lampe, Bengel, &c., under-
 stand φωνή to refer to the voice at our
 Lord's baptism: but, as Lücke observes,
 πρόποτε forbids this. I may also add that
 the perfect, ἀκηκόατε, excludes it. Had

reference been to a *distinct event*, it must
 have been ἡκούσατε,—and (Lücke) τὴν
 φωνήν.

Observe that the testimony
 in the Scriptures is not the only, nor the
 chief one, *intended* in ver. 37, but (as De
 Wette well maintains) the direct testi-
 mony *in the heart of the believer*;—
 which, as the Jews have not, they are
 directed to *another form* of the Father's
 testimony, *that in the Scriptures*.

ἐραυνάτε, either *indicative* (Cyril, Erasm.,
 Beza, Lampe, Bengel, Kuinoel, Lücke,
 Tholuck, Olshausen, De Wette), 'Ye
 search the Scriptures, for ye believe ye
 have &c., and they are they that testify of
 Me, and (yet, ver. 40) ye will not come
 to Me that ye may have life: ' or *imperative*
 (Chrys., Theophyl., Euthym., August.,
 Luther, Calvin, Wetst., Paulus, Stier),
 in which case generally a period has been
 placed after ἐμοῦ, and a fresh sentence
 begins at καὶ οὐ θέλ.

I believe the
imperative sense only will be found to co-
 here with the previous verses:—see above,
 where I have given the context. And no
 other sense will suit the word ἐραυνάτε,
 which cannot be used, as in the indicative
 it would be, with blame attached to it,—
 'ye make nice and frivolous search into
 the letter of Scripture;' but, as ἐξερευν.
 in ref. Ps., implies a thorough search (see
 also 1 Pet. i. 11) *into the contents and
 spirit of Scripture*. Besides, the em-
 phatic position of ἐραυνάτε before τὰς
 γραφάς, while it does not absolutely ne-
 cessitate the imper. sense, makes it much

ματι τῷ ἰδίῳ, ἐκείνουν ἰλήμψεσθε. ⁴⁴ πῶς δύνασθε ὑμεῖς ^{m 1 Thess. ii. 6.} πιστεῦσαι, δόξαν ¹ παρ' ἀλλήλων ¹ λαμβάνοντες, καὶ τὴν ^{n 1 Tim. i. 17.} δόξαν τὴν παρὰ τοῦ ⁿ μόνου ⁿ θεοῦ οὐ ^m ζητεῖτε; ⁴⁵ μὴ ^{o Matt. xii. 10 || Luke xxiii. 2, 10.} δοκεῖτε ὅτι ἐγὼ ^o κατηγορήσω ὑμῶν ^p πρὸς τὸν πατέρα· ^o ἔστιν ὁ ^o κατηγορῶν ὑμῶν Μωυσῆς, εἰς ὃν ὑμεῖς ^a ἠλπικατε. ⁴⁶ εἰ γὰρ ^r ἐπιστεύετε Μωυσεῖ, ^r ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. ⁴⁷ εἰ δὲ τοῖς ἐκείνου ^s γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε;

5 bis. see Acts xxiv. 15. Rom. xv. 12 al. perf. 1 Cor. xv. 19. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5. vi. 17 only. r w. dat., ver. 24 reff. s = 2 Tim. iii. 15. Esth. vi. 1.

44. πιστεuein AL 1. 33 Chr₁ Cyr[₁-p₂]. (παρ', so BDK[Γ 1.] 69 Orig₁.) om θεου (homæotel) B lat-a b copt-dz arm-mss Orig₁ Eus. ἡτοιμασάντες N¹ 47. 248-9 [lat-e l Ephr. Bas. Chr₁ Aug₁].

45. for 1st υμων, υμας D¹(txt D²) Scr's c: υμιν L Scr's s ev-y. ins προς τον πατερα bef μωυσης B.

46. (μωυσει, so ABD(N) &c.) εμου bef γαρ D Scr's l m n t. γεγραφεν N¹.

47. πιστευετε (for -σετε) BV N ("sic" Tischdf's notes, but txt in facsimile and both edns [also in N. T. edn 8]) fos lat-ff₂ l [f syr-cu] Orig-ms Chr-montf₁ [Cyr-p₁] Iren-int-mss₁; -σητε DGSΔ 1. 69 Orig-ms₁ Chr-mss₁.

or Idol-Messiah, the Antichrist, who shall appear in the latter days (2 Thess. ii. 8—12); whose appearance shall be κατ' ἐνέργειαν τοῦ σατανᾶ (their father, ch. viii. 44), ἀποδεικνύς αὐτὸν ὅτι ἐστὶν θεός, 2 Thess. ii. 4;—and doubtless, in that their final reference, embrace also all the cases in which the Jews have more or less received those false Messiahs who have been foreshadows of the great Antichrist, and indeed all the cases in which such a spirit has been shewn by them, even in the absence of false Messiahs. 44.] πῶς

δύνασθε (emphatic) is grounded on οὐ θέλετε—is the consequence of the carnal regards in which they lived. λαμβάνοντες here implies 'captantes' also.

παρὰ τοῦ μόνου θεοῦ, not 'from God only' (E. V. and De Wette), which is ungrammatical (requiring μόνου to be either after θεοῦ, see Matt. iv. 4; xii. 4; xvii. 8, or before τοῦ θεοῦ, Luke v. 21; vi. 4; Heb. ix. 7. Lücke); but from the only God: in contradistinction to the idolatry of the natural heart, which is ever setting up for itself other sources of honour, worshipping man, or self,—or even, as in the case alluded to in the last verse, Satan,—instead of God. The words τοῦ μόνου θεοῦ are very important, because they form the point of passage to the next verses; in which the Jews are accused of not believing the writings of Moses, the very pith and kernel of which was the unity of God, and the having no other gods but Him. 45.] The

work of Christ is not κατηγορεῖν, even as He is Judge;—but κρίνειν, by the appointment of the Father. And there-

fore—though He has said so much of the unbelief of the Jews, and charged them in the last verse with breach of the central law of God—He will not accuse them; nay, it is not needful;—for Moses, whom they disbelieved, while vainly hoping in him (see above on ver. 39),—ἐπαναπαυόμενοι νόμῳ, Rom. ii. 17,—already accused them: see Deut. xxxi. 21, 26, and ch. vii. 19. 46.] The

former part of this verse should not be rendered as in E. V. 'had ye believed Moses, ye would have believed me'; but if ye believed Moses, ye would believe me. The imperfects render this necessary: the other rendering would require aorists. περὶ ἐμοῦ ἔγραψεν—"nūquam non." Bengel. This is an important testimony by the Lord to the subject of the whole Pentateuch;—it is περὶ ἐμοῦ. It is also a testimony to the fact, of Moses having written those books, which were then, and are still, known by his name. 47.] γράμμασιν here does

not, in the sense, = γραφαῖς: for ταῖς ἐκεῖνου γραφαῖς could not be used;—the γραφή being ἡ θεία γραφή, not (ἡ τοῦ) Μωυσέως γραφή,—but the γράμματα were those of Moses; the outward expression of the γραφή,—the letters, and words, as found on paper:—just as the ῥήματα in the other case are the outward expression of the λόγος. The meaning is: 'men give greater weight to what is written and published, the letter of a book, than to mere word of mouth;—and ye in particular give greater honour to Moses, than to Me: if then ye believe not what he has written, which comes down to

t John (ver. 23.
ch. xxi. 1)
only. Jos.
Antt. xviii. 2.
3.
u Luke x. 18
reff.
v ch. ii. 11 reff.
w constr., here
only.
x Gal. i. 16
only. 3 Kings
xiii. 12. Judg. xxi. 8 Ald. only.

VI. ¹ Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς ἈΒΔΕΓ
θαλάσσης τῆς Γαλιλαίας τῆς ἹΤΙΒΕΡΙΑΔΟΣ. ² ἠκολούθει δὲ GHKL
αὐτῷ ὄχλος πολὺς, ὅτι ἠέθεώρουν τὰ ὅσημεια ἃ ἐποίει MSUV
ἐπὶ τῶν ἀσθενούντων. ³ ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, ΓΑΠΝ
καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. ⁴ ἦν δὲ ἑγγὺς 1. 33. 69

y = ch. ii. 13 reff.

CHAP. VI. 1. ins eis τα μερη bef της τιβεριαδος D 77² (Treschow) 249 lat-b e syr-
mess Chr₁.

2. rec (for ηκολ. δε) και ηκολ., with A rel vulg lat-f [g q syr-jer] syrr syr-cu aeth
arm Chr₁ Chron₁: txt BDLN 1. 33. 69 lat-a b c e ff₂ l copt Cyr₁. πολυς bef οχλος
N [Iren-int₁]. rec (for εθεωρων) εωρων, with ΔN rel: txt BDL 33. 69 Cyr₁,
εθεωρων A 13. rec ins αυτου bef τα σημεια (from ch ii. 23), with E[F] rel Chr₁:
om ABDKLSA[Π]N 69 latt syrr syr-cu [syr-jer] copt goth aeth arm Chr₂ Cyr Chron.
for επι, περι N.

3. απηλθεν DN¹ lat-a ff₂ [l] copt Chr₁. for δε, ουν D 1. 69 latt goth: om δε,
insg kai at beg, N¹ Syr syr-cu [syr-jer aeth]. rec ins ο bef ιησ., with AN^{3a} rel [Chr
Cyr Chron]: om BDN¹.—om ιησ. also Δ.
εκει N¹ 248-9-51-3-9 Scr's g.—εκαθηζετο D: εκαθεζετο N¹ 69.

4. εγγ. δε ην D.

you hallowed by the reverence of ages, —how can you believe the words which are uttered by Me, to whom you are hostile?' This however is not all:—*Moses leads to Christ*:—is one of the witnesses by which the Father hath testified of Him: 'if then ye have rejected the means, how shall ye reach the end?' 'If your unbelief has stopped the path, how shall ye arrive at Him to whom it leads?' Meyer is quite right in maintaining that the opposition does not lie between γράμμασιν and ῥήμασιν, but between ἐκείνου and τοῖς ἑμοῖς. Those who can, should by all means consult Stier, whose exposition of the above important discourse is very elaborate and valuable:—*Reden Jesu*, vol. iv. pp. 170—233, 2nd edn.

CHAP. VI. JESUS THE LIFE IN THE FLESH.

1—15.] *Miraculous feeding of five thousand men.* Matt. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17,—in each of which compare the notes throughout. Here we have another example of John relating a miracle with the view of introducing a discourse, and that discourse carries on the testimony of Jesus to Himself. In the last, He was the SON OF GOD, testified to by the Father, received by faith, rejected by unbelief: here He is SON OF MAN, the incarnate Life of the world, and we have the unbelief of the Jews and His own disciples set in strong contrast with the feeding on and participating in Him as the Bread of Life. 1.] μετὰ ταῦτα gives us no fixed date: see on ch. v. 1. As Lücke remarks, the ἀπῆλθ. πέραν τῆς θαλ. . . ., if connected with the preceding discourse, would be unintelligible,—and can only be understood by the frag-

mentary character of this Gospel as relates to mere narration, and the well-known fact being presupposed, that His Ministry principally took place in Galilee.

Matt. gives this passage over the lake in connexion with the execution of John the Baptist: Mark and Luke, with the return of the Twelve from their mission. (The Twelve were probably gathered, or their gathering finished, in the interval since ch. v. 47, during which time their mission also had taken place.)

τῆς Γ. τῆς Τιβ.] The last appellation is probably inserted for the sake of Gentile readers, to whom it was best known by that name: thus Pausan. v. 7. 3, αὐτὸς οἶδα Ἰόρδανον λίμνην Τιβερίδα ὀνομαζομένην διδοῦντα: but it was more usually called, as by Josephus, Γεννησαρίτις, 1 Macc. xi. 67: Strabo xvi. 2 (Ptolem. v. 15, Lücke).

τῆς Τιβ. cannot mean that He came from Tiberias, however true that may have been. That would have been ἀπὸ or ἐκ Τιβερίδος. It is possible, though not likely, that τῆς Τιβ. may have been a gloss, and have found its way into the text very early. But at all events we must not adopt the reading of D &c., εἰς τὰ μέρη τ. Τιβ.,—for the fact was just otherwise: compare vv. 2 and 23.

2.] It is evident from this that a circuit in Galilee and works of healing are presupposed (see Matt. ver. 13: Mark, ver. 33: Luke, ver. 11).

3.] τὸ ὄρος, perhaps 'the hill country' on the shore of the lake = ἔρημον τόπον κατ' ἰδίαν, Matt. The expression is used by John only here and in ver. 15, but no inference can be drawn from that, for this is the only portion of the Galilaean Ministry related by him. 4.] This will

τὸ ^z πάσχα η ^z ἑορτὴ τῶν Ἰουδαίων. ⁵ ἔπαρας οὖν τοὺς ^r ch. ii. 23.
^a ὀφθαλμοὺς ὁ Ἰησοῦς καὶ ^b θεασάμενος ὅτι πολλὸς ὄχλος ^a Matt. xvii.
^c ἔρχεται πρὸς αὐτόν, λέγει πρὸς Φίλιππον Πόθεν ἀγο- ^b Luke xxiii.
^d ράσωμεν ^d ἄρτους ἵνα φάγωσιν οὗτοι; ^e τοῦτο δὲ ἔλεγεν ⁵⁵ reff. w.
^e πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν. ^c pres., ch. i. 40
^{iv} 3 reff. ^e = Acts v. 9. 2 Cor. xiii. 5. Deut. xiii. 3.

5. rec o iησ. bef τους οφθαλμους, with E rel Syr [syr-jer] : txt ABDKLM[Π](8) 1.
 33. 69 latt syr-cu syr copt goth æth arin Cyr₁.—om o N¹. οχλος bef πολυς D⁸ vulg
 lat-a b c f ff₂ [L]. ins kai bef λεγει D-gr Syr-cu [syr-jer] æth. rec ins
 τον bef φιλιππον, with A rel [Bas₁] : om BDΛΔN 33 Cyr₁. rec αγορασμεν, with
 KU (V, e sil) [Bas₁] Cyr₁ [p] : txt ABDN rel. ουτοι bef φαγωσιν G⁸ lat-a.
 6. transp δε and γαρ N¹. ημελλεν DEFGMUV[Γ]Δ 1.

account, not for so great a multitude coming to Him, but perhaps (?) for the circumstance that the people at that time were gathered in multitudes, ready to set out on their journey to Jerusalem. We must remember also that the reference of the following discourse to the Passover being so pointed, the remark would naturally be here inserted by the Evangelist: but I would not, with Luthardt (i. 80; ii. 41) insist on this as the *only* reason for his making it. 5.] Here

there is considerable difficulty, on account of the variation from Matt., Mark, and Luke, who relate that the disciples came to the Lord after He had been teaching and healing the multitudes, and when it was now evening,—and asked him to dismiss the multitudes, that they might buy food;—whereupon He commanded, ‘Give ye them to eat;’—whereas here apparently, on their first coming, the Lord Himself suggests the question, how they were to be fed, to Philip. This difference is not to be passed over, as it has usually been by English Commentators, without notice. Still less are we to invent improbable and hardly honest harmonistic shifts to piece the two narratives together. There can be no doubt, fairly and honestly speaking, that the narratives, in their mere letter, disagree. But those who are not slaves to the mere letter will see here that inner and deeper accordance of which Augustine (De Consensu Evang. ii. 46, vol. iii. pt. i.) speaks in commenting on this passage: “Ex qua universa varietate verborum, rerum autem sententiarumque concordia, satis apparet salubriter nos doceri, nihil quærendum in verbis nisi loquentium voluntatem; cui demonstrandæ invigilare debent omnes veridici narratores, cum de homine vel de angelo vel de Deo aliquid narrant.” I repeat the remark so often made in this Commentary,—that if we were in possession of the facts as they happened, there is no doubt that the various forms of the literal narrations would fall into their

places, and the truthfulness of each historian would be apparent:—but as we cannot at present reconcile them in this way, the humble and believing Christian will not be tempted to handle the word of God deceitfully, but to admire the gracious condescension which has given us the evidence of so many independent witnesses, whose very difference in detail makes their accordance in the great central truths so much the more weighty. On every point of importance here, the four sacred historians are entirely and absolutely agreed. That every minor detail related by them had its ground in historical fact, we fully believe; it is the tracking it to this ground in each case, which is now beyond our power; and here comes in the simplicity and reliance of faith: and the justification of those who believe and receive each Gospel as they find it written.

πρὸς Φ.] Why to Philip, does not appear; perhaps some reason lay in the πειράζων αὐτόν, which is now lost to us. From his words in ch. xiv. 8, we cannot infer, as has been done by Chrys. (Hom. xlii. 1, in Joann. vol. viii. p. 249) and others, that he was weaker in faith, or tardier in spiritual apprehension, than the rest. Of all the Apostles who appear in the sacred narrative, something might be quoted shewing equal unreadiness to believe and understand. I would take the circumstance as simple matter of fact, implying perhaps that Philip was nearest to our Lord at the moment. We must not fall into the mistake of supposing that Philip being of Bethsaida the city of Andrew and Peter (ch. i. 45) throws any light on the question: for the Bethsaida near which our Lord now was, Luke ix. 10, was another place, see notes there.

πόθεν—whence—‘from what store.’ Hence Philip’s answer. 6.] He knew:

—by this St. John must be understood not only to rescue our Lord from the imputation of asking counsel of Philip, but

f constr., here only. see Mark vi. 37. g = ch. xiv. 8. Matt. xxv. 8. 2 Cor. xii. 14. (Luke xiii. 14. 1 Tim. vi. 8. Heb. xiii. 5. 3 John 10) only. Exod. xii. 4. Num. xi. 22. h = Heb. ii. 7 (from Ps. viii. 5), 9. xiii. 23. 1 Kings xiv. 29. i here (Matt. xi. 16 v. r.) only. Gen. xxxiii. 14. 10. 2 John 1. vi. 6.) j = John, here only. Matt. viii. 19 al. Gen. xxii. 13. k constr., Gal. iv. 19. Philem. 1 ver. 13 only. Num. v. 15. Judg. vii. 13. 4 Kings iv. 42. Ezek. iv. 12 only. (θῆ. Rev. m ver. 11. ch. xxi. 9, 10, 13 only +. (ὄψος, Num. xi. 22) n = Mark viii. 19, 20. xiv. 8. ch. xiii. 29. o = Mark i. 17. vii. 37. Acts iii. 12 al. p Matt. xv. 35 reff. q = Mark v. 13. Luke viii. 42. ch. i. 40. iv. 6. Acts i. 15 al.

7 ἀπεκρίθη αὐτῷ Φίλιππος Διακοσίων ἡδηναρίων ἄρτοι οὐκ ἄρκοῦσιν αὐτοῖς ἵνα ἕκαστος ἡ βραχύ [τι] λάβῃ. 8 λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου 9 Ἔστιν ἡ παιδιάριον [ἐν] ὧδε, κ' ὃς ἔχει πέντε ἄρτους ἡ κριθίνους καὶ δύο. ἡ ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν ἡ εἰς τοσούτους; 10 εἶπεν ὁ Ἰησοῦς 11 Ποιήσατε τοὺς ἀνθρώπους ἡ ἀναπείσειν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἡ ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν 12 ὡς πεντακισχίλιοι. 13 ἔλαβεν οὖν τοὺς ἄρτους ὁ

7. αποκρίνεται D-gr N¹. for αὐτῷ, οὖν N¹ (txt N^{3a}: οὖν αὐτῷ N^{3b}?). ins
o bef φιλιππος LN 239-58 Scr's v². οὐκ αρκουσιν αυτοις bef αρτοι D: om αυτοις
N Chr-7-mss₁. rec aft εκαστος ins αυτων, with D rel Syr [syr-jer]: om ABL[Π]N
33. 69 latt syr copt goth æth arm Chr₁ Cyr₁. om τι (as superfl) BD lat-b e ff₂ l q
copt goth: ins AN rel [vulg lat-c f g syr arm Chr₁ Cyr₁].
9. om ἐν (easily overlooked aft ov) BDL[Π¹]N¹. 69 lat-a b e l syr-cu æth Orig₁
Chr₁ Cyr₁: ins A rel vulg lat-c f [ff₂ g syr-jer] syrr goth arm. (33 def.) rec (for
ὅς) ὁ (gramml emendn), with D¹⁰N rel Orig₁ [Cyr₁]: txt ABD¹GUA. (33 def.)
om τι D¹ (ins D⁸).
10. rec aft εἰπεν ins δε, with A rel lat-b [q] syr goth; οὖν DG vulg lat-c e f g [ff₂ l]:
om BLN foss lat-a Syr syr-cu arm Orig₁. for χορτος, τοπος N¹. (ανεπεσαν, so
ABDN &c.) om οἱ DL 1. 33 Cyr₁. ins ανθρωποι bef ανδρες AK[Π¹].
(rec ωσει, with A rel: om Syr syr-cu copt: txt BDLN.) τριςχιλιοι N¹.
11. rec (for οὖν) δε, with N¹ rel lat-b syr-txt goth [arm Bas₁]: txt ABDLN^{3a} vulg
lat-c e f ff₂ g [L] q syr-ins-mg copt Cyr₁.—και λαβων G 1. 69 (Syr syr-cu [syr-jer] æth).
ins πεντε bef αρτους D.

to refer the miraculous act, on His part, to His purpose of exhibiting Himself as the Son of Man the Life of the World in the flesh.

7.] See notes on Mark.

8.] Meyer remarks, that εἰς ἐκ τῶν μαθητῶν αὐτοῦ may seem strange, seeing that Philip also was this: but that it has its pragmatic value, seeing that, Philip having been asked in vain, one from among the circle of the disciples answers, and is afterwards specified as having been Andrew.

In the three other Gospels, the loaves and fishes appear as the disciples' own;—and we have thus a very simple but very instructive instance of the way in which differences in detail arose. They were their own,—but not till they had bought them.

9.] κριθίνους, the usual barley bread of the lower orders.

ὀψάρια = ἰχθύδια, Suidas, but of later Greek usage:—at first used to signify any thing subsidiary to bread as a relish, such as meat of all kinds, and condiments. Later however, from fish being, in the deeply coast-indented country of Greece, the most common animal food, it came to be applied to that alone or principally—(see art. Oponium in the Dictionary of Gr. and Rom. Antiquities).

10.] χόρτος πολὺς, in accordance with the time of year, the latter end of spring, after the rainy season.

On ἀναπείσειν see Mark and Luke, who describe the manner. οἱ ἄνδρες] This is a particular touch of accuracy in the account of an eye-witness which has not I think been noticed. Why in the other accounts should mention be made only of the men in numbering them? Matt. has, it is true, χωρὶς γυν. κ. παιδ., leaving it to be inferred that there was some means of distinguishing;—the others merely give [ὡσεὶ] ἄνδρες πεντακισχ. without any explanation. But here we see how it came to be so—the men alone were arranged in companies, or alone arranged so that any account was taken of them: the women and children being served promiscuously; who indeed, if the multitude were a paschal caravan (?), or parts of many such, would not be likely to be very numerous;—and here again we have a point of minute truthfulness brought out.

11.] On the process of the miracle, see notes on Matt. John describes the διάδοσις as being the act of the Lord Himself, and leaves the intervention of the disciples to be understood.

Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. 12 ὥς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται. 13 ὁ σὺν-ἡγαγον οὖν, καὶ ἐγένευσαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἀπερίσσευσαν τοῖς βεβρωκόσιν. 14 οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον, ἔλεγον ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. 15 Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἄρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

Θε vi. 13
(appy)...

...vi. 14
(appy)
Θε II.

16 Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ

b ||. Matt. xvi. 9 || only. Judg. vi. 19 B. Ps. lxxx. 6 only. e ver. 9 (reff.) only. d w. dat.,
|| L. Luke xii. 15. xxi. 4. Tobit iv. 16. [N def.] e here only. Josh. v. 12 al. f ch. ii. 11 reff.
g ch. i. 48 reff. h ch. i. 21 reff. i Matt. xi. 3 reff. ch. i. 9. k pres., ch. i. 40 reff.
l = Acts viii. 39. 2 Cor. xii. 2, 4. 1 Thess. iv. 17. Rev. xii. 5. Judg. xxi. 21. m = ch. v. 11 reff.
n Matt. ii. 12, &c. reff. o John, ver. 3 only. p John, ch. xx. 19 only. elsw. Matt. (viii.
16 al.) & Mark (i. 3 al.) only & Judith xiii. 1 only. q = ch. ii. 12.

ευχαριστήσας καὶ D(ηυχ.) N [lat-a b e q Syr syr-cu syr-je]. for διεδ., ἐδωκεν
D[Γ] N 69 lat-b e q syr Orig₁ [Chr₁]. rec ins τοῖς μαθηταῖς οἱ δε μαθηταὶ bef τοῖς
ἀνακειμένοις (to correspond with ||), with DN^{3b} rel lat-b e [æth-pl]: om ABL[Π] N¹
1. 33 vulg lat-a c f ff₂ l [q] syrr syr-cu syr-je copt goth æth-rom arm Orig₁ Bas₁
[Chr₁ Cyr-p] Non₁ Aug₁. aft ὁμοίως ins δε DM.

12. περισσεύοντα B 63. 248-53 Ser's g. at end add εξ αυτων D lat-(b [l]) f copt
(æth).

13. for ουν, δε DA lat-b. rec ἐπερίσσευσεν (gramml corr_n), with AN rel: txt
BD[Θε].

14. α επ. σημεια B[Θε] lat-a copt arm. rec aft σημ. ins ο ιησους (beg of a lection),
with A rel lat-f [q syr-je] syrr copt goth æth: om BDN am(with em forj) foss fuld ing
jac mt) lat-a b c g [l] syr-cu arm. om σι N Ser's h [lat-a b q arm]. om
αληθως D. eis τον κοσμον bef ερχομενος DMN lat-a b ff₂ l [l foss].

15. for ινα ποιησ., και αναδικνυναι N¹. rec aft ποιησ. ins αυτον, with D rel latt
syrr syr-cu [syr-je] copt goth æth arm [Chr₁]: om ABLN 1. 33 lat-q Orig₁ Cyr₁.
for ανεχωρησεν, φευγει N¹ [vulg lat-a c ff₂ g l q syr-cu]. (ανεχωρησεν, so
B, not as Btly: see table.) om παλιν E rel Syr coptt æth Orig₁ Chr₁ Non₁: ins
ABDKLAN 1. 33 latt syr-cu syr [syr-je] goth arm. μονος bef αυτος N.
aft μονος ins κακει προσηυχετο D.

ευχαριστήσας here answers to εὐλόγησεν in the other Gospels. It was the 'grace' of the father of the family; perhaps the ordinary one in use among the Jews. John seems to connect with it the idea brought out by Luke, εὐλ. αὐτούς, i. e. τοὺς ἄρτους: see ver. 23. 12.] Peculiar to John. The command, one end of which was certainly to convince the disciples of the power which had wrought the miracle, is given by our Lord a moral bearing also. They collected the fragments for their own use, each in his κόφινος, the ordinary furniture of the travelling Jew ("quorum cophinus fœnumque supellex," Juv. Sat. iii. 14), to carry his food, lest he should be polluted by that of the people through whose territory he passed: see note on Matt. xv. 32. Observe, that here the 12 baskets are filled with the fragments of the bread alone:

but in Mark, with those of the fishes also.

We must not altogether miss the reference to the twelve tribes of Israel, typifying the Church which was to be fed with the bread of life to the end of time.

14.] On ὁ προφ. see note on ch. i. 21,—ὁ προφ. εἰ σύ; 15.] After such a recognition, nothing was wanting but that the multitudes who were journeying to the Passover should take Jesus with them and proclaim Him king of the Jews in the holy City itself. The other three Evangelists, while they do not give any intimation of this reason of our Lord's withdrawal, relate the fact, and Luke preserves in the very next verse a trace of its motive,—by the question 'Whom do the people say that I am?' and the answer, expressing the very confession of the people here.

16—21.] Jesus walks on the sea.

^r Matt. viii. 23
^s = ch. xx. 1
^t Matt. vii. 23,
^u = here (Mark
iv. 39 reff.)
only. (ἐξέει-
Jon. i. 13.)
^v = Mark vi.
48 (reff.) only.
^w ver. 10 reff.
^x Luke xlii.
13. ch. xi. 18.
1 Cor. ix. 24.
Rev. xiv. 20.
xxi. 16 only.
2 Macc. xi. 5
B. xii. 9, 10,
16, 29 only.
^y Luke xliii.
48 reff.
^z || Job ix. 8.
a gen., ch. iii. 23 reff.

ἐπὶ τὴν θάλασσαν, ¹⁷ καὶ ¹ ἐμβάντες εἰς πλοῖον ἤρχοντο ^{ABDEF}
^{GHKL}
^{MSUV}
^{ΓΔΛΣ}
^{1. 33. 69}
πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ ^s σκοτία ἦδη
ἐγγέγονει, καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, ¹⁸ ἥ
τε θάλασσα ^t ἀνέμου μεγάλου ^u πνέοντος ^v διεγείρετο.
¹⁹ ^v ἐληλακότες οὖν ^w ὡς ^x σταδίους εἰκοσιπέντε ἢ τριάκοντα,
^y θεωροῦσιν τὸν Ἰησοῦν ^z περιπατοῦντα ^z ἐπὶ τῆς θαλάσσης
καὶ ^a ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. ²⁰ ὁ
δὲ λέγει αὐτοῖς ^b Ἐγὼ εἰμι, μὴ φοβέσθε. ²¹ ^c ἤθελον οὖν
^d λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ
πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

^a gen., ch. iii. 23 reff. ^b || ch. xviii. 5, 8. ^c = ch. i. 44. v. 35. viii. 44. ^d = ch. xix. 27. 2 John 10.

17. **αναβαντες** AK Chr₁. rec ins **το bef πλοιον**, with AD rel [Chr₁]: om **BLΔΣ**
33 goth [Cyr₁]. **ερχονται N.** ins **εις το bef περαν D 69 ev-y Chr₁**.
for **και σκ. ηδ. εγ., κατελαβεν δε αυτους η σκοτια DN.** rec (for **ουπω ουκ**, with
A rel vulg lat-c ff₂ syrr syr-cu: txt BDLN 33. 69 lat-a **b ef [l q]** syr-jer copt goth
aeth arm Cyr₁ Non₁. **προς αυτους bef εληλυθει B.** (B has not **εληλυθεν** as Btly.)
ὁ ιησ. bef **προς αυτους D N**(omg ὁ [as does L]) 80 lat-a [syr-jer] aeth.
18. for **τε, δε D-gr vulg lat-b c f [l q]** syrr copt goth aeth. rec **διηγειρετο**, with
ADN rel [Chr₁ Cyr₁]: txt B(sic: see table) GLUVA 69.
19. **ωσει A D**(but aft **σταδ.**) 1. **σταδια stadia D N¹**(txt **N-corr¹ or 2-3**) 106.
20. for **ο δε, και N.**
21. for **ηθελον, ηλθον N.** **αυτον bef λαβειν D 69 lat-e goth Aug₁**. rec **το**
πλοιον bef εγενετο, with (D)N rel [vulg-clem lat-a **b f ff₂ syrr syr-cu goth**]: txt ABGL
1. 33. 69 am(with forj foss fuld ing mt) lat-c **e g l q** copt aeth arm Orig₁ Cyr₁ Aug₁.
εγενηθη D. **την γην N¹ 28. 69. 251 Orig₁**. for **υπηγον, υπηνητησεν N¹**.

Matt. xiv. 22—33. Mark vi. 45—52.
Omitted by Luke. An important and inter-
esting question arises, WHY is this
miracle here inserted by St. John? That
he ever inserts for the mere purpose of
narration, I cannot believe. The reason
seems to me to be this: to give to the
Twelve, in the prospect of so apparently
strange a discourse respecting His Body, a
view of the truth respecting that Body,
that it and the things said of it were not to
be understood in a gross corporeal, but in a
supernatural and spiritual sense. And
their very terror, and reassurance, tended
to impress that confidence in Him which
kept them firm, when many left Him,
ver. 66.

16.] ὄψια, here, will be
during the time between the ὄψια of
Matt. xiv. 15, and that of ib. ver. 23.
[The Jews commonly reckoned two even-
ings: see the introductory note on Matt.
xxvi. 17—19.] **κατέβησαν**—by the
command of Jesus (Matt., Mark). 17.]
ἤρχοντο—denoting the unfinished action—
they were making for the other side of the
sea, in the direction of Capernaum; **πρὸς**
Βηθσαϊδάν, Mark, which would be the
same thing. It would appear as if the dis-
ciples were lingering along shore with the
expectation of taking in Jesus: but night
had fallen, and He had not come to them,
and the sea began to be stormy (ver. 18).

Having therefore (οὖν) set out (ver. 19),
and rowed, &c. The οὖν seems to me to
render this supposition necessary,—to bind
their having rowed twenty-five or thirty
stadia, with the fact that the Lord had not
come, and it was dark, and the sea swelling
into a storm. The lake is (Jos. B. J. iii.
10. 7) forty stadia wide: so that, as we
can hardly assume the passage to have been
to a point *directly opposite*, they were
somewhere about μέσον τῆς θαλάσσης,
Matt. ver. 24. 18.] **διεγείρετο**, was be-
coming thoroughly agitated: was rising.

19—21. **περ. ἐπὶ τῆς θαλ.**] There
surely can be no question in the mind of
an unprejudiced reader, that it is John's
intention to relate a *miracle*;—nor again,
—that there could be in the minds of the
disciples *no doubt about* that miracle,—
no chance of a mistake as to what they
saw. I have treated of **ἐπὶ τῆς θαλ.** on
Matthew, ver. 25. They were afraid:
—but upon being reassured by His voice,
they were willing to take Him into the
ship; and upon their doing so, the ship in
a comparatively short time (or perhaps
immediately, by miracle, but I prefer the
other) was at the land to which they had
been going, viz. by the storm ceasing,
and the ship making smooth way (ἐκό-
πασεν ὁ ἄνεμος, Matt., Mark). It
seems to me that the above interpretation

22 Τῇ ἑπαύριον ὁ ὄχλος ὁ ἐστηκεὺς πέραν τῆς θαλάσσης εἶδον ὅτι ἡ πλοίαριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν, καὶ ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. 23 ἄλλα [δὲ] ἦλθεν ἡ πλοίαρια ἐκ Τιβεριαδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον ἐυχαριστήσαντος τοῦ κυρίου. 24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοίαρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. 25 καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ Ῥαββί, πότε ὧδε

22. for ἐστηκως, εἰσως N ev-z. rec (for εἶδον) ἰδων, with E rel: εἶδων Δ[-gr]: ἰδων L: εἶδεν D[-gr] N (ev-y?) vulg lat-b c [ff₂ g Δ-lat] arm Chr-comm [Aug]: txt AB lat-a f [l q D-lat syr-jer] syrr copt goth æth. rec aft εν ins εκεινο εις ο ηλθενσαν οι μαθηται αυτου (explanation), with (DN¹) E rel lat-(a) e syrr (syr-cu [syr-jer] sah arm Chr) Cyr₁ (om εν N¹: om εκεινο D 33 ev-y lat-a syr-cu arm Chr₂:—ον ανεβ. Δ[-gr] Cyr):—for αυτου, του ιησου D-corr N¹ 69 lat-a syr-cu sah arm, αυτου ιησ. D¹): om ABLN^{3a-b} 1 vulg lat-c f ff₂ g l [q Δ-lat] copt goth æth Non₁. for συνεισηλθεν τοις μαθ. αυτου, συνεληλυθι αυτοις N¹. ο ιησους bef τοις μαθ. αυτου A. rec (for πλοιον) πλοιαριον (as above), with E rel lat-a f q: πλοιαν N¹ (o added above a): txt ABDKL[Θ_g] 1. 33. 69 vulg lat-b c e ff₂ [l] goth Chr Cyr. μονον D 248 lat-a [q]. om απηλθον N¹(ins N¹) 56-8 [lat-ff₂ l].

23. for αλ. δ. ηλθ. πλ., αλλων πλοιαριων ελθοντων D lat-b syr-cu arm: επελθοντων ουν των πλοιων N¹.—om δε BL[Θ_g] 33 lat-e [syr-jer] copt: ins A rel vulg lat-a c f ff₂ syrr goth æth [Cyr.—ηλθον KLMΓΘ_g 1. 33 ev-y].—for πλοιαρια, πλοια B 157 ev-32 vulg lat-e [b f ff₂ g l. N see above]. ins της bef τιβεριαδος B 245-8-53 Scr's g i ev-P². for του τοπου, ουσης N¹. ins και bef εφαγον N¹. om τον N. om ευχ. T. κυρ. D 69¹ lat-a e syr-cu arm.

24. for οτε το εκει, και ιδοντες οτι ουκ ην εκει ο ις N¹ [syr-cu]. om αυτου N¹. rec ins και bef αυτοι, with UF (1. 33, e sil): om AB(DN) rel lat-q syrr syr-cu copt æth Cyr₁.—om αυτοι SN¹ goth arm.—for ενεβ. αυτ. εις τα, ελαβον εαυτοις D lat-b ff₂ l.—ανεβησαν [L]N¹ 1. 245-9-54 Scr's s t evn-47-8-53-z. rec (for τα πλοιαρια) τα πλοια, with A rel: το πλοιον N¹ [simly lat-ff₂ syr-cu]: txt BDLN^{3a} 33. 69 latt syr-mg Cyr₁.

of ἦθελον οὖν λαβεῖν is absolutely necessary to account for the οὖν, and quite in accordance with John's usage of θέλω (see reff.). Some of the German Commentators (even De Wette among them) have created a difficulty, by strangely rendering ἦθελον, 'they wished' (implying, 'but did not'), but (καὶ) the ship was immediately, &c.—i. e. they were already close to the land, and so there was no occasion. Prof. Bleek (Beiträge, pp. 103-4) half adopts this view:—adding to it, I am sorry to see, that perhaps Jesus was on the land, and the disciples in the storm and darkness thought Him to be on the sea.

22—59.] *The multitudes follow Jesus to Capernaum, where, in the synagogue, He discourses to them on Himself as the Bread of Life.* 22—24.] These

verses are involved and parenthetical in construction, but very characteristic of the minute care with which the Evangelist will account for every circumstance which is essential to his purpose

in the narrative. ὁ ὄχλος] We are not to understand *the whole multitude who were fed*,—but that portion of them which had remained on the coast over the night. Many had probably dispersed to the villages about, or perhaps taken up their night quarters more inland.

πέραν τ. θαλ., i. e. on the east coast. We are supposed to be at Capernaum. ἦν is not pluperfect in sense—the meaning is regulated by εἶδον—they were aware that there was no other ship there but one, and that Jesus did not, &c. Then the ἦλθεν afterwards, belonging to the same set of facts, is in the same tense, but not pluperfect: *came*, not 'had come.' The πλοίαρια had perhaps brought some of them thither; or the spot ἐγγὺς τ. τόπου, &c. might have been some landing-place of merchandise.

25.] πέραν τ. θαλ. is now the west bank;—we have been crossing the sea with the multitude. πότε, as Stier remarks, includes πῶς in its meaning. Our Lord leaves the question unanswered,

n = Luke x. 32.
 o ch. v. 24, 25 reff.
 p = ch. ii. 11 reff.
 q = vv. 50, 51 [Luke xxii. 16 v. r.] only. (Mark xi. 14. Heb. xiii. 10. Rev. ii. 7.) Deut. xlviii. 31. see 1 Cor. ix. 7.
 r Matt. xiv. 20 [Mk. L. James ii. 16. Ps. xvi. 15. s = 2 John 8 only].
 t ch. iv. 32 reff.
 w ch. iii. 33. Matt. xxvii. 66. Rom. xv. 29. 2 Cor. i. 22. Eph. i. 13. v. 30. Rev. vii. 3 al7. (17 v. r.) 3 Kings ix. (xli.) 8. x ch. iii. 21. Matt. xxvi. 10 reff.
 3 1 John iii. 11, 23. iv. 21. v. 3. 2 John 6] only. see ch. xv. 8. 1 John iv. 17. z ch. ii. 11 reff.
 u = Heb. i. 11, from Ps. ci. 26. James i. 11. 1 Pet. i. 7. v Matt. viii. 20 reff.
 v Matt. viii. 20 reff.
 w ch. iii. 33. Matt. xxvii. 66. Rom. xv. 29. 2 Cor. i. 22. Eph. i. 13. v. 30. Rev. vii. 3 al7. (17 v. r.) 3 Kings ix. (xli.) 8. x ch. iii. 21. Matt. xxvi. 10 reff.
 y John (vv. 33, 40. ch. xv. 12. xvii. 13) only. see ch. xv. 8. 1 John iv. 17. z ch. ii. 11 reff.
 T εἶπον
 ABDEF
 GHKL
 MSTUV
 ΓΔΑΝ
 1. 33. 69

25. for γεγονας, εληλυθας D; ηλθες N; simply latt Syr syr-cu [syr-jer] sah-mnt goth arm: æth has both.

26. om δ N. om ζητεῖτε με N¹. εἰδατε D. αὐτ σημεῖα ins και τερατα D foss(with gat) lat-a b f goth.

27. 1st βρωσιν bef μη, omg την, N [lat-b Hil.]. om 2nd την βρωσιν EFGHN 69 vulg lat-c [I] Clem₂ Constt, Epiph, Aug₁. for υμιν δώσει, διδωσιν υμιν DN foss lat-e f₂ syr-cu goth Chr₁: δώσει υμ. 69 Chr₁ Hil₁. εσφραγ. bef ο πατηρ L: om εσφραγισεν N'(txt N-corr₁).

28. om ουν A Syr syr-cu syr-jer arm. Steph ποιουνεν, with (EST 1. 33, e sil [so Treg: Tischdf cites EST for txt]) [Cyr-p]: -ησμεν 69 latt sah Chr₁: -ησωμεν DG: txt ABLTN rel Orig₁ Chr, Cyr₁.—transp ποι. and εργ. D.

29. om δ N rel: ins ABDKLTΛ. τα εργα T. rec πιστευσητε, with D

because it was not for a sign to these people that He had miraculously crossed the lake.

26.] The seeking Him, on the part of these people,—to Him, who saw the hearts,—was merely a low desire to profit by His wonderful works,—not a reasonable consequence of deduction from His miracles that He was the Saviour of the world. And from this low desire of mere satisfaction of their carnal appetite, He takes occasion in the following discourse to raise them to spiritual desire after HIMSELF, THE BREAD OF LIFE. The discourse forms a parallel with that in ch. iv. 27.] ἐργάζ., imperative: another instance of the construction which I have advocated in ch. v. 39.

The E. V., 'Labour not for,' does not give the sense of ἐργάζ. They had not laboured in this case for the βρώσις ἀπολλυμένη, but it had been furnished miraculously. A better rendering would be, Busy not yourselves about,—Do not weary yourselves for,—which they were doing, by thus coming after our Lord: [but best of all Working not for: so as to preserve the connexion between verses 27, 29, 30.] τὴν ἀπολλ. "whose nourishing power passes away," De Wette. Rather perhaps more literally, which perisheth, E. V. :—the useless part of it, in being cast out;—the useful, in becoming part of the body which perishes (see 1 Cor. vi. 13).

ἀλλὰ τ. βρ.] It is important to bear in mind that the ἐργάζεσθαι spoken

of above, which also applies to this, was not a 'working for,' or 'bringing about of,' but a following Christ in order to obtain. So the meaning will be, but seek to obtain, by following after Me And thus μὴ . . . ἀλλὰ keeps its true literal force, Do not . . . but.

τὴν μένουσαν εἰς ζ. αἰ.] See ch. iv. 14. If this βρώσις remains to eternal life, it must be spiritual food. ἦν . . . δώσει.]

See ch. iv. ib. ἦν agrees with βρώσιν, not with ζωήν. δώσει, future, because the great Sacrifice was not yet offered: so in ch. iv. ὁ υἱὸς τ. ἀνθρ., emphatic here and belonging to this discourse, since it is of His Flesh that He is about to speak.

τοῦτον γὰρ . . .] for Him the Father sealed, even God. ἐσφράγ., by undoubted testimony,

as at His baptism; and since, by His miracles, see ch. x. 36: not, 'stamped with the image of His Person,' which is altogether beside the present subject, and inconsistent with the meaning of σφραγιζω.

28.] The people understand His ἐργάζεσθε literally, and dwell upon it. They quite seem to think that the food which is to endure for ever is to be spiritually interpreted; and they therefore ask this question,—referring the ἐργάζ. to the works of the law. τὰ ἔργα τοῦ θεοῦ must not be taken to mean 'the works which God works,' but, as in Jer. xlviii.

10 (xxxi. 10 LXX): 1 Cor. xv. 58, the

² εἰς ὃν ἀπέστειλεν ἐκεῖνος. 30 εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ ὁ σημεῖον, ἵνα ἴδωμεν καὶ ὁ πιστεύσωμέν σοι ; τί ἐργάζῃ ; 31 οἱ πατέρες ἡμῶν τὸ ὁ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶν γεγραμμένοι ὁ Ἄρτον ἐκ τοῦ οὐρανοῦ ὁ ἔδωκεν αὐτοῖς ὁ φαγεῖν. 32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἄμην ἀμην λέγω ὑμῖν, ὁ Μωυσῆς ἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ ὁ ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ὁ ἀληθινόν. 33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζῶν διδούς τῷ

rel : txt ABT⁸ 1. 33 Orig Bas₁ Cyr [-p], πιστευετε I. απεσταλκεν TT.
 30. ειπεν D1 (txt D2). om 2nd ουν LN 33 foss lat-l Syr [syr-jer] copt arm [aeth Cyr]. σου bef ποιεῖς D vulg lat-c e [b q] : om συ 69. 245-54 Scr's e g i m q¹ r ev-z arm [foss lat-l Chr₁ Cyr₁] : σημειον bef συ N.
 31. εστ. γεγρ. εστ. (but 1st εστ. erased) D. om αρτον N¹.
 32. (rec δεδωκεν, with AT N (so also in ver 31) rel Orig₁ Eus₁ [Chr₁ Cyr₁] : txt BDL Clem₁ Eus₁ [Chr₁].)
 33. ins ο bef του θεου DN : om ABT¹ rel Clem₁ Orig₁ Eus₁ [Chr Cyr]. διδους bef ζωνη AK 33 vulg lat-c f ff₂ syrr [syr-jer] copt goth aeth Eus₁ : txt BDTN rel lat-a b e [q] syr-cu arm Clem₁ Orig₃ Eus₃ [Chr₁ Cyr-p].

works well pleasing to God. 29.]

The meaning is not,—that faith is wrought in us by God, is the work of God ; but that the truest way of working the work of God is to believe on Him whom He hath sent.

ἔργον, not ἔργα, because there is but this one, properly speaking, and all the rest are wrapt up in it (see James i. 25).

This is a most important saying of our Lord, as containing the germ of that teaching afterwards so fully expanded in the writings of Paul. “I know not,” says Schleiermacher (cited by Stier, iv. 231, edn. 2), “where we can find any passage, even in the writings of the Apostles, which says so clearly and significantly, that all eternal life in men proceeds from nothing else than faith in Christ.”

30, 31.] This answers to ch. iv. 12, ‘*Art thou greater than our father Jacob?*’ &c. It is spoken in unbelief and opposition ; not, as many have supposed, as a request for the Bread of Life, meaning it by the sign, but in the ordinary sign-seeking spirit of the Jews. Stier says well, “They have been hesitating between better and worse thoughts, till at last unbelief prevails.” The σημεῖον here demanded is the sign from heaven, the proof of the sealing by God ; such a proof would be, in their estimation, compared with His present miracles, as the manna (bread from heaven) was, compared to the multiplied loaves and fishes.

The manna was extolled by the Jews as the greatest miracle of Moses. Josephus calls it θεῖον καὶ παράδοξον βρῶμα : see also Wisd. xvi. 20, 21. “They forgot that their fathers disbelieved Moses almost from the

time when they began to eat the manna ; and that the Psalm from which they quote most strongly sets forth this ;—that they despised the manna, and preferred ordinary meat to it.” Stier.

Observe our Lord’s πιστ. εἰς and their πιστ. σοι. The former, the casting their whole hopes and faith on Him, is what He requires ; but they will not even give the latter, common credence, to Him.

Their τί ἐργάζῃ ; Meyer remarks, is a retort of our Lord’s command, ver. 27. There is no σὺ expressed, but the stress is on the τί.

32.] Our Lord lays open the course of their argument. They have not mentioned Moses,—nor was the giving of the manna a miracle performed by Moses ;—but He knew that the comparison between Moses and Himself was in their minds, and answers by exposing the error which represented Moses as the giver of the manna. Neither again was that the true bread from heaven. It was, in one sense, bread from heaven ;—but not in this sense. It was a type and shadow of the true bread from heaven, which My Father is giving (δίδωσιν,—or perhaps the abstract present,—giveth) to you. Our Lord does not here deny, but asserts the miraculous character of the manna.

33.] ὁ ἄρτος τοῦ θεοῦ = ὁ ἄρτος ὃν δίδωσιν ὁ πατήρ μου. The words ὁ καταβ. . . . are the predicate of ὁ ἄρτος, and do not apply, in the construction of this verse, to Christ personally, however truly they apply to Him in fact. The E. V. is here wrong : it should be, The bread of God is that (not He) which cometh, &c. Not

κόσμῳ. ³⁴ εἶπον οὖν πρὸς αὐτὸν Κύριε, πάντοτε δὸς ἡμῖν ABDEF
τὸν ἄρτον τοῦτον. ³⁵ εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἰμι GHKL
ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, MSTUV
καὶ ὁ ^h πιστεύων ^h εἰς ἐμὲ οὐ μὴ ⁱ διψήσῃ πώποτε. ³⁶ ἀλλ' ΓΔΔΝ
εἶπον ὑμῖν ὅτι καὶ ἐώρακάτε με καὶ οὐ πιστεύετε. ³⁷ πᾶν 1. 33. 69
ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον Π vi. 36
πρὸς με οὐ μὴ ^k ἐκβάλω ^k ἔξω, ³⁸ ὅτι καταβέβηκα ἀπὸ (appy) ...
τοῦ οὐρανοῦ οὐχ ἵνα ^l ποιῶ τὸ ^l θέλημα τὸ ἐμὸν ἀλλὰ τὸ C ω το
θελημα
...

^{34.} παντοτε bef κυριε N.

^{35.} rec aft εἶπεν ins δε, with A rel vulg lat-c syr-mg Cyr₁; οὖν DFN 33. 69 syr-txt
sah : om BLT foss lat-a b e Syr syr-cu copt arm. (rec (for εμε) με, with AD rel
Orig, Eus₁ [Chr₁ Cyr₁] : txt BTN.) πεινάσει DHT 1 Eus, Chr. add πώποτε
D(Scr). rec διψήσῃ, with B² rel Orig : διψάσει D : txt AB¹HLTΔN 1. 33 Eus Chr.

^{36.} om με AN gat lat-a b e q [syr-cu] : ins BD T[μη] rel. aft κ. ου ins μη T.
[at end ins μοι AN² Chr₁(om).]

^{37.} for με, εμε EKTΔN. om εξω DN¹ lat-a b e syr-cu Hil; : ins BT rel [vulg
lat-e f ff₂ q syrr syr-jer &c].

^{38.} ins ου bef καταβεβηκα, omg ουχ, N¹ [lat-b e Cyp₃ Novat₂ Quæst₁ (Aug.)].
rec (for ατο) εκ (from vv. 33, 41, 51, where there is no var : see on ver 42), with DN
rel Ign₁ Eus, Bas₁ Ath₃ [Did₁ Cyr-p Antch₁] : txt ABLT 33. 69 (sah ?). ποιησα
D L¹(appy) N Ath₃ Euthym.

till ver. 35 does Jesus first say, 'I AM the bread of life.' The *manna* is still kept in view—*ἔταν κατέβη ἡ δρόσος*. . . . *κατέβαινεν τὸ μάννα ἐπ' αὐτῆς*, Num. xi. 9. And the present participle, here used in reference to the manna, is dropped when the Lord Himself is spoken of : see vv. 38, 41, 58, and especially the distinction between ver. 50 and ver. 51 (so Lücke, De Wette, Stier, Bengel). ^{34.} Ch. iv. 15 is exactly parallel. The Jews understand this bread, as the Samaritan woman understood the water, to be some miraculous kind of sustenance which would bestow life everlasting :—perhaps they thought of the heavenly manna, which the Rabbis speak of as prepared for the just in the future world : see quotations in Lücke, ii. 132, also Rev. ii. 17. πάντοτε, emphatic :—not now only, but always.

^{35.} As in ch. v. 30, so here, our Lord passes from the indirect to the direct form of speech. Henceforward it is 'I,' 'Me,' throughout the discourse.

In the genitive τῆς ζωῆς is implied ὁ καταβάς ἐκ τοῦ οὐρ. καὶ ζῶν διδοὺς τῷ κόσμῳ. So ὕδωρ ζῶν in ch. iv.

On the assurance of *never hungering or thirsting*, see note at ch. iv. 14. It is possible that our Lord placed the all-satisfying bread of life in contrast to the manna, which was *no sooner given*, Exod. xvi., *than* the people *began to thirst*, Exod. xvii. :—but I would not lay any stress on this.

ὁ ἐρχόμεν. πρ. ἐμε is in the same sense as in ch. v. 40—*that of acceptance of and faith in Him*. ^{36.} εἶπον ὑμῖν—πότε

δὲ τοῦτο εἶπεν αὐτοῖς ; εἰκὸς τοῦτο ῥηθῆναι μὲν μὴ γραφῆναι δέ. Euthym. But perhaps, as Euthym. himself seems to suggest, and as Lücke and De Wette are inclined to think, the reference may be to ch. v. 37—44, and the ὑμῖν may be said generally. Stier and others think that ver. 26 is referred to : but this is far-fetched. We have instances of reference to sayings not recorded, in ch. x. 26 ; xii. 34. ἐώρακάτε με] 'Ye have seen the true Bread from heaven, the σημεῖον greater than the manna, *even Me Myself* : and yet have not believed.' ^{37.} The whole body of believers on Christ are spoken of by Him, here and in ch. xvii., *as given to Him by the Father*. But Bengel's observation is very important : "*πᾶν*—vocala momentosissima, et, collatis iis quæ sequuntur, consideratu dignissima. Nam in sermonibus Jesu Christi, quod Pater ipsi dedit, id, et singulari numero et neutro genere, appellatur *omne* ; qui ad ipsum, *Filium*, veniunt, ii masculino genere vel etiam plurali numero describuntur,—*omnis*, vel *illi*. Pater Filio totam quasi massam dedit, ut omnes quos dedit unum sint ; id universum Filius singulatum evolvit, in executione. Hinc illud in xvii. 2, ut *omne quod dedisti ei, det eis vitam æternam*." See also 1 John v. 4. See further on πᾶν δὲ δίδωσίν μοι ὁ πατήρ, ver. 44.

οὐ μὴ ἐκβ. ἔξω does not refer here to the office of the Son of God as Judge ; but is another way of expressing the grace and readiness with which He will receive all who come to Him.

³⁸—40.] His reception of men is not

...ἐστιν
το θε F.

θέλημα τοῦ πέμψαντός με. ³⁹ ^m τοῦτο δέ ἐστιν τὸ θέλημα
τοῦ πέμψαντός με, ^m ἵνα ⁿ πᾶν ὃ δέδωκέν μοι, μὴ ^o ἀπολέσω
^p ἐξ αὐτοῦ, ἀλλὰ ^q ἀναστήσω αὐτὸ τῇ ^r ἐσχάτῃ ^r ἡμέρᾳ.
⁴⁰ ^{ms} τοῦτο γάρ ἐστιν τὸ ^s θέλημα τοῦ πατρός μου, ^m ἵνα
πᾶς ὃ ^t θεωρῶν τὸν υἱὸν καὶ ^u πιστεύων ^u εἰς αὐτὸν ἔχη
ζωὴν αἰώνιον, καὶ ^q ἀναστήσω αὐτὸν ἐγὼ τῇ ^r ἐσχάτῃ
^r ἡμέρᾳ. ⁴¹ ^v ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι
εἶπεν Ἐγὼ εἰμι ὁ ἄρτος ὁ ^w καταβάς ^w ἐκ τοῦ οὐρανοῦ,
⁴² καὶ ἔλεγον Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὐ

bis. xiv. 17.

u ch. ii. 11 reff.

v. 30. 1 Cor. x. 10 bis, only. Num. xiv. 27.

v here bis & ver. 61. ch. vii. 32. Matt. xx. 11. Luke
w see ver. 33.

m ver. 29 reff.
n constr., ch.
xvii. 2. Rev.
ii. 26. Ps. x.
5.
o ch. xviii. 9.
p = 2 John 4.
Rev. v. 9.
xi. 9.
q act., = here,
&c. (4 times)
& Acts (ii.
24 al.) only.
pass., ch. xi.
23, 24 al.
r = here, &c.
4 times.
ch. (vii. 37.)
xi. 21. xii.
48 only. J.
s 1 Thess. iv. 3.
t = ch. xii. 45.

at end add πατρος D 33 [lat-*a e* (*b ff*)] syr-cu syr-jer Did₁ [Bas₁ (Tert₁)].

³⁹. om 1st clause (*homœotele*) C N (ins N^{3a}, but erased) Ser's g.—rec aft πεμψαντος
με ins πατρος, with E rel vulg lat-*a c* syr syr-jer [æth arm Cyr₁ Aug₁]: om ABDL
T(N^{3a}) 1 lat-*b e f g* Syr syr-cu coptt goth Ath, Chr₁ Cyr₃ Ambr₁ Aug₁ for εξ
αυτου, μηδεν D. for αλλα, αλλ' ινα D [foss lat-*f*]. rec ins εν bef τη eschatu,
with ADK[Π]N 69 (S 33, e sil) latt coptt Ath [in Cyr mss vary]: om BCLT rel am
[with latt for] ing lat-*e* Ath-ms.

⁴⁰. rec (for γαρ) δε (*from ver* 39), with E rel syr (Tischdf) Chr, Chrom₁: [om T arm:]
txt ABCDKLU[Π]N 1. 33. 69 am (with em foss fuld ing jac [mm] nt tol) lat-*a b c* [*e*
f ff, *g q*] syrr syr-cu coptt. rec (for πατ. μου) πεμψαντος με (*from ver* 39), with
A rel Did, Chr₁: πεμφ. με πατρος Δ 69 ev-y vulg lat-*c f ff*, *g* syr-jer Aug₁ Chrom₁:
txt BCDLTU-N 1. 33 lat-*a b e g* syr syr-cu coptt ath arm Clem, Ath-ms, Chr₁ Non₁
Tert₂ Hil, Victorin₁. om εγω AD 1 foss (with tol) lat-*b f* copt Clem₁ Chr₁ Tert₁ Hil₁:
ins BCTN rel vulg lat-*a c e ff*, *g* [*g* syr-jer] syrr syr-cu sah goth æth arm. ins εν
bef τη eschatu ADKLSU[Π]N latt coptt goth Clem [Aug₁]: om BCT rel lat-*e* Tert.

⁴¹. for ουν, δε D-gr Syr syr-cu goth.

⁴². ουχι BT. ins του bef ιωσηφ D.

capricious, nor even of His own arbitrary choice; but as He came into the world to do the Father's will, and that will is that all who come to Him by faith shall have life, so He receives *all such*;—loses none of them;—and will raise them all up (here, *in the fullest and blessed sense*) at the last day. (ἀπολέσω again is not 'destroy,' 'condemn,' but *lose*: see ch. xii. 25; xvii. 12. ἵνα μὴ ἐξ ἐμῆς αἰτίας ἀπόληται τις, Euthym.) Olshausen remarks, that "in ch. iv. we had only the inexhaustible refreshing of the *soul* by the water of life; but this discourse goes further;—that not even death itself shall destroy the *body* of him who has been nourished by this bread of life" (ii. 167). ἀναστήσω refers to the only resurrection which is the completion of the man in his glorified state;—it does not set aside the ἀνάστασις κρῖσεως, but that very term is a debasement of ἀνάστασις: its true sense is only ἀνάστασις ζωῆς. Bengel has beautifully given the connexion of this last promise with what went before: "hic finis est, ultra quem periculum nullum." But there is much more than this in it. In this declaration (vv. 39, 40) is contained the key of the following discourse, vv. 44—59.

The end of the work of God, as regards man, is the glorification of his restored and sanctified nature,—*body, soul, and spirit*,—in eternity. Without this,—salvation, restitution, would be incomplete. The adoption cannot be consummated without the redemption of the body. Rom. viii. 18—23. And the glorification of the body, soul, and spirit,—of the whole man,—cannot take place but by means of the glorified Body of the second Adam. "He who does not see this, will never understand either the Holy Communion, or this testimony of the Lord in its inner meaning." Stier, iv. 243, edn. 2. The θεωρῶν here is a different thing from the mere ὁρᾶν of ver. 36. It is the awakening of the attention preparatory to faith, answering to the looking on the serpent of brass: τοῖς ὀφθαλμοῖς τῆς ψυχῆς, Euthym.; but afterwards he makes the θεωρεῖν = πιστεῦειν, to which it is only preparatory.

⁴¹.] Not different hearers, nor does the scene of the discourse here change: they were the same,—perhaps the principal among them, the official superintendents of the synagogue:—for John generally uses οἱ Ἰουδαῖοι in this official sense. ⁴².] They rightly supposed

x Matt. xviii. 23. xxv. 19. Mark vi. 50. y — ch. xii. 32 only. (John [xviii. 10. xxi. 6, 11] only, exc. Acts xvi. 19.) Jer. xxxviii. (xxxix.) 3. z vv. 39, 40 reff. a Mark i. 2 reff. b 1 Cor. ii. 13 only. Isa. liv. 13. 1 Macc. iv. 7 only. see 1 Thess. iv. 9.

ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πὼς νῦν λέγει ὅτι ^w ἐκ τοῦ οὐρανοῦ ^w καταβέβηκα; ⁴³ ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ ^v γογγύζετε ^x μετ' ἀλλήλων. ⁴⁴ οὐδεὶς δύναται ἐλθεῖν πρὸς ἐμέ, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ^y ἐλκύσῃ αὐτόν, καὶ γὰρ ^z ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁵ ἔστιν γεγραμμένον ^a ἐν τοῖς προφήταις Καὶ ἔσονται πάντες ^b διδασκατοὶ ^c θεοῦ. πᾶς ὁ c gen., Matt. xxv. 34. Philem. 1. Winer, edn. 6, § 30. 2.

ABCDE
GHKL
MSTUV
ΓΔΠΞ
1. 33. 69

aft οἶδαμεν ins καὶ N¹. om και την μητερα (homotel) N¹ lat-b syr-cu arm-ed. rec (for νυν) ουν, with ADN rel vulg lat-b c f f₂ g syr Ath[-ed₁ (Cyr varies)]: om lat-a e: txt BCT [syr-er] copt goth arm Ath-2-mss₁. rec aft λεγει ins ουτος, with A rel vulg lat-c f syrr goth: p^{ref} N [lat-b e f syr-er]: om BCLT 1. 33. 69 lat-a f₂ [g] syr-cu coptt aeth arm Chr Cyr.—λεγει εαυτον απο τ. ο. καταβεβηκεναι D Chr₁.—for οτι, εγω N: om 69 Chr-6-mss.

43. rec aft απεκριθη ins ουν, with ADN rel vulg lat-b c syr [syr-er]: om BCKLT [Π] 33. 69 lat-a e Syr coptt arm Cyr₁. om o BLT₈ 1. 33 [Cyr₁]: ins ACD rel. αυτοις bef και ειπεν N. μετα B.

44. rec (for εμε) με, with ACDTN rel Hipp₁ Orig₁ Did₁ Chr₁ Cyr[-p]: txt BEMU VΔ. om ο πατηρ A Ser's q r. rec και εγω, with A rel Chr: εγω T: txt BCDL₈ 1. 33 [Did₁] Cyr. rec om εν, with ΔN am(with [forj fuld] ing²) lat-e: ins ABCDT rel (latt) coptt goth [Did₁] Cyr.

45. rec ins του bef θεου, with Ser's t¹: om ABCDTN rel Ser's-mss Chr₁ Cyr₁ Thl. rec aft πας ins ουν, with A rel lat-q (syrr syr-cu): om BCDLST₈ 69 latt coptt

that this καταβῆναι ἐκ τοῦ οὐρανοῦ must imply some method of coming into the world diverse from ordinary generation. Meyer gathers from the οἶδαμεν, that our Lord's reputed father was then still alive. But surely the verb will bear the sense of knowing as matter of fact who they were, and need not be confined to personal knowledge.

43.] Our Lord does not answer their objection, because it lay far from His present purpose to disclose aught of those mysteries which the answer must have indicated. It was not till the faith of the apostolic Christians was fully fixed on Him as the Son of God, and the outline of the doctrine of His Person was firmly sketched out, that the Spirit brought out those historical records which assure us of His supernatural conception (see Nitzsch, cited by Stier, iv. 244, edn. 2).

44.] The connexion seems to be this: They were not to murmur among themselves because He had said this; for the right understanding of what He had said is only to be gained by being taught of God, by being drawn by the Father, who alone can give the desire to come to Christ, and bring a man to Him. That this 'drawing' is not irresistible grace, is confessed even by Augustine himself, in his Tractatus on this passage. "Si trahitur, ait aliquis, invitus venit. Si invitus venit, nec credit: si non credit, nec venit. Non enim ad Christum ambulando currimus, sed credendo; nec motu corporis sed voluntate cordis accedimus. . . . Noli te cogitare

invitus trahi; trahitur animus et amore."

And just before: "Intrare quisquam ecclesiam potest nolens, accedere ad altare potest nolens, accipere sacramentum potest nolens:—credere non potest, nisi volens." He quotes, "trahit sua quemque voluptas" (Virg. Ecl. ii. 65), to shew that the drawing is that of delight and choice, not of obligation and necessity. Calvin (?), Beza, and Lampe understand irresistible grace to be here meant: "Falsum est et profanum, non nisi volentes trahi" (Calv., Lücke, ii. 144 note). The Greek expositors, Cyril, Chrysostom, Euthymius, Theophylact, take the view which I have adopted above. Chrysostom says, δ καὶ αὐτὸ οὐ τὸ ἐφ' ἡμῖν ἀναίρει, ἀλλὰ μᾶλλον ἐμφαίνει ἡμᾶς βοηθείας δεομένους. See Article X. of the Church of England, in fine.

This drawing towards Christ may be exemplified in the legal dispensation, which was to the Jews a παιδαγωγία εἰς χριστόν. It now is being exerted on all the world,—in accordance with the Lord's prophecy ch. xii. 32 (see note there), and His command Matt. xxviii. 19, 20,—by Christian preaching and missions; but, after all, the individual will must be turned to Christ by the Father, Whose covenanted promise is, that He will so turn it in answer to prayer. "Nondum traheris? ora ut traharis" (Augustine, ut supra). The same solemn and joyous refrain, as Meyer well calls it, follows, as in vv. 39, 40.

45.] ἐν τοῖς προφ. may be a general form of citation

^d ἀκούσας ^d παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς
 με. ⁴⁶ ^e οὐχ ^e ὅτι τὸν πατέρα ἑώρακέν τις, εἰ μὴ ὁ ^δ ὢν
 παρὰ τοῦ θεοῦ· οὗτος ἑώρακεν τὸν πατέρα. ⁴⁷ ἀμὴν
 ἀμὴν λέγω ὑμῖν, ὁ ^e πιστεύων [εἰς ἐμὲ] ἔχει ζωὴν αἰώνιον.
⁴⁸ ἐγὼ εἰμι ὁ ἄρτος τῆς ^h ζωῆς. ⁴⁹ οἱ πατέρες ὑμῶν ἔφα-
 γον ἐν τῇ ἐρήμῳ τὸ ⁱ μάννα καὶ ἀπέθανον. ⁵⁰ οὗτός ἐστιν
 ὁ ἄρτος ὁ ^k ἐκ τοῦ οὐρανοῦ ^k καταβαίνων, ἵνα τις ^l ἐξ
 αὐτοῦ ^l φάγῃ καὶ μὴ ἀποθάνῃ. ⁵¹ ἐγὼ εἰμι ὁ ἄρτος ὁ
^m ζῶν ὁ ^k ἐκ τοῦ οὐρανοῦ ^k καταβάς· ἐάν τις ^l φάγῃ ^l ἐκ τού-
 του τοῦ ἁρτου, ⁿ ζήσεται ⁿ εἰς τὸν ⁿ αἰῶνα. ^o καὶ ὁ ἄρτος

d ch. i. 11. vii.
 51. vii. 25,
 49. xv. 15.
 Acts x. 22.
 xxviii. 22.
 2 Tim. i. 13.
 ii. 2.
 e = 2 Cor. i. 24.
 iii. 5. Phil.
 iii. 12. iv. 11,
 17. 2 Thess.
 iii. 9 only.
 f ch. vii. 29 reff.
 g absol., John,
 ch. i. 7. iii.
 18. iv. 41, 42.
 63 al. w. εἰς,
 ch. ii. 11 reff.
 h = ch. viii. 12.
 Rev. ii. 7.
 vii. 17 al.
 i ver. 31.
 k ver. 33.
 l ver. 26 reff.
 m = ch. iv. 10, 11. Acts vii. 38.
 o Matt. x. 18. ch. viii. 16, 17. xv. 27. Acts iii. 21. 1 John i. 3. 2 Macc. v. 15 Ed-vat. [not B].

...κατα-
 βαίνω
 Α.

αὐθ arm Orig.². ακουων (cf ch v. 24) D rel foss (with gat mm) lat-a b e g q syr-mg
 goth Cyr Hil₁: txt ABCKLT[Π] N 1. 33. 69 vulg lat-c f ff₂ Orig₂ [Cyr₂]. aft
 μαθων ins την αληθειαν Α. εμε BTN Orig₁: txt ACD rel Orig₁. (33 def.)
⁴⁶. rec τις bef εωρακεν, with A rel syr coptt [Syn-ep-Ant₁] Did₂ Thdr₂ Chr₁: txt
 BCDLTN 33 lat Syr syr-cu goth Orig₁ [Cyr-jer.] Cyr[-p]. εωρακε (twice) B [Tischdf
 [N. T. Vat., not N. T. ed 8]]. om του θ. for θεου, πατρος N Syn-ep-Ant
 Chr-5-mss. for πατερα, θεον DN¹ lat-a b e [Cyr-jer₁(txt)] Novat₁ Quæst.
⁴⁷. ins οτι bef ο πιστευων N 124 (Sz). om εις εμε BLTN arm-zoh: ins (cf ver
 35 &c) ACD rel latt syr coptt goth aeth arm-use [Cyr-p₁] Hil₁.
⁴⁹. aft εφαγον ins τον αρτον D lat-a b e. rec το μαννα bef εν τη ερημω, with
 AN rel vulg lat-a syrr coptt goth aeth arm Thdr₂ Cyr[-p] Ambr: txt BCDT am (with
 [fuld] ing san tol) lat-b c e (Orig₁) Eus₁ Chr₁ Aug₁.
⁵⁰. ins και bef καταβαινων D¹-gr. ins εαν bef τις D³ (and lat) vulg lat-a b c f
 [ff₂] g. αποθησκη B Eus₁.
⁵¹. aft εαν ins ουν D-gr. του αρτου bef τουτου D-gr arm [Chr₂ Cyr-p]: του
 εμου αρτου (omg τουτου) N lat-a e Eus₂ Cyp₁ Hil₁. ζησει DLN 33 Orig₃: txt BCT
 rel Orig₃ [Eus₂]. om και N¹ [lat-a b e q sah Orig₁ Ath₁].

(Mark i. 2: Acts vii. 42; xiii. 40), or may mean that the sense is found in several places of the prophets: see besides reff., Jer. xxxi. 33, 34. This clearly intimates the kind of *drawing* meant in the last verse;—the opening the eyes of the mind by divine teaching. ἀκούσας κ. μαθὼν is an expansion of διδακτός. ἔρχ. πρὸς με] This is the final decision of the human will, acted on by the divine attraction to Christ. *The beginning* is, the Father draws him: *the progress*, he hears and learns—here is the consenting will—‘Speak, Lord, for thy servant heareth:’—*the end*, he cometh to Christ—here is the will acting on the whole man. ^{46.}] The connexion is: the mention of ἀκούσας παρὰ τοῦ πατρός might lead them to think of a personal communication from the Father to each man, and thus the necessity of the mission of the Son might be invalidated. This was the only way in which a Jew could misunderstand ver. 45; he could not dream of a seeing of the Father with bodily eyes. ὁ ὢν παρὰ τ. θεοῦ is Jesus Himself: see ch. vii. 29. His knowledge of the Father is *complete* and *immediate*;

ours, *partial*, and derived through Him only. ^{47.}] Our Lord now recurs to the subject of their murmurs, and gives the answer for which He has been preparing the way, repeating nearly ver. 40, and adding, ^{48.}] If so, (see ver. 47,) there is full reason for my naming Myself the Bread of Life. ^{49.}] *That* bread from heaven had no power to keep off death, and that, *death owing to unbelief*:—our Lord by thus mentioning οἱ πατέρες ὑμῶν and their death, certainly hints at the *similar unbelief* of these Jews. And the same dubious sense of ἀποθάνη prevails in ver. 50. Death is regarded as being swallowed up in the glory of the resurrection, and the second death—which was hidden in the former ἀπέθανον—has over him who eats this Bread of Life, *no power*: nay, he is brought, even *here*, into a resurrection state from sin and death: see Rom. vi. init. and Col. iii. init. ^{51.}] ὁ ζῶν, ‘containing life in itself,’ not merely supplying the waste of life with lifeless matter: see on ch. iv. 13, 14. καὶ ὁ ἄρτος . . .] From this time we hear no more of ἄρτος: this figure is dropped, and the reality takes its place. Some

ο δὲ ὁν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου

om δε DFN lat-*a b c* [Jf, vulg copt Syr syr-cu syr-jer æth arm Ammon,] Clem, Aug.
rec aft εστιν ins ἡν ἐγὼ δώσω, with E rel lat-*f g* syrr [syr-jer] copt goth arm Clem,
Orig, [Cyr-p₂] : om BCDLTN 33 latt syr-cu sah æth Orig, Athl, Cyr[-p] Tert, Cypri,—
υπερ τῆς του κοσμου ζωης bef η σαρξ μου εστιν N [Tert,].

BCDE
GHKL
MSTUV
ΣΑΔΠΣ
1. 33. 69

difficult questions arise regarding the sense and reference of this saying of our Lord. (1) Does it refer to HIS DEATH? and, (2) is there any reference to the ORDINANCE OF THE LORD'S SUPPER?

(1) In treating this question I must at once reject all metaphorical and side-interpretations, as, that the *teaching* of Christ is the Bread, and to be *taught by Him* is feeding upon it (so Grotius, and the modern rationalists): that the *divine Nature of Christ*, or His *sending of the Holy Spirit*, or His *whole life of doing good on earth*, can be meant: all such have against them the plain sense of the words, which, as Stier observes, are *very simple ordinary words*; the only difficulty arising, when we come to enquire into their application to His own Person. The Bread of Life is *Himself*: and, strictly treated, when we come to enquire *what*, of that body, soul, and spirit, which constituted Himself, this Bread specifically is, we have His answer that it is *His Flesh* which He will give (for this will be the meaning, whether the words ἡν ἐγὼ δώσω are to be regarded as part of the text or not) on behalf of the life of the world. We are then specifically directed to *His Flesh* as the answer. Then, *what does that Flesh import?* The flesh of animals

is the ordinary food of men; but *not the blood*. The blood, which is the life, is spilt at death, and is not in the flesh when eaten by us. Now this distinction must be carefully borne in mind. The *flesh* here, (see ver. 53,) and the *eating of the flesh*, are distinct from the *blood*, and the *drinking of the blood*. We have no generalities merely, to interpret as we please: but the terms used are *precise and technical*. It is then *only through or after the Death of the Lord*, that by any propriety of language, His Flesh could be said to be eaten.

Then another distinction must be remembered: The flesh of animals which we eat is *dead flesh*. It is already the prey of corruption; we eat it, and die (ver. 49). But *this Bread is living Bread*; not dead flesh, but living Flesh. And therefore *manducation by the teeth materially is not to be thought of here*; but some kind of eating by which the *living Flesh of the Son of God* is made the *living sustenance* of those who partake of it. Now His Flesh and Blood were *sundered*

by Death. Death was the shedding of His precious Blood, which *He did not afterwards resume*: see ch. xx. 27, and Luke xxiv. 39. His Flesh is the glorified substance of His Resurrection-Body, now at the right hand of God. It is then in His *Resurrection form only* that His Flesh can be eaten, and be living food for the living man. I cannot therefore see how *any thing short of His Death* can be here meant. By that Death, He has given His Flesh for the *life of the world*: not merely that *they who believe on Him* may, in the highest sense, have life; but that *ὁ κόσμος* may have life. *The very existence of all the created world* is owing to, and held together by, that Resurrection-Body of the Lord. In Him *all things* are gathered together and reconciled to God: τὰ πάντα ἐν αὐτῷ συνέστηκεν, Col. i. 17.

(2) The question *whether there is here any reference to the ORDINANCE OF THE LORD'S SUPPER*, has been *inaccurately put*. When cleared of inaccuracy in terms, it will mean, *Is the subject here dwelt upon, the same as that which is set forth in the ordinance of the Lord's Supper?* And of this there can surely be no doubt. To the *ordinance itself*, there is here *no reference*; nor could there well have been any. But the spiritual verity which underlies the ordinance is one and the same with that here insisted on; and so considered, the discourse is, as generally treated, most important towards a right understanding of the ordinance.

On the *history of the exegesis* of this passage, see Lücke ii. pp. 149—159 (3rd edn.), and Excursus ii., in his 2nd edn. (omitted in his 3rd);—also Tholuck and Olshausen, in loc. To attempt to recount the various opinions, would exceed the limits of a note in an edition of the whole Testament: for the present subject is one in which the manifold dogmatical variations of individual belief have influenced Commentators to such an extent as to render accurate classification impossible. I may roughly state, that three leading opinions may be traced: that of those who hold (α) that *no reference* to the Holy Communion is intended,—among whom are Origen and Basil, of the ancients; and of the moderns, the Swiss Reformers, Zwingle and Calvin (the former however not very

ζωῆς. 52 ^p ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι ^{p = Acts iii. 26, 2 Tim. ii. 24. James iv. 2 only.} λέγοντες Πῶς δύναται οὗτος ἡμῖν ^a δοῦναι τὴν σάρκα φαγεῖν; 53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ^{q = Neh. xiii. 11. 34-35. xiv. 16 ref.} ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ ^{r = Matt. viii. 20 ref.} υἱοῦ τοῦ ^{s ch. v. 26 bis, 40. x. 10. xx. 31. 1 John u = Matt. iii. 9 ref.} ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ st ἔχετε ^s ζωὴν ἐν ^{tu} ἑαυτοῖς.

v. 12 bis, 13.

t ch. v. 42. Mark iv. 7 bis.

u = Matt. iii. 9 ref.

52. οἱ ιουδαιοι bef προς αλληλους CD 1. 33. 69 vulg lat-a c e [q syr-je] syrr syr-cu
 aeth: txt B⁷N rel lat-b f coptt goth arm Orig₁. aft πως ins ουν N. ημιν
 bef ουτος CN 1 Orig₁ [Cyr-p₁]: aft δουναι: U: τ. σ. δου. ημ. 69. την σαρκα bef δουναι
 DK[Π] lat-a c e [ff₂ q vulg]. aft σαρκα ins αυτου BT latt syrr syr-cu [syr-je]
 coptt ath arm Chr₁ [Cyr-p₂] Orig-int₂: om CDN rel lat-ff₂ goth Orig₁ [Cyr-p₁].
 53. om δ B. [om 2nd αμην CA.] for εαν, αν N. for φαγητε, λαβητε
 D lat-a Victorin₁. το αιμα bef αυτου N: transp πιντε and το αιμα D lat-a Hil.
 εν εαν. την ζωνη D. aft ζωνη ins αιωνιον N [Chr₁].

decidedly, see Olsh. ii. 173 note), Luther, Melancthon. (8) That the whole passage regards *exclusively* the Holy Communion, —among whom are Chrysostom, Cyril, Theophylact, Euthymius, the Schoolmen, and the Roman Catholic expositors, with a few exceptions. (7) That the *subject* and *idea* of the Holy Communion, not the ordinance is referred to: to which class belong the best modern Commentators in Germany, e. g. Lücke, Tholuck, Olshausen, Stier. Bengel's note to the same effect is important: "Jesus verba sua scienter ita formavit, ut statim et semper illa quidem de spirituali fruitione sui agerent proprie; sed posthac eadem consequenter etiam in augustissimum S. Cœnæ mysterium, quum id institutum foret, convenirent. Etenim ipsam rem hoc sermone propositam in S. Cœnam contulit; tantique hoc sacramentum est momenti, ut facile existimari possit, Jesum, ut prodictionem Judæ ver. 71, et mortem suam hoc versu, ita etiam S. Cœnam, de qua inter hæc verba certissime secum cogitavit, uno ante anno prædixisse, ut discipuli possent prædictionis postea recordari. Tota hæc de carne et sanguine J. C. oratio Passionem spectat, et cum ea S. Cœnam. Hinc separata carnis et sanguinis mentio constanter. Nam in passione sanguis ex corpore eductus est, Agnusque mactatus." 52.] The inference conveyed in φαγεῖν, which *first comes from the Jews themselves*, is yet a right one. If He is the Bread, and that Bread is His Flesh, we must *eat His Flesh*, though not in the sense here meant by them. They contended against one another, probably some having more insight into the possibility of a spiritual meaning than others.

53.] Our Lord not only ratifies their φαγεῖν, but adds to it a more wonderful thing; that they must also do that against which a prohibition might seem to have existed

from Noah downwards,—*drink His Blood*. But observe, this Blood is not to be *eaten* in the Flesh, *which was the forbidden thing* (Gen. ix. 4: Levit. xvii. 10—16), in its strict literal form: but to be *drunk*, separate from the flesh: again *presupposing death*. Now as the Flesh of Christ (see above) is the Resurrection-Body which He now has, and in which all things consist: so is His Blood (—"the blood is the life." Levit. xvii. 11, 14) the Life which He gave up, paid down, as the penalty for the sin of the world. By the shedding, pouring forth, of that Blood, is remission of sin.

It is quite impossible that these words should, as De Wette maintains, be merely an expansion of τὴν σάρκα φαγεῖν. Even had the idea of τὸ αἷμα πίνειν been one familiar to the Jews, the construction would not have allowed such an interpretation;—but *new as it was*, and *abhorrent from their habits and law*, we must regard it as specially and purposely added.

But *what* is this eating and drinking? Clearly, not *merely faith*: for faith answers to the *hand reached forth for the food*,—but is *not the act of eating*. Faith is a *necessary condition* of the act: so that we can hardly say with Augustine, "crede, et manducasti," but "crede et manducabis." Inasmuch as Faith will necessarily in its energizing lead to this partaking, we sometimes incorrectly say that it is Faith:—but for strict accuracy this is not enough. To eat the flesh of Christ, is to *realize, in our inward life, the mystery of His Body now in heaven,—to digest and assimilate our own portion in that Body*.

To drink His Blood, is to *realize, in our inward life, the mystery of His satisfaction for sin,—to digest and assimilate our own portion in that satisfaction, the outpouring of that Blood*. And both these definitions may be gathered into one, which is: The eating of His

v. v. 56, 57, 58. Matt. xxiv. 58. ch. xiii. 1. only t. w. ch. iii. 15. 16, 36. v. 24. 1 John iii. 15 al. x. vv. 39, 40. y. ch. iv. 32. reff. z. Rom. xiv. 17. Col. ii. 16. only. Dan. i. 10 only. a. ver. 54. reff. b. = ch. v. 38. reff. c. Rom. ix. 26, from Hos. i. 10. 2 Cor. iii. 3 al. d. see 1 John iv. 9. e. ver. 51 (reff.).

54. ὁ ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ὡς ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἑσχάτῃ ἡμέρᾳ. 55 ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶν βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶν πόσις. 56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ. 57 καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ, κἀγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, κἀκεῖνος ζήσκει δι' ἐμέ. 58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς,

BCDE
GHKL
MSTUV
ΓΑΔΠΝ
1. 33. 69

54. for μου, αυτου (twice) D lat-e Victorin₁. σαρκαν D. (rec καὶ ἐγώ, with T rel Orig, Eus.; txt BCDGKLU[Π]N 1 Orig₂ Chr₁ Cyr₂ Bas₂) ins εν bef τη εσχατη CKMTVΔΔ [S(Tischdf) Π] 69 vulg lat-b c f [q] arm Orig₂ Eus₁ Chr Cyr[-p₂] spec: om BDN rel lat-a e [ff₂ Orig₁(Tischdf)].

55. rec (twice) αληθως (-θης seemed inappropriate: so Orig has αληθινῃ), with (DN¹, once) rel latt syrr syr-cu [syr-jer] goth Orig₁-int, Hil, Ambr Aug: txt BCKLTN^{3a}(but 2nd -θως restored) 1. 69 [Π Coisl-oct-marg] tol(with mm) lat-q coptt æth Clem₁ Orig₁ Eus₁ Bas₃ Chr₁ Cyr[-p].—om latter clause D.—om from 1st αληθ. to 2nd (homæotel) N¹. for ποσις, ποτον N¹.

56. aft αυτω ins καθως εν εμοι ο πατηρ καγω εν τω πατρι αμην αμην λεγω υμειν εαν μη λαβητε το σωμα του νιου του ανθρωπου ως τον αρτον της ζωης ουκ εχετε ζωην εν αυτω D, simly lat-a ff₂.

57. απεσταλκεν D 69. om ζω T. for τρωγων, λαμβανων D Victorin₁. rec ζησεται, with E rel [Cyr-p₁]: ζη C¹(appy) D-gr, vivit lat-b q Ambr₂: txt BC²K LT[Π]N 33. 69 Orig₁ Eus₂ Chr₁ Cyr[-p], vivet latt.

58. om ουτος N¹. rec (for εξ) εκ του, with DN rel Orig₁ [Eus₁] Chr₁ Cyr₁: txt BCT. for καταβας, καταβαινων N¹.

Flesh and drinking of His Blood import the making to ourselves and using as *objectively real*, those two great Truths of our Redemption in Him, of which our Faith *subjectively* convinces us.

And of this realizing of Faith He has been pleased to appoint certain symbols in the Holy Communion, which He has commanded to be received; to signify to us the spiritual process, and to assist us towards it.

οὐκ ἔχ. ζωὴν ἐν ἑαυτ.] ‘Ye have not in you that spring of life, which shall overcome death, and lead (ver. 54) to the resurrection in the true sense:’ see above, ver. 44, and notice again the solemn refrain.

τρώγων] It is not necessary to see any more literal ‘eating’ in the word than in φαγών,—it expresses the *present* of φαγών, which must be either τρώγων or ἐσθίων,—and the real sense conveyed is, that by the very act of inward realization, which is the ‘manducatio,’ the possession of eternal life is certified.

55.] ἀληθὴς is here not = ἡ ἀληθινή, nor is the sense, ‘My Flesh is the true meat &c.’ but My flesh is true meat, i. e. *really* TO BE EATEN, which they doubted. Thus ἀληθὴς is a gloss, which falls short of the depth of the adjective. This verse is decisive against all explaining away or metaphorizing the pas-

sage. Food and drink are not here mere metaphors;—rather are our common material food and drink mere shadows and imperfect types of this only real reception of refreshment and nourishment into the being.

56.] He who thus lives upon Me, abides in Me (see ch. xv. 5 and note);—and I (that living power and nourishment conveyed by the ἄρτος τῆς ζωῆς which = ἐγώ) abide in him. Beware of imagining, as Bp. Wordsw. again (see note on Matt. xvi. 18), that there is any especial emphasis on μου *because of its position*.

57.] The same expanded further—see ch. v. 26. The two branches of the feeding on Christ are now united under the general expression, τρώγων με.

Διὰ expresses the *efficient cause*. The Father is the Fountain of all Life: the Son lives in and by the Father: and all created being generally, lives (*in the lower sense*) in and by Him; but he that eateth Him shall (*eternally and in the highest sense*) live by Him.

Ver. 58 forms the solemn conclusion of the discourse, referring back to the Bread with which it began and to its difference from the perishable food which they had extolled:—and setting forth the infinite superiority of its effects over those of that sustenance.

οὗτός ἐστιν, such is. καταβάς,—

οὐ καθὼς ἔφαγον οἱ [†]πατέρες καὶ ἀπέθανον ὁ ^ατρώγων τοῦτον τὸν ἄρτον ^εζήσει ^εεἰς τὸν αἰῶνα. ⁵⁹ Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

⁶⁰ Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον ^εΣκληρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ^ηἀκούειν; ⁶¹ εἰδὼς δὲ ὁ Ἰησοῦς ^ιἐν ἑαυτῷ ὅτι ^κγογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς Τοῦτο ὑμᾶς ^ισκανδαλίζει; ⁶² ἂν οὖν ^μθεωρῆτε τὸν ^νυῖον τοῦ ^νἀνθρώπου ^οἀναβαίνοντα ὅπου ἦν ^ρτὸ ^ρπρότερον; ⁶³ τὸ ^{πνευμά} ἐστιν τὸ ^αζωοποιοῦν, ἡ σὰρξ οὐκ ^ιὠφελεῖ οὐδέν·

Ἔ το
πνευμά.

8 (from Ps. cxvii. 18), 9, 10. Rom. xi. 12.
xxviii. (xxx.) 20. see Heb. x. 32. 1 Pet. i. 14.
xxvii. 24. Sir. xxxi. (xxxiv.) 23.

p ch. ix. 8. Gal. iv. 13. 1 Tim. i. 13 only. Jer.
q ch. v. 21 reff.

οἱ πατέρες bef εφαγον N. rec aft οἱ πατερες ins υμων, with D 69-corr¹ rel [latt syr-cu syr-jer sah goth aeth arm Cyr Non.] Chr; ημων Γ 69¹ Scr's e ev-r: om BCLTN copt Orig. rec adds further το μαννα, with E rel latt syr syr-jer goth arm [Cyr Non.] : om BCDLTN 33 lat-e syr-cu coptt aeth. rec ζησεται, with DHK MUR[Π] 69 Thdr̄t, [freely] : txt BCTN rel Orig Chr Cyr.

59. ins τη bef συναγωγῇ D arm [Cyr]. at end ins σαββατω D lat-a ff₂ Aug.
60. εκ τ. μαθ. αυτ. bef ακουσαντες D lat-gyr-cu. ειπαν D. rec ουτος bef ο λογος, with E rel latt syr [syr-jer] : txt BCDKLT[Π] N 1. 33 lat-e q Syr syr-cu Chr, Cyr₂[-p].

61. for ειδως δε, ως ουν εγνω D Chr₁ : εγνω ουν N¹ 69 (lat-b e) : ιδων δε C¹ copt. om ὁ N¹. for εν εαυτω οτι, οτι εν εαυτω D Chr₁. ins και bef ειπεν N¹ 69 Syr.

62. om ουν N¹ ev-r¹. for οπου, ου D. αναβ. bef τ. vi. τ. ανθ. N.

63. om 1st το N¹.

past, now: because He has clearly identified it with *Himself*. καθὼς must = τοιοῦτος, ὅν: if ὑμῶν τὸ μάννα (see digest) is to stand, the construction must be filled up οὐ καθὼς τὸ μ. δ' ἔφ. κ.τ.λ.

60—65.] *Murmuring of some of the disciples at the foregoing discourse, and the answer of Jesus to them.*

60.] Lampe shews by reff. and other citations that σκληρός "non tam absurditatem quam impietatem designat." It seems clear that it was not the difficulty, so much as the strangeness of the saying, which scandalized them. It is the whole discourse,—the turn given to it,—the doctrine of the Bread of Life,—the giving His Flesh and Blood to eat,—at which they take offence. ἀκούειν, to

listen to it—'Who can stay and hear such sayings as this?' not, 'to understand it.'

61.] ἐν ἑαυτῷ, by His divine knowledge. 62.] ἂν οὖν θεωρ., what then, if ye see . . . not meaning 'will ye not then be much more scandalized?' or, 'what will ye say (or do), then?'—but appealing to an event which they should witness, as a certain proof of one part of the σκληρὸς λόγος, with which indeed the rest of it was bound up,—His having descended from heaven. All attempts (as those of Lücke, De Wette, and others) to explain this otherwise than of His ascent into heaven,

are simply dishonest,—and spring from laxity of belief in the historical reality of that event. That it is not recorded by John, is of no moment here: see Prolegomena. And that none but the Twelve saw it, is unimportant; for how do we know that our Lord was not here speaking to some among the Twelve? To explain it of His death, as part of His going up where He was before, is hardly less disingenuous. Lücke maintains that θεωρεῖν need not mean bodily sight: which is true enough in some constructions in John (ch. viii. 51 al.); but surely, as joined with ἀναβαίνοντα, it must. The whole exegesis of the passage in the above-named Commentators is a remarkable instance of the warping of the judgment by unsoundness of belief in the historical truth of the evangelistic testimony.

63.] πνεῦμα, σὰρξ, do not mean the spiritual and carnal sense of the foregoing discourse, as many Commentators explain them: for our Lord is speaking, not of teaching merely, but of vivifying: He is explaining the life-giving principle of which He had been before speaking. 'Such eating of My flesh as you imagine and find hard to listen to, could profit you nothing,—for it will have ascended up, &c.; and besides, generally, it is only the Spirit that can vivify the spirit of man: the flesh (in whatever way

s. here only.

t ch. viii. 12.

x. 10. xx.

31. Deut

xxiii. 47.

u ch. xvi. 1

only, see

A. v. xxi.

24. 1 John

i. 1 al.

v pres., ch. i.

40a eff.

w = ch. xix.

11. Matt.

xiii. 11 reff.

x = ch. iii. 27.

y = ch. xix.

12 only, see

1 John iv. 6.

2 Luke ix. 62.

xvi. 31

|| Mk. ch.

xviii. 6

xx. 14 only.

Isa. i. 4 Ald. compl. F (not A).

τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν, ^s πνευμά ἐστιν καὶ ^{BCDEF} ^{GHKL} ^{MSTUV} ^{ΓΔΠΣ} ^{1. 33. 69} ζωὴ ἐστιν. ⁶⁴ ἀλλ' εἰσὶν ἐξ ὑμῶν τινὲς οἳ οὐ πιστεύουσιν. ᾗδει γὰρ ^u ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες ^v εἰσὶν οἳ μὴ πιστεύοντες καὶ τίς ^v ἐστιν ὁ παραδώσων αὐτόν. ⁶⁵ καὶ ἔλεγεν Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με, εἰ μὴ ^η ^w δεδομένον αὐτῷ ^x ἐκ τοῦ πατρός. ⁶⁶ ὁ ^Υ ^Εκ ^Υ τούτου πολλοὶ [ἐκ] τῶν μαθητῶν αὐτοῦ ἀπήλθον ^z εἰς τὰ ὀπίσω, καὶ οὐκέτι ^a μετ' αὐτοῦ ^a περιεπάτουν. ⁶⁷ εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα ^b Μὴ καὶ ὑμεῖς θέλετε ^c ὑπάγειν; ⁶⁸ ἀπεκρίθη αὐτῷ Σίμων Πέτρος Κύριε, πρὸς αὐτὸν ὅπως ἀγέλῃς. ^{... υπ- αγελν T.}

rec λαλῶ (*force of the perfect not perceived: cf ch xiv. 10*), with E rel: txt BCDK LTU[Π] N 1. 33. 69 latt syrr syr-cu [syr-jer] copt goth aeth arm Orig₁-int₂ Eus₂ Ath₁ Cyr-jer₁ Bas Did₁ Chr₁ Cyr₁ Tert₁ Ambr Gaud Aug Vig-taps. om καὶ D¹(ins D²) Tert₁. om 3rd ἐστιν N ev-47 [lat-*b* f arm Ath₁ Chr₁].

⁶⁴. ἀλλα DL. τινες bef εξ υμων ST vulg lat-f ff₂ Chr₁: εξ υμων bef εισιν DN lat-a *b* e [q]. for 2nd εξ, απ' N. for ιησ., σωτηρ N. om μη GN 240-4-59 am(with forj tol). for last clause, και (add τις N^{3a}) ην ο μελλων αυτον παραδιδοναι N. for παραδωσων, παραδιδους D 47. 56 ev-47.

⁶⁵. εμε CN. om αυτω N¹. rec aft πατρος ins μου, with C³ rel vulg lat-c e f [q] syrr goth arm Bas₂ Chr₂ Cyr₁: om BCDLTN lat-a *b* ff₂ l syr-cu syr-jer copt aeth Cyr₁.

⁶⁶. aft εκ τουτου ins ουν DN 69 foss lat-*b* c f l. rec om 2nd εκ, with CDN rel vulg lat-c [ff₂ g l Bas₂ Chr₁ Cyr₁]: ins BGT 1. 33 lat-a *b* e f q Bas₁. rec απηλθον bef [εκ] των μαθητων αυτου, with E rel syr copt goth [Bas₂ Chr Cyr Cosm₁]: txt BCDKLT[Π](N) 1. 33. 69 latt Syr syr-cu [syr-jer] aeth arm.—om αυτου N Ser's f¹.

⁶⁷. for ουν, δε D lat-*b*.

⁶⁸. for απεκριθη, ειπεν D. rec adds ουν, with E rel vulg lat-[g l] q syr Bas₁: δε D: om BCKLAN 1. 33. 69 (GU, Treg [and Tischdf, ed 8]) lat-a c e f [ff₂ syr-jer] Syr syr-cu copt arm Bas₁ Cyr₁ Cyr₁.

used) can profit nothing towards this.' He does not say 'My Flesh profiteth nothing,' but 'the flesh.' To make Him say this, as the Swiss anti-sacramentalists do, is to make Him contradict His own words in ver. 51. τὰ ῥήμ. ἃ ἐγὼ λελάληκα—viz. the words μου τὴν σάρκα and μου τὸ αἷμα, above. They are πνεῦμα and ζωὴ:—spirit, not flesh only:—living food, not carnal and perishable. This meaning has been missed by almost all Commentators: Stier upholds it, iv. 281 (2nd edn.): and it seems to me beyond question the right one. The common interpretation is, 'the words which I have spoken,' i. e. 'My discourses,' are πνεῦμα, 'to be taken in a spiritual sense,' (? this sense of πνεῦμα,) 'and are life.' But this is any thing but precise, even after the forcing of πνεῦμα.

⁶⁴. ἀλλ' εἰσὶν . . .] 'This accounts for your murmuring at what I said, that ye do not believe.' ᾗδει γὰρ . . .] De Wette remarks, that the foreknowledge of our Lord with regard to Judas renders it impossible to apply the ordinary rules of moral treatment,—as 'Why did He then continue him as an Apostle? Why did

He give him the charge of the purse, knowing him to be a thief? &c.,—to the case: and it is therefore better not to judge at all on the matter.

The fact is, we come here to a form of the problem of divine foreknowledge and human free-will, which, in any of its endless combinations of expression, it is equally impossible for us to solve.

ἐξ ἀρχῆς, from their first coming to Him;—the first beginning of their connexion with Him.

⁶⁵.] These unbelievers had not that drawing to Christ, which leads (ver. 44) to true coming to Him. Observe the parallelism between ἡ δεδομένη αὐτῷ here, and ὃ δίδωσίν μοι, ver. 37. Both these gifts are in the Father's power.

⁶⁶—⁷¹.] Many of the disciples leave Him. The confession of the Twelve through Peter: and the Lord's warning to them.

⁶⁶. ἐκ τούτου] upon this. The temporal meaning prevails, but does not exclude the causal.

πολλοί, viz. of the μὴ πιστεύοντες: but not all.

⁶⁷.] The first mention of the Twelve by John. The question is asked in order to extract from them

τίνα ἀπελευσόμεθα ; ἂ ῥήματα ^d ζωῆς αἰωνίου ἔχεις. ⁶⁹ καὶ ^d ἡμεῖς ^e πεπιστεύκαμεν, καὶ ^e ἐγνώκαμεν ὅτι σὺ εἶ ^o ὁ ἅγιος τοῦ ^f θεοῦ. ⁷⁰ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ^g ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς ^h διάβολος ἐστίν; ⁷¹ ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ^k ἔμελλεν παραδιδόναι αὐτόν, εἰς ἐκ τῶν δώδεκα.

h see note. Esth. vii. 4. Ps. cviii. 6.

i = Mark xiv. 71.

k = Matt. ii. 13. Luke x. 1 al. fr.

69. aft ἐγνώκαμεν ins σε D. rec (for ο ἅγιος) ο χριστος ο υιος (from Matt xvi. 16), with C³(see Tischd^f N. T.) rel [latt] syrr goth arm [Cyr-p] Tert: ο υιος 17 lat-b syrr-cu [Cyr₁]: txt BC¹DLN Non₁ Cosm₁. rec aft του θεου ins του ζωντος (from Matt xvi. 16), with E rel lat-ff₂ syrr [syrr-jer] goth Bas₂ Chr [Cyr-p₂] Cyr₂: om BC DLN 1¹. 33 latt syrr-cu coptt aeth arm Non₁ Cosm₁.

70. om αυτοις DN lat-a b c e copt arm: αυτω 69 forj (with foss) lat-g q. om δ N. aft ιησ. ins και ειπεν αυτοις N [lat-a ff₂ aeth: λεγων D (coptt)]. for ουκ, ουχι N [Epipl^h] Chr-5-mss. εξελεξαμην bef υμ. τ. δωδ. G: bef (τους) δωδεκα N. (om τους N¹.) εἷς bef εξ υμων DN^{3a} 248 lat-b c e f [g] Chr₁: om εἷς N¹.

71. om τον DKN¹ 1. rec ισκαριωτην (more usual), with E rel vulg-ed goth Cyr₁: σκαριωθ D san lat-a b ff₂: απο κариωτου 69. 124 syrr-mg [and -gr], απο κариωτου N¹ (attempts at explanation): txt BCGL [Π²(but την restored)] N^{3a} 33 am (with forj gat harl) lat-f g coptt. aft γαρ ins και N. rec ημελλεν, with D rel: εμελλον N¹: txt BCKLU [SH] N^{3a} 1. 69 Cyr₁. rec αυτον bef παραδιδοναι, with N rel lat-a [l] Cyr₁: txt BCDL 69 vulg lat-b c e f g arm. rec ins ων bef εκ (from Mark xiv. 13: had ων been omd to suit Matt xxvi. 47, ek would also have been omd), with C²N rel latt syrr coptt goth arm Cyr: om BC¹DL Syr syrr-cu aeth.

the confession which follows, and thus to bind them closer to Himself. We must not forget likewise, in the mystery of our Lord's human nature, that at such a moment of desertion, He would seek comfort in the faith and attachment of His chosen ones. 68.] Peter answers quickly and earnestly for the rest, as in Matt. xvi. 16.

πρὸς τίνα.] What they had heard and seen had awakened in them the desire of being led on by some teacher towards eternal life; and to whom else should they go from Him who *had*, and brought out of His stores for their instruction, *the words* (see ver. 63) of eternal life? 69.] πεπιστεύκαμεν seems to be used absolutely, as in ver. 64:

we believe, and have long done so.

In the following words the readings vary; the common text having been to all appearance introduced from Matt. xvi. 16. The circumstance of the Lord not being elsewhere called ὁ ἅγιος τ. θεοῦ by John, is of course in favour of the reading. The idea however is found (ch. x. 36). I regard the coincidence with the testimony of the *dæmoniacs*, reff. Mark ||, as a remarkable one. *Their words* appear to have been the first plain declaration of the fact, and so to have laid hold on the attention of the Apostles. 70.] The selection of the Twelve by Jesus is the consequence of the giving of them to Him by the Father, ch. xvii. 6,—in which there also

Judas is included. So that *His selecting, and the Father's giving and drawing, do not exclude final falling away.*

Meyer observes, that the solemn addition, τοὺς δώδεκα after ὑμᾶς, heightens the contrast to the opposite result which follows.

διάβολος.] It is doubtful in what sense this word should be taken. Whether we render it *διαβολικός* (= τοῦ διαβόλου ὑπουργός), or *ἐπιβουλος*, (both given by Euthym.,) it will be an *ἄπαξ λεγόμενον* in the N. T. Of the two however the latter is the harsher, and less analogous to N. T. diction. Certainly, in the dark act here prophesied, Judas was under the immediate instigation of and yielded himself up to Satan (cf. our Lord's reply to Peter, Matt. xvi. 23); and I would understand this expression as having reference to that league with and entertainment of the Evil One in his thoughts and purposes, which his ultimate possession by Satan implies. This meaning can perhaps hardly be rendered by any single word in another language. The E. V. '*a devil*' is certainly too strong; *devilish* would be better, but not unobjectionable. Compare δ υἱὸς τῆς ἀπωλείας ch. xvii. 12.

71.] On the name Ἰσκαριώτης (here applied to Simon, Judas's father), see on Matt. x. 4. ἔμελλεν, not, '*intended*,' see ch. xiii. 2: but simply *future*, = ἦν ὁ παραδόντων αὐτόν, see ver. 64; ch. vii. 39; xi. 51 al.

VII. ¹ Καὶ μετὰ ταῦτα ¹ περιεπάτει ὁ Ἰησοῦς ἐν τῇ ^{Χ καὶ μετὰ...} Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ ¹ περιπατεῖν, ὅτι ¹ ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειναι. ² Ἦν δὲ ¹ ἐγγὺς ἡ ὁ εὐροτὴ τῶν Ὀ Ιουδαίων ἢ ¹ σκηνοπηγία. ³ εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ ¹ Μετάβηθι ἐντεῦθεν καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου ¹ θεωρήσουσιν... ¹ τὰ ἔργα σου ἃ ποιεῖς· ⁴ οὐδεὶς γάρ τι ⁵ ἐν κρυπτῷ ποιεῖ ¹ καὶ ζητεῖ αὐτὸς ¹ ἐν ¹ παρῥησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, ¹ φανέρωσον σεαυτὸν τῷ κόσμῳ. ⁵ οὐδὲ γὰρ οἱ ἀδελφοὶ ¹ 33. 69

¹ Mark xi. 27. ch. x. 23. Rev. ii. 1. Euth. ii. 11. m = vv. 19, &c. Mark xiv. 1. Luke vi. 19. Exod. ii. 15. n ch. ii. 13 reff. o ch. v. 1. vi. 4 only. p here only. Deut. xvi. 16. xxi. 10. Zech. xiv. 16. 18, 19. q Luke x. 7. ch. xiii. 1 al. + Wisd. vii. 27 al. r constr. i. Eph. vi. 3. Rev. xii. 14 al. t Eph. vi. 19. Phil. i. 20. Col. ii. 5. 6 bis (18 bis v. r.). ver. 10. ch. xviii. 20. Rom. ii. 29 only. Ps. cxxxviii. 15 Symm. u = ch. xi. 54. v ch. i. 31 reff.

CHAP. VII. 1. om και C² D⁸ N¹ latt Syr syr-cu sah : ins BC¹ N^{3a} (but erased) rel lat-g syr [syr-jer] copt [æth arm Bas₁ Cyr-p₁]. rec περιεπ. ο ιησ. bef μετὰ ταυτα, with E rel [lat-g] syr goth [Bas₁] : om μετὰ ταυτα Γ ev-y : txt BCDGKLX[Π] N¹ 1. 33. 69 latt Syr syr-cu [syr-jer] coptt æth arm [Cyr₁]. om δ B.

3. οι αδ. av. bef προς αυτον N [Syr syr-cu]. for ιουδαιαν, γαλιλαιαν D-gr. rec θεωρησωσιν (gramml corrpt), with B² X rel [Bas₁ Chr₁ Cyr₁] : θεωρουσιν N¹ : txt B¹ D¹ L M N^{3a}. σου bef τα εργα B : om σου DG[U] N¹ 1 lat-a b c e ff₂ l¹ [q] Syr syr-cu sah [arm] Bas₁ Chr₁ Cyr₁ : txt L N^{3a} rel vulg lat-f¹ [l² syr-jer] syr copt goth.—aft α ins sv G 1.

4. rec εν κρυπτω bef τι, with D rel vulg lat-a c f ff₂ g [l² q] syr goth arm : om τι æth : txt BKLX[Π] N (lat-b ff₂) Syr syr-cu ([syr-je] coptt). ποιων, omg και, N. for αυτος, αυτο BD¹ copt : αυτον E¹ : txt D⁸ L N rel vulg lat-a c f ff₂ g [l] syr goth arm.—εν παρρησια bef αυτ. D 69.

5. for ουδε, οιδε D : ου 69.

CHAP. VII.—X.] JESUS THE LIGHT OF THE WORLD. *The conflict at its height.*

VII. 1—52.] JESUS MEETS THE UNBELIEF OF THE JEWS AT JERUSALEM. *The circumstances* (vv. 1—13). 1.]

The chronology of this period is very doubtful. I have remarked on it in my note on Luke ix. 51. Thus much we may observe here, that μετὰ ταῦτα cannot apply emphatically to ch. vi., but must be referred back to ch. v., as indeed must the Jews seeking to kill Him, and the miracle alluded to in ver. 23. But it will not follow from this, that ch. vi. is not in its right place : it contains an independent memoir of a miracle and discourse of our Lord in Galilee which actually happened in the interval, and only serves to shew us the character of this Gospel as made up of such memoirs, more or less connected with one another, and selected by the Evangelist for their higher spiritual import, and the discourses arising from them. I would understand this verse as merely carrying on the time from ch. v. and ch. vi.,—and its contents as introductory to the account of Jesus not going up at first to the feast. Ch. vi. is in some measure presupposed in our ver. 3, as indicating that He had not constantly observed the festal journeys of late.

2.] See Deut. xvi. 13—17. Josephus, Antt. viii. 4. 1, calls this ἑορτὴ ἀγιωτάτη καὶ

μεγίστη. It began on the 15th (evening of 14th) of Tisri [Sept. 28], and lasted till the evening of the 22nd [Oct. 6]. 3—5.]

Respecting the BRETHREN OF THE LORD, see note on Matt. xiii. 55. They seem to have had at this time a kind of belief in the Messianic character of Jesus, but of the very lowest sort, not excluding the harsh and scoffing spirit visible in these words. They recognized his miracles, but despised his apparent want of prudence and consistency of purpose, in not shewing himself to the world. In the ἵνα καὶ οἱ μαθ. σου κ.τ.λ. there is perhaps a reference to the desertion of many of his disciples just before. Nay, more than this : the indication furnished by this verse of the practice of our Lord with regard to His miracles up to this point is very curious. He appears as yet to have made His circuits in Galilee, and to have wrought miracles there, in the presence of but a small circle of disciples properly so called : and there would seem to have been a larger number of disciples, in the wider sense, in Judæa, or to be gathered in Judæa by the feast, who yet wanted assuring, by open display, of the reality of His wonderful works. In ver. 5 (as well as by οἱ μαθηταὶ σου, ver. 3), we have these brethren absolutely excluded from the number of the Twelve (see ch. vi. 69) ; and it is impossible to modify the meaning

αὐτοῦ ^w ἐπίστευον εἰς αὐτόν. ⁶ λέγει οὖν αὐτοῖς ὁ Ἰησοῦς ^{w ch. ii. 11 reff.}
 Ὁ ^x καιρὸς ὁ ἐμὸς οὐπω πάρεστιν· ὁ δὲ ^x καιρὸς ὁ ὑμέτερος ^{x Matt.}
 πάντοτέ ἐστιν ^y ἔτοιμος. ⁷ οὐ δύναται ὁ κόσμος μισεῖν ^{xxvi. 18.}
 ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ ^z μαρτυρῶ ^z περὶ αὐτοῦ ὅτι τὰ ^{xxi. 2 Thess.}
^a ἔργα αὐτοῦ ^a πονηρά ἐστιν. ⁸ ὑμεῖς ^b ἀνάβητε εἰς τὴν ἑορ- ^{ii. 6. Jer.}
 τήν· ἐγὼ οὐκ ^b ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς ^{xxvii. (1.) 31.}
^x καιρὸς οὐπω ^c πεπλήρωται. ⁹ ταῦτα δὲ εἰπὼν αὐτοῖς ^{y = 1 Pet. i. 5.}
 ἔμεινεν ἐν τῇ Γαλιλαίᾳ. ¹⁰ ὥς δὲ ^b ἀνέβησαν οἱ ἀδελφοὶ ^{z ch. i. 7, 8 reff.}
 αὐτοῦ εἰς τὴν ἑορτὴν, τότε καὶ αὐτὸς ^b ἀνέβη, οὐ ^d φανε- ^{a ch. iii. 19 reff.}
^d φανε- ^b ^{see Matt. x.}
^c ^{17, 18 reff.}
^c ^{= Mark i. 15.}
^d ^{Mark i. 45.}
^d ^{Acts x. 3}
^d ^{only τ.}

[ἐπίστευσαν DL lat-g.]

aft αυτον add τοτε D-gr foss lat-a c ff₂ q syr-cu Jer.

6. om ουν D-gr N¹ lat-e foss Syr syr-cu arm. om ὁ (bef ιησ.) N¹. for ουνω, ου N¹. for ἐστιν, παρεστιν B.

7. ο κοσμος bef ου δυναται N¹. om εγω N. μαρτυρον T. περι αυτ. bef μαρτ. 33 : om περι αυτον N.

8. rec aft 1st εορτην ins ταυτην (*conforma to follg : if omd from homœotel, as Mey, why is the omni so general and not found in any MS in the follg εορτ. ταυ.?*), with N¹ (marked for erasure, but marks removed) rel vulg lat-f g [l²] q syrr syr-cu goth Ammon : om BDKLT₁TX[Π] 1 lat-a b c e ff₂ coptt [Bas₁] Chr₁ Cyr[-p₁]. rec (for ουκ) ουνω (to avoid offence : Porphyry, e.g., charged our Lord with fickleness on account of ουκ), with BLT rel some-miss-of-vulg lat-f g q syrr [syr-jer] sah goth [Bas₁] : txt DKM[Π]N 33 lat syr-cu copt æth [arm] Porph-in-Jer, Epiph, Chr, Cyr[-p₁] Jer₁. rec ο καιρ. ο εμ. (*corrū to ver 6*), with E rel [Bas₁] Chr₁ : txt BDLTUX(N) 1. 33. 69 Cyr[-p₁].—om ὁ N¹.

9. om δε DK[Π]N 1. 33 latt Syr syr-cu arm Chr₁ Cyr₁ : ins BT rel lat-f syr [syr-jer] goth coptt. for αυτοις, αυτος (*corrū from next ver*) D¹KL T(Beh) X[Π]N 1 vulg lat-b l coptt arm Cyr₁ : om 248-53-9 lat-e Syr syr-cu : txt B D-corr¹(Ser) T(Georgi [and Tischdf]) 33(sic) rel lat-f q syr [syr-jer] goth æth [Bas₁]. eis την γαλιλαιαν D ev-2 lat-b c [f ff₂] : in iudæa lat-a.

10. rec τοτε και αυτος ανεβη bef eis την εορτην, with D rel latt syr-cu syr goth arm [Bas₁] : txt BKLTX[Π]N 33 Syr syr-jer coptt æth Cyr₁. (τοτε not omd in B : see table.)

of ἐπίστευον so as to suppose that they may have been of the Twelve, but not believers in the highest sense. This verse also excludes *all* of His brethren : it is inconceivable that John should have so written, if *any among them* believed at that time. The attempt to make the words mean, that *some of his brethren did not believe on him*, is in my view quite futile. In that case we should certainly have had some such expression as ἦσαν γὰρ καὶ ἐκ τῶν ἀδελφῶν αὐτοῦ, οἱ οὐκ ἐπίστευον εἰς αὐτόν. No such attempt would ever have been made by a Greek scholar,—except for the fiction which has been so long, and, strange to say, is still upheld with regard to our Lord's brethren.

The emphatic expression, οὐδὲ γὰρ οἱ ἀδ., is a strong corroboration of the view that they were really and literally brethren : see also Ps. lxi. 8.

6—9.] ὁ καιρ. ὁ ἐμ. can hardly be taken as directly meaning 'the time of my sufferings and death,'—but as ἡ ὥρα μου in ch. ii. 4 : 'My time for the matter of which you speak, viz. manifestation to the

world.' That (ch. xii. 32) was to take place in a very different manner. But *they*, having no definite end before them, no glory of God to shew forth, but being of the world, always had their opportunity ready of mingling with and standing well with the world. Then (ver. 7), 'you have no hatred of the world in *your* way : but its hatred to Me on account of my testimony against it, causes me to exercise this caution which you so blame.' In ver. 8, it is of little import (see var. readd.) whether we read οὐκ or οὐπω : the sense will be the same, both on account of the present, ἀναβαίνω (not ἀναβήσομαι, which would express the disavowal of an *intention* to go up), and of οὐπω afterwards. οὐκ ἀναβ. would mean, **I am not** (at present) **going up**. Meyer attributes to our Lord change of purpose, and justifies his view by the example of His treatment of the Syrophœnician woman, whom He at first repulsed, but afterwards had compassion on. Matt. xv. 26 ff. The same Commentator directs attention to the emphatic ταύτην, as implying that our Lord had it

^e ver. 4 reff.
^f Acts vi. 1.
 Phil. ii. 14.
 1 Pet. iv. 9
 only: Exod.
 xvi. 7, 8, 9.
 (-σις, Num.
 xiv. 27.)
^g Matt. xxiv.
 4, &c. 1 Cor.
 xi. 9. 1 John
 i. 8. Isa.
 xlii. 8.
^h ver. 26, ch.
 xviii. 20.
 Mark vii. 22.
 2 Cor. iii. 12.
 Prov. i. 29.
ⁱ here only.
 Exod. xii. 29.
^k Luke xviii.
 10. Acts iii.
 1. 4 Kings
 xx. 8.
^l = Luke xx.
 41. ch. iv. 9.
 1 Cor. xv. 12.
 vii. 28, xxii. 33. Mark i. 22 || L. al. Ps. lix. tit. only.

ρῶς, ἀλλὰ ὡς ^e ἐν κρυπτῷ. ¹¹ οἱ οὖν Ἰουδαῖοι ἐζήτουν
 αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον Πού ἐστιν ἐκεῖνος; ¹² καὶ
^f γογγυσμὸς περὶ αὐτοῦ ἦν πολλὺς ἐν τοῖς ὄχλοις. οἱ
 μὲν ἔλεγον ὅτι ἀγαθὸς ἐστίν· ἄλλοι δὲ ἔλεγον Οὐ, ἀλλὰ
^g πλανᾷ τὸν ὄχλον. ¹³ οὐδεὶς μέντοι ^h παρῤῥησίᾳ ἐλάλει
 περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.
¹⁴ Ἦδη δὲ τῆς ἑορτῆς ⁱ μεσουσσης ^k ἀνέβη Ἰησοῦς εἰς
 τὸ ἱερόν, καὶ ἐδίδασκεν. ¹⁵ ἐθαύμαζον οὖν οἱ Ἰουδαῖοι
 λέγοντες ^l Πῶς οὗτος ^m γράμματα οἶδεν μὴ μεμαθηκώς;
¹⁶ ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ ⁿ διδαχὴ
 οὐκ ἐστίν ἐμή, ἀλλὰ τοῦ πέμψαντός με· ¹⁷ ἐάν τις ^o θέλῃ

BDEF
 GHKL
 MSTUV
 XΓΔΛ
 ΠΣ
 1. 33. 69

(ἀλλὰ, so BT.) om *ως* D^N lat-a *δ e* [syrr-cu sah].
^{12.} ην bef περι αυτου D[N] 33 [syrr-cu syrr-jer arm (Chr₁)]. rec transp περι
 αυτου and πολυς, with E[N] rel vulg lat-f *g* [syrr syrr-cu syrr-jer coptt]: om πολυς D
 lat-a *c e ff₂* [arm]: txt BLTX lat-*δ q* [Chr₁] Cyr₁. τω οχλω D^N 33 latt Syr syrr-cu
 [syrr-jer] copt goth. om *δε* D^N rel lat-*δ e q* goth arm: ins BTX 1. 33. 69 vulg
 lat-a *c f ff₂* [*q*].—pref *et* lat-a Syr syrr-cu. ουχι K^T.
^{13.} (παρησια B¹ (as elsewhere) [so Tischdf N. T. edd 7, 8; papp. N. T. Vat., but
 παρησ. ver 4] DL¹.) περι αυτου bef ελαλει N [lat-*q*]: om π. av. L.
^{14.} μεσαζουσσης D 1. 69 [Eriph-ms]. rec ins *ο* bef ιησ., with D rel [Chr₁ Cyr₁]:
 om BLTUXN.
^{15.} rec (for *εθαυμ. ουν*) και εθαυμ., with E rel vulg lat-f syrr syrr-cu [syrr-jer aeth arm]:
 txt BDLTXN 1. 33 lat-a *c e ff₂* *l* syrr-mg coptt Cyr₁.
^{16.} rec om ουν, with DLX vulg lat-a [*e ff₂* *l*] Syr syrr-cu copt [arm] Cyr₁: ins BTX
 rel syrr sah goth. om *ο* B^N 33 [Cyr].

in His mind to go up to some future
 feasts, but not to *this one*. οὐπω
 πεπλήρ., is not yet fully come: see Luke
 ix. 51 and note. 10.] οὐ φαν., i. e. not
 in the usual caravan-company, nor prob-
 ably by the usual way. Whether the
 Twelve were with Him, we have no means
 of judging: probably so, for they appear
 ch. ix. 2; and after their becoming once
 attached to the Person of our Lord as
 Apostles, we find no trace of his having
 been for any long time separated from
 them, except during their mission Matt.
 x., which was long ago accomplished.
 11.] These Ἰουδ. are, as usual, the ἄρχον-
 τες, as distinguished from the multitudes.
 Their question itself (ἐκεῖνος) shews a
 hostile spirit. 12.] οἱ ὄχλ. (the
 different groups of which ὁ ὄχλος was
 composed) would include the Galilean
 disciples, and those who had been baptized
 by the disciples in Judæa,—whose view
 ἀγαθὸς ἐστίν would represent,—as ex-
 pressed mildly in protest against His
 enemies. πλανᾷ τὸν ὄχλον, possibly
 in reference to the feeding of and then
 the discourse to the multitude, which had
 given so much offence. 13. παρῤῥ.]
 This was true only of the side who said
 ἀγαθὸς ἐστίν: they dared not speak their

mind: the others spoke plainly enough.
 Here again οἱ Ἰουδ. are distinguished from
 the ὄχλοι. 14.—39.] *Jesus testifies*
to Himself in the Temple. 15.—24.]
His teaching is from the Father.
 14, 15.] τ. ἑορ. μεσ., about the middle of
 the feast. Probably on a sabbath (see
 Wieseler, Chron. i. 309). It appears to
 have been the first time that He ἐδίδασκεν
 publicly at Jerusalem;—whence (οὖν) the
 wonder of the Jews, i. e. the rulers of
 the hierarchy. γράμματα—generally
 letters; but also particularly, scripture-
 learning—perhaps because this was *all the*
literature of the Jews: see reff. Probably
 His teaching consisted in *exposition of*
the Scripture. μὴ μεμ., never having
 been the scholar of any Rabbi. He was
 θεοδιδάκτος. These words are spoken in
 the true bigotry and prejudice of so-called
 ‘learning.’ These words of His
 enemies, testifying to matter of fact well
 known to them, are, as Meyer observes,
 decisive against all attempts of unbe-
 lievers to attribute our Lord’s knowledge
 to education in any human school of learn-
 ing. Such indications are not without
 their value in these times. 16.] Here
 only does our Lord call His teaching
 διδαχὴ, as being now among the διδασ-

τὸ ^p θέλημα αὐτοῦ ^{op} ποιεῖν, γινώσεται περὶ τῆς ⁿ διδαχῆς, ^p Matt. vii. 21
^q πότερον ^r ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ^s ἀπ' ἐμαντοῦ λαλῶ. ^q here only.
¹⁸ ὁ ^s ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ^r Matt. xvi. 25.
 ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ^s ch. i. 13.
 ἐστίν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστίν. ¹⁹ οὐ Μωυσῆς ^s ch. x. 19 reff.
^t ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ^u ποιεῖ τὸν ^t ch. i. 17 reff.
 νόμον· τί με ^v ζητεῖτε ἀποκτεῖναι; ²⁰ ἀπεκρίθη ὁ ὄχλος ^u = Rom. ii. 14.
^w Δαιμόνιον ^w ἔχεις· τίς σε ^v ζητεῖ ἀποκτεῖναι; ²¹ ἀπεκρίθη ^v ver. 1 reff.
 Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργον ἐποίησα, καὶ πάντες ^w Matt. xi. 18 ff.
^u Luke viii. 27.
^v ch. viii. 48,
^{49, 52.} x. 20
 only.

17. om του (bef θεου) DH.

19. rec δέδωκεν, with TH rel: txt BDH[Π²].

18. for ο δε, και ο Ν [syrr-cu].

20. rec aft οχλος ins και ειπεν (see ver 21, where there is no var), with D rel latt
 syrr [syrr-jer] Cyr₁: om BLTXN 33 coptt Aug.,—απεκριθησαν οι ιουδ. κ. ειπον αυτω
 K[Π] Ser's p t (w) syr-mg.

21. rec ins ο bef ιησ., with DKLTUA[Π] Cyr₁: om BN rel. om αυτοις D lat-e
 e [l arm]. for παντες, υμεις D.

καλοι, the Rabbis, in the temple. It is often so called by the Evangelists, see reff.

The words may bear two meanings:—either, *'the sense of Scripture which I teach is not my own, but that in which it was originally penned as a revelation from God;'* or, *'My teaching (generally) is not mine, but that of Him who sent me.'* The latter is preferable, as agreeing better with what follows, and because the former assumes that He was expounding Scripture, which, though probable, is not asserted.

17.] **θέλειν τὸ θέλ. αὐτ. ποιεῖν** is equivalent to *τὴν ἀγάπην τοῦ θεοῦ ἔχειν ἐν ἑαυτοῖς*, ch. v. 42. The **θέλειν** should not have been slurred over in the E. V., for it is important. If any man's will be, to do **His** will, &c. As it now stands in the E. V., *a wrong idea is conveyed*: that the bare performance of God's outward commands will give a man sufficient acquaintance with Christian doctrine:—whereas what our Lord asserts to the Jews is, that if the *will* be set in His ways, if a man be really anxious to do the will of God, and thus to fulfil this first great commandment of the law,—be, as Meyer expresses it, in ethical harmony with God,—the singleness of purpose, and subjection to the will of God, will lead him on to faith in the promised and then apparent Messiah, and to a just discrimination of the divine character of his teaching.

18.] This gives us the reason why he, who wishes to do God's will, will know of the teaching of Christ: viz. because both are seeking one aim—the glory of God:—and the humility of him, whose will it is to do God's will, can best appreciate that more perfect humility of the divine Son, who speaks not of him-

self, but of Him that sent him,—see ch. v. 41—44, of which this verse is a repetition with a somewhat different bearing. In its general sense, it asserts that self-exaltation and self-seeking necessarily accompany the unaided teaching of man, but that all true teaching is from God. But then we must remember that, simply taken, the latter part of the sentence is only true of the Holy One Himself; that owing to human infirmity, purity of motive is no sure guarantee for correctness of doctrine;—and therefore in this second part it is not *τοῦ θεοῦ*, which would generalize it to all men, but *τοῦ πέμψ. αὐτόν*, which confines it to Himself.

19.] There is a close connexion with the foregoing. Our Lord now takes the *offensive* against them. The **θέλειν τὸ θέλημα αὐτοῦ ποιεῖν** was to be the great key to a true appreciation of His teaching: but of this there was no example among *them*: and therefore it was that they were no fair judges of the teaching, but bitter opponents and persecutors of Jesus, of whom, had they been anxious to fulfil the law, they would have been earnest and humble disciples (ch. v. 46). The law was to be read before all Israel every seventh year in the feast of tabernacles (Deut. xxxi. 10—13):—whether this was such a year is uncertain: but this verse may allude to the practice, even if it was not.

ζητεῖτε ἀποκτ.] In their killing the Lord of Life was summed up all their transgression of God's law. It was the greatest proof of their total ignorance of and disobedience to it.

20.] The multitude, not the rulers, replied this. Indeed their question, *τίς σε ζητεῖ ἀποκτεῖναι*; shews their ignorance of the purpose of their rulers,

x here only in
Gosp. Acts
vii. 8 al2.
Epp., Paul
passim.
y absol., = ch.
vi. 38, Acts
vii. 19, xiii.
32, xxvi. 6.
Rom. ix. 5.
xi. 28. xv. 8.
Heb. i. 1.
2 Pet. iii. 4
only.

z Luke i. 59. ii. 21. Acts vii. 8 (from Gen. xxi. 4). xv. 1, 5, 24 al2. 1 Cor. vii. 18 his. Gal. ii. 3 al3. Col. ii. 11 only.
a = Rom. iv. 11. b = Matt. v. 19. ch. v. 18. x. 35. c here only. 3 Macc. iii. 1 B. d = ch. xiii.
10. Zech. iv. 2. see ch. ix. 34. e ch. v. 11, 15 only. f = Matt. vii. 1 reff. g ch. viii.
15. xviii. 31. 1 Pet. i. 17 al.

θαυμάζετε. 22 διὰ τοῦτο Μωσῆς ἰδέδωκεν ὑμῖν τὴν
x περιτομήν, οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν BDEF
y πατέρων, καὶ ἐν σαββάτῳ z περιτέμνετε ἄνθρωπον. 23 εἰ GHKL
x περιτομήν a λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ MSTUV
b λυθῇ ὁ νόμος Μωσέως, ἐμοὶ c χολᾷτε ὅτι d ὅλον ἄνθρω- XΓΔΔ
πον e ὑγιῇ e ἐποίησα ἐν σαββάτῳ; 24 μὴ f κρίνετε g κατ' HN
1. 33. 69

22. om δια τουτο N¹. ins o bef μωσῆς N [Cyr-p₁]. ἐδωκεν(so also L) υμιν
bef μωσῆς D. om του D. aft αλλ' ins οτι N [syr-cu Cyr-p₁]. om εν B
lat.-b e [ff₂].

23. aft ει ει ουν D 29 lat-a f arm. ins o bef ανθρωπος B 33. ins o bef
μωσῆως(sic) N[Π²]. ins πως bef εμοι D [simly lat-f] coptt æth.

which our Lord had just exposed and charged them with. It would not now be *their* policy to represent Him as possessed.

21.] The one work was the sabbath-healing in ch. v. 22.] διὰ τοῦτο is variously placed; either at the end of ver. 21, so as to come after θαυμάζετε, (Cod. X, lat.-g, Theophyl., Beza, and many of the moderns, Lücke, De Wette, Stier, Lachmann, &c.,)—or at the beginning of this verse (Codd. D, E, G, K, L, T, U, Δ, Δ, [H, S, Γ, Π, I,] vulg., the syriac versions, coptt., goth., Euthym., Chrys., Cyril, Grotius, &c.). I prefer the latter arrangement: because (1) I believe τοῦτο would not be used in the sense required by the other, but αὐτό (nor can I see that the ἐν ἔργον makes the τοῦτο any more applicable (see Stier, edn. 2, iv. 315); nay, it seems to me to take the attention off from the particular work done, and fix it on the mere ἐν ἔργ. ποιῆσαι, abstractedly:—‘Ye wonder that I have acted at all’): and (2) because I find διὰ τοῦτο joined with ὅτι to be a usual mode of speaking with our Evangelist, see ch. v. 16, 18; viii. 47 (θαυμάζειν διὰ τῆς is used Mark vi. 6: Rev. xvii. 7: see also John iii. 29). (3) I see an appropriateness of meaning in ver. 22 with the διὰ τοῦτο, which it has not without it. Moses on this account gave you circumcision, not because it is of Moses, but of the fathers; (the repetition of ἐκ τ. Μωυ. ἐστ. does not necessarily imply a parenthesis: John constantly uses these formal repetitions: this in answer to Stier, iv. 315, edn. 2)—i. e. it is no part of the law of Moses, properly so called,—but was adopted by Moses, and thereby becomes part of his law. The meaning of οὐχ ὅτι, ‘not that,’ implying ‘I mean not, that,’ does not seem to suit the context so well, because it would leave the preceding διὰ τοῦτο without any thing to refer to. Now you circumcise on the Sabbath, to avoid breaking the law of

Moses, &c. If our Lord had said these last words (in ver. 23) *merely*, the argument would not have been strict: they might have answered, that circumcision was not only a command of the law, but anterior to it: whereas ver. 22 takes this answer from them; reminding them that though they regarded its sanction as derived from Moses, it was in fact older,—and tacitly approving their doing it on the Sabbath. Then the argument is, *If this may be done on the Sabbath*:—if an ordinance *strictly* Mosaic (which the Sabbath in its Jewish mode of observance was) may be set aside by another, Mosaic also, but more ancient, and borrowed from a more general and direct command of God (“circumcisio est antiquior rigido otio sabbati per Mosen imperato”—Grotius), *how much more may it by a deed of mercy*, a benevolent exercise of divine power, the approval of which is anterior to and deeper than all ceremonial enactment?

23.] ἵνα μὴ λυθῇ—not,—“*ita ut non solvatur*”—“*salva lege*,” which is ungrammatical;—but in order that the Law of Moses may not be broken, viz. that which (after the fathers) ordains circumcision on the eighth day. ὅλον ἄνθρ.] The distinction is between circumcision, which purified only part of a man, by which he received (ἐλαβεν) ceremonial cleanness,—and that perfect and entire healing which the Lord bestowed on the cripple. Stier (after Bengel) thinks the ὅλον refers to *body and soul*,—see ch. v. 14,—whose healing is a much greater benefit than circumcision, even viewed as a sacrament: “nam circumcisio est medium, sanatio animæ finis.” But this is perhaps too subtle. The Jews could not have appreciated this meaning, and the argument is especially addressed to *them*. Besides, it is by no means certain from that passage that such was the case.

^h ὄψιν, ἀλλὰ τὴν δικαίαν ⁱ κρίσιν ⁱ κρίνετε. ²⁵ ἔλεγον οὖν ^h τινὲς ἐκ τῶν ^k Ἱεροσολυμιτῶν Οὐχ οὗτός ἐστιν ὃν ^l ζητοῦ-
 σιν ^l ἀποκτείνει; ²⁶ καὶ ἶδε ^m παρρησία λαλεῖ, καὶ οὐδὲν
 αὐτῷ λέγουσιν. ⁿ μήποτε ^o ἀληθῶς ἔγνωσαν οἱ ἄρχοντες
 ὅτι οὗτός ἐστιν ὁ χριστός; ²⁷ ἀλλὰ τοῦτον οἶδαμεν ^p πόθεν
 ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει ^p πόθεν
 ἐστίν. ²⁸ ^q ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς
 καὶ λέγων Καὲν οἴδατε, καὶ οἴδατε ^p πόθεν εἰμί· καὶ ^r ἀπ'
 ἑμαντοῦ οὐκ ἐλήλυθα· ἀλλ' ἐστίν ^s ἀληθινὸς ὁ πέμψας
 μέ, ὃν ὑμεῖς οὐκ οἴδατε· ²⁹ ἐγὼ οἶδα αὐτόν, ὅτι ^t παρ'
 xii. 44. r ch. v. 19 reff. s = Heb. x. 22. Rev. iii. 14. xix. 11.
 46. ix. 16, 33. Luke x. 7. Phil. iv. 18.

24. rec (for 2nd κρινετε) κρινατε, with **N** rel: txt BDLT Constt₁ Cyr[-p₁]. (33 def.)
 25. om ἐκ ΓΝ.

26. for μηποτε, μητι *numquid* **DN** 49. 108 vulg lat-a ὁ Chr₁. ^{oi} αρχοντες bef
 εργασαν **D** arm.—for αρχοντες, αρχιερεις **N** Scr's g [lat-a]. rec aft εστιν ins
 αληθως, with E rel lat-f q syrr [syr-jer] goth aeth Chr-txt [Cyr-p₁]: om BDKLT[X[Π]**N**
 1. 69 latt syr-cu copt arm Orig₂ Epiph₁ Chr₁-comm Cyr[-p]. (33 def.)

27. om δε **N**¹ (ins **N**^{3a}, but erased) [lat-e Orig₁ (ins₂)]. aft χριστος ins εστιν ελθη
 μη πλιονα σημια ποιησει η **N**¹. elz ερχεται, with HXΔ¹**N** 69 (F, e sil): ελθη **G** Scr's
 g [Cyr₁]: txt BDT rel latt Orig₃ [Chr₁]. aft γινωσκει ins αυτον **N**.

28. εκραξεν **D** latt. ο ιησ. bef εν τ. ιερ. διδ. **N** 1. 69 vulg lat-b e l aeth arm:
 εν τ. ι. ιησ. δ. T 251 lat-q: ο ιησ. δ. εν τ. ι. **D** Scr's i [Syr syr-jer Cyr₁]: om ο ιησ. Δ.
 —om ο (bef ιησ.) B² [Tischdf ascribes the erasure to his B²⁻³] T. και εμε **N** [Orig₁
 Chr₁]. αλλα **N**. αληθης **N** 435(Sz) Chr-5-mss.

29. rec aft εγω ins δε, with DXN [1. 33] lat-b c f j, Syr syr-cu syr-w-ast [syr-jer]

24.] No stress must be laid on the article (τὴν) with κρίνετε: it is merely expressive of habit,—Let your judgment (ἡ κρ. ὑμῶν) be a just one. κρίνετε implies *habit*—in all your judgments: whereas the *aorist* (see var. readd.) would enjoin right judgment on the present occasion, directing the attention on what had just happened.

25—31.] HE HIMSELF IS FROM THE FATHER. 25, 26.] The inhabitants of Jerusalem know better than the ὄχλος the mind of their rulers towards Jesus; and suspect some change in their purpose, on account of His being thus permitted to teach freely. 27.] Perhaps they refer to the idea (see Justin Mart., Dial. c. Tryph. 8, 110, pp. 110, 203) that the Messiah would not be known (ἄγνωστός ἐστι καὶ οὐδὲ αὐτός πω ἑαυτὸν ἐπίσταται) until anointed by Elias, when He would suddenly come forth from obscurity. They may allude to Isa. liii. 8.

The place of the Messiah's birth was known, ver. 42. At all events we see here, that the Jews regarded their Messiah not as a mere man, but one to be supernaturally sent into the world. 28, 29.] ἔκραξεν,—in the same open undisguised manner referred to in παρρησία λαλεῖ above; but διδάσκων, in the course of His teaching. καὲν οἴδατε . . .] It has

been questioned whether these words are to be taken ironically, interrogatively, or affirmatively. I incline to the last view, for this reason:—obviously no very high degree of knowledge whence He was implied, for they knew not Him that sent Him (see also ch. viii. 14, 19), and therefore could not know whence He was, in this sense. The answer is made in *their own sense*:—they knew that He was from Nazareth in Galilee, see ver. 41,—and probably that He was called the son of Joseph. In this sense they knew whence He was; but further than this they knew not.

καὶ ἀπ' ἐμ. . . . and moreover—and besides this—not *but*. The sense of ἀληθινός must be gathered from the context. I have not come of Myself, but He who sent Me is ἀληθινός—ye know Him not; I know Him,—for I came from Him, and He sent Me. The matter here impressed on them is the *genuineness*, the *reality* of the fact:—that Jesus was sent, and there was one who sent Him, though they knew Him not, and consequently knew not πόθεν ἐστίν. The nearest English word would be *real*: but this would not convey the meaning perspicuously to the ordinary mind;—perhaps the E. V. true is better, provided it be explained to mean *objectively*, not *subjectively*, true:

u vv. 32, 44.
ch. viii. 20
x14. Rev.
xix. 20.
John only,
exc. Acts iii
7. xii. 4.
2 Cor. xi. 32.
Cant. ii. 15.
Sir. xxiii. 21
BN F(not A)
only.
v Matt. xxvi.
30 reff.
w ch. ii. 4 reff.
x ch. ii. 11 reff.
y Matt. xvi. 1.
ch. ii. 11, 18,
23 al.
z attr., Mark
vii. 13 reff.
a ch. vi. 41, 43 reff.
d ch. xii. 35. Rev. [vi. 11] xx. 3. Isa. liv. 7.

αὐτοῦ εἰμί, καὶ κείνός με ἀπέστειλεν. ³⁰ ἐξήτουν οὖν αὐτὸν
^u πιάσαι· καὶ οὐδεὶς ^v ἐπέβαλεν ἐπ' αὐτὸν τὴν ^v χεῖρα, ὅτι
οὐπω ἐληλύθει ἡ ^w ὥρα αὐτοῦ. ³¹ ἐκ τοῦ ὅχλου δὲ πολλοὶ
^x ἐπίστευσαν ^x εἰς αὐτόν, καὶ ἔλεγον Ὁ χριστὸς ὅταν
ἔλθῃ μὴ πλείονα ^y σημεῖα ποιήσῃ ^z ὧν οὗτος ἐποίησεν;
³² ἤκουσαν οἱ Φαρισαῖοι τοῦ ὅχλου ^a γογγύζοντος περὶ
αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
^b ὑπηρέτας ἵνα ^c πιάσωσιν αὐτόν. ³³ εἶπεν οὖν ὁ Ἰησοῦς
^v Ἐτι ^d χρόνον ^d μικρὸν μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς
^b = Matt. xxvi. 58 || Mk. vv. 45, 46. ch. xviii. 3, &c. Acts v. 22, 26. c ver. 30.

BDEG
HKLM
STUV
XΓΔΛ
ΠΣ
1. 33. 69

copt goth aeth Cyr₁ Hil: om BT rel vulg lat-a e g [l] q sah arm Orig₁ Tert₁. for
αὐτου, αὐτω ^N1 [lat-e Tert₁ Phab₁]. απεσταλκεν DN 131.
³⁰ for εζητ. ουν, οι δε εζητ. N. for επεβ., εβαλεν T, misit vulg lat-a c [e f. ff₂
g l q]. (εληλυθει, so B: see table.)

³¹ rec transp εκ του οχλου and πολλοι, with E rel lat-q syrr [syrr-cu] goth arm;
πολλοι δε επιστ. εκ τ. οχλ. DN [coptt]: txt BKLTX[Π] 1 (33) 69 latt aeth Cyr₁.
ελεγον D. rec aft ελεγον ins οτι, with E rel syr: om BDLTUX[Δ] N 1. 33. 69
latt Syr syrr-cu coptt goth arm [Chr₁ Cyr₁. rec (for μητι, with Δ rel [Cyr-p₁):
txt BDEKLTXX 1. 33 Chr. πλεονα DA. rec ins τουτων bef ποιησει (to fill
out the constr), with E rel syrr syrr-cu coptt [goth]: bef σημ., M Ser's d s: om BDKL
TX[Π] N 1. 33. 69 latt sah-georgi aeth arm Chr Cyr. for εποιησεν, ποιει DN 1 69
vulg lat-a c e [ff₂ g l² q¹ arm-ed] Syr syrr-cu.

³² aft ηκουσαν ins ουν KMU[Π] 1 lat-a f. ff₂ sah; δε DN lat-c e goth arm.
ταυτα bef περι αυτου N: om ταυτα DL 1 lat-a b c e l syrr-cu arm Chr₁. υπηρ. bef
oi αρχ. D N (prefg τους) rel lat-a g syr goth: om υπηρ. syrr-cu: txt BGKLTUX[Π] 1.
³³ 69 vulg lat-c f. ff₂ [g l coptt aeth arm] Syr Cyr[-p₁].—rec transp αρχ. and φαρ.,
with E rel lat-a q syr goth: txt BDGKLTUX[Π] N 1. 33. 69 vulg lat-c f. ff₂ [g] l syrr-
cu coptt aeth arm Cyr[-p₂].

³³ rec aft ουν ins αυτους, with T (1, e sil) vulg-ed lat-(c) g aeth [sah]: om BDN rel
am[with forj fuld foug ins mt tol] lat-a b c f. ff₂ l [g syr-jer] syrr syrr-cu copt goth
arm. rec μικρον bef χρονον, with D rel vss Chr₁ Cyr[-p₂]: txt BLTXN 69 lat-e q.

really existent, not 'truthful,' which it may be questioned whether the word ἀληθινός will bear, although it is so maintained by Euthym., Cyril, Chrys., Theophylact, Lampe, Baungarten-Crusius, Tholuck, and many others. See on this, ch. viii. 16 and note. With the δέ of the rec. omitted the sense becomes more emphatic. It was probably inserted on account of the apparent want of connexion, as has been the case very frequently throughout the Gospel. We have here an instance of a usage of ἐκεῖνος which is very common in St. John, as emphasizing the main subject, not (as more commonly) diverting the attention to one more removed. In ignorance of this usage, Hilgenfeld, "Die Evangelia nach ihrer Entstehung, u. s. w.," has argued from ch. xix. 35, that the writer of this Gospel cannot himself have been an eye-witness of the crucifixion, because he there distinguishes that witness by ἐκεῖνος from himself. In consequence of this assertion, an article appeared in the Stud. u. Kritik. for 1859, pt. 3, by G. E. Steiss, in which the use of ἐκεῖνος by St. John is

gone into, and Hilgenfeld's mistake (which Köstlin had committed before him) was exposed. Referring to that article for the full treatment of the subject, I merely cite from among many other instances of the usage, ch. i. 18, 33; v. 11; vi. 57; x. 1; xii. 48; xiv. 12, 21, 26; xvii. 24.

^{30.} Namely, the rulers,—instigated by what had been above remarked by the people, vv. 25, 26. There was some secondary hindrance to their laying hands on Him,—possibly the fear of the people: but the Evangelist passes at once to the real cause;—that God's appointed time was not yet come. ^{31.} The δέ here contrasts with what went before—nay, many &c. The indefiniteness of ὅταν ἐλθῇ implies their belief that the Christ had come.

^{32–36.} HE WILL RETURN TO THE FATHER. ^{32.} The wavering of the multitude appears to the Pharisees a dangerous sign: and the Sanhedrim (οἱ ἀρχ. κ. οἱ φ.) send officers specially to lay hold on Him. ^{33, 34.} The omission or insertion of αὐτοῖς makes very little difference.

τὸν πέμψαντά με. ³¹ ἐζητήσετέ με, ^ε καὶ ^ε οὐχ εὐρήσετε ^ε — Ps. ix. 15 (36). xxxvi. 10. Isa. xii. 12. ³⁵ εἶπον οὖν οἱ Ἰουδαῖοι ^f πρὸς ἑαυτοὺς ^g Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν ^h διασποράν τῶν ⁱ Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς ⁱ Ἕλληνας; ³⁶ ^k τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπεν ^ε Ζητήσετέ με, ^ε καὶ ^ε οὐχ εὐρήσετέ με, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

³⁷ Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ ^l μεγάλῃ τῆς ἐορτῆς ^k — 1 = ch. xix. 31. Acts ii. 20, from Joel ii. 31. Jude 6. Rev. vi. 17. Mal. iv. 5.

^{34.} rec om 2nd με, with DN rel latt goth arm [Chr, Cyr-p]: ins BTX 1 syrr syr-cu coptt æth. at end ins *εκει* B(sic in cod: see table).

^{35.} om *προς εαυτους* N¹ [lat-e]. μελλει bef ουτος DLX Syr (syr-cu). om ημεις DN 249 latt(not f g). for μη, μητι D 124, *numquid* latt.

^{36.} for *τις, τι* N. rec ουτος bef ο λογος, with E-corr¹ N rel latt syrr: om T 57. 91 harl: txt B D-gr E¹[appy] K LX[Π] 1. 33. 69 syr-cu arm. for ον, οτι T.

rec om 2nd με, with DN rel latt goth arm: ins BGT X(Treg, expr) Syr syr-cu syr-w-ob coptt æth.

^{37.} τη ημ. τη μεγ. τη εσχ. D.

The words were spoken, not to the officers only, but to all the people. *ἔτι χρ. μικ.*

...] This appears to be said in reference to ver. 30, to shew them the uselessness of their attempting to lay hands on Him till His hour was come, which it soon would be.

πρὸς τ. πέμψ. με] It has been asked, ‘If Jesus thus specified where He was going, how could the Jews ask the question in ver. 35?’ but De Wette answers well, that the Jews knew not *τὸν πέμψαντα αὐτόν*, and therefore the saying was a dark one to them. *ζητ. με, κ. οὐχ εὐρ.*

] These words must not be pressed too much, as has been done by many interpreters (Chrysost., Theophyl., Euthym., Meyer, Tholuck, but not in his 6th edn.), who would make them mean, ‘*Ye shall seek My help and not find it*’ (viz. in your need, at the destruction of Jerusalem); for this would not be true even of the Jews, any one of whom might have at any time turned and looked on Him whom he had pierced, by faith,—and have been saved;—nor again must it be taken as meaning, ‘*Ye shall seek to lay hands on Me, and shall not be able*’ (Orig., Grot.),—which is vapid and unmeaning. Neither of these interpretations, nor their cognates, will agree with the parallel place, ch. xiii. 33, where the same words are used to the *disciples*. The meaning is simply (as in reff.), ‘My bodily presence will be withdrawn from you; I shall be personally in a place inaccessible to you:’ see ch. xiii. 36.

εἰμὶ, am; not *εἰμι, ‘go,’* which is never used in the N. T. Nor need we supply *τότε*; the present tense is used in

the solemn sense of ch. i. 18, and ch. iii. 13, to signify *essential truth*. Compare *οὐ δύνασθε* addressed to the Jews, with *οὐ δύνασθαι μοι νῦν ἀκολ., ἀκολουθήσεις δὲ ὕστερον* to Peter, ch. xiii. 36, and it will be evident that the Lord had their *spiritual state* in view: ‘Ye cannot, as ye are now, enter there.’ On the whole, see Luke xvii. 22. ^{35, 36.}] The Jews understood not *his death* to be meant, but some journey which he would take in the event of their rejecting him.

The *διασπ. τ. Ἑλλ.* must not be interpreted ‘the Hellenistic Jews,’ for the *Ἕλληνες* are always distinguished from the Jews; and this would convey hardly any meaning. The sense of *διασπορά* is,—see reff. James, 1 Pet.,—‘the country where Jews lay scattered,’ as qualified by the succeeding genitive, where one occurs, as here. So here *ἡ δ. τ. Ἑλ.* means ‘the dispersed in the Gentile world;’—and their intent is, to convey contempt and mockery. They do not however believe the hypothesis; but ask again, *τίς ἐστὶν ὁ λόγος οὗτος*;

^{37—52.} JESUS THE GIVER OF THE SPIRIT (37—39). CONSEQUENCES OF THE DISCOURSE (40—52). ^{37, 38.}] It is not certain what is meant by this *ἡ ἐσχ. ἡμ. ἡ μεγ.* The command, Levit. xxiii. 34, 35, was to keep the feast seven days; the *first* to be a solemn assembly and a feast-sabbath,—then on the *eighth* day another solemn assembly and a feast-sabbath:—so also ib. ver. 39. (But in Deut. xvi. 13 nothing is said of the *eighth* day.) In Neh. viii. 18 the feast is

rn ver. 28.
n ch. iv. 13,
&c. reff.
o ch. ii. 11 reff.
p = sig., ver.
42. ch. x. 35.
xx. 9 al. pl.
ch. v. 39 reff.

εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραξεν λέγων Ἐάν τις διψᾷ,
ἐρχέσθω πρὸς με καὶ πινέτω 38 ὁ πιστεύων εἰς ἐμέ,
καθὼς εἶπεν ἡ γραφή, πόταμοι ἐκ τῆς κοιλίας αὐτοῦ

BDEG
HKLM
STUV
XΓΔΑ
ΠΣ
1. 33. 69

κραξεν DN 1. 69 Chr., clamabat latt coptt.
Victorin, Aug.

εμε B : om προς με DN¹ lat-δ e Cypr²

kept seven days, and on the eighth is a solemn assembly, "according unto the manner." In Num. xxix. 12—38, where minute directions are given for every day of the feast, the eighth day is reckoned in, as usual. Josephus, Antt. iii. 10. 4, gives a similar account. In 2 Macc. x. 6, we read *ἡμέρας ὀκτώ, σκηναμάτων τρόπον*. But the eighth day was not properly one of the *feast days*; the people ceased to dwell in the tabernacles on the seventh day. Philo says of it, *ἐπὶ δὲ ἡμέραις ὀγδόῃ ἐπισφραγίζεται, καλέσας ἐξ ὁδίου αὐτὴν, οὐκ ἐκείνης ὡς εἶκε μόνον τῆς ἑορτῆς, ἀλλὰ πασῶν τῶν ἑτησίων ὕσας καθ-ηριμῆσαμεν τελευταία γὰρ ἐστι τοῦ ἐνιαυτοῦ*. De Septenario, § 24. And though this, as Lücke observes (ii. 224), may be pure conjecture, it is valuable, as shewing *the fact* the reason of which is conjectured; viz. that the *eighth day was held in more than ordinary estimation*. The *eighth day* then seems here to be meant, and the *last of the feast* to be popularly used, as in some of the citations above. But a difficulty attends this view. Our Lord certainly seems to allude here to the custom which prevailed during the seven days of the feast, of a priest bringing water in a golden vessel from the pool of Siloam with a jubilant procession to the temple, standing on the altar and pouring it out there, together with wine, while meantime the Hallel (Ps. cxiii.—cxviii.) was sung. This practice was by some supposed—as the dwelling in tabernacles represented their life in the desert of old—to refer to the striking of the rock by Moses:—by others, to the rain, for which they then prayed, for the seed of the ensuing year:—by the elder Rabbis (Maimonides, cited by Stier, iv. 331, edn. 2), to Isa. xii. 3, and the effusion of the Holy Spirit in the days of the Messiah. But it was universally agreed (with the single exception of the testimony of R. Juda Hak-kadosh, quoted in the tract Succa, which itself distinctly asserts the contrary), that on the eighth day this ceremony *did not* take place. Now, out of this difficulty I would extract what I believe to be the right interpretation. It *was* the eighth day, and the pouring of water *did not* take place. But is therefore (as Lücke will have it) all allusion to the ceremony excluded?

I think not: nay, I believe it is the more natural. For seven days the ceremony had been performed, and the Hallel sung. On the eighth day the Hallel was sung, but the outpouring of the water did not take place: "desideraverunt aliquid." 'Then Jesus stood and cried, &c.' Was not this the most natural time? Was it not probable that He would have said it at such a time, rather even than while the ceremony itself was going on? An attempt has been made to alter the punctuation thus: *ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γρ., ποταμοὶ κ.τ.λ.* Of this I can only say, that it is surprising to me how any one accustomed to the style of our Evangelist can for a moment suppose it possible. The harshness of *καὶ πινέτω ὁ π. εἰς ἐμέ* is beyond all example. The ordinary punctuation, making *ὁ πιστ. εἰς ἐμέ* a nom. abs., see ch. vi. 39, is the *only admissible one*,—even were it beset with far greater difficulties than it is. (The punctuation above mentioned is strongly upheld against this note in Stier, edn. 2. In spite of what he there says, I cannot think it can ever make way among Biblical scholars. It introduces *two subjects* into the first part of the sentence, viz. *ὁ διψῶν* and *ὁ πιστεύων εἰς ἐμέ*, to the utter confusion of both sense and metaphor. The distinction, insisted on by Stier, between the believer on Christ, who was not only to *come*, but to *drink*,—and the people at the feast, who only witnessed the outpouring of the water,—and which he gives as a reason why *πινέτω* must stand emphatically *before ὁ πιστ.* its qualifying subject, will be quite as marked with the usual punctuation: nay even more so.) On the first clauses, see notes on ch. iv. 13, 14. *καθὼς εἶπ. ἡ γρ.*] These words must apply to *ποταμοὶ ἐκ τ. κ.* . . . , since *ὁ πιστ. εἰς ἐμέ* could not form part of the citation. But we look in vain for such a text in the O. T., and an apocryphal or lost canonical book is out of the question.

I believe the citation to be intimately connected with the ceremony referred to, and that we must look for its place by consulting the passages where the *flowing out of water from the temple* (see above) is spoken of. The most remarkable of these is found in Ezek. xlvii. 1—12.

ἡ ρεύσουσιν ὕδατος ἡ ζώντος. 39 τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος * οὗ ἔμελλον λαμβάνειν οἱ ὁ πιστεύσαντες ὁ εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα [ἅγιον], ὅτι Ἰησοῦς οὐπω ἔδοξάσθη. 40 ἔκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον [ὅτι] οὗτός ἐστιν ἡ ἀληθῶς ὁ προφήτης. 41 ἄλλοι ἔλεγον Οὗτός ἐστιν ὁ χριστός. οἱ δὲ ἔλεγον

q here only.
Job xxxviii.
39.
rel. iv. 10, 11
relf.
s ch. xii. 16,
23. xiii. 31.
xxiv. 1.
t ch. vi. 39,
2 John 4.
Rev. v. 9.
ix. 10.
u ch. i. 48 reff.
v ch. i. 21 reff.

...οὐπω
γὰρ ἦν
V.

39. for εἶπεν, ελεγεν N 249 [lat-c ff₂ l q Did, Chr, Cyr, Thdrt, Hil]. * ὁ
BEKM[S]UVA: οὗ DN rel. rec πιστευοντες, with DN rel [Did, Chr Cyr] Hil:
txt BLT. ins το bef πνευμα D: aft also D². om ἅγιον KT[Π]N latt Syr
copt arm Orig₁[int₁] Eus₁ [Cyr-p₂] Cyp_r: ins BD rel lat-e f q syr [syr-jer] goth aeth
Chr [Cyr-p₁] Orig-int₁. add further δεδομενον B latt Syr syr-w ast syr-jer sah Eus;
επ αυτοις D¹ lat-f goth; επ αυτους D²: om KT[Π]N rel fild (with harl¹ san) copt arm
Orig₁[int₁] Ath, Cyr₁ Hesych₁. rec ins o bef ιησ. (with S Scr's g, e sil): om BDTN
rel vulg Orig₃ Chr Cyr Did₁ [Ath Hesych]. rec ουδεπω, with T rel Orig₁ [Ath₁ Chr
Cyr Hesych Thdrt]; ουδεπωτε L: txt BDN Orig₁. δεδοξαστο N¹.

40. rec (for εκ τ. οχλ. ουν) πολλοι ουν εκ του οχλου, with E rel lat-f q syrr [syr-jer
(goth aeth)]: txt BDLTXN 1 vulg [lat-a b] copt arm. aft ακουσ. ins αυτου DN¹
syr-txt. rec τον λογον, with [S]XΔ²Δ 69 sah-mnt aeth [Cyr₁]: txt BDTN rel latt
syrr [syr-jer] coptt goth arm Orig₁. rec om τουτων, with E rel Syr: ins BDLTUN
1. 33 latt syr-mg [syr-jer] coptt goth arm, and (bef τ. λογ.) G; τουτων X aeth [Cyr₁],
αυτου K[Π]. om οτι TN rel vss Orig₁: ins BD. αληθως bef αυτος εστιν N.

41. aft 1st αλλοι ins δε T 1. 69 lat-b c f coptt Orig₁. ins οτι bef αυτος DLX 69
lat-g syr-w ast [Cyr₁]: om BTN rel Orig. rec (for οι) αλλοι, with DN rel syrr coptt
goth: txt BLTX 1. 33 vulg lat-a c f ff₂ (aeth) arm Orig₁. om δε DN rel syrr goth:
ins BLTX 1. 33 vulg lat-a c e f ff₂ coptt (aeth) arm Orig₁ Cyr₁. ελεγαν D¹(txt D²).

There a *ποταμός* of water of life (see ver. 9 especially) *flows from under the threshold of the temple*. Again in Zech. xiv. 8, *ἐξελεύσεται ὕδωρ ἐξ Ἱερουσαλήμ*. I believe these expressions to be all to which the citation applies, and the *ἐκ τῆς κοιλίας αὐτοῦ* to be the interpretation of the corresponding words in the prophecies. For the temple was symbolic (see ch. ii. 21) of the Body of the Lord; and the Spirit which dwells in and flows forth from His glorified Body, dwells in and flows forth from His people also, who are made like unto Him, Gal. iv. 6: Rom. viii. 9—11: 1 Cor. iii. 16. 39.] The difficulties raised concerning this interpretation of the saying of our Lord have arisen from a misapprehension. John does not say that the words were a prophecy of *what happened* on the day of Pentecost; but of *the Spirit*, which the believers were about to receive. Their *first reception* of Him must not be illogically put in the place of *all His indwelling and working*, which are here intended. And the symbolism of the N. T. is fully satisfied by the interpretation. Granted that the water is the *water of life*—what is that life but the life of the Spirit? τὸ φρόνημα τοῦ πνεύμ., ζωή, Rom. viii. 6; and again, τὸ πνεῦμα, ζωή, ib. ver. 10. It is lamentable to see such able and generally right-minded Commentators as Lücke carping at the interpretation of an Apostle, and

the one Apostle who perhaps of all men living had the deepest insight into the wonderful analogies of spiritual things.

οὐπω ἦν] The additions *δεδομένον, δοθέν, ἐπ' αὐτοῖς*, are all *glosses*, to avoid a misunderstanding which no intelligent reader could fall into. Chr. in loc. quotes the verse thus: ὁ εὐαγγελιστὴς ἔλεγεν, Οὐπω γὰρ ἦν πνεῦμα ἅγιον, τοῦτοστι δοθέν, ἐπεὶ Ἰησοῦς οὐπω ἐδοξάσθη δόξαν καλῶν τὸν σταυρόν. It is obvious that ἦν cannot refer to the *essential existence* of the Holy Spirit, as this would be not only in flat contradiction to ch. i. 32, 33; iii. 5, 8, 34, but to the whole O. T., in which the agency of the Spirit in the *outward world* is recognized even more vividly than in the N. T. The ἦν implies not exactly *δεδομένον*, but rather *ἐνεργούν*, or some similar word: *was not,—had not come in*; *'the dispensation of the Spirit was not yet.'* ἐδοξάσθη, *through death*. The glorified Body of the Lord is the temple from under whose threshold the Holy Spirit flows forth to us: see ch. i. 16: Rom. viii. 11: Col. ii. 9. 40.]

ὁ προφήτης is here clearly distinguished from ὁ χριστός: see note on ch. i. 21, and Deut. xviii. 15. 41—43.] The mention of the question about Bethlehem seems to me rather to corroborate our belief that the Evangelist was well aware how the fact stood, than (De Wette) to imply that he was ignorant of it. That no more re-

w = ch. ix. 30.
Matt. xxvii.
23.
x = here bis
only.
y pres. Matt.
11. 4. xi. 3.
reff.
z ver. 38.
a = Matt. xxii.
24 al. Psal.
cxlxi. 11.
b ch. xi. 1 reff.
c ch. xi. 1, 30.
Matt. ix. 35.
Luke x. 38
al. fr.
d = Mark ix.
19.
e Mark ii. 21
reff.
f ver. 30.
g = here only.
(ch. xx. 25,
27.)
h ver. 32.
i ver. 52, ch.
vi. 67, xviii.
17, 25.
k ver. 12 reff.
l ch. iv. 33 only.
m ch. ii. 11 reff.
n here only +.

Μὴ ^w γὰρ ^x ἐκ τῆς Γαλιλαίας ὁ χριστὸς ^{xy} ἔρχεται ;
42 οὐχ ^η ^z γραφὴ εἶπεν ὅτι ^x ἐκ τοῦ ^a σπέρματος Δαυεὶδ
καὶ ^b ἀπὸ Βηθλεέμ, τῆς ^c κώμης ὅπου ^d ἦν Δαυεὶδ,
^{xy} ἔρχεται ὁ χριστός ; 43 ^e σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ
δι' αὐτόν. 44 ^f τινὲς δὲ ἤθελον ἐξ αὐτῶν ^g πιάσαι αὐτόν,
ἀλλ' οὐδεὶς ^h ἔβαλεν ἐπ' αὐτόν τὰς ⁱ χεῖρας.

45 Ἦλθον οὖν οἱ ^h ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ
Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἠγάγετε
αὐτόν ; 46 ἀπεκρίθησαν οἱ ^h ὑπηρέται Οὐδέποτε ἐλάλησεν
οὕτως ἄνθρωπος [ὡς οὗτος ὁ ἄνθρωπος]. 47 ἀπεκρίθησαν
αὐτοῖς οἱ Φαρισαῖοι ⁱ Μὴ καὶ ὑμεῖς ^k πεπλάνησθε ; 48 ^l μὴ
^l τις ἐκ τῶν ἀρχόντων ^m ἐπίστευσεν ^m εἰς αὐτόν ἢ ἐκ τῶν
Φαρισαίων ; 49 ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν
νόμον ⁿ ἐπάρατοί εἰσιν. 50 λέγει Νικόδημος πρὸς αὐτούς,

42. rec ουχι, with D^N rel [Cyr-p₂] : txt B²TL Orig₁ ; ουκ B¹. for ειπεν, λεγει
D 235(Sz). om του DU 1. 69 Orig. ins o bef 2nd δαδ N. rec o χριστος
bef ερχεται (repetn from above), with (D)N rel [lat-a b f l q syr goth Cyr-p₂] : txt
BLT 33 vulg lat-e ff₂ g Syr [syr-jer] aeth arm Chr₁.—ερχ. o xp. bef σπου ην δ. D.

43. rec εν τω οχλω bef εγενετο, with E rel lat-q goth : txt B(D)LTXN 33 latt syrr
[syr-jer] coptt [(arm)].—εις τον οχλον D-gr.

44. for ηθελον, ελεγον N¹. rec εεβαλεν (from ver 30), with D^N rel lat-e f
Chr₁ Cyr₁ : txt BLT vulg lat-a c. for επ αυτον, αυτω N¹ : επ αυτω U.

45. for ειπον, λεγουσιν N [lat-e (Chr.)].

46. aft απεκρ. ins δε D.—οι δε υπηρ. απεκρ. N. rec ουτως bef εαλησεν, with E
rel vulg lat-e [f ff₂ l q syrr goth aeth Chr-txt₁ Thdr₁] : ουτως ανθρωπος bef εαλησεν
DN¹ : txt BLTXN^{3a} 33 Orig₁ Chr₂ Cyr[-p]. om ως ουτος ο ανθρωπος (homocetel ?)
BLTN^{3a} forj coptt Orig₁ Chr-comm₂ Cyr[-p] : ins X rel vulg lat-e f [l q] syr sah goth
aeth arm [Chr-txt₁ Thdr₁], ως ουτος λαλει D lat-e ff₂ : ως ουτος λαλει ο ανθρωπος N¹
[Syr syr-jer].

47. rec aft απεκρ. ins ουν, with BT rel vulg lat-f g [l q] syr [Cyr₁] : om DN 1. 33
lat-a c e ff₂ Syr sah goth arm. om αυτοις BK 69 foss lat-l arm : ins DTN rel vss.

48. for επιστευσεν, πιστευει DN¹.

49. (αλλα, so BDLT 33.) rec επικαταρατοι (more common, cf Gal iii. 10, 13),
with D rel : txt BTN 1. 33 Orig₁ Chr-comm₂ Cyr[-p₁].

50. for λεγει, ειπεν δε N [lat-f (syr-jer aeth)].

marks are appended, is natural. John had one great design in writing his Gospel, and does not allow it to be interfered with by explanations of matters otherwise known. Besides, we may note that De Wette's "*probability, that John knew nothing of the birth at Bethlehem,*" reaches much further than may appear at first. If John knew nothing of it, and yet the mother of the Lord lived with him, the inference must be that *she* knew nothing of it,—in other words, that it never happened.

σχίσμα implies a violent dissension,—some taking up His cause, some wishing to lay hands on Him.

44.] These were from among the multitude. Those who wished to lay hands on Him were, as Euthymius remarks, *invisibly restrained*.

45–52.] Return of the officers to the Sanhedrim; consultation on their report.

Either these officers had been watching Jesus for some days, or the present section goes back a little from what has preceded. The latter is more probable.

49.] There is no intention to pronounce a formal ban upon the followers of Jesus;—the words are merely a passionate expression of contempt. The putting a stop at νόμον, and supplying ἐπίστευσεν εἰς αὐτόν, and then making ἐπάρ. εἰσιν! an exclamation (Paulus, Kuinoel), is not to be thought of.

50.] The Jews had, since the sabbath-healing, condemned Jesus, and were seeking to kill him. But in Exod. xxiii. 1, 2: Deut. i. 16, 17, justice is commanded to be done in the way here insisted on by Nicodemus. On the consistency, and development, of the character of Nicodemus, Luthardt has some valuable remarks, pp. 125 ff. [see on ch. xix. 39].

BDEG
HKLM
STUX
ΓΔΛΠΝ
1. 33. 69

ὁ ἔλθων πρὸς αὐτὸν πρότερον, εἰς ὧν ἐξ αὐτῶν, ⁵¹ Μὴ ὁ νόμος ἡμῶν κρίνει ὁ τὸν ἄνθρωπον, ἐὰν μὴ ¹ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γινῶ τι ποιεῖ; ⁵² ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ¹¹ ἐραύνησον καὶ ἴδε· ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ² ἐγείρεται.

o gen. art.,
Matt. xv. 11.
Mark iv. 21
rell.
p ch. vi. 45 reff.
q ch. x. 30 reff.
Gen. xlix. 12.
r 4 kings x. 23.
s = Matt. xi.
11. xlix. 11.
24 ad.

om o ελθ. προς αυτ. προτ. Ν¹: εις ων εξ αυτ. bef o ελθ. D [(syrr)].—rec ins *νικτος* bef προς αυτ., with E rel: aft DKUXΔ[Π] 33 vulg lat-c f l q syrr goth aeth arm [Bas₁]: om BLTN^{3a} lat-a syrr-jer sah [Cyr].—rec om προτερον, with E rel vulg lat-f Syr goth [Bas₁]: ins BTN^{3a}, το προτερον LX 1. 33 (sic Treg) 69 lat-(α) c e l syr-w-ast syrr-jer sah-mnt arm aeth, το πρωτον D.

51. rec par' αυτον προτερον, with E rel vulg lat-q [syrr-jer Bas₁] Chr₁: par. αυτ. πρωτον K 1. 69: πρωτον, omg par' αυ., X (bef ak). Ν¹: txt BDLTN^{3a} 33 [lat-a c f] 2 q syrr coptt arm Orig₁ Bas, Cyr₁. επιγνωσθη D. εποιησεν D lat-c Lucif.

52. (ειπαν, so BDKT 33.) (εραυνησον, so B¹TN.) aft ιδε ins τας γραφας D 229; *scripture* *scripturas* vulg-ed (not am em forj gat ing² mu sau) lat-a c e f] 2 q (not f g q) sah. rec προφητης bef εκ τ. γ., with DN rel am (with forj fald ing sal &c) lat-a c [e f l q syrr coptt arm] goth: txt BLTX vulg-ed [aeth] Orig₁ Chr₁ Cyr₁.

rec εγηνεγρται (cf Luke vii. 16: *to say, as Mey, that the pres was substd to remove the historical difficulty, is absurd, for it does not remove it*), with L rel: εγελγερται EG[H]M: txt BDK S-marg TΓΔ[Π]N 1. 33 vulg lat-a c [f] 2 q q syrr-jer] syrr goth aeth Orig₁ [Nonj, ηρεται U].

Ver 53 to ch. viii. 11 is omitted in ABCLTXΔN 33 ev-y 2-pe Scr's a¹ b 3. 9¹. 12-5. 21-2. 36. 44-9. 72. 87. 95-6-7. 106-8-23-31-4-9-13-9-57-68-9-79¹. 81-6-94-5. 210-3-28-32¹. 49-50-3-5-61-2-9-84¹. 314-31-53¹. 88-92. 401 (and about 90 evangelisteria: but see Scriv. Introd. to Crit. p. 441) lat-a b¹ f l [q] syrr coptt goth arm-6-mss Orig Apollin Tidor-mops Chr Bas Cyr Cosm Non Thl Tert (see Treg on the Printed Text p. 239 note) Cyp₁ Juv.

A and C are defective, but from the quantity of space it is certain that they could not have contained the passage. LD leave a space, but not sufficient for the whole. viii. 3—11 is omitted in 77. 242. 324.

It is marked as doubtful in EMSA [Π(to viii. 5)] Scr's k l m n 4. 8. 14-8. 24. 34-5. 109-25-41-5-8². 56-61-4-6-7-78-89-96-8. 202-12-5-26-30-1². 41-6-71-4-7-85. 338-55-60-1-3-76-91². 4. 408-36, and viii. 3—11 in 128-37-47. It is placed at the end of the Gospel in 237, which however has vii. 53 to viii. 2 here as well; 37 (102?) 105 retain vii. 53 to viii. 2 here, but place viii. 3—11 at the end of the Gospel; 259 (and 102?) omits vii. 53 to viii. 2 altogether and inserts the rest at the end of the Gospel. The whole passage is inserted at the end of this Gospel in 1. 19. 20. 129-35. 207. 301-47 ev-86 leips-tisch-arm-mss; at the end of Luke xxi. in 13. 69. 124. 346; aft John vii. 36 in 225.

It is contained in D (F, partly) GHKUR and about 290 cursive mss vulg lat-b¹ c e f] 2 g [h] l-marg [syrr-2-mss] syrr-jer [copt-wilk] aeth 5-later-mss-of-arm. (Scholz numbers 469 cursive mss of the Gospels: of these all but those named above and the following contain the disputed passage. The following either do not contain St. John's Gospel or are mere fragments, 41. 92-4-9. 136-46-97. 222-3-4-38-43-56-7-88. 300-2-3-4-5-10-1-2-3-20-3-31-6-7-51-6-62-6-9-78-81. 100-17-8-23-4-6-7-32-4. The following are also defective at this point, 67. 176. 221. 317-72 evv-37-42-3-4. The following numbers ought for various reasons (see in Prolegg) to be considered as in abeyance, 42. 81-2. 93. 110. 203. 321-6-7-8-98-9. 440-1-2. It is hardly safe to reckon 64. 90. 101-21 as distinct witnesses. We have no information concerning the reading of 104-14-32. 216-33. 318-48-50-64-73. 437-8-9. In ms 115 the pericope is found, but with ver 12 written both before and after it. The remaining 270 (about) certainly contain the passage without any mark of doubt: to these we must add Scr's 15-mss and evv-18-19-20-37-41-67.)

In evangelio secundum Johannem in multis et Græcis et Latinis codicibus invenitur de adultera muliere quæ accusata est apud dominum, Jer. adv. Pelag. ii. 17,

51.] There is no need of supplying κριτής before ἀκούσῃ and γινῶ—the judge is implied in ὁ νόμος. He is only its representative and mouthpiece. ἐὰν μὴ ἀκ.] See Deut. i. 16. 52.] They taunt him with being disposed to join those (mostly Galileans) who had attached themselves to

Jesus. Whether we read ἐγείρεται or ἐγήγερται, the assertion is much the same: for *προφ.* cannot mean the Prophet, or the Messiah. It was not *historically true*;—for two Prophets at least had arisen from Galilee: Jonah of Gathhepher, and the greatest of the Prophets, Elijah of Thisbe;

VIII. ¹² Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγωνBDEFG
HKLM
STUX
ΓΔΠΗΝ
1. 33. 69

vol ii. p. 762. *Sed hoc videlicet infidelium sensus exhorret ita ut nonnulli modicæ fidei vel potius inimici veræ fidei credo metuentes peccandi impunitatem dari mulieribus suis illud quod de adulteræ indulgentia Dominus fecit, auferrent de codicibus suis, quasi permissionem peccandi tribuerit qui dixit jam deinceps noli peccare, Aug. de Conj. Adult. ii. 7, vol vi. Euseb. H. E. iii. 39 says: ἐκτέθειται δὲ καὶ ἄλλην ιστορίαν περὶ γυναῖκος ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ κυρίου, ἣν τὸ καθ' ἑβραίους εὐαγγέλιον περιέχει, which history can hardly be other than this. Nicen (cent x.) says that the Armenians expunged it, thinking βλαβερὰν εἶναι τοῖς πολλοῖς τὴν τοιαύτην ἀκρόασιν.*

CHAP. VIII. 12. *rec o ihs. bef aut. elal. : αυτοῖς ο ἰς ελ. E rel Ser's-mss: ελ. αυτοῖς ο ἰς D [1] 33 lat-a f. ff. 2 g l Syr copt aeth arm: txt (B) LSTUXN [69] Ser's k lat-b [c q], and (omg αυτοῖς) Ser's s.—om o B. (om o ihs. Ser's c q r.)*

and perhaps also Nahum and Hosea. Their contempt for Galilee made them lose sight of historical accuracy. (Bret-

schneider absurdly lays the inaccuracy to the charge of the Evangelist.)

12—59.] THE CONFLICT BETWEEN

HISTORY OF THE WOMAN TAKEN IN ADULTERY. [VII. 53.]

[⁵³ καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ. ¹ Ἰησοῦς δὲ DGHK
UT
53. *rec e πορευθη, with E rel [syr-uss-bars aeth]: απηλθεν U 69; -θον Λ: (EMAII
txt DMSG 1 [vulg lat-c e g l² copt-wilk] syr-jer arm[-usc]. for 1. 69 with
τ. οικ., τον τοπον 1 copt-wilk arm[-usc]: τα ιδια 69. ast, S
with ob.)*

1. for *ihs. δε, και ο ihs. UΓ [Λ(omg ο)] 69.*

[53—CHAP. VIII. 11.] THE HISTORY OF THE WOMAN TAKEN IN ADULTERY.—See var. readd.; and a very complete discussion of the authorities for and against the passage in Lücke (edn. 3), ii. 243—256. The critical examination of the genuineness of this passage is attended with many and complicated difficulties. Setting aside here purely diplomatic evidence (for which see var. readd.), we may observe (1) that at first sight, the reasons given by Aug. and Nicen seem enough to warrant the inference that it was expunged on account of the supposed licence given by it to sin. And this has been the hypothesis generally adopted by those who would override critical difficulties by strong autoeratic assertion. Even Stier and Ebrard decide thus, without pausing to examine the real complications of the question. But (2) granting that such an hypothesis might be admissible as regards ch. viii. 3—11, I do not see how the whole passage can be involved in it, especially the opening verse 53, which would naturally appear to form a sequel to what has preceded, and would surely never have been expunged with the offensive paragraph. (3) No such hypothesis as this will account for the co-existence of so many distinct and independent texts, apparently none of which owes its origin to any attempt to remove matter of offence. This phenomenon (not

that of the abundance of various readings, from which it is totally distinct) points undoubtedly to some inherent defect in the text of the passage itself, irrespective of all treatment subsequent to its establishment as a part of the sacred narrative. (4) At the same time it is an embarrassing circumstance, that the contents of the passage are of such a kind, as to give every countenance to the supposition above dealt with. Had they been otherwise, we should have been much more free in pronouncing a critical decision for or against it. (5) Another difficulty is presented by the very general concurrence of the MSS. containing the passage, in placing it *here*. If it was not originally found in the text, why should this place, of all others, have been selected for its insertion? It has no connexion with the context: belongs, apparently, to another portion of our Lord's ministry: what could induce the interpolators to place it here? (6) Nor are we helped much by its variations of position in some MSS. The end of Luke xxi. seems most to approve itself as the fitting place: but if it was the original one, it is totally inexplicable that we should find no trace of the fact *there*, except in four of the (best) cursive mss. Its occurrence *here* then, seems to me much in its favour. (7) After all, the most weighty argument against the passage is found in its entire

Ἐγὼ εἶμι τὸ ^a φῶς τοῦ ^a κόσμου ὁ ἀκολουθῶν ἐμοὶ ^{a = ch. ix. 5. see Matt. v. 14.}

φως bef εἶμι, omg το, N¹.

for εμοι, μοι BT Orig₁: txt DL^x rel [Chr₁ Cyr₁].

JESUS AND THE JEWS, AT ITS HEIGHT.
12—20.] *Testimony to Himself as the Light.* 12.] The at-

tempts of Bengel, Schulthess, and Stier, to establish a connexion with the passage concerning the woman taken in adultery

VIII. 1, 2.] HISTORY OF THE WOMAN TAKEN IN ADULTERY.

ἐπορεύθη εἰς τὸ ^a ὄρος ^a τῶν ἐλαιῶν. ² ὁ ῥθρου δὲ πάλιν ^c παρα- ^{a Matt. xxi. 1 self. John, here only. b Luke xiv. 1. Acts v. 21 only. Prov. vii. 18 al. [w.}

επορευετο S Scr's e k s.

at end add *μονος* Γ 272 Scr's f.

2. for ὁ ῥθρου δε, και οτε Γ 272.

aft παλιν ins βαθews U Scr's e f w².

βαθ., see digest, there only.]

x. 16, 17. see ch. iii. 23.

c w. eis, Matt. ii. 1. Acts ix. 26. xiii. 14. xv. 4 only. 1 Kings

diversity from the style of narrative of our Evangelist. It is not merely that many words and idioms occur which John never uses, but that the whole cast and character of the passage is alien from his manner, in whichever of the existing texts we read it. (It would be hardly worth while to cite an opinion which affirms that "such a course of argument is very fallacious, leads to nothing but endless *logomachies*, and can never settle a question of this kind" (Bloomf. edn. 9),—were it not earnestly to remind my readers, that the more the sacred text is *really studied*, the more such considerations, duly and cautiously weighed, will be urged and appreciated.) (8) Balancing all these difficulties, I am almost disposed, as a desperate resource, to adopt the following hypothesis; not as by any means satisfying or even recommending itself to me, but as really the only one which seems at all to shew us a way out of the ænigma: That the Evangelist may have, in this solitary case, incorporated a *portion of the current oral tradition* into his narrative: that this portion may have been afterwards variously corrected, from the Gospel of the Hebrews, or other traditional sources: that being seen in early times to be alien from John's diction, it may have been by some replaced in the synoptic narrative, in its apparent chronological place, at Luke xxi. fin.: or inserted variously in this Gospel from the mere fact of having dropped out here. Then again the contents of the passage would operate with the above causes to its exclusion altogether from many mss.: and the fact of some excluding only ch. viii. 3—11, seems certainly to shew that the *moral element did operate* in the matter. (9) Dropping all idea of the hypothesis just suggested, our conclusion on the data must I think be, *to retain the passage*, as we retain Mark xvi. 9 ff., with

a distinction from the rest of the text. With regard to the question, *what text of the passage itself to adopt*, it would seem idle to attempt to unite into one by critical processes texts which seem to be due to different sources. Our solution of the question must be merely formal and diplomatic. And, thus solving it, it has been thought best in this Edition to give the text as it is found in the only one of our most ancient mss. which contains it: the amount and nature of the variations being fully seen in the accompanying Digest. In adopting this plan, it will be observed that no judgment whatever is given on the purity of the text thus adopted,—no approval whatever of the Codex Bezae as a *fons lectionum*: our proceeding is simply a formal and objective one, adopted as a necessity where no other seemed even moderately satisfactory. 53.] The circumstance that this verse is included in the dubious passage is remarkable, and seems to shew, as remarked above, that the doubt has not arisen from the *ethical difficulty*, as Aug. hints (var. readd.),—for then the passage would have begun with ch. viii. 1. Nor can this verse have been expunged to keep up the connexion with ch. viii. 12—for that is just as good *with it*,—if understood, as usually, of the members of the Sanhedrim. We must now regard it as fragmentary, forming the beginning of the account of the woman taken in adultery. It is therefore not clear to what the words apply. Taken in conjunction with what follows (see on ch. viii. 5), I should say that they indicate some time during the last days of the Lord's ministry, when He spent the nights on the Mount of Olives, as the date of the occurrence. Certainly the end of Luke xxi. seems to be its fitter place. CHAP. VIII. 1.] John never elsewhere mentions the *Mount of Olives* (not even in ch. xviii. 1): and when he

b ch. xii. 35.
see Isa. ix. 2.
c ch. i. 5 reff.

οὐ μὴ ^b περιπατήσῃ ἐν τῇ ^{bc} σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς

BDFG
HKLM
STUX
FAAN
1, 3, 6

rec περιπατήσει, with DEHMA (S 1, e sil) Cyr[-p₂]: txt BTR rel Orig₁ Cyr[-p₂].
αλλα D. εχει R¹.

are forced and harsh. It was, say they, the early morning (ver. 2) and the sun was just rising, to which these words τὸ φῶς τοῦ κόσ. allude,—and the walking in darkness is an allusion to the woman, whose deed of darkness had been detected in the night. But not to dwell on other objections to this view,—e.g. that such an allusion to the woman would be wholly out of character after our Lord's previous treatment of her,—how come these Pharisees, who on the hypothesis of the above Commentators are *the same as those who accused the woman*, to be *again so soon present*? Was this at all likely? We cannot escape from this difficulty with Stier, iv. 363, edn. 2, by supposing a multitude of the people to have been witnesses on both occasions: the οἱ Φαρισαῖοι of the one must surely extend through the other, if *this connexion* is to be maintained. On the other hand, this discourse comes in very well after ch. vii. 52. The last saying of Jesus (ch. vii. 37, 38) had referred to a

festal usage then just over: He now adds another of the same kind. It was the custom during the first night, if not during every night, of the feast of tabernacles (see authorities in Wetstein), to light up two large golden chandeliers in the court of the women, the light of which illuminated all Jerusalem. All that night they held a festal dance by the light.

Now granted that this was on the first night only,—what is there improbable in the supposition that our Lord—standing in the very place where the candlesticks had been or perhaps actually were—should have alluded to that practice, as He did to the outpouring of water in ch. vii. 37, 38? Surely to say in both cases, as Lücke and De Wette do, that the allusion could not have been made unless the usage *took place on that day*, is mere trifling. *While the feast lasted*, and the remembrance of the ceremonies was fresh, the allusion would be perfectly natural.

τὸ φῶς τ. κόσ.] See on ch. i. 9, and xi. 9, 10. See also Isa. xlii. 6: Mal. iv. 2;

HISTORY OF THE WOMAN TAKEN IN ADULTERY.

[VIII.]

f w. ἐπί,
= here
only.

γίνεται εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν. ³ ἄγουσιν
δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐπὶ ἁμαρτίᾳ γυναικα ^f εἰλημ-

DGHF
UΓ (E)
ΔΠ 1.0
with as
S with
ob.)

d part., princ.
Luke, v. 2.
xiv. 28, 31.
xvi. 6. Acts
xii. 21. xvi.
13. xxv. 6,
17. Matt. v.
1. xiii. 48.
Mark ix. 35.
xii. 41 only.
[John, here
only.] Num.
21. 4 al.
e Matt. xv. 19
(reff.). Mark
vii. 21 only.

rec παρεγενετο, with E rel: ηλθεν UA 69 syr-uss[-bars, venit latt
arm]: txt D. add ο ιησους U Ser's d e f s. om latt clause 69.
for ο λαος, ο οχλος GSU: om F 272. om προς αυτον EGHK[Π]:
ins D U (Treg, expr) rel. rec at end adds και ^d καθισας εδιδασκεν αυτους,
with E rel syr-jer: om D.

3. for αγουσιν δε, προσηγεναν αυτω Δ² 69. om δε UΓ arm.
for γραμματεις, αρχιερεις 1 copt-wilk arm. rec aft φαρισαιοι ins προς
αυτον, with E rel lat-e (ff.) copt-wilk (æth arm): om DM[S]UFA 1. 69
vulg lat-e [g] l² syr-uss[-bars] arm. rec (for επι αμαρτια γυν.) γυν.
εν εμοιχεια, with EGHK[Π]: γυν. επι μοιχεια M rel: txt D. rec

introduces a new place, it is his habit to give explanations (see ch. i. 45; v. 2, and γεγομένην ch. iv. 5; xix. 13, 17). (Stier, who says (iv. 348, edn. 2), "The simple answer to Alford's remark is, *that John here, and here only, mentions the Mt. of Olives*," omits all allusion to this habit of the Evangelist, which *alone gives weight* to my remark.) πορεύομαι with εἰς is not found elsewhere in John; but (in the Gospels) only in Matt. and Luke, and the frag. Mark xvi. fin. Nor is ὄφρον, nor παραγίνομαι εἰς nor ὁ λαὸς in *this sense*, but always ὁ ὄχλος (see ὁ λαὸς ch.

xi. 50; xviii. 14): nor such an expression as καθισας εδιδασκεν αυτους (v. r.):—but all these are found in Luke. It is not in John's manner to relate that *Jesus taught them*, without relating *what* He taught.

3.] John does not usually connect with δέ, more commonly with οὐν: but δέ is found thus used *here*, vv. 1, 2, 3, (5, where the conjunction of δέ . . . δέ is not in St. John's manner, see Gal. ii. 20,) 6 (twice v. r.), 7, 9, 10, 11 (twice v. r.). Thence, there is not one δέ of *mere connexion* (ver. 35 is no exception) through the remaining forty-eight verses of the

^d τῆς ζωῆς. ¹³ εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ ^e περὶ ^d ch. i. 4, vi. 49.
e ch. i. 7, 8 reff.

and on τὸ φῶς τῆς ζωῆς, ch. i. 4, and vi. 48. ^{13.}] See ch. v. 31. The assertion there was, that His own unsupported witness (supposing that possible) would not

3-5.]

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μένειν· καὶ ^ε στήσαντες αὐτὴν ^g ἐν μέσῳ ⁴ λέγουσιν αὐτῷ ⁱ ἐκ- ^g Matt. xviii.
πειράζοντες αὐτὸν οἱ ἱερεῖς ἵνα ἔχωσιν ^k κατηγορίαν αὐτοῦ ^h 2 || Mk. Acts
Διδάσκαλε, αὐτὴ ἡ γυνὴ ¹ κατελήπτai ^m ἐπ' αὐτοφῶρῳ ⁿ μοιχευο- ^h absol., ver. 9.
μένη, ⁵ Μωϋσῆς δὲ ἐν τῷ νόμῳ ἐκέλευεν τὰς τοιαύτας ^p λιθάζειν. ^h Matt. xiv. 6.
= eis τὸ μέσον,
ch. xx. 19, 26. i Luke iv. 12 || Mt. (from Deut. vi. 16). x. 25. 1 Cor. x. 9 only. Ps. lxxvii. 18.
k [Luke vi. 7 v. r.] ch. xviii. 29. 1 Tim. v. 19. Tit. i. 6 only t. 1 = here [bis v. r.] only. Exod. xxii. 4.
m here only t. Thucyd. vi. 38. n pass., here and Matt. v. 32 v. r. only. Lev. xx. 10, trans., Matt. v. 28.
p ch. x. 31 reff., &c. [λιθοβολ., see digest, Matt. xxi. 35 reff.]

viii. 5
appy)
II.

¹ κατελημμένην, with M rel: καταληφθεισαν EGHK[Π]: txt D. aft
en ins τω Δ 69.

4. for λεγουσιν, ειπον UA 69 latt. rec om εκπειρ. αυτ. οι ιερ. ινα
εχ. κατ. αυτ. (but see ver 6), with U rel [latt syr-uss-bars copt-wilk æth
arm-use]: ins D: πειραζοντες (alone) EGHK[Π] arm[-mss]. for αυτη
το μοιχευομενη, ταυτην ευρομεν επ αυτοφωρω μοιχευομενην U.—η γυνη bef
αυτη M. rec ¹ κατεληφθη; κατεληφθη EGHK[ΓΠ]: ειληπται MA[S]
69: txt D 1. [επ αυτω τω φωρω 346 (Burgon).]

5. rec εν bef δε and εν δε τω νομῳ bef μω., with E rel [for εν δε, και εν
Γ]: txt D.—rec aft μω. ins ημιν, with E rel: [bef, Δ 1. 69 lat-e:] bef τας
U: ins ημων bef μω. S[Γ æth]: om DH syr-uss syr-jer copt. rec (for
εκελευσεν) ^o ενετειλατο, with E rel: txt D. rec (for λιθαζειν) p λιθο-
βολεισθαι, with E rel: txt DMSUA 1. 69.

o constr. w.
inf. pass.,
here only.
inf. act.,
Matt. xix. 7.
Gen. xlii. 25.

chapter. Nor does he ever mention οἱ γραμματεῖς elsewhere, but usually calls the opponents of Jesus οἱ Ἰουδαῖοι, or οἱ ἔρχοντες. οἱ γρ. κ. οἱ Φ. is a very common expression in the synoptic narrative. The account gives no light as to the capacity in which these Scribes and Pharisees acted when they brought the woman. Probably, only as tempting Jesus, and not in the course of any legal proceedings against her. Such would have required (Levit. ix. 10: Deut. xxii. 22) that the man also should have been put to death.

4.] The λέγουσιν αὐτῷ ἐκπειράζοντες αὐτόν savours much more of the synoptic Gospels than of John: see Matt. xvi. 1; xix. 3; xxii. 18, 35: Mark viii. 11; x. 2; xii. 15, &c. Obviously our ch. vi. 6 is no example to the contrary. (So Luthardt.) The difficulty is even greater than the last, to say, in what sense this was a temptation, to lead to His accusation. The principal solutions of it have been, (1) that the command of the law had fallen into disuse from the frequency of the crime, and to re-assert it would be contrary to the known mildness of Jesus (Michaelis (first part), Aug., Euthym.). But what reason had any of His sayings,—who came to fulfil the Law, not to destroy it,—given them to expect such mildness in this case? And suppose He had re-asserted

the law,—how could they have accused Him? (2) That some political snare was hereby laid for Him, whereby the Roman power might have been brought to bear against Him (Grotius and others). But this does not in any way appear; for (α) the Romans certainly allowed to the Jews (by connivance) the power of putting to death according to their law,—as they did in the case of Stephen: (β) our Lord's answer need not have been so worded as to trench upon this matter: and (γ) the accusers would have been more deeply involved than Himself, if such had been the case, being by the law the prominent persons in the execution. So that I leave the difficulty unsolved. Lücke (whose discussion on it see, ii. 261 ff.) observes: "Since Jesus seems to avoid every kind of decision on the question put to Him, it follows that He found in it no reference to the great subjects of His teaching, but treated it as a purely civil or political matter, with which in His ministry He had no concern. Some kind of civil or political collision the question certainly was calculated to provoke: but from the brevity of the narration, and our want of more accurate knowledge of criminal proceedings at the time, it is impossible to lay down definitely, wherein the collision would have consisted." p. 267. 5.] I

σεαυτοῦ ὁ μαρτυρεῖς ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. BDEFG HKLM STUX ΓΔΑΝ 1. 33. 69

be trustworthy, but that His testimony was supported by, and in fact coincident with, that of the Father. The very same argument is here used, but *the other side of it* 1. 33. 69

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[VIII.]

r [here bis. v. r.] Mark i. 7 only. Exod. vi. 31. s Matt. xxiii. 4 reff. t here bis only. 1 al. only. Exod. xvii. 14. 1 al. only. Exod. xii. 39 vat. (only?). constr., Acts xii. 16 only. 28 only. Job x. 15 only. [ἀναβλέπ., see digest. = John, here bis (ch. ix. 11, &c.) only. Matt. xiv. 19 reff.] x here only. Deut. xxix. 19. 2 Macc. viii. 4. xii. 42 only. v [John, here only.] elsw., Luke (Acts x. 48 al.) & Paul (Rom. vi. w here bis. Luke xiii. 11. xxi. DGHEG UP (EM A 1. 69 with ast, S with ob.)

rec om 2nd δε, with E rel: ins D lat-c ff. [rec om, with E rel: txt D.] aft λεγεις ins περι αυτης MSUA 69 lat-c ff. 2^o aeth arm.

q John, ch. vi. 6. Rev. ii. 2, 10. iii. 10 only. = Matt. xvi. 1 || al. 6. rec at beg ins τουτο δε ελεγον 9 πειραζοντες αυτον ινα εχωσι κατηγορειν αυτου, with E rel: om D (but see ver 4) M (here: but ins aft ver 11).—(for ελεγον, ειπον S [Γ] syr-uss [-bars], ειπαν M.—for εχωσι, ευρωσι 1 [σχωσι SΓ].—for κατηγορειν, κατηγοριαν κατ' MSUA 69 arm [κατηγορησαι Γ].) om τω δακτυλω Λ syr-uss [-bars]. rec (for κατεγρ.) εγραφεν, with K rel (-φεν 69): txt DEGHM [S]. at end ins μη ὡς προσποιούμενος EGHK.

u Luke xxiv. 28 only. = 1 Kings xxi. 13. (Job xix. 14. Sir. xxxiv. [xxxv.] 30) only. 7. επερωτωντες M [S] 1. rec adds αυτον, with E rel: om D. rec (for ανεκυψεν και) ανακυψας, with E rel: w αναβλεψας UA 69 arm: txt DMS 1 [latt]. rec (for αυτου) προς αυτους, with E rel: om M: txt DSU [Γ] A 1. 69 latt. πρωτον EGH. rec επ' αυτη: txt D [S] rel.

will just remark that the very fact of their questioning thus, 'Moses commanded, . . . but what sayest *Thou*?' belongs to the *last days* of the Lord's ministry, and cannot well be introduced chronologically where it here stands: nor does John any where introduce these questions between the law of Moses and Jesus; but the synoptic Gospels often do. The command here mentioned is not to be found, unless 'putting to death' generally, is to be interpreted as = *stoning*: compare Exod. xxxi. 14 and xxxv. 2, with Num. xv. 35, 36, in which the special order given by God would sanction such a view. But the Rabbis taught "omne mortis supplicium in scriptura absolute positum esse *strangulationem*." Tract. Sanhedr. ch. x. (Lücke, De Wette.) The passage Ezek. xvi. 38, 40 proves nothing, or proves too much; for it is added, "and thrust thee through with their swords." I would rather suppose that from Deut. xxii. 21, 23, 24, an inference was drawn *what kind of a death* was intended in ver. 22, the crime being regarded as the same; "*he hath humbled his neighbour's wife*." We have similar indefiniteness in ib. ver. 25, where evidently the same punishment is meant: see the whole matter discussed in Lücke, ii. 257 ff.

6. κατέγ. εἰς τ. γῆν] ὅπερ εἰδῶσι πολλάκις ποιεῖν οἱ μὴ θέλοντες ἀνακρίνεσθαι πρὸς τοὺς ἐρωτῶντας ἀκαιρα

καὶ ἀνάξια. γνοὺς γὰρ αὐτῶν τὴν μηχανὴν προεποιεῖτο γράφειν εἰς τὴν γῆν, καὶ μὴ προσέχειν οἷς ἔλεγον. Euthym. The habit was a usual one to signify pre-occupation of mind, or intentional inattention: see instances in Wetstein and Lücke. The one ordinarily cited from *Ælian* is irrelevant: see Lücke, ii. 269 note. The additions *προσποιούμενος* or *μὴ προσπ.* are glosses.

It does not follow that any thing was actually written. Stier refers to Jer. xvii. 13, but perhaps without reason. This minute circumstance speaks strongly for the *authenticity* of the narration.

7.] ἀναμάρτ. is common in the classics: see instances in Lücke. It is not here used in the general sense, '*without sin*' (E. V.), nor in the strictest, '*free from the crime of adultery*' (it can hardly be that any of the Pharisees should have held themselves *sinless*,—or that all should have been *implicated in adultery*):—but—as ἀμαρτωλός, Luke vii. 37,—of the *sin of uncleanness* generally. Stier, who contends strongly for the *genuineness* of this narrative in this place, finds in ver. 46 an allusion to this saying. I cannot say that his attempts to establish a connexion with the subsequent discourse are to me at all satisfactory: I am much more inclined to think with Luthardt (i. 16), that the whole arrangement and plan of our Gospel is broken by

¹⁴ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Καὶ ἐγὼ ὁ μαρτυρῶ

14. ins ο bef ιησ. D⁸ 69 Orig.,—εἶπεν αυτοῖς ο ἰς, omg απεκ. and και, N.

presented to us. He *does* witness of Himself, *because* His testimony is the testimony of the Father;—He being the λόγος τοῦ θεοῦ, and the Father *witnessing in Him*.

6—11.]

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βαλέτω λίθον. ⁸ καὶ πάλιν ⁷ κατακύψας τῷ δακτύλῳ ⁴ κατέγραφεν ⁵ εἰς τὴν γῆν. ⁹ ἕκαστος δὲ τῶν Ἰουδαίων ἐξήρχετο, ὁ ἀρχαῖος ⁶ ἀπὸ τῶν πρεσβυτέρων, ὥστε πάντας ἐξελεῖν καὶ ^d κατελείφθη ^y μόνος καὶ ἡ γυνὴ ἐν μέσῳ οὔσα. ¹⁰ ὁ ἀνακύψας δὲ ὁ Ἰησοῦς ^d εἶπεν τῇ γυναικὶ Ποῦ εἰσιν; οὐδεὶς σε ⁱ κατέκρινεν; ¹¹ κἀκείνη

F (θεα-
σαμενος
...) εἶπεν
...

i Matt. xx. 18 reff. [John, here his only.]

rec ins τον bef λιθον, with E rel: om DU[Γ]A 1. 69.—rec (τον) λιθον bef επ' αυτ. βαλετω (with Scr's r s, e sil): (τ.) λιθ. bef βαλ. E rel latt [Aug.] transp επ' αυτ. and (τ.) λιθ. UA 69 aeth arm: βαλ. bef επ' αυτ. [M] syr-uss[-bars] syr-jer: txt D 1.—βαλλετω EGHK 1.

8. rec κατω ⁷ κυψας, with E rel: κυψας H¹[Γ]: txt D 1. rec om τω δακτυλῳ, with E rel: ins D lat-ff₂. rec (for κατεγρ.) εγραφε, with E rel; εγραψεν M: txt D. for eis, επι M. at end ins ενος εκαστου αυτων τας αμαρτίας U.

9. rec (for εκαστος δε των ιουδ.) οι δε ακουσαντες, with E rel: ακουσαντες δε 1 [vulg lat-l] arm: om A 69 syr-jer: txt D. rec adds και υπο της z συνειδησεως ^a λελογχουμένοι, with E rel copt-wilk: om DMU[Γ]A 1. 69 vulg lat-c e ff₂ l syr-uss[-bars] syr-jer aeth arm. rec εξηρχοντο, with E rel: ανεχωρησαν [M]: και εξηλθον 69: και [om Tischd^f] εξηλθεν A: txt D. rec adds ^b εις καθ' εις, with E rel: pref M vulg lat-e [c ff₂ g l]: εις εκαστος αυτων 1: om D. αρχαμενος E¹. rec (for ωστε παντ. εξελθ.) εως των εσχατων, with S rel: om EGHKM[Γ] vulg lat-e [g] l syr-uss[-bars]: txt D [lat-c ff₂]. om μονος 69. aft μονος ins ο ιησους, with E rel: pref ιησους U lat-e: [ο ιησ. Γ:] om D 1 am [with forj fuld ing em harl] lat-c syr-uss syr-jer. rec (for ουσα) εστωσα, with 1 (F, e sil) vulg lat-c [l aeth] syr-jer: txt D rel lat-ff₂ syr-uss[-bars] copt-wilk.

10. ὁ ἀναβλεψας Δ 69. rec ins και μηδενα ε θεασαμενος ^f πλην της γυναικος bef ειπεν, with E (F, appy) rel; ειδεν αυτην και UA 69 aeth: om DMS[Γ] 1 vulg lat-c e [ff₂ g l] syr-uss[-bars] syr-jer copt-wilk arm. rec (for τη γυναικι) αυτη, with E rel vulg lat-e ff₂ [g l aeth arm] syr-jer: om UA 69: txt D (lat-c) syr-uss[-bars]. rec ins ε η γυνη bef που: γυναι MSU[Γ]A 1. 69: om D rel syr-uss[-bars]. rec aft εισιν ins εκεινοι οι h κατηγοροι σου, with E rel copt-wilk aeth: οι κατ. σοι, omg εκεινοι, H[S]U 69 [vulg-ed]: om DMA 1 am [with san] lat-c e syr-uss syr-jer arm.

z Gosp., here only. Rom. ii. 15. ix. 1 al. Eccl. x. 20. Wisd. xvii. 10 only. a = ver. 46. ch. xvi. 8. 2 Tim. iv. 2. Job xv. 6. b Mark xiv. 19. Rev. iv. 8 only. (Rom. xii. 5. 3 Macc. v. 34.) c Luke xxiii. 55 reff. f = Mark xii. 32 al. (John, Rev. ii. 25 only.) d = voc., Luke xii. 32 reff. h Acts xxiii. 30, 35. [xxiv. 8.] xv. 16, 18 only. Prov. xviii. 17. 2 Macc. iv. 5 only. (-γωρ, Rev. xii. 10.)

the insertion of this passage. The Lord Jesus was not sent to be a ruler and a judge in this or that particular case of crime, see Luke xii. 14; but the Ruler and Judge of *all*: and His answer expresses this, by convicting them *all* of sin before Him. τόν (see digest), if genuine, refers to the *first* stone, which by Deut. xvii. 7 the witnesses were to cast.

8.] ἵνα μή, βλέποντος εἰς αὐτούς, αἰσχύ- νονται, ῥᾶον οὕτως ἐλεγχθέντες, καὶ ἵνα, ὥς αὐτοῦ δῆθεν ἀσχολουμένου εἰς τὸ γράφειν, ἐξῇ αὐτοῖς ὑπαναχωρήσαι πρὸ φανερωτέρας καταγνώσεως· καὶ αὐτὸν γὰρ ἐφείδeto, δι' ὑπερβολὴν χρηστότητος. Euthym. The gloss in U (see var. readl.)

is curious. 9.] They had said, τὰς τοιαύτας—they now perceive that they themselves were τοιοῦτοι. There is no historical difficulty in this conduct of the Pharisees, as Olshausen finds;—they were struck by the power of the word of Christ. It was a case somewhat analogous to that in which His ἐγὼ εἰμι struck His foes to the ground, ch. xviii. 6.

The variations of reading are very wide (see digest) in the latter part of the verse. We can hardly (with some) lay any stress on πρεσβυτέρων, as indicating the *natural* order of conviction of sin. If the consciences of older sinners have heavier loads on them, those of younger

Γ ch. iii. 8 reff.
g 2 Cor. xi. 18
only.
κ. σάρκα,
Rom. i. 3,
v. 1. ix. 3, 5
al.
h ch. vii. 24.
i ch. vi. 51 reff.
j Rev. xv. 3.
xvi. 7 al.
Isa. lix. 4.

^e περὶ ἑμαυτοῦ, ἀληθὴς ἐστὶν ἡ μαρτυρία μου, ὅτι οἶδα
πόθεν ἦλθον καὶ ^ι ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν
ἔρχομαι ἢ ποῦ ὑπάγω. ¹⁵ ὑμεῖς ^{gh} κατὰ ^ε τὴν ^ε σάρκα
^h κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. ¹⁶ ⁱ καὶ ἐὰν κρίνω ⁱ δὲ
ἐγὼ, ἡ κρίσις ἡ ἐμὴ ⁱ ἀληθινὴ ἐστίν, ὅτι μόνος οὐκ εἰμί,

BDEF
GHKL
MSTU
XΓΔΛΝ
1. 33. 69

η μαρτ. μου bef αληθ. ἐστιν B lat-b sah arm Orig₁ Chr, Did., Faust-in-Aug: αληθινη
μου ἐστ. η μαρτ. D. om last clause (*homœotel*) M[SG]Δ 33. 69 syr-jer Orig₂ Cyr₁
Aug. om δε FHKN lat-a [Novat₁]. rec (for η) και (from above), with N
rel lat-a b c e [D-lat] Syr æth arm-mss [Cyr-p₁]: txt B D[-gr] KTUXA 1. 33 vulg
lat-f ff₂ l q syr copt goth arm-ed.

16. for και εαν, καν N. rec αληθης (from vv. 13, 14), with N rel Orig₁: txt
BDLTX 33 Orig₁. aft μονος ins εγω D ev-40 (sah).

14. ὅτι οἶδα κ.τ.λ.] See on ch. vii.

29. This reason binds His testimony to that of the Father; for He came forth from the Father, ch. xvi. 28, and was returning to Him.

"Lumen," says Augustine (Tract. in Joan. xxxv. 4) **et alia demonstrat et seipsum . . . Testimonium sibi perhibet lux: aperit sanos oculos et sibi ipsa testis est, ut cognoscatur lux.*"

Then again, he only who *knows* can witness: and Jesus only *knew* this.

Notice ἦλθον and ἔρχομαι.—I *know whence I came*:—this goes back to the ἐν ἀρχῇ ἦν of ch. i. 1; but *ye know not whence I come*,—do not recognize even My present mission.² We must not

for a moment understand *κάν ἐγὼ μαρτ.* with Grotius, "*even though I should witness,*" &c.: "*etiamsi nulla essent de me prægressa prophetarum, nulla Joannis Baptistæ testimonia.*" It does not suppose a case, but allows the fact.

15, 16.] There is no allusion to the foregoing history; the train of thought is altogether another. 'The end of all tes-

timony, is the forming, or pronouncing, of judgment. Ye do this by fleshly rules, concerning me and my mission: I judge no man, i. e. it is not the object nor habit of this My mission on earth; but even if I be called on to exercise judgment, my judgment is decisive: not exactly ἀληθής, but

HISTORY OF THE WOMAN TAKEN IN ADULTERY.

k Luke v. 10
reff. [John,
here only.]

εἶπεν αὐτῷ Οὐδεὶς κύριε. ὁ δὲ εἶπεν Οὐδὲ ἐγὼ σε ⁱ κατακρίνω.
ὑπαγε, ^k ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.]

DFGH
KUP (E
MA 1. 69
with ast,
S with
ob.)

11. rec (for κακ. ειπ. αυτω) η δε ειπεν, with E rel: txt D. rec (for
ο δε ειπεν) ειπεν δε ο ιησους, with E rel vulg (syr-uss[-bars]): ο δε ιησ.
ειπεν Δ: και ο ιησ. ειπεν 69: ειπεν αυτη ο ιησ. U: txt D. rec adds
αυτη, with Δ[U] lat-c (e) ff₂ g syr-jer æth: om D rel vulg lat-l syr-uss
[-bars] syr-jer arm. for κατακ., κρινω EFGK. rec (for υπαγε)
πορευου, with E rel: txt D. rec (for απο του νυν) και, with E rel:
om 69: txt DM 1 (am) lat-c [l vulg] (syr-uss[-bars]) syr-jer copt-wilk
æth, and (prefg και) lat: ff₂ arm. [Tischdf (ed 8) gives και as omd only by
D-gr lat: ff₂ copt-wilk arm.]

ones are more tender. μόνος, i. e. with the multitude and the disciples; the woman standing between Him and the disciples on one hand,—and the multitude on the other. 10, 11.] πλήν (v. r.)

is only found here in John, Gosp. and Epp. κατακρίνω also is not found elsewhere in John, who uses κρίνω in its strict sense for it. The question is evidently so worded for the sake of οὐδὲ ἐγὼ σε κατακρίνω: but it expresses the truth in the depth of their hearts. The Lord's challenge to them would lead to a condem-

nation by comparison with themselves, if they condemned at all: which they had not done. The words of Jesus were in fact a far deeper and more solemn testimony against the sin than could be any mere penal sentence. And in judging of them we must never forget that He who thus spoke knew the hearts,—and what was the peculiar state of this woman as to penitence. We must not apply in all cases a sentence, which requires *His divine knowledge* to make it a just one.]

ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. ¹⁷ ⁱ καὶ ἐν τῷ νόμῳ
ⁱ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία
ἀληθής ἐστίν. ¹⁸ ἐγὼ εἰμι ὁ ^e μαρτυρῶν ^e περὶ ἐμαυτοῦ,
καὶ ^e μαρτυρεῖ ^e περὶ ἐμοῦ ὁ πέμψας με πατήρ. ¹⁹ ἔλεγον
οὖν αὐτῷ Ποῦ ἐστίν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς
Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾗδετε, καὶ
τὸν πατέρα μου ἂν ᾗδετε. ²⁰ ταῦτα τὰ ῥήματα ἐλάλη-
σεν ἐν τῷ ^k γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ, καὶ
οὐδεὶς ^l ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ^m ὥρα αὐτοῦ.
²¹ Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ ὑπάγω, καὶ ζητήσετέ
με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανείσθε· ⁿ ὅπου ἐγὼ

k Luke xxi. 1
|| Mk. (3ce)
only. Neh.
xiii. 4, 5.
l ch. vii. 30
reff.
m ch. ii. 4 reff.
n here bis. ch.
xiii. 33, 36.
xiv. 4. Rev.
xiv. 4 only.

om πατὴρ D^{N1}.

[17. γεγραμμένον ἐστίν N.]

19. rec ins o bef ιησ., with N 69 (S 33, c sil) Orig₁; om BDT rel.—και ειπεν added
in N [foss]: και ειπεν αυτοις D lat-b (e). for 2nd ουτε, ουδε T Orig₁. om 2nd
μου N. rec ηδείτε bef av, with N rel lat-q; om av D lat-b e ff₂ Victorin: txt
BLTX 1. 33 (vulg) lat-c aeth arm Orig₅ Cyr[-p] Ambr.

20. rec aft ελαλησεν ins o ιησους, with E rel vulg-ed lat-ff₂ q [arm-ed]; om BDKL
TN am [with forj ing san] lat-a b c e f l syrr [syr-jer] copt gth aeth arm-mss Orig₂
Chr-comm Cyr₁. om διδασκων εν τω ιερω N.

21. for ειπεν, ελεγεν N. om παλιν N. rec aft αυτοις ins o ις, with E rel
vulg lat-a (c) f (copt) sah Chr₁; om BDLTXN lat-b e Orig₁ [Cyr₁]. ζησετε D¹ (txt
I³). αποθανησεσθε T.

ἀληθινή, which rather means, *genuine*; which a judgment can only be by being *true* and final: see ch. v. 30 and note.

17.] The ὑμετέρῳ seems to give this sense to the clause:—‘So that if you will have the mere letter of the law, and judge my testimony by it, I will even thus satisfy you:’ ὑμετ. thus implying, ‘The law which you have made so completely *your own* by your kind of adherence to it.’

19.] Augustine (in Joan. Tract. xxxvii. 2, vol. iii. pt. ii.) and others imagine that the Jews thought of a *human father*, in thus speaking. But surely before this, as Stier remarks (iv. 370, edn. 2), the Jews must have become accustomed to ὁ πατήρ μου too well to mistake its meaning. It is rather a question asked in mere scorn, by persons who know, but will not recognize, the meaning of a word uttered by another. εἰ ἐμὲ ᾗδετε] See ch. xiv. 9 ff. and note.

20. τῷ γαζοφυλακίῳ] See Luke xxi. 1, and note on Mark xii. 41. It was in the court of the women. οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ] See ch. vii. 8, 30.

21—59.] *Further discourses of Jesus. The Jews attempt to stone Him.* This forms the great conclusion of the series of discourses to the Jews. In it our Lord testifies more plainly still to His divine origin and sinlessness, and to the cause of their unbelief; until at last their enmity

is worked up to the highest pitch, and they take up stones to cast at Him. It may be divided into four parts: (1) vv. 21—24,—*announcing to them the inevitable consequence of persistence in their unbelief on His withdrawal from them*: (2) vv. 25—29,—*the things which He has to say and judge of them, and the certainty of their own future recognition of Him and His truthfulness*: (3) vv. 30—47,—*the first springing up of faith in many of them is by Him corrected and purified from Jewish pride, and the source of such pride and unbelief detected*: (4) vv. 48—58,—*the accusation of the Jews in ver. 48, gives occasion to Him to set forth very plainly His own divine dignity and pre-existence*.

21.] The time and place of this discourse are not definitely marked; but in all probability they were the same as before. Only no stress must be laid on the οὖν as connected with ver. 20, for it is only the accustomed carrying forward by the Evangelist of the great self-manifestation of Jesus.

ζητ. με includes the idea ‘and shall not find me,’ which is expressed in ch. vii. 34, 36:—ye shall continue seeking Me. καὶ ἐν τ. ἁμ. . . . and shall die (perish) in (not because of) *your sin*. This sin is not *unbelief*, for, ver. 24, it is clearly distinguished from that: but, ‘your state of sin, unremoved, and therefore abiding and

o Matt. vii. 16.
ch. iv. 28 al.
Mal. iii. 8
BNI.
p ch. iii. 31
reff.
q here only.
r Gal. iv. 26.
Phil. iii. 14.
Col. iii. 1, 2
only.
s 1 Cor. xv. 17.
ch. ix. 34.
t ch. iv. 26 reff.
u ch. i. 19.
v = (see note)
here only †.
(Gen. xliii.
20. Dan. viii.
1 Theod.)

¹⁹ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. ²² ἔλεγον οὖν οἱ
Ἰουδαῖοι ὁ Μῆτι ἀποκτενεῖ ἐαυτόν, ὅτι λέγει ²¹ Ὁπου ἐγὼ
¹⁹ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; ²³ καὶ ἔλεγεν αὐτοῖς
Ἵμεις ^p ἐκ ^q τῶν ^q κάτω ἐστέ, ἐγὼ ^p ἐκ ^r τῶν ^r ἄνω εἰμί.
ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ
κόσμου τούτου. ²⁴ εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ^s ἐν
ταῖς ^s ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ^t ἐγὼ
εἰμι, ἀποθανεῖσθε ^s ἐν ταῖς ^s ἁμαρτίαις ὑμῶν. ²⁵ ἔλεγον
οὖν αὐτῷ ^u Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς ^v Τὴν

BDEF
GHKL
MSTU
XFAAN
1. 33. 69

²² ελεγαν D¹. αυτον D¹(txt D-corr¹) [Γ]A 69 Orig. aft σπου ins αν N¹.
²³ rec (for ελεγεν) ειπεν, with E rel lat-f q syrr: txt BDLTXN 69 latt syr-mg
[syr-jer] Orig, Cyr.—for και ελ., ελ. ουν N¹(txt N^{3a}, but former readg restored).
aft εγω ins δε D-gr lat-f q copt goth [æth]. rec 1st του κοσμου bef τουτου (con-
formed to follg), with DN rec vulg [lat-l] syr Orig, Chr, [Cyr-p]: txt BT 69 lat-a b
c [e f q] Syr copt goth Orig¹.
²⁴ om ουν N 240-4 [lat-a e]. aft πιστευσητε ins μοι DN 69 lat-e æth.
²⁵ om ουν [Γ]N 249 Scr's t¹. rec ins και bef ειπεν, with E rel lat-f [L] q syr
goth æth: om BL [T(sic, Tischdf)] X(DN) 1. 33. 69 latt Syr copt Cyr.—add ουν D-gr
N 249. om o B Scr's h¹.

proving your ruin' (see on ver. 24).

The words do not refer to the destruction of Jerusalem, but to individual perdition. In these discourses in John, the public judgment of the Jews is not prominently brought forward, as in the other Evangelists.

ὅπου ἐγὼ ὑπ. is the consequence, not the cause (by any absolute decree) of their dying in their sins (see ch. vii. 34; xiii. 33). This latter sense would have required ὅπου γάρ.

²²] It is at least probable that they allude to the idea mentioned by Josephus, himself a Pharisee, in his speech at Jotapata, B. J. iii. 8. 5:—ὅσοις δὲ καθ' ἐαυτὸν ἐμάνησαν αἱ χεῖρες, τούτων μὲν ἄδης δέχεται τὰς ψυχὰς σκοτιώτερος:—and with the bitterest malice taunt Him with thus being about to go where they, the children of Abraham, could never come. ὁ Ἡρακλέων φησὶν ὅτι πονηρῶς διαλογιζόμενοι οἱ Ἰουδαῖοι ταῦτα ἔλεγον, καὶ μέζονας ἐαυτοὺς ἀποφαινόμενοι τοῦ Σωτῆρος καὶ ὑπολαμβάνοντες ὅτι αὐτοὶ μὲν ἀπελεύσονται πρὸς τὸν θεὸν εἰς ἀνάπαυσιν αἰώνιον, ὁ δὲ Σωτὴρ εἰς φθορὰν καὶ εἰς θάνατον ἐαυτὸν διαχειρισάμενος ὅπου ἐαυτοὺς οὐκ ἐλογίζοντο ἀπελθεῖν. Orig. tom. xix. c. 4, vol. iv. p. 302. De Wette thinks this too refined, and that such a meaning would, if intended, have been marked in our Lord's answer.

²³] 'Ye cannot come where I am going, because we both shall return thither whence we came: I to the Father from Whom (ἐκ τῶν ἄνω) I came: ye to the earth and under the earth (for that more awful meaning surely is not excluded) whence ye

came' (ἐκ τῶν κάτω). Then ὁ κόσμος οὗτος of course does not only imply 'this present state of things,' but involves the deeper meaning, of the origin of that state of things (see ver. 44) and its end, ver. 24.

²⁴] Since this (ver. 23) is the case,—if ye do not believe that I am He, the Deliverer,—and be renewed by Faith, ye shall die in your sins (plural here, as struck nearer home to their consciences, and implying individual acts of sin, the results of the carnal state). On ἐγὼ εἰμι see note, ver. 58.

²⁵] Their question follows on ἐγὼ ἐκ τῶν ἄνω εἰμί, ver. 23, and the dubious elliptical expression ἐγὼ εἰμι of the last verse. It is intended to bring out a plain answer on which their enmity might fasten.

Our Lord's reply has been found difficult, principally from the ambiguity of ὅτι and ὅ τι. No sense can however be given by ὅ τι which will at all harmonize with the context, notwithstanding Luthardt's defence of it. Lücke's interpretation (edn. 3) after Euthym., "Why do I speak with you at all?" is not only ungrammatical, but most alien from the whole character of our Lord's discourses. I assume then that ὅ τι is to be read. Then comes another question: what does λαλῶ mean? It has been usually rendered 'say,' or 'tell;' 'even the same that I said unto you from the beginning,' E. V. But as De Wette has observed, λαλῶ will not bear this. It is never 'to say' simply, but 'to discourse,' or 'to hold converse,' 'to speak.' Again, what is τὴν ἀρχήν? not to be taken substantively (as Aug., Ambr., Vulg. princi-

ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν. ²⁶ πολλὰ ἔχω περὶ ὑμῶν
 λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ
 ἂν ᾤκουσα παρ' αὐτοῦ, ταῦτα λαλῶ ^x εἰς τὸν κόσμον. ^{w ch. vi. 45 re ff.}
^{x constr., Mark}
^{i. 21, 39 al.}
^{y constr., Phil.}
^{iii. 18.}
^{z ch. iii. 14.}
^{xii. 32, 34.}
^{a vv. 24, 28.}
^{b ch. v. 19 reff.}
²⁷ οὐκ ἔγνωσαν ὅτι τὸν ὕπατέρα αὐτοῖς ἔλεγεν. ²⁸ εἶπεν
 οὖν ὁ Ἰησοῦς Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου,
 τότε γνώσεσθε ὅτι ἄγω εἰμι, καὶ ἂν ἔμαντοῦ ποιῶ

^{26.} aft με ins πατηρ N. ins και bef καγω(sic) T [copt]. αὐτῷ N.
 rec (for λαλῶ) λεγω, with E rel: txt BDKLTUXΔN 33. 69 latt syr [syr-jer] goth
 Cyr[-p₂].

^{27.} for αὐτοῖς, αὐτοῦ D Scr's g h k r vulg(not am san) lat-l. λεγει DF Chr₁.
 add τον θεον DN¹ vulg(not am forj harl san) lat-(b) c e ff₂ g [l].

^{28.} rec aft οὖν ins αὐτοῖς, with (D)EN rel vulg lat-b c e f ff₂ [g l] q: om BLT 1
 lat-a.—aft αὐτ. ins παλιν D syr [syr-jer] sah-woide: aft ο ἰς N. ins οτι bef οταν B.

pium), so as to mean 'The beginning, as I, &c.' (so recently, Bp. Wordsw.): but adverbially, with *all Greek interpreters* (see reff.). And adverbially it may mean (1) 'in the beginning,' 'from the beginning,' but not 'firstly:' (2) 'generally,' 'at all,' 'omnino,' usually with a negative clause, but sometimes with an affirmative. Thus Soph. Antig. 92, ἀρχὴν δὲ θηρῶν οὐ πρόπει τμήχηνα: Herod. i. 9, ἀρχὴν γὰρ ἐγὼ μηχανήσομαι οὗτα: iv. 25, τοῦτο οὐκ ἐνδέκομαι τὴν ἀρχήν: Plato, Lysis, p. 265, πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχήν; See many more examples in Hermann on Viger, p. 722. The common rendering takes the first of these meanings;—but the above remarks on λαλῶ will set that rendering aside;—and together with the assumption of λαλῶ = ἔλεξα, the meaning, 'in the beginning,' or 'at first,' or 'from the beginning,' falls to the ground. We have then the second meaning of τὴν ἀρχήν, generally, or 'traced up to its principle,'—for such is the account to be given of this meaning of the word.

The rendering of καί, 'even,' and placing it before τὴν ἀρχ., as done in E. V., is ungrammatical. It must be taken with λαλῶ, being inseparable from it by its position between the relative ὃ τι and the verb: as in the clause, ὃς καὶ παρέδωκεν αὐτόν.

This being premised, the sentence must be rendered (literally) thus: **Essentially, that which I also discourse unto you: or In very deed, that same which I speak unto you.** He is the λόγος—His discourses are the revelation of Himself. And there is especial propriety in this:—When Moses asked the name of God, "I am that which I AM," was the mysterious answer; the hidden essence of the yet unrevealed One could only be expressed by self-comprehension; but when God manifest in the flesh is asked the same

question, it is 'I am that which I SPEAK:' what He reveals Himself to be, that He is (see on next verse). The above sense is maintained by De Wette, and strikingly expanded and illustrated by Stier, iv. 378 ff., edn. 2. The meaning maintained by Meyer, "Do ye ask, what I have been long telling you?" is ingenious, but seems to be by implication refuted by what has been said above. He gives a good *résumé* of the interpretations. ^{26.} He is, that which He speaks; and that, He has received from the Father;—He has His definite testimony to give, and His work to do: and therefore, though He has much that He could speak and judge about the Jews, He does it not, but overlooks their malice,—not answering it,—that He may go forward with the λαλεῖν εἰς τὸν κόσμον, the revelation of Himself: the ἀλήθεια of which is all-important, and excludes less weighty things.

^{εἰς τ. κόσ.} out into the world, as εἰς τὸν ἀέρα λαλοῦντες, 1 Cor. xiv. 9: see Mark xiii. 10: Luke xxiv. 47. This verse is in the closest connexion with the foregoing.

^{27.]} They did not identify ὁ πέμψας με with ὁ πατήρ μου. However improbable this may be after ὁ πέμψας με πατήρ, ver. 18 (De Wette), it is stated as a fact; and the Evangelist certainly would not have done so without some sure ground:—εἰκὸς αὐτοὺς διαπορεῖν πρὸς ἀλλήλους λέγοντας τίς ἐστίν ὁ πέμψας αὐτόν; Euthym. There is no accounting for the ignorance of unbelief, as any minister of Christ knows by painful experience.

^{28.]} This connects (οὖν being the continuation of the foregoing, see above on ver. 21) with ver. 26, and also with ver. 27, as the τότε γνώσεσθε shews, referring to the οὐκ ἔγνωσαν. On ὑψ. see ch. iii. 14. 'When ye shall have been the instruments of accomplishing that death by which He shall enter into His glory:' for

c = ch. xiv. 18.
xvi. 32.
d Acts vi. 2.
xii. 3. 1 John
iii. 22 only.
Gen. xvi. 6.
e ch. ii. 11 reff.
f constr., ch. v.
24 reff.
g ch. xv. 9, 10.
1 Tim. ii. 15.
1 John ii. 10.
2 Macc. viii.
1.
h ch. i. 48 reff.
i 2 John 1.
k ch. xvii. 19.
Rom. i. 18 al.
l John, ver. 36
only. Rom.
vi. 18, 22.
viii. 2, 21.
Gal. v. 1 only +.
ix. 7. Gal. iii. 29. Isa. xli. 8.

οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ, ταῦτα λαλῶ.
29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἠφῆκέν με
μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.
30 ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.
31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ
Ἰουδαίους Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἢ ἀλη-
θῶς μαθηταί μου ἐστέ, 32 καὶ ἰγνώσεσθε τὴν ἀλήθειαν,
καὶ ἡ ἀλήθεια ἑλευθερώσει ὑμᾶς. 33 ἀπεκρίθησαν πρὸς
αὐτὸν Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν

BDEF
GHKL
MSTU
XΔΛΝ
1. 33, 69

m = Rom.

rec aft πατηρ ins μου, with B rel lat-f q syrr coptt goth arm: om DLTxN 69
latt [syrr-jer] æth Eus, Cyr, Thdrt, Hil. for ταυτα, οὕτως N ev-II [lat-a e].
29. ουκ αφ. με μονον bef μετ' εμου εστιν N1. rec aft μονον ins ο πατηρ, with E
rel lat-f q syrr [goth]: om BDLTxN 1. 69 latt syrr-jer coptt æth arm Eus, Chr, Cyr,
Hil. (33 def.)
31. om ο (bef ιησ.). N1. for μεινητε, μενητε TΔ. εμω bef λογω, omg 2nd
τω, D Eus., om μου N1.
33. rec (for προς αυτον) αυτω, with E rel vulg lat-a b f: txt BDLTxN 33 lat-e ff. l
q. add και ειπαν D 1 lat-e (b c ff. 2 coptt æth) [syrr-jer] arm. δεδουλευκαμεν
bef ουδενι, pefrg ου, D.

the latter idea is clearly implied here.
[τότε γνῶς.] Perhaps, in different ways:—
some, by the power of the Holy Spirit
poured out after the exaltation of Christ,
and to their own salvation; others by the
judgments which were to follow ere long,
and to their own dismay and ruin.
The construction and connexion of the
following appears to be this: καὶ ἄπ' ἐμᾶν-
τοῦ depends on ὅτι, and is an
expansion of ἐγὼ εἰμι: whereas ver. 29 is
an independent assertion. The inter-
change of ποιῶ and λαλῶ is remarkable.
The construction is not elliptical, so that
ποιῶ κ. λαλῶ should be understood in both
cases; but the declaration of ver. 25 is
still in the Lord's mind, His ποιεῖν being
all a declaration of the Father,—a λαλεῖν
in the widest sense. Cf. Bengel: "cog-
noscetis ex re, quod nunc ex verbo non
creditur." 29.] ἀφῆκεν, aor. referring
to the appointment of the Father by which
His work was begun, and which the μετ'
ἐμοῦ ἐστίν carries on through that work:
see ch. xvi. 32. ὅτι, because;—not
'for,' as if what follows were merely a
token that it is so (Olsh.). The τὰ ἀρεστὰ
αὐτ. ποιῶ πάντ. is the very essential being
of the Son, and is the cause why the
Father is ever with Him. 30.] They
believed on Him with a higher degree of
faith than those in ch. ii. 23, inasmuch as
faith wrought by hearing is higher than
that by miracles; but still wanted con-
firming. 31.] ἐν τῷ λ. τῷ ἐμῷ = ἐν
ἐμοί, ch. xv. 7, though that perhaps is

spoken of a deeper entrance into the state
of union with Christ. Remaining in His
word is not merely obeying His teaching,
but is the inner conviction of the truth of
that revelation of Himself, which is his
λαλία or λόγος. ἐστέ, for probably
they had given some outward token of
believing on Him, e. g. that of ranging
themselves among His disciples. 32.]
In opposition to the mere holding of the
truth. The knowing of the truth answers
to the feeding on Christ;—is the inner
realization of it in the man. And in the
continuing increase of this comes true
freedom from all fear and error and bond-
age. 33.] The answerers are the πε-
πιστευκότες, not some others among the
hearers, as many Commentators (Lampe,
Kuinoel, De Wette, Lücke, edn. 3) have
maintained;—see, as a proof of this,
ver. 36, addressed to these same persons.
They had not yet become ἀληθῶς μα-
θηταί, were not yet distinct from the mass
of the unbelieving; and therefore, in speak-
ing to them, He ascribes to them the sins
of their race, and addresses them as part
of that race. σπέρμα Ἀβ. ἐσμ.] See
Matt. iii. 9. The assertion οὐδενὶ δεδ.
πῶπ. was so contrary to historical truth,
that we must suppose some technical
meaning to have been attached to δεδου-
λεύκαμεν, in which it may have been cor-
rect. The words cannot be meant of that
generation only, for πῶποτε connects with
σπέρμα Ἀβ. ἐσ., and generalizes the as-
sertion. As usual (see ch. iii. 4; iv.

C πας ο
...

πώποτε· πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε ; 34 ἂπ- 0 2 Cor. xi. 7.
εκρίθη αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ 1 James v. 15.
ο ποιῶν τὴν ὁ ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας. 35 ὁ 1 Pet. ii. 22.
δὲ δοῦλος οὐ ῥ μένει ἐν τῇ οἰκίᾳ ῥ εἰς τὸν αἰῶνα· ὁ υἱὸς 1 John iii. 4.
ῥ μένει ῥ εἰς τὸν αἰῶνα. 36 ἔὰν οὖν ὁ υἱὸς ὑμᾶς ἡ ἐλευθερώσῃ, 8, 9 only.
ὄντως ἐλεύθεροι ἔσεσθε. 37 οἶδα ὅτι ἢ σπέρμα Ἀβραάμ 3 Kings xvi.
ἔστε· ἀλλὰ ῥ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ 19.
ῥ χωρεῖ ἐν ὑμῖν. 38 ἐγὼ ἂ ἐώρακα ῥ παρὰ τῷ πατρὶ 1 Pet. i. 12.
λαλῶ· καὶ ὑμεῖς οὖν ἂ ῥ ἡκούσατε ῥ παρὰ τοῦ πατρὸς 2 Cor. ix. 9.
1 Heb. vii.
24. 1 Pet. i.
25, from Isa.
xl, 8. 1 John
ii. 17 only.
q ver. 32 reff.
Mark xi. 32
al. Num.
xxii. 37 only.
s Matt. xii. 46,
47 reff.

t = here only. Wisd. vii. 23. 2 Macc. iii. 40. xv. 37.
v ch. vi. 45 reff.

u Matt. vi. 1. Acts ix. 43 al.

34. om o (bef ιησ.) B. om της αμαρτίας D lat-b Clem₁ Orig₁ Faustin₁.
35. εις την οικιαν D. aft 2nd ὁ ins δε DT vulg[not am fuld forj ing tol] lat-a
[ff₂ g syr-jer] Syr syr-w-ob (æth) arm Cyr Cypri₁. om last clause (homæotel)
X[Γ]N 33 Clem₁.
36. ελευθερωσει (itacism) DHMA. [37. αποκτ. bef με B-corr (Tischdf N. T. Vat.).]
38. rec (for ἂ) ὁ (twice), with T rel lat-a c ff₂ g syrr [syr-jer] goth æth : 1st K [1.
33 vulg] lat-b e [f g l] : 2nd LN^{3a} : txt BCDXN¹ 69 lat-f copt Orig₃ Chr₁ Cyr, Tert.
—1st ἂ bef εγω (more usual order) BCN copt Orig₃ Chr, ὁ bef εγω 1 : εγω δε ἂ 69.
rec aft πατρι ins μου, with DN rel vulg-ed(with forj san) lat-a b c e f ff₂ [q copt]
syrr goth æth-pl Tert₁ spec : om BCLTX am(with em fōs [fuld] harl¹ ing jac) lat-g₁ l
[syr-jer] æth-rom Orig₃(1 expr) Cyr₁. ins ταυτα bef λαλω D 33 [Cyr-jer] Chr. rec
(for ηκουσατε παρα του πατρος) εωρακατε παρα τω πατρι (both for uniformity with
preceding), with D rel latt syrr æth-pl Tert₁ : ηκουσατε παρα τω πατρι 69 : εωρακατε
παρα του πατρος TN¹ : txt BCKLXN^{3a} 1. 33 lat-f syr-ing [syr-jer] copt goth æth-rom
Orig₃spe(1 expr) Chr₁ Cyr₁. rec adds υμων, with CDN rel vss Chr Tert₁ : om BLT
sah æth-rom Orig₃spe(1 expr) Cyr₁.

11 ; vi. 52), they take the words of our Lord in their outward literal sense. Perhaps this was not always an *unintentional* misunderstanding. 34.] ποιῶν τὴν ἁμαρτ., not = ἁμαρτῶν, for that *all do* ; but = ἐργαζόμενος τὴν ἀνομίαν, Matt. vii. 23. It implies living in the practice of sin,—doing sin, as a habit : see reff. The mere moral sentiment of which this is the spiritual expression, was common among the Greek and Roman philosophers. See Wetstein : also Rom. vi. 12 : 2 Pet. ii. 19. 35.] I believe, with Stier and Bengel, the reference to be to Hagar and Ishmael, and Isaac : the *bond* and the *free*. They had spoken of themselves as the *seed of Abraham*. The Lord shews them that there may be, of that seed, *two kinds* ; the *son*, properly so called, and the *slave*. The latter does not abide in the house for ever : it is not his right nor his position—‘Cast out the bondwoman and her son.’ ‘But the *son* abideth ever.’ For the application, see on following verses. ὁ δοῦλος and ὁ υἱὸς are in this verse generic merely.

36.] Ye then, being in sin, are carnal : the sons of the bondwoman, and therefore need liberation. Now comes in the *spiritual reality*, into which the

discourse passes from the figure. This liberation can only take place by means of Him of whom Isaac was the type—the Seed according to promise ; those only who, of His Spirit are born again, and after His image, are ὄντως ἐλεύθεροι—truly sons of God, and no longer children of the bondwoman, but of the free. See by all means Gal. iv. 19 (where the subject really begins, not at ver. 21) to end, which is the best commentary on this verse. There neither is, nor can be here, any allusion either to the liberation of the sabbatical year (Ecolampadius) ; or to the subject of Heb. iii. 5, 6 (Euthym., after Chrys.).

37.] ‘Ye are Abraham’s seed, according to the flesh and the covenant : but’—and here the distinction appears—‘ye ποιεῖτε τὴν ἁμαρτίαν by seeking to kill Me, because My λόγος (see above on ver. 31) οὐ χωρεῖ—does not work (spread, go forward,—ne marche pas) in you’ (not, among you). Herodian, v. 3. 31, says of a report, ὥστε εἰς πᾶν χωρῆσαι τὸ στρατιωτικόν, ‘it spread through the whole army.’ Such expressions as τὰ πράγματα χωρεῖ κατὰ λόγον, Polyb. xxiii. 15. 12,—ταῦτα καλῶς κατὰ νοῦν ἐχώρει αὐτῷ, ib. x. 15. 4,—πῶς οὖν οὐ χωρεῖ τοῦργον ; Aristoph. Pax 464,

ποιεῖτε. ³⁹ ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ ἡμῶν Π viii.
39 (appy)
Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς Εἰ τέκνα τοῦ BCDEF
GHKL
MSTUX
P. Δ. Π. N
1. 33. 69
Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε. ⁴⁰ νῦν
δὲ ^s ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν
λελάληκα, ἣν ^v ἤκουσα ^v παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ
οὐκ ἐποίησεν. ⁴¹ ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.
εἶπον αὐτῷ Ἡμεῖς ἐκ ^w πορνείας οὐκ ^x ἐγεννήθημεν ἕνα

w Matt. xv. 19
al. Hos. ii.
1.

x w. ἐκ. ch. i.
13 reff.

ins ταυτα bef ποιεῖτε D.

39. (εἶπαν, so BCDN 33 Orig₁.) for λέγει αυτοῖς, εἶπεν οὖν D lat-e: ἀπεκρίθη αυτοῖς N. om 2nd δ B. rec (for ἐστε) ἤτε, with C rel vss ("ut vid." Treg Orig₃ Eus₃ Cyr-jer₁ Bas₁ Did₁ Cyr[-p]: txt BDLT⁸ vulg lat-ff₂ Orig₁₀ Aug₁. rec aft εποιεῖτε ins an, with CKLMXΔΠN^{3a} 1. 33 lat-b aeth Orig₁-int₂ [Did₁ Cyr-p₁]: om B D-gr T⁸ rel Orig₁₂ Eus₂ Cyr-jer₁ Epiph₁ Bas₁ Chr₁. [Tischdf ed 8 gives ποιεῖτε B¹ lat-ff₂ Orig₇ or₈ Chr₁.]

40. λελάληκα bef υμῖν D 69 lat-a b c e l [q] copt aeth Orig-int₂ Tert₂. ηκουσεν D¹⁻⁸ (and lat: txt D-corr¹) lat-e ff₂ Tert₁.

41. aft υμεις ins δε D [Π² (but erased) N³ (Tischdf ed 8)] 1 lat-[b e] l Syr (aeth). (εἶπαν DN.) rec aft εἶπον ins οὖν, with CD rel vulg lat-f syr-w-ast sah goth Orig₁ Cyr₁: om BLT⁸ foss lat-a b e (ff₂?) l q Syr [syr-jer] copt aeth arm. rec (for ουκ ἐγεννηθημεν) ου γεγεννημεθα, with CD² N^{3a} rel Orig₁: ουκ ἐγεννημεθα LT⁸ 1: txt BD¹⁻⁸.

seem also to illustrate this meaning.

38.] We have the same remarkable relation between λαλεῖν and ποιεῖν, as in ver. 28: except that here the ποιεῖν is applied to the Jews only; λαλεῖν being used in the same comprehensive sense as there.

But notice the distinction in the restored text between ἐώρακα παρὰ τῷ πατρί and ἠκούσατε παρὰ τοῦ πατρὸς, ὁ πατὴρ being a common term, and the articles possessive. [The speaking and doing were in each case from the father of each. But] Jesus was πρὸς τὸν θεόν, in a relation of abiding unity with His Father: they were ἐκ τοῦ πατρὸς τοῦ διαβ.,—he was the suggester of their course, the originator of their acts. Jesus was the υἱός, who remains in the house and sees the father's acts: they the δοῦλοι, merely prescribed to and under bondage. The οὖν implies accordingly,

—by the same rule. 39, 40.] There is a distinction between σπέρμα and τέκνα. The former our Lord grants that they were (ver. 37), but the latter (by implication—see below on the construction) He denies them. See Rom. ix. 7, οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ οὐδ' ὅτι εἰσιν σπέρμα Ἀβραάμ, πάντες τέκνα. The latter betokens likeness, true genuine descent in character and habits.

The reading in the text is remarkable as connecting together the present ἐστε and the imperfect ἐποιεῖτε. In such a case there must be a suppressed change of meaning between the protasis and the apodosis. The εἰ ἐστε concedes, in a certain sense: the ἐποιεῖτε denies, by making

an assumption at variance with present fact. The sentence is in fact a combination of a protasis of one form with an apodosis of another. It might have been, (a) εἰ ἐστε . . . , ποιεῖτε; or, (b) εἰ ἦτε . . . , ἐποιεῖτε. But as it stands, protasis (a) is joined with apodosis (b): and thereby the τέκνα τοῦ Ἀβραάμ εἶναι in any worthy sense is denied, while in the mere formal sense it is conceded.

τοῦτο, this; not, 'tale quid:' and ἐποίησεν, fecit, not 'fecisset:' for the statement is one of a fact:—this did not Abraham, as E. V.: see Gen. xviii.

41.] ποιεῖτε—not imperative, which destroys the sense. ἐκ πορν.

Stier remarks, that they now let fall Abraham as their father, being convicted of unlikeness to him. They see that a spiritual paternity must be meant, and accordingly refer to God as their Father. This consideration will rule the sense of ἐκ πορν., which must therefore be spiritual also. And spiritually the τέκνα πορνείας, ref. Hosea, are idolaters. πολύθεος ὁ ἐκ πόρνῃς, τυφλώτων περὶ τὸν ἀληθῆ πατέρα, καὶ διὰ τοῦτο πολλοὺς ἀνθ' ἑνὸς γονεῖς αἰνιττόμενος. Philo de Migr. Abr. 13, vol. i. p. 447. Ishmael cannot well be alluded to; for they would not call the relation between Abraham and Hagar one of πορνεία. Still less can Origen's interpretation be adopted, ἔλεγον Ἡμεῖς μᾶλλον ἕνα πατέρα ἔχομεν τὸν θεόν, ἥπερ σύ, ὁ φάσκων μὲν ἐκ παρθένου γεγενῆσθαι, ἐκ πορνείας δὲ γεγεννημένους, καὶ διὰ τὸ αὐχεῖν τὸ ἐκ παρθένου γεγενῆσθαι λέγων ἕνα πατέρα ἔχειν μόνον, τὸν θεόν (tom. xx. 14, p.

πατέρα ἔχομεν τὸν θεόν. ⁴² εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ
 ὁ θεὸς πατὴρ ὑμῶν ἦν, ἡγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ
 τοῦ θεοῦ ^γ ἐξῆλθον καὶ ἦκω· οὐδὲ γὰρ ^z ἀπ' ἐμαντοῦ
 ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. ⁴³ διὰ τί τὴν
^a λαλίαν τὴν ἐμὴν οὐ ^b γινώσκετε; ὅτι οὐ δύνασθε
^c ἀκούειν τὸν λόγον τὸν ἐμόν. ⁴⁴ ὑμεῖς ^d ἐκ τοῦ πατρὸς
 τοῦ ^e διαβόλου ^d ἐστέ, καὶ τὰς ^f ἐπιθυμίας τοῦ πατρὸς
 ὑμῶν ^g θέλετε ποιεῖν. ἐκεῖνος ^h ἀνθρωποκτόνος ἦν ⁱ ἀπ'
 ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ^k ἔστηκεν, ὅτι οὐκ ἔστιν

iii. 11.

k = Rom. v. 2. 1 Cor. xv. 1.

^{42.} rec aft εἶπεν ins ουν, with DMUXΔΝ 69 (S, c sil) vulg lat: f sah: om BCT rel
 lat-a b c e ff₂ [l q syr-jer] syrr copt goth arm Orig₁. om o (bef ιησ.) B. ins
 o bef πατρ B. ημων (carelessly) GΝ ev-y. for ουδε, ου D-gr G 69 lat-c e f ff₂
 [l] q syr. ἐληλυθον D¹⁻⁸(txt D²). (αλλα D.)
^{43.} for λαλιαν, αληθειαν D¹-gr(txt D²).
^{44.} rec om του (bef 1st πατρος), with (33, e sil) goth arm: ins BCDΝ rel Clem,
 Heracl Orig^{sape} Dion Nyss Eriph Bas Chr Cyr Thl. (om tou πατρος K +1(Sz) em
 Orig₁.) αληθεια bef ουκ εστιν D[Γ] lat-q Syr Orig₁ Cypr₁.

327),—for our Lord never proclaimed this of Himself. There may possibly be a reference to the *Samaritans* (ver. 48), who completely answered in the spiritual sense to the children of fornication: see Deut. xxxi. 16: Isa. i. 21: Ezek. xvi. 15 ff.; xx. 30 al.

^{42.} ‘If you were the children of God, the *ethical proof* (as Luthardt well calls it) of such descent would be, that you would love Me, who am κατ’ ἐξοχήν the Son of God, and who am come by the mission, and bearing the character, of God.’ ἦκω conveys the result of ἐξῆλθον, as Meyer; who also remarks that mere *sending* will not exhaust ἐξῆλθον, which must be taken metaphysically, of the proceeding forth of the Eternal Son from the essence of the Father.

^{43.} λαλίαν γινώσκειν is to *understand the idiom or dialect* in which a man speaks, λαλ. being his *manner of speech*: see Matt. xxvi. 73, and Cant. iv. 3, LXX. Why do ye not understand my speech? as E. V. But this of course does not here refer to the mere outward expression of the Lord’s discourses, but to the *spiritual idiom* in which He spoke, and which can only be spiritually understood. Then ὁ λόγος ὁ ἐμός is the *matter* of those discourses, the Word itself.

The connexion of the two clauses is, *Why, &c.?* Because ye cannot receive, hear with the inner ear (see reff., and ch. vi. 60), that which I say. And the verification and ground of this ‘cannot’ is in the next verse. Meyer remarks, that in questions and answers, the emphatic words come *last*—being here γινώσκετε and τὸν λόγον τ. ἐμόν.

^{44.} The first article

τοῦ is important, and to be rendered (against Meyer) as in E. V., *your father the devil*. This verse is one of the most decisive testimonies for the *objective personality* of the devil. It is quite impossible to suppose an accommodation to Jewish views, or a metaphorical form of speech, in so solemn and direct an assertion as this.

θέλετε ποιεῖν is important, and should have been in E. V. more marked: *Your will is to do*; or, as A. V. R., “*ye love to do*” [or, *are inclined to do*]. It indicates, as in ch. v. 40, the *freedom of the human will*, as the *foundation of the condemnation of the sinner*.

ἀνθρωποκτόνος] The most obvious reference seems to be, to the murder of Abel by Cain: see the Apostle’s own comment on these words, 1 John iii. 12, 15. But this itself was only a result of the introduction of death by sin, which was the work of the devil: Adam and Eve were the *first* whom he murdered. But then again both these were only *manifestations* of the fact here stated by divine omniscience respecting him: that he was ἀνθρωποκτόνος.

ἀπ’ ἀρχῆς, the author and bringer in of that hate which is ἀνθρωποκτονία, 1 John iii. 15. The mention of *murder* is introduced because the Jews went about to kill Jesus; and the *typical* parallel of Cain and Abel is certainly hinted at in the words: see Lücke’s note, ii. 338 ff., and Stier, iv. 414 (edn. 2) ff.

οὐχ ἔστηκεν, not ‘*abode not*,’ E. V.; a sense which ἔστηκεν will not bear, being always *present* in meaning, and = ‘I have placed myself,’ i. e. I *stand*: see Matt. xii. 47; xx. 6:

1 Eph. iv. 25.
Rev. xii. 27
al. Ps. v. 6.
m ch. iii. 31 reff.
n ch. i. 11 reff.
o ver. 55.

1 John i. 10
al. John
only, exc.
Rom. iii. 4.
1 Tim. i. 10.
q ch. v. 24 reff.

ἀλήθεια ἐν αὐτῷ. ὅταν λαλή τὸ ¹ ψεύδος, ^m ἐκ ⁿ τῶν
ⁿ ἰδίων ^m λαλεῖ· ὅτι ^o ψεύστης ἐστὶν καὶ ὁ πατὴρ ^p αὐτοῦ.
45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ ^q πιστεύετε μοι. 46 τίς
ἐξ ὑμῶν ^r ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω,

BCDEF
GHKL
MSUX
ΓΔΛΠΝ
1. 33. 69

Tit. i. 12. Ps. cxv. 11.

p indef. pron., Rom. ii. 26. Luke xxiii. 51. 1 Pet. iii. 14. Jude 24 al.

r (ver. 9.) w. περὶ, ch. xvi. 8—11. Luke iii. 19. Jude 15 only.

45. om δε D lat-α b c e ff² [l q] (not B: see table).

for λεγω, λαλω D.

aft λεγω ins υμιν C1 (appy) 253 lat-b f copt [æth] Cyr₁.

at end ins υμεις D.

46. om ver (homœotel) D Scr's v.

rec aft ei ins δε, with E rel copt-ms æth:

om BCLX[Π] N 1. 33. 69 latt syr syr-jer copt goth arm Orig₁ Cyr[-p].

Mark ix. 1; xi. 5: John iii. 29: Acts i. 11; vii. 33: Rom. v. 2; xi. 20 al. fr.: whereas the pluperfect, *εἰστήκειν*, 'I had placed myself,' i. e. I stood, is *imperfect* in sense: see Matt. xii. 46. And that this place forms no exception, is shewn by ὅτι οὐκ ἔστιν (not ἦν) immediately following. But as the account of this *present* sense shews, it is not a *mere* present, but a present dependent on and commencing with an implied past fact. And that fact here is, the *fall* of the devil, which was not an insulated act, but in which state of apostasy from the truth he ἔστηκεν,—it is his *status*. So Euthym.: ἐμμένει, ἀναπαύεται. ἡ ἀλήθεια, as De Wette remarks, is *objective: the truth* of God:—in this he standeth not, because there is no truth ('truthfulness,' *subjective*) in him. His *lie* has become his very nature, and therefore he is thoroughly alien from the truth of God. To take ὅτι as 'not the cause, but the proof' (*for*, i. e. 'for we see it by this, that') is not only to do violence to construction, but to overthrow the whole sense of the passage.

τὸ ψεύδος, a lie; generic: we in English have retained the article in the expression 'to speak the truth,' but not in the corresponding one. He ἐλάλει τὸ ψεύδος to Eve. ἐκ τ. ἰδ., of his own,

as E. V., not, 'according to his character' (De Wette),—but 'out of his own resources,' 'treasures,' see Matt. xii. 35.

ὁ πατ. αὐτοῦ i. e. either τοῦ ψεύδους—(absolutely, or as understood in ψεύστης,—Orig., Euthym., Theophyl., &c. Nitzsch (Theol. Zeitschrift, 1822), De Wette, Lücke, Wordsw., and Winer, § 22. 3. b),—or τοῦ ψεύστου (= τῶν ψευστῶν), of the liar generally. The former is not the fact,—for the devil is not the father τοῦ ψεύδους, but τῶν ψευστῶν, by being himself one whose very nature has become τὸ ψεύδος. Certainly by this he has become the author, promoter, of falsehood among men; but this kind of paternity is not here in question: the object being to shew that he was the father of these lying Jews. I therefore hold the latter

interpretation, with Bengel, Meyer, and Stier.

The construction of this passage with the art. before πατὴρ has presented insuperable difficulty to Bp. Middleton and others: see Midd. in loc. The rendering which he proposes is this: "When (any of you) speaks that which is false, he speaks after the manner of his kindred (ἐκ τῶν ἰδίων!), for he is a liar, and so also is his father," i. e. the devil. To which the late Prof. Scholefield proposes an emendation, to take away the comma after ἐστίν, and translate, "For his father also is a liar," not knowing, apparently, that this was the ancient heretical interpretation according to which the πατὴρ αὐτοῦ was the Demiurge: see Meyer, edn. 3, and Hilgenfeld, referred to by him as supporting this rendering. It is really almost incredible that learned men, students of our Lord's discourses, should seriously uphold an interpretation so utterly absurd and preposterous. It is only an instance how the judgment may be warped by the adoption of canons respecting the article grounded on insufficient observation. The instances which Middleton adduces to prove that according to the ordinary rendering, the article must be omitted before πατὴρ, none of them touch the question. The article here is *emphatic*, and could not be omitted, any more than in the sentence ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. The simple account to be given of this construction, is that it = ὅτι ψεύστης ἐστίν, καὶ ὁ πατὴρ αὐτῶν: but by ψεύστης being singular, the pronoun is attracted into the singular also.

45.] 'And the very reason why ye do not believe *Me* (as contrasted with *him*) is, because I speak the truth;—you not being of the truth, but of him who is falsehood itself.' This implies a charge of wilful striving against known and recognized truth. Euthymius fills up the context—εἰ μὲν ἔλεγον ψεύδος, ἐπιστεύσατέ μοι ἂν, ὥς τὸ ἴδιον τοῦ πατρὸς ὑμῶν λέγοντι: see ch. v. 43. 46.] ἁμαρτία here is strictly *sin*: not 'error in argument,' or 'falsehood.' These two latter meanings are found in classical Greek, but

διὰ τί ὑμεῖς οὐ ^aπιστεύετε μοι; ⁴⁷ ὁ ^sὢν ^sἐκ τοῦ θεοῦ τὰ ^svv. 23, 41.
 ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε,
 ὅτι ^sἐκ τοῦ θεοῦ οὐκ ^sέστε. ⁴⁸ ἀπεκρίθησαν οἱ Ἰουδαῖοι
 καὶ εἶπαν αὐτῷ Οὐ ^tκαλῶς λέγομεν ἡμεῖς ὅτι Σαμαρεῖτης ^{t=ch. xiii. 13}
 εἶ σὺ καὶ ^uδαιμόνιον ^uἔχεις; ⁴⁹ ἀπεκρίθη Ἰησοὺς Ἐγὼ ^{u ch. vii. 20}
^uδαιμόνιον οὐκ ^uἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ^u
 ὑμεῖς ^vἀτιμάζετε με. ⁵⁰ ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου. ^{v Mark xii. 4}
 ἔστιν ὁ ζητῶν καὶ κρίνων. ⁵¹ ^wἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν ^{w ch. v. 24, 25}

47. om last clause (*passing from -ετε to εστε*) DG.

48. rec aft απεκρ. ins ουν, with E rel vulg lat-f g q syr [Chr₁]: om BCDLXX 1. 33.
 69 foss lat-a b c e ff, l Syr copt arm Orig₁ Cyr₁. (ειπαν, so BCDN 33 Orig₁)
 ημεῖς bef λεγ. DL [lat-c Eus₁]. om συ N¹ 1 syr-text Orig₁(ins.).

49. ins ο bef ιησ. D[It²] 69 Chr. aft ιησ. ins και ειπεν GN 1. 69 [syr-jer] copt
 aeth (arm). μουν bef τον πατερα D.

never in the N. T. or LXX. And besides, they would introduce in this most solemn part of our Lord's discourse, a vapid tautology. The question is an appeal to His *sinlessness of life*, as evident to them all,—as a pledge for His truthfulness of word: which word asserted, be it remembered, that *He was sent from God*. And when we recollect that He who here challenges men to convict him of sin, never could have upheld *outward* spotlessness merely (see Matt. xxiii. 26–28), the words amount to a declaration of His absolute sinlessness, in thought, word, and deed. Or, the connexion may be as stated by Euthym.: εἰ μὴ διότι τὴν ἀλήθειαν λέγω ἀπιστεῖτέ μοι, εἶπατε, τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας ὅπ' ἐμοῦ γενομένης, ἵνα δόξητε δι' ἐκείνην ἀπιστεῖν; εἰ ἄλ. λέγω] And if it be thence (from the impossibility of convicting me of sin) evident, that I speak the truth, *why do ye not believe Me?* (not πιστ. εἰς ἐμέ, but simply μοι, give credence to Me.)

Ver. 47 gives the answer to the διὰ τί, and concludes the discourse with the final disproof of their assertion, ver. 41,—with, as it were, a 'quod erat demonstrandum.' This verse is cited 1 John iv. 6.

48.] The Jews attempt no answer, but commence reviling Him. These are now properly οἱ Ἰουδ.,—the principal among the Jews. Σαμ.] So they called 'outcasts from the commonwealth of Israel:' and so afterwards they called the Christians כּוּרְמִי, from כּוּרְמָה (2 Kings xvii. 24). They imply, that He differed from their interpretation of the law,—or perhaps, as He had convicted them of not being the genuine children of Abraham, they cast back the charge with a senseless 'Tu quoque.' There may perhaps be a reference to the occurrence related in ch. iv. 5 ff.; but Schöttgen (p. 371) has shewn that "*Sama-*

ritanus es" is found in the Rabbis as addressed to one whose word is not to be believed.

κ. δαιμ. ἔχ.] "As in the first clause they sundered Him from the communion of Israel, so now from that of Israel's God." Stier. Or perhaps they mean the reproach more as expressing aggravated madness owing to dæmoniacal possession. The καλῶς λέγομεν connects with the charge twice brought against Him by the Pharisees, 'of casting out devils by the prince of the devils.'

49.] The former term of reproach Jesus passes over ("cum jam inter Samaritanos haberet, qui in eum credebant." Lampe; but qu. ?), and mildly answers (1 Pet. ii. 23) the malicious charge of having a devil, by an appeal to his whole life and teaching (see ch. iv. 34), which was not the work of one having a devil. There is no *retort of the charge* in the emphatic ἐγὼ, as Cyr. and Lücke; this, as Meyer observes, would have required οὐκ ἐγὼ. At present the ἐγὼ followed by ὑμεῖς only brings out the two parties into stronger contrast.

κ. ὑμ. ἀτιμ. με] The ἐγὼ and ὑμεῖς correspond strictly to the ἡμεῖς and σύ of the preceding verse. 'Our mutual relation is not that, but this: that I honour Him that sent me, and ye, in dishonouring me, dishonour Him.' It is the same contrast, the ἐκ τοῦ θεοῦ and οὐκ ἐκ τοῦ θεοῦ, as before, ver. 47, which lies at the root.

50.] 'Ye dishonour me;—not that I seek my own honour, but His who sent me. There is One who seeketh my honour (ch. v. 23), and will have me honoured; and who judgeth between me and you, between truth and falsehood.' Supply τ. δόξαν μου after ζητῶν, but not after κρίνων.

51.] There is no pause (De Wette) between ver. 50 and this. This is the direct carrying on of the discourse, arising out of κρίνων in the last

x here see. ch. xiv. 23, 24. xiv. 20. xvii. 6. 1 John ii. 4. Rev. iii. 8, 10. xxii. 7, 9. J. 1 Kings xv. 11 B.
y = Matt. xix. 17. xxiii. 3. xxviii. 20 al.
z = here only. see Luke ii. 26. Ps. lxxviii. 48. (ver. 35 reff.) ch. iv. 14. vi. 51, 58. x. 28. xi. 26. xiii. 8. xiv. 16. Matt. xxi. 19. || Mk. Mark iii. 29. 1 Cor. vii. 13. Heb. (i. 8) v. 6. vi. 20. vii. 17. 21, 28. 2 John 2. Jude 13 only.
Ps. xxx. 1. b Matt. xvi. 28 ||. Heb. ii. 9 only. c ch. iv. 12. Gen. xlviii. 19. d Matt. ii. 6. xxii. 2 al. Deut. v. 26. e = ch. x. 33. xix. 7, 12. 1 John i. 10. v. 10. f = Matt. vi. 2. Luke iv. 15. Rev. xviii. 7. Lam. i. 8. g = Matt. xxiii. 16, 18 reff. h constr., Luke xxiv. 7. ch. ix. 19. x. 26. i w. gen., here only. Sir. xiii. 16. ὁμοία τοῦ Ἡφαίστου, Herod. iii. 37. j ver. 44 reff.

τις τὸν ἐμὸν ^x λόγον ^{xy} τηρήσῃ, θάνατον οὐ μὴ ^z θεωρήσῃ
^a εἰς τὸν αἰῶνα. ⁵² εἶπον αὐτῷ οἱ Ἰουδαῖοι Νῦν ἐγνώ-
καμεν ὅτι ^u δαιμόνιον ^u ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ
οἱ προφῆται, καὶ σὺ λέγεις Ἐάν τις τὸν ^x λόγον μου ^A λέγῃς
^{xy} τηρήσῃ, οὐ μὴ ^b γεύσῃται ^b θανάτου ^a εἰς τὸν αἰῶνα. ⁵³ μὴ
σὺ ^c μεῖζων εἰ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ^d ὅστις ἀπέθα-
^{neν} ; καὶ οἱ προφῆται ἀπέθανον τίνα σεαυτὸν ^e ποιεῖς ;
⁵⁴ ἀπεκρίθη Ἰησοῦς Ἐὰν ἐγὼ ^f δοξάσω ἐμαυτόν, ἢ δόξα
μου ^g οὐδὲν ἔστιν· ἔστιν ὁ πατήρ μου ὁ ^f δοξάζων με, ^h ὃν
ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἔστιν, ⁵⁵ καὶ οὐκ ἐγνόκατε
αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἶπω ὅτι οὐκ οἶδα
αὐτόν, ἔσομαι ⁱ ὅμοιος * ὑμῶν ^j ψεύστης· ἀλλὰ οἶδα αὐτόν

51. for εαν τις, os αν D Syr sah (aeth ?). rec (for τον εμον λογ.) τον λογ. τον
εμον, with E rel: txt BCDLXN 33 Orig₁ Cyr[-comm]. τηρησει M[Γ]N.
θεωρησει M[Γ]N 1 Orig₂ [Chr₁].
52. (ειπαν DN.) rec aft ειπ. ins ουν, with DL rel vulg lat-c f [ff₂ l q] syr sah
goth: om BCN lat-a b e Syr [syr-jer] copt arm Orig₁. μου bef τις τον λογον D
[bef t. λογ. L]. τηρησει (itacism) DM[Γ]. rec γευσεται, with EFH: txt
ACDN rel Orig₂ Cyr₁.—for ου μη γευ. θαν., θανατον ου μη θεωρησῃ (from ver 51) B
[lat-e].—om θανατον N¹. om εις τον αιωνα D 249 lat-b c ff₂ [L] Noni.
53. om πατρος ημων D lat-a b c e ff₂ l. for οστις, οτι D lat-a. rec aft
σεαυτον ins ου, with X(Freg, expr) rel goth (arm): om ABCDGLKΔ[ΓΠ]N 1. 33 latt
(syr ?) coptt Orig₂ Chr₂ Cyr[-p].
54. ins o bef ιησ. DA¹ [Π²(but erased)] N 69 Orig₁. rec δοξαζω (more obvious:
cf δοξαζων below), with AC²L N^{3a}(but txt restored) rel vulg lat-b f Chr-montf, Cyr₁:
txt BC¹DN¹ 1. 69 lat-a c e ff₂ l q Orig₂ Chr-mss₁ Ambr₁. rec υμων, with B¹DFXN
69(as corrd 1. m.) [vulg-ed] lat-a b c e ff₂ l q Chr₁ Tert₁: txt A B²⁻³(Tischdf) C rel
am(with fuld em forj gat ing jam mt san tol) lat-f g syr coptt goth aeth arm.
55. (for kai εαν, καν BDN.) ομοιος bef εσομαι D. * υμιν (more usual)
ABD 1: υμων CN rel. (αλλα, so BDX.)

verse, and forming a “novum tentamen gratiae” (Lampe). ‘Ye are now children of the devil, but if ye keep My word ye shall be rescued from that ἀνθρωποκτόνος.’

τὸν ἐμ. λόγ. τηρ., as ἐν τῷ λόγῳ τῷ ἐμῷ μένειν, ver. 31, is not only outward obedience, but the endurance in, and obedience of faith. θεωρεῖν θάν., as γεύεσθαι θαν., is a Hebraism for to die,—see reff.,—and must not be pressed to mean, ‘shall not feel (the bitterness of) death,’ in a temporal sense, as has been done by Stier (iv. 433, edn. 2). The death of the body is not reckoned as death, any more than the life of the body is life, in our Lord’s discourses: see ch. xi. 25, 26, and notes. Both words have a deeper meaning. 52, 53.] The Jews, not knowing what death really imports, regard the saying as a decisive proof of their surmise ver. 48. “Their misunderstand-

ing (says De Wette) keeps to the well-known type (ch. iii. 4; iv. 11 ff.), but this time theocratic pride is added to carnal sensuousness:—‘the O. T. Saints died!’”

54, 55.] The argument in these verses is: ‘The same God who is the God of Abraham, is my Father;—He it is who honours (glorifies) me, and it is His word that I keep. I was promised by Him to Abraham.’ δοξάσω, ‘glorify myself to this high designation, of being able to deliver from death.’ ὃν λέγ. Whom you are in the habit of calling your God (for so of course the θεὸς ἡμῶν imports)—i. e. the God of Israel. A most important identification, from the mouth of our Lord Himself, of the Father, with the God of Israel in the O. T. The καὶ here is not ‘but,’ nor ‘although;’ the sense is, of Whom ye say ‘He is our God,’ and know Him not. Then what follows sets forth

καὶ τὸν ^xλόγον αὐτοῦ ^{xy}τηρῶ. ⁵⁶ Ἀβραὰμ ὁ πατὴρ ὑμῶν ^k Matt. v. 12.
^k ἡγαλλιάσατο ¹ ἵνα ^m ἴδῃ τὴν ⁿ ἡμέραν τὴν ἐμήν, καὶ ^{al.} Luke x. 21.
^{Rev. xix. 7}
^{al. Ps. lli. 6.}
^{1 = ch. xi. 15.}
^{xii. 23.}
^{1 John i. 9.}
^m εἶδεν καὶ ἐχάρη. ⁵⁷ εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν ^{22.} Luke xvii.
^{1 Pet. iii.}
^{10, from Ps.}
^{xxxiii. 12.}
ⁿ Πεντήκοντα ἔτη οὐπω ^o ἔχεις, καὶ Ἀβραὰμ ἐώρακας; ^{Luke xvii.}
⁵⁸ εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν ^{ix. 21, 23. xi. 17.}

24. Acts ii. 20, from Joel ii. 31.

o = ch. v. 5, 6. ix. 21, 23. xi. 17.

56. for ἰδῇ, εἰδῇ (*itacism*) A B¹ [Tischdf ascribes ἰδῇ to his B² 3] D-corr¹ XN 69
 Orig¹ [ἡδῇ Γ]. (for εἶδεν, ἰδεν ACKLMX [ΓΠ¹].)

57. (εἶπαν D^R.) οὐδεπω D. for εωρακας, εωρακεν σε N¹ [sah]: εωρακες
 B¹ (Tischdf).

58. aft εἶπεν ins οὖν DGKX 1. 69 sah: pref καὶ L Scr's d syr [æth]. om ὁ BC.

the contrast between them, the pretended children of Abraham, who know not Abraham's God (the *liars*), and Him who knows Him, and keeps His word, so that His word works in and by Him; yea, He *is* ὁ λόγος τοῦ θεοῦ. His *allowing their denial* of this state of knowledge and union would be *as great a lie in Him*, as their *assumption* of it was in them. ὁμοιος

ὑμῶν (instead of the more usual ὁμοῦ) signifies the being 'one of them'; as we say, 'the like of them.'

56.] The Lord does not deny them their *outward* title of children of Abraham:—it is of spiritual things that He has been speaking, in refusing them the *reality* of it. ἡγαλλ.

ἵνα ἴδῃ, rejoiced, that He should see; not (Grotius, Calov., Kuin., &c.) "wished that he might see." The object of his joy is treated as its purpose. The intent is to shew that Abraham did in his time keep Christ's word, viz. by a *prospective realizing faith*; and therefore that he, in the sense of ver. 51, *had not seen death*. This is expressed by κ. εἶδεν κ. ἐχάρη: see below. But what is τ. ἡμ. τ. ἐμήν? Certainly, the day of Christ's appearance in the flesh (ὁ τῆς ἐπιδημίας αὐτοῦ καιρὸς, Cyril Alex.). *When that was over*, and the attention was directed to another and future appearance, the word came to be used of His *second coming*, 1 Cor. i. 8, &c. &c. But this, as well as the *day of His Cross* (Euthym., al.), is out of the question *here*;—and the word Rabbinically was used for the time of the Messiah's appearance. So we have it, Luke xvii. 22, 26: but here as there, the expression must not be limited *exclusively* to the former appearance. From the sense it is evident that Abraham saw by faith and will see in fact, not the first coming only, but that which it introduces and implies, the second also. Technically however, in the form of the sentence here, the First is mainly in view. And to *see* that day, is to be present at, witness, it;—to have experience of it. κ. εἶδεν κ.

ἐχάρη, viz. in his Paradisiacal state of bliss. Maldonatus has a striking note here (ii. 710): "Cum dicit, *vidit*, haud dubium quin eo modo vidisse dicat, quo videre dixerat tantopere concupivisse. Non autem concupiverat sola videre fide . . . quia fide jam Christi diem videbat. . . . Vidit ergo diem Christi *re ipsa*, quemadmodum et ille et patres omnes videre concupiverant. Non quod vivus viderit, sed quod mortuus Christum venisse noverit, tempusque illud exactum esse quod usque ad ejus adventum a Deo constitutum fuisse sciebat. Quod enim dicit, Exsultavit ut videret diem meum, perinde valet ac si diceret, Cupivit ut veniret dies meus: venit, et gavisus est. Quis enim dubitet Abraham et ceteros patres qui cum eo erant (sive ex revelatione, quam in hac vita habuissent, sive ex revelatione, quam tunc, quum Christus venit, habuerint de ejus adventu) *non ignorasse Christum venisse*, etiam antequam ad eos post mortem veniret?" Only that I would rather believe, as Stier does (iv. 444 f. edn. 2), that the 'seeing of Christ's day' was not *by revelation*, but *actual*—the seeing of a witness. 'Abraham then has not seen death, but lives through my word;—having believed and rejoiced in the promise of Me, whom he has now seen manifest in the flesh.'

Meyer quotes the Socinian interpretation as a specimen of "monstrous perversion:" "*exultaturus fuisset . . . et si vidisset, omnino fuisset gavisurus.*"

57.] No inference can be drawn from this verse as to the age of our Lord at the time, according to the flesh. Fifty years was with the Jews the completion of manhood. The reading τεσσαράκοντα—found in Cod. A, and read by Chrys., of which Euthym. says, ὅπερ δοκεῖ ἀκριβέστερον,—has probably been introduced for that very reason. 58.] As

Lücke remarks, all unbiassed exegesis of these words must recognize in them a declaration of the essential *præ-existence* of Christ. All such interpretations of πρὶν Ἀβραὰμ γενέσθαι, as

p pres., ch. i.
18, xiv. 9.
xv. 27. Col.
i. 17. Ps.
lxxxix. 2.
Jer. i. 5.
q Rev. xviii. 21.
r (ver. 7.) see
Rev. xviii. 19.
s ch. xii. 36.
Deut. vii. 20.
t Matt. ix. 9
reff.
u here only.
Lev. xxv. 47
only.

Ἀβραὰμ γενέσθαι ὡς ἐγὼ εἰμί. 59 ἦραν οὖν λίθους ἵνα
βαλῶσιν ἐπ' αὐτόν. Ἰησοῦς δὲ ἐκρύβη καὶ ἐξήλθεν ἐκ
τοῦ ἱεροῦ.

ABCDE
FGHK
LMSU
XΓΔΔ
ΠΝ
1. 33. 69

IX. 1 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενε-
τῆς. 2 καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες
Ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα

v = Mark iv. 12. Luke ix. 45. ch. xii. 40.

om γενέσθαι D lat-a b c e ff₂ l q Ign(ad Magn 9) Epiph^{sere} Ps-Ath [Cyr-Pexp^r]
Orig-int Victorin Novat: ins ABCX rel vulg lat-f Orig₃ Eus₂ Iren-int.

59. for ἦραν οὖν, τότε ἦραν D. om δε B. rec aft ιερου ins διελθων δια
μεσου αυτων και παρηγεν ουτως (from Luke iv. 30: the last words to introduce ch
ix.), with A rel lat-f q syr [goth æth] Thdor-heracl; so, but ins και bef διελθ. and aft
αυτων ins επορευετο, CLX N^{3a}(επορ. κ. παρ. av. erased but 1st και retained N^{3b}) [Syr
(syr has επορ. with ast) copt] Ath Cyr[-p₁]: aft εξηλθ. ins απ' αυτων δια μεσου 69: om
BDN¹ latt sah arm Orig₁ Chr^{appy} Cyr[-p₁].

CHAP. IX. 1. at end ins καθημενον D Ps-Ath₁.

2. om αυτου λεγοντες D lat-e [L].

"before Abraham became Abraham,"
i. e. father of many nations (Socinus
and others), and of ἐγὼ εἰμί, as "I was
predetermined, promised by God" (Gro-
tius and the Socinian interpreters), are
little better than dishonest quibbles.
The distinction between γενέσθαι and
εἰμί is important. "Antequam nasceretur
Abraham, ego sum" (Erasmus). The pre-
sent εἰμί expresses essential existence,
as in reff., especially Col. i. 17, and was
often used by our Lord to assert His
Divine Being. In this verse the God-
head of Christ is involved; and this the
Jews clearly understood, by their conduct
to Him.

59.] Probably there were
stones (for building) lying about in the
outer court of the temple, where these
words seem to have been spoken. The
reason of the Jews' doing this is given by
them on a similar occasion, ch. x. 33, οὐ
τὸ ἄνθρωπος ὧν ποιεῖς σεαυτὸν θεός.

There does not appear to be any
miraculous escape intended here, although
certainly the assumption of one is natural
under the circumstances. Jesus was prob-
ably surrounded by His disciples, and
might thus hide himself (see ch. xii. 36),
and go out of the temple.

CHAP. IX. X.] JESUS THE LIGHT, FOR
THE HEALING OF THE WORLD AND THE
JUDGMENT OF THE JEWS. IX. 1—

41.] Manifestation of Jesus as the Light
by a miracle. Judgment of the Jews by
the healed man, and by Jesus. 1.]

This, if the concluding words of ch. viii. in
the rec. are genuine, would appear to have
happened on the same day [as the in-
cidents there related], which is hardly
likely, for we should thus have the whole

incidents from ch. vii. 37 (omitting ch. vii.
53—viii. 12), belonging to one day, and
that day a sabbath (ver. 14). And besides,
the circumstances under which Jesus here
appears are too usual and tranquil to have
succeeded immediately to His escape in
ch. viii. 59. I would rather therefore
suppose that there is a break before this
verse: how long, we cannot of course say.
Thus we have the commencement of a new
narrative here, as in ch. vi. 1, and vii. 1.
This is the view of Lücke, Tholuck, and
De Wette; Olshausen, Meyer, and Stier
believe it to have been the same day; and
the former refers the ἡν σάβ. (ver. 14) to
its being the last day of the feast (ch. vii.
37, where see note).

The blind man
was sitting begging (ver. 8), possibly pro-
claiming the fact of his having been so
born; for otherwise the disciples could
hardly have asked the following question.
The incident may have been in the neigh-
bourhood of the temple (Acts iii. 2): but
doubtless there were other places where
beggars sat, besides the temple entrances.

2.] According to Jewish ideas,
every infirmity was the punishment of
sin (see ver. 34). From Exod. xx. 5, and
the prevailing views on the subject, the
disciples may have believed that the man
was visited for the sins of his parents:
but how could he himself have sinned
before his birth? Beza and Grotius refer
the question to the doctrine of metempsy-
chosis; that he may have sinned in a
former state of existence; this however
is disproved by Lightfoot and Lampe.
The Pharisees believed that the good souls
only passed into other bodies, which would
exclude this case (see Jos. Antt. xviii.

τυφλὸς γεννηθῆ; ³ ἀπεκρίθη Ἰησοῦς Οὐτε οὗτος ἡμαρ-
 τεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ^w ἵνα ^x φανερωθῇ τὰ ἔργα
 τοῦ θεοῦ ^x ἐν αὐτῷ. ⁴ * ἐμὲ δεῖ ^y ἐργάζεσθαι τὰ ἔργα
 τοῦ πέμψαντός με, ^z ἕως ἡμέρα ἐστίν· ἔρχεται νύξ, ὅτε
 οὐδεὶς δύναται ἐργάζεσθαι. ⁵ ^a ὅταν ἐν τῷ κόσμῳ ᾧ, ^b φῶς
 εἰμι τοῦ κόσμου. ⁶ ταῦτα εἰπὼν ^c ἔπτυσεν ^d χαμαί, καὶ
 ἐποίησεν ^e πηλὸν ἐκ τοῦ ^f πτύσματος, καὶ ^g ἐπέχρισεν
 12. 6 only. Job i. 20. Dan. viii. 12. Judith xii. 15. xiv. 18 only. see Esdr. viii. 91 (68).
 bis. vv. 11, 14, 15. Rom. ix. 21 only. Job iv. 19. c Mark vii. 33. viii. 23 only. Num. xii. 14. Sir. xxviii. 12 only.
 w = ch. xi. 4. Matt. i. 22 a 1
 x so 1 John iv. 9.
 y ch. iii. 21. Matt. xxvi. 10 reff.
 z ch. xxi. 22, 23. 1 Tim. iv. 13. see ch. xii. 35, 36.
 a = here only. b Matt. v. 14. c ch. i. 4. viii. d ch. xviii. e here
 f here only. g ver. 11 only f.

3. rec ins ο bef ιησ., with D [Π²(but erased)] Scr's i Cyr₁: om ABCN rel.

4. * ἡμᾶς B(D) L⁸¹ [syr-jer] coptt æth-rom Cyr[-pexpr] Non¹: εμε AC N-corr¹ or 2 rel latt æth-pl Hil.—δεῖ bef ημ. D. for με, ημας L N¹(txt N-corr¹ or 2) copt æth-rom Cyr[-p].

5. ω bef εν τω κοσμω DLX 1. 33 vulg lat-a b g [e l] Chr₁ Cyr₁.

6. for επεχρ., επεθηκεν B C'(appy).

1. 3, and B. J. ii. 8. 14). Lightfoot, Lücke, and Meyer refer it to the possibility of sin *in the womb*; Tholuck to *predestinated sin*, punished by anticipation: De Wette to the general doctrine of the præ-existence of souls, which prevailed both among the Rabbis and Alexandrians: see Wisd. viii. 19, 20 (the applicability of which passage is doubted by Stier, iv. 455 note, edn. 2). So Isidore of Pelusium in the Catena (Lücke, ii. 372), οὗτος, ὡς φασιν Ἕλληγες,—ἡ οἱ γονεῖς αὐτοῦ, ὡς φασιν Ἰουδαῖοι. The question may have been asked vaguely without any strict application of it to the circumstances, merely taking for granted that *some sin* must have led to the blindness, and hardly thinking of the non-applicability of one of the suppositions to this case. Or perhaps, as Stier inclines to suppose, the οὗτος, ἡ may mean, 'this man, or, *for that is out of the question* (biefes selbst, oder, da uns dies doch nicht dentbar ist, . . .), his parents?' ἵνα as a *cause* why he should be . . . ,—

used τελικῶς:—not ἐκβατικῶς (Olsh.), expressing the mere consecution of events. 3.] After αὐτοῦ supply ἵνα τυφ. γεν.: 'neither of these was the cause; but τυφ. ἐγεννήθη, in order that . . . ' But how so? οὐ κολαστικῶς, ἀλλ' οἰκονομικῶς. Euthym. In the economy of God's Providence, his suffering had its place and aim, and this was to bring out the ἔργα τ. θεοῦ in his being healed by the Redeemer (see Rom. xi. 11 and note). So Lücke:—De Wette denies the interpretation, and refers the saying merely to the view of our Lord to bring out his own practical design, to make use of this man to prove His divine power. But see ch. xi. 4, which is strictly parallel.

4.] Connected by ἐργάζ. τὰ ἔργα to the former verse. There certainly seems to be some reference to its being the sabbath; see the similar expressions in ch. v. 17. From ὅταν . . . , in ver. 5, it seems evident that ἡμέρα is the appointed course of the working of Jesus on earth, and νύξ the close of it (see the parallel, ch. xi. 9, 10). It is true, that, according to John's universal diction, the death of Jesus is *His* glorification; but the similitude *here* regards the *effect on the world*, see ver. 5; and the language of Rom. xiii. 12 is in accordance with it, as also Luke xxii. 53: John xiv. 30. 5.] This partly explains the ἡμ. and νύξ of the former verse, partly alludes to the nature of the healing about to take place. As before the raising of Lazarus (ch. xi. 25), He states that He is *the Resurrection and the Life*; so now, He sets forth Himself as the source of the archetypal spiritual light, of which the natural, now about to be conferred, is only a derivation and symbol. 6.] See reff. Mark. The virtue especially of the saliva *jejunæ*, in cases of disorders of the eyes, was well known to antiquity. Pliny, H. N. xxviii. 7, says, "Lippitudines matutina quotidie velut inunctione arceri." In both accounts (Suet. Vesp. 7: Tacitus, Hist. iv. 8) of the restoring of a blind man to sight attributed to Vespasian, the use of this remedy occurs. See also Wetstein in loc. (Trench, Miracles, 293 note, edn. 2). The use of clay also for healing the eyes was not unknown. Serenus Samonicus (in the time of Caracalla) says: "Si tumor insolitus typho se tollat inani, Turgentibus oculis vili circumline corno."

No rule can be laid down which our Lord may seem to have observed, as to using, or dispensing with, the ordinary human means of healing. He Himself determined by considerations which are

ἐστιν. ἐκεῖνος ἔλεγεν ὅτι ⁹ ἐγὼ εἰμι. ¹⁰ ἔλεγον οὖν ^q constr., ch. xviii. 6.
 αὐτῷ Πῶς [οὖν] ^r ἠνέφρχθησάν σου οἱ ^r ὀφθαλμοί; ¹¹ ἀπ- ^r Matt. ix. 30.
 εκρίθη ἐκεῖνος [Ὁ] ἄνθρωπος [ὁ] λεγόμενος Ἰησοῦς ^{xx. 33. ch. x.}
^s πηλὸν ἐποίησεν καὶ ^t ἐπέχρισέν μου τοὺς ὀφθαλμούς καὶ ^{21. xi. 37.}
 εἶπέν μοι Ὑπαγε εἰς τὸν Σιλωὰμ καὶ ^{Isa. xxxv. 5.} ^u νίψαι. ἀπελθὼν ^s ver. 6 reff.
 οὖν καὶ ^u νιψάμενος ^v ἀνέβλεψα. ¹² εἶπαν αὐτῷ Ποῦ ἐστιν ^t ver. 6 only.
 ἐκεῖνος; λέγει Οὐκ οἶδα. ¹³ Ἀγουσιν αὐτὸν πρὸς τοὺς ^u ver. 7 reff.
 Φαρισαίους τὸν ^w ποτὲ τυφλόν. ¹⁴ ἦν δὲ σάββατον ἐν ^v = Matt. xi. 5
 ᾗ ἡμέρᾳ τὸν ^s πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ^r ἀνέωξεν ^{al. 3 but see}
 αὐτοῦ τοὺς ὀφθαλμούς. ¹⁵ πάλιν οὖν ἡρώτων αὐτὸν ^{1 Kings xiv.}

goth: txt BCLXN 1. 33 vulg lat-b g Syr syr-mg [syr-jer] coptt æth arm Cyr. [Of these
 N syr-mg syr-jer copt arm retain δε.]—(αλλα C.) aft **κεῖνος** ins δε AC² KUX[ΓΠ] N¹
 (marked for erasure, but marks removed) 33. 69 latt Syr syr-w-ast [syr-jer] coptt æth
 arm: om BCD rel am(with forj san) syr goth Cyr. om last σι L⁸ corr lat-a b c eff₂.

10. for **ελεγον**, ειπον D lat-b: **ελεγαν** N¹. aft 1st ουν ins οι ιουδαιοι N¹ (marked
 for erasure eadem manu). rec om 2nd ουν, with AB rel vulg lat-b c e f f₂ g [q
 Syr] coptt goth: ins CDLXN lat-a l syr-w-ast [syr-jer] arm. rec **ανεωχθησαν**, with
 AKU[Π] Chr Cyr: txt B(sic: see table) CDN rel. [S?] elz σοι, with (Scr's a o,
 e sil) vulg lat-a c e f f₂ g [l q] D-lat: txt ABC D-gr N rel foss(with tol) lat-b syr
 syr-jer [goth æth] arm Chr Cyr Thl Aug₁.

11. rec aft **εκεινος** ins και ειπεν, with A rel lat-a b f [q] syrr syr-jer copt goth æth:
 om BCDLN 1. 33 vulg lat-c e f f₂ l sah arm Cyr, Aug₁. rec om δ (twice), with AD
 rel goth arm: om 1st δ C: ins BLN 1. 33 vulg lat-c e [l] syr-w-ast. aft μοι ins σι
 BLN syr-jer coptt: om AD rel latt. rec (for τον) την κολυμβηθραν του, with A

A rel vulg lat-e f g [q] syr goth æth Chr₁ [Ps-Ath₁]: txt BDLXN 1 lat-a b c f f₂ [l] syr-jer
 coptt arm Cyr₁ Iren-int₁. rec (for ουν) δε, with A rel syr[-txt] goth: txt BDLXN
 1. 33 syr-mg coptt Cyr₁. (B does not omit και bef νιψαμενος: see table.) for
 last clause, απηλθον ουν και ενιψαμην και ηλθον βλεπων D.

12. (ειπαν, so BDN.) rec aft ειπ. ins ουν, with D rel foss lat-a c [f f₂ q goth]
 syr: pref και BLXN 1. 33 vulg-ed lat-l [syr-jer] æth Cyr₁: om A am(with forj ing)
 lat-e Syr coptt arm Aug. aft λεγει ins αυτοις D 69 foss lat-b Syr [syr-jer] æth arm.

13. ins και bef αγουσιν D [lat-e syr-jer] Syr æth.

14. rec (for εν ημερα) οτε, with AD rel vulg lat-e f [l q] syrr coptt goth: txt BLXN
 33 mm lat-a b c f f₂ g syr-mg [syr-jer] Cyr₁. for **ανεωξεν**, ηνυξεν (i. e. ηνοιξεν) D 249.

15. **επηρωτων** D.

he was really *the person who had sat and begged* (the blindness being involved in it), than on the fact of his having been blind.

11.] **ἀνέβλ.** strictly speaking, is inappropriate in the case of one *born* blind. Lücke refers to Aristotle as using the word thus, and cites Pausanias, who speaks of Ὀφιομένη . . . τὸν ἐκ γενετῆς τυφλόν, whom ἐπέλαβε τῆς κεφαλῆς ἄλγῃμα ἰσχυρόν, καὶ ἀνέβλεψεν ἀπ' αὐτοῦ. Sight being natural to men, the deprivation of it is regarded as a *loss*, and the reception of it, though never enjoyed before, as a *recovery*. So Grotius: "nec male recipere quis dicitur, quod communiter tributum humanæ naturæ ipsi abfuit." There is no emphasis on *μου* here (as Bp Wordsw.) nor in vv. 15, 30: nor on *σου* in vv. 10, 17, 26. See on Matt. xvi. 18, and compare Luke xii. 18. 13.] The neighbours appear to have brought him to the *Pharisees*, out of hostility to Jesus

(see ver. 12): and ver. 14 alleges the reason of this:—or perhaps from fear of the sentence alluded to in ver. 22. The '*Pharisees*' here may have been the court presiding over the synagogue, or one of the lesser local courts of Sanhedrim. Lücke inclines to think they were an assembly of the great Sanhedrim, whom John sometimes names οἱ Φαρ.: see ch. vii. 47; xi. 46: Meyer regards them as some formal section of the *Pharisees*, as a *body*: but were there such? 14.] Lightf. cites from a Rabbinical treatise on the Sabbath, "sputum etiam super palpebras poni prohibitum." But the *making the clay*, as a servile work, seems to be here prominently mentioned.

Meyer notices,—and it is interesting, as a minute mark of accuracy,—that the man only relates what he himself, as being blind, had felt: he says nothing of the spittle. 15.] **πάλιν** refers to ver. 10. The enquiry was official,

καὶ οἱ Φαρισαῖοι πῶς ὁ ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς
 ὁ Πηλὸν ἐπέθηκεν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἔνιφάμην,
 καὶ βλέπω. 16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινὲς Οὐκ
 ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον
 οὐ τηρεῖ. ἄλλοι ἔλεγον Πῶς δύναται ἄνθρωπος ἁμαρ-
 τωλὸς τοιαῦτα ἁ σημεῖα ποιεῖν; καὶ ὁ σχίσμα ἦν ἐν αὐτοῖς.
 17 λέγουσιν οὖν τῷ τυφλῷ πάλιν Τί σὺ λέγεις περὶ
 αὐτοῦ ὅτι ἡμέωξέν σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν
 ὅτι προφήτης ἐστίν. 18 οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι
 περὶ αὐτοῦ, ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου
 ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος 19 καὶ
 ἠρώτησαν αὐτοὺς λέγοντες Οὗτός ἐστιν ὁ υἱὸς ἡμῶν, ὃν
 ἡμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει
 ἄρτι; 20 ἀπεκρίθησαν οἱ γονεῖς αὐτοῦ καὶ εἶπαν Οἶδαμεν
 ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη·
 21 πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ
 τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἶδαμεν αὐτὸν ἐρωτήσατε,

ABDEF
GHKL
MSUX
ΓΔΛΠΝ
1. 33. 69

x ch. vii. 29
reff.

y = ch. viii. 51
al.

z = Matt. xiii.
45, 52. xviii.
23 al.

a = ch. ii. 11
reff.

b Mark ii. 21
reff.

c = ch. ii. 18.
d v. 10, 14 reff.

e constr., here
only. see ch.
xiv. 10. Acts

ix. 26.
f v. 11, 15.

g Luke xv. 8
reff.

h = Matt. xx.
32 reff.

i constr., ch.
viii. 54. x.
36. Gal. v.

21.
k Matt. iii. 15
al.

rec επι τους οφθ. bef μου, with D (33, c sil) lat-a b [Syr syr-jer arm]: μου επεθηκεν επι
 τους οφθαλμους A vulg: txt BLN rel. (Δ doubtful: μοι H.)

16. [ελεγον N¹.] rec (for ουκ το ο ανθρωπος) ουτος ο ανθρωπος ουκ εστι παρα του
 θεου, with A rel [lat-a b f q syrr coptt goth aeth], but of these AGK[Π] 69 om του: ο
 ανθρ. bef ουτ. π. θεου 33 vulg lat-c e [ff₂ g] arm [Orig-int₁]: txt BD LXN lat-l [syr-jer
 Cyr]. aft αλλοι ins δε BDN 1. 69 vulg-ed(not am) lat-c [ff₂ syr-jer] Syr coptt.

17. for λεγουσιν, ελεγον D lat-a b c e. rec om ουν, with E rel lat-g Syr copt
 goth [aeth arm]: ins ABD LXN 1. 69 latt syr-w-ast Cyr₁. ins ποτε bef τυφλω N.
 om παλιν D lat-a b c ff₂. aft παλιν ins ουν N¹. rec συ bef τι, with AD
 rel vss: txt BLXN coptt Cyr₁. for αυτου, σεαυτου N: εαυτου D-gr. rec ηνοιξεν,
 with ADN rel: ανεωξεν KL[Π] 1: txt BXΔ. (33 def.)

18. om ουν D 69 ev-y D lat-a b f ff₂ l coptt (aeth arm). rec τυφλος bef ην (more
 usual order), with A rel vulg lat-a c e f ff₂: txt BLN lat-b coptt Chr₁. (33 def.)—om
 οτι το ανεβαλ. D [lat-l]. for οτου, ου DX Chr₁. om 2nd αυτου D ev-54 sah-
 mnt arm.

19. επηρωτησαν D. for λεγοντες, ει N¹(lat-a b c ff₂ l) Syr. for ουτος
 εστιν, ει εστιν ουτος D. rec αρτι bef βλέπει, with A rel vulg lat-a e f g [q]: txt
 BDL U(Treg, expr) N 33 lat-b c ff₂ l Cyr₁.

20. aft απεκρ. ins ουν BN; δε A rel lat-f q syrr goth: om DGLUX[Π 1. 33] 69 latt
 coptt [arm]. rec ins αυτοις bef οι γονεις, with AD rel vulg lat-b c [l q] syr (sah)
 goth: om BLXN 33. 69 lat-a e f ff₂ Syr coptt aeth arm Cyr. (ειπαν, so BLN 33.)

21. ηνεωξεν A 1. 33: txt BDLN rel. αυτου bef ηνοιξεν D [vulg] lat-b (f).
 rec aft 2nd οιδαμεν ins αυτος, with AN¹ rel lat-g Syr goth: om B(sic: see table)
 DLXN^{3a} 1. 33 latt [syr syr-jer] aeth Ps-Ath Cyr.—rec ηλικιαν εχει bef αυτον ερωτησατε

as addressed to the chief witness in the
 matter. We cannot hence infer with
 Lücke that no one else was present at the
 healing but Jesus and His disciples.

16. τινες . . ἄλλοι] Among the latter party
 would be such as Nicodemus, Joseph,
 (Gamaliel?); who probably (Joseph cer-
 tainly, Luke xxiii. 51) at last withdrew,
 and left the majority to carry out their
 hate against Jesus. 17.] The question
 is but one, as in E. V., What sayest thou
 of him, that he hath opened (i.e. for

having opened) thine eyes? The stress is
 on σύ—'What hast thou to say to it,
 seeing we are divided on the matter?'
 Both parties are anxious to have the man's
 own view to corroborate theirs. προφ.,
 and therefore παρὰ τοῦ θεοῦ. 18.]
 The hostile party (οἱ Ἰουδαῖοι,—those in
 authority among these variously-minded
 Pharisees), disappointed at his direct tes-
 timony against them, betake themselves
 to sifting more closely the evidence of the
 fact. The parents are summoned as wit-

¹ ἡλικίαν ^m ἔχει αὐτὸς περὶ αὐτοῦ λαλήσει. ²² ταῦτα ^l = Matt. vi. 27
 εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους. ^{reff.}
 ἡδὴ γὰρ ^m συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ^m = ch. viii. 57
^o ὁμολογήσῃ χριστὸν ^p ἄποσυνάγωγος γένηται. ²³ διὰ ^{reff.}
 τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι ¹ ἡλικίαν ^m ἔχει, αὐτὸν ⁿ Luke xxii. 5.
 ἐρωτήσατε. ²⁴ ^q ἐφώνησαν οὖν τὸν ἄνθρωπον ^r ἐκ δευτέ- ^{Acts xliii. 20}
 ρου ὃς ἦν τυφλός, καὶ εἶπαν αὐτῷ ^s Δὸς δόξαν τῷ θεῷ. ^(xlii. 9 v. r.)
 ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν. ^{only. 1 Kings}
²⁵ ἀπεκρίθη οὖν ἐκεῖνος ^t Εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα. ^{xxii. 13.}
 ἐν οἷδα, ὅτι τυφλὸς ὢν ^u ἄρτι βλέπω. ²⁶ εἶπον οὖν ^o = and constr.,
 αὐτῷ ^v Τί ἐποίησέν σοι; πῶς ^v ἠνοιξέν σου τοὺς ^v ὀφθαλμούς; ^{Wisd. xviii.}
² 1 Cor. i. 16. vii. 16. Joel ii. 14. Jonah iii. 9. ^{13. see Rom.}
^u ver. 19. ^{x. 9. 1 John}
^q ver. 18. ^{iv. 2, 3.}
^r Matt. xxvi. ^{2 John 7.}
^s Luke xvii. 18. ^p ch. xii. 42.
^t = Acts xix. ^{xvi. 2 only t.}
^u ver. 10, &c.

(as in ver 23), with A rel syrr goth: om αυτ. ερωτησ. N¹ lat-b sah [Chr₁]: txt BDL
 XN^{3a} 1. 33 vulg lat-a c e f g [syrr-jer] copt æth arm.—επερωτησατε D. om αυτος
 N¹. for αυτου, εαυτου ABEKMX[Γ]AN 1. 33: txt D rel.

22. (ειπαν N.) for συνετεθειντο, συνετεθειντο AM syrr-mg-gr: συνετιθεντο G[Γ]
 247-51 Scr's k ev-y [Cyr₁]: συνετιθεντο 69. ομολ. bef αυτον DK 69. aft
 χριστον ins ειαι D lat-e [Cyr-p₂].

23. (ειπαν, so BDN.) om οτι DL fuld lat-a c e l æth. om εχει N¹.
 ins kai bef αυτον A. επερωτησατε BN: ερωτατε D.

24. rec εκ δευτ. bef τον ανθρ., with A rel vulg lat-a f syr [syrr-jer æth] goth: txt
 B(D)LN 33 lat-b c e ff₂ l q Syr coptt.—for ανθρωπον, αυτον D. (ειπαν, so BDN.)
 ουτος bef ο ανθρ. BL(N) latt Syr [syrr-jer] goth Chr₁ [Cyr-p₂]: txt AD rel lat-e Syr.
 o [is insd bef αμαρτ. but] marked for erasure by N¹(or -corr¹)³.

25. rec aft εκεινος ins kai ειπε, with E rel Syr [syrr-jer] copt æth Chr: om ABDLN
 1. 33 latt syr sah goth arm Cyr₁. aft εν ins δε N¹ [copt Ps-Ath₁]. for αν,
 ημην και DL 1. 33 lat-a e f ff₂ [l q syrr-jer] Syr Cyr[-p].

26. (ειπαν N.) rec (for ουν) δε, with A rel syr æth: om N¹ lat-a e Syr copt
 arm: txt BDKLXN^{3a} 1. 33. 69 vulg lat-b c [f. ff₂ g q sah] goth Cyr₁. rec aft
 αντω ins παλιν, with AN^{3a} rel lat-f q syrr goth arm [ath Cyr₁]: om BDN¹ latt copt
 [syrr-jer] Non₁. εποιησαν N¹(txt N-corr¹, see Tischdf's Cod. Sin., large edn).
 ins kai bef πως D lat-c æth.

nesses. 19.] The question is three-
 fold, and in strict legal formality: 'Is
 this your son? Was he born blind? How
 is it that he now sees?'

21.] Notice
 the emphatic αὐτοῦ—ἡμεῖς—αὐτόν—αὐ-
 τός.

22.] It is not said when this
 resolution was come to; and this also
 speaks for an interval between ch. vii. viii.,
 and this incident. It could hardly have
 been before the council at the conclusion
 of ch. vii. ἀποσυν.] Probably the
 first of the three stages of Jewish excom-
 munication,—the being shut out from the
 synagogue and household for thirty days,
 but without any anathema. The other
 two,—the repetition of the above, accom-
 panied by a curse,—and final exclusion,—
 would be too harsh, and perhaps were not
 in use so early. Trench (Mirr. 299, edn. 2)
 regards the resolution not as a token that
 the Sanhedrim had pronounced Him a false
 Christ, but as shewing that they forbade a
 private man to anticipate their decision on
 this point by confessing Him (?). 24.
 δὸς δ. τ. θεῷ] Not, 'Give God the praise'

(E. V.), i. e. 'the glory of thy healing:' for
 the Pharisees want to overawe the man by
 their authority, and make him deny the
 miracle altogether. The words are a form
 of adjuration (see ref. Josh.), to tell the
 truth, q. d. 'Remember that you are in
 God's presence, and speak as unto Him.'

25. ὢν] See on ver. 8. The man
 shrewdly evades the inference and states
 again the simple fact. Bear in mind, that
 ὢν must here be strictly kept to its *present*
sense, as being joined with a *present*
verb βλέπω: the rule for the construction
 of a pres. part. being, that it is contem-
 poraneous with the verb which rules the
 time of the sentence. So that we must
 render, not 'whereas I was blind, now I
 see,' as E. V.: but as A. V. R., being a
 blind man [or, though a blind man], now
 I see. The shrewd and naïve disposition
 of the man furnishes the key to the ænig-
 matical expression. He puts it to them
 as the problem, the fact of which he knows
 for certain but the reason of which it was
 for them to solve, that he, whom they all

w = ch. viii.

43 reff.

x ch. vii. 47.

52.

y Acts xxiii. 4.

1 Cor. iv. 12.

1 Pet. ii. 23

only. Deut.

xxiii. 8.

(-pos, 1 Cor.

v. 11. -ρία,

1 Tim. v. 14.)

z Exod. iv. 30

al. fr.

a ch. vii. 27 bis,

28 reff.

b = ch. vii. 41.

Matt. xxvii.

23.

c Matt. xxi. 42

|| Mk., from

Ps. cxvii. 23.

(2 Cor. xi. 14

v. r.) 1 Pet.

ii. 9. Rev.

xv. 1, 3 only.

Exod. xxiv.

10.

d here only.

Exod. xviii.

21. (-βεια,

1 Tim. ii. 10.)

e Matt. vii. 21

reff. Ps.

xxxix. 8.

f here only.

ἀπ' αἰ., Luke i. 70.

Acts iii. 21. xv. 18.

Isa. lxiv. 4.

i ch. viii. 24 bis.

1 Cor. xv. 17.

k ch. vii. 23.

27 ἀπεκρίθη αὐτοῖς Εἶπον ὑμῖν ἤδη, καὶ οὐκ ᾤκούσατε·
 τί πάλιν θέλετε ἀκούειν; ^x μὴ καὶ ὑμεῖς θέλετε αὐτοῦ
 μαθηταὶ γενέσθαι; 28 ἔλιδόρησαν αὐτὸν καὶ εἶπον Σὺ
 μαθητὴς εἰ ἐκείνου, ἡμεῖς δὲ τοῦ Μωυσέως ἐσμέν μαθηταί.
 29 ἡμεῖς οἶδαμεν ὅτι Μωυσεὶ ^z λελάληκεν ὁ θεός, τοῦτον
 δὲ οὐκ οἶδαμεν ^a πόθεν ἐστίν. 30 ἀπεκρίθη ὁ ἄνθρωπος
 καὶ εἶπεν αὐτοῖς Ἐν τούτῳ ^b γὰρ ^c θαυμαστόν ἐστιν, ὅτι
 ὑμεῖς οὐκ οἰδατε ^a πόθεν ἐστίν, καὶ ^v ἀνέφξεν μου τοὺς
^v ὀφθαλμούς. 31 οἶδαμεν ὅτι ὁ θεὸς ἁμαρτωλῶν οὐκ ἀκούει,
 ἀλλ' ἐάν τις ^d θεοσεβῆς ᾗ καὶ τὸ ^e θέλημα αὐτοῦ ^e ποιῇ,
 τούτου ἀκούει. 32 ^f ἐκ τοῦ ^f αἰῶνος οὐκ ^g ἠκούσθη ὅτι
^v ἥνοιξεν τις ^v ὀφθαλμούς τυφλοῦ γεγεννημένου. 33 εἰ μὴ
 ἦν οὗτος ^h παρὰ θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν. 34 ἀπ-
 εκρίθησαν καὶ εἶπαν αὐτῷ ⁱ Ἐν ⁱ ἁμαρτίαις σὺ ἐγεννήθης
^k ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ^l ἐξέβαλον αὐτὸν ^l ἔξω.

...γὰρ

H.

ABDE

FGKL

MSUX

ΓΔΠΝ

1. 33. 69

g = Mark ii. 1 reff.

h ch. vii. 29 reff.

l ch. vi. 27 reff.

2 Chron. xxix. 16.

27. for απεκρ. αυτ., ο δε ειπεν D. aft τι ins ουν B æth. θελετε bef παλιν
 D lat-a e syr. ακουσαι D. μαθηται bef αυτου DLX[Γ]ΔΝ 33 latt Chr₁ Cyr[^{-p}]:
 txt AB rel.

28. rec aft ελοιδ. ins ουν, with 69 vulg-ed lat-c goth: pref και BN¹ [syr-jer] sah æth
 Cyr₁ Ambr₁: pref οι δε DLN^{3a} 1. 33 (lat-a f) Syr syr-w-ast copt: om A rel am(with
 fuld em forj foss ing jac tol) [arm] Aug₁. (ειπαν DN.) rec ελ bef μαθητης,
 with E rel lat-e f q [l] q goth æth arm Chr₁ Ps-Ath₁: εκεινου bef ελ D 157(Sz) latt: om
 ελ L copt: txt ABN 1 (33) Chr-mss [Cyr-p₃]. om δε D lat-b c e ff₂ l [goth] arm.

29. for λελ., ελαλησεν A. aft ο θεος ins και οτι θεος(ο θεος D-corr¹) αμαρτωλων
 ουκ ακουει D.

30. om αυτοις D 59 lat-b c [e l æth]. rec γαρ bef τωτω, with A rel: txt BLN
 vulg lat-f g syr Chr₁ Cyr₁.—for γαρ, ουν D [Syr]. ins το bef θαυμαστον BLN 1.
 33 Chr₁ Cyr₁: om AD rel arm. ηνοιξεν BDLN Cyr[^{-p}]: ηνεωξεν X: txt A rel.

31. rec aft οιδμεν ins δε, with A rel vulg lat-f syr [syr-jer æth] goth; γαρ 69 Hil₁:
 om BDGLN 1. 33 foss lat-a b c e ff₂ l copt arm Cyr₁. rec αμαρτωλων bef ο θεος,
 with AN rel vulg lat-b c f [ff₂ g l q syr-jer] syr æth arm Orig-int, Hil₁: txt BDA lat-a e
 Syr coptt goth arm Chr, Cyr₁. [αλλα B.]

32. ηνεωξεν BXΔ Ath₁. οφθαλμου A. γεγενημ. AX[Γ].

33. ουτος παρα θεου bef ην D sah.

34. (ειπαν, so BDN.) αυτω bef κ. ειπ. D lat-a.

knew as a blind man, now saw. So that
 the ὢν carries not so much present matter
 of fact, as common designation and title.

26.] They perhaps are trying to
 shake his evidence,—or to make him state
 something which should bring out some
 stronger violation of the sabbath.

27.] οὐκ ἠκούσατε must be in its special
 meaning of 'did not heed it.' The latter
 clause is of course ironical: 'you seem
 so anxious to hear particulars about Him,
 that you must surely be intending to
 become His disciples.'

29.] λελά-
 ληκεν, not ἐλάλησεν, is important: it
 betokens the abiding finality of God's
 revelation to Moses, in their estima-
 tion: q. d. 'We stand by God's revelation

to Moses.'

πόθεν—'whether from
 God or not.' But see ch. vii. 27, 28, where
 a very different reason is given for dis-
 believing Him to be the Christ.

30.] ἐν τ. γὰρ is well expressed in E. V.,
 Why herein is &c. Cf. Klotz, p. 242:
 "γὰρ respicit ad ea quæ alter antea dix-
 erat, et continet cum affirmatione con-
 clusionem, quæ ex rebus ita comparatis
 facienda sit." ὑμεῖς, you, whose busi-
 ness it is to know such things. 31.]

He expresses a general popular conviction,
 that one who could do these things, must
 be a pious man: and (ver. 32) very emi-
 nently so, since this miracle was unpre-
 cedented. Ver. 32, says Meyer, is the
 minor proposition: ver. 33, the conclusion;

35 Ἦκουσεν ὁ Ἰησοῦς ὅτι ¹ ἐξέβαλον αὐτὸν ¹ ἔξω· καὶ εὐρὼν αὐτὸν εἶπεν [αὐτῷ] Σὺ ^m πιστεύεις ^m εἰς τὸν υἱὸν τοῦ *θεοῦ; ^m ch. ii. 11 reff. n interrog., Luke x. 29. 36 ἀπεκρίθη ἐκείνος [καὶ εἶπεν] ⁿ Καὶ τίς ἐστίν, κύριε, ἵνα ¹ πιστεύσω εἰς αὐτόν; ³⁷ εἶπεν αὐτῷ ὁ Ἰησοῦς Καὶ ἐώρακας αὐτόν, καὶ ὁ ^o λαλῶν μετὰ σοῦ ἐκείνός ἐστιν. ³⁸ ὁ δὲ ἔφη ^p Πιστεύω, κύριε. καὶ ^q προσεκύνησεν αὐτῷ. ³⁹ καὶ εἶπεν ὁ Ἰησοῦς Εἰς ^r κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ ^s βλέποντες βλέπωσιν καὶ οἱ βλέποντες ^t τυφλοὶ γένωνται. ⁴⁰ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' ^u ^o ch. iv. 27. ¹ Cor. v. 2. ² Cor. ii. 2. ³ Mark vi. 50. ⁴ Mark ix. 24. ⁵ Matt. viii. 2. ⁶ Matt. vii. 2. ⁷ 1 Tim. iii. 6. ⁸ al. Job xiii. 18. ⁹ Matt. xiii. 13. ¹⁰ 14, from Isa. vi. 9. ¹¹ Matt. xv. 14 al.

35. ins και bef ηκουσεν DN¹ Syr æth. om ὁ BN¹. om εξω D. ευρεν and aft αυτον ins και D lat-a b q Syr. om αυτω BDN¹ lat-e copt-ms : ins A rel [vss].

* ἰνθρώπου BDN¹ sah æth-rom Chr-2-mss₁ : θεου A rel latt syrr [syr-jer] copt goth æth-pl arm Tert₁ Hil₂.

36. om απεκρ. το εἶπεν, and aft εστιν ins εφη, B : και ειπεν is also omd in A 68 lat-a copt-wilk : ins DN rel vss. rec om και (bef τις), with AL latt [Syr coptt sah Chr₁] : ins BD [N(above the line 1. m.)] rel syr goth arm Chr₂ Cyr₁.—κε bef και τις εστιν N. (κυριε and και were easily confounded by the scribes, each being frequently written κε.)

37. for ειπεν, απεκριθη D syr-mg : εφη N. rec aft ειπ. ins δε, with A rel lat-q goth : om BDXN 33 lat-a b e syrr [syr-jer] coptt arm. om 1st ὁ A. μετα σου bef λαλων D [lat-l] Hil₂.

38. om ver N¹. αυτον D Scr's e.

39. om και ειπ. ο ιησ. N¹(om ο N^{3a}). εγω bef εις κριμα D. ηλθον bef εις τ. κοσμ. τουτ. D lat-a b c f [q] æth (arm) Orig-int^{al}iq.

40. rec ins και bef ηκουσαν, with A rel latt syrr [syr-jer] goth æth : add δε D lat-ff₂ g₁ : om BLXN 33 coptt arm Cyr₁. om ταυτα D N¹(ins N^{3a}, but erased) 253 lat-ff₂

both in a popular form. 33.] οὐδέν, nothing of this kind, much less such a thing as this. 34.] See on ver. 2.

ὅλος, altogether,—deeply and entirely, as thy infirmity proved. “They forget that the two charges,—one that he had never been born blind, and so was an impostor,—the other, that he bore the mark of God’s anger in a blindness that reached back to his birth,—will not agree together.” (Trench, Mirr. 305, edn. 2, note.)

ἐξέβ.] They excommunicated him : see on ver. 22. It cannot merely mean, ‘they cast him out of the court’ (Chrys., Mald., Grot., Fritzsche, Tholuck, Meyer) ; see next verse, where it would hardly be stated that Jesus heard of it, unless it had been some public formal act. 35.]

“Tunc ille es, qui propter fidem in Jesum quem dicunt Christum, acerbiter nostrorum magistrorum expertus est? An tu post has molestias etiamnum in filium Dei credis?” Lampe in loc. 36.] This υἱὸς τ. θεοῦ surpasses his present comprehension : and therefore, true to his simple and guileless character, he asks for further information about Him. καὶ τίς]

See reff. and Mark x. 26. 37.] These words καὶ ἐώρακας αὐτ. serve to remind the man of the benefit he has received,

and to awaken in him the liveliest gratitude : compare Luke ii. 30. They do not refer to a former seeing, when he was healed : this was the first time that he had seen his Benefactor. 39.] There

seems to be an interval between the last verse and this, and the narrative appears to be taken up again at some subsequent time when this miracle became again the subject of discourse. The blind man

had recovered sight in two senses,—bodily and spiritual. And as our Lord always treats of the spiritual as paramount, including the bodily, so here He proceeds to speak of spiritual sight. κρίμα, the

effect of κρίσις, not merely distinction, but judgment ; the following out of the divine εὐδοκία, Matt. xi. 25, 26.

“We are all, according to the spirit of nature, no better than persons born blind ; and to know and confess this our blindness, is our first and only true sight, out of which the grace of the Lord can afterwards bring about a complete receiving of sight. The ‘becoming blind,’ on the other hand, is partly an ironical expression for remaining blind, but partly also has a real meaning in the increasing darkening and hardening which takes place through unbelief.” (Stier, iv. 568 ; 475, edn. 2.) The βλέ-

u ver. 27.

v ch. xv. 22,
24. xix. 11.
(Acts xxiii.
29.) 1 Tim.
v. 12. 1 John
i. 8.w Matt. vii. 13
reff.x = ver. 16
only. (Matt.
xxvi. 3 reff.)y = Acts viii.
31. Rev. xx.z. Ruth iii.
3. iv. i.

z here only.

Esth. iv. 14 Ald. compl. only. (-χοῦ, Mark i. 38.)

c Matt. xxi. 13 reff.

a Matt. vi. 19, 20 al.

b ver. 8. Obad. 5.

αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ ^u Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; ^{ABDE}
⁴¹ εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν ^{FGKL}
 ἄμαρτίαν νῦν δὲ λέγετε ὅτι βλέπομεν· ἡ ἁμαρτία ὑμῶν ^{MSUX}
 μένει. X. ¹ ἄμην ἄμην λέγω ὑμῖν, ὁ μὴ ^{ΓΔΠΝ}
 διὰ τῆς θύρας εἰς τὴν ^x αὐλὴν τῶν προβατῶν, ἀλλὰ
 ὑ ἀναβαίνων ^z ἀλλαχόθεν, ἐκεῖνος ^{ab} κλέπτῃς ἐστὶν καὶ
 ληστὴς. ² ὁ δὲ ^w εἰσερχόμενος διὰ τῆς θύρας ποιμὴν

ABDE
FGKL
MSUX
ΓΔΠΝ
1. 33. 69

[*h c e f g₁ l* copt] sah-mnt arm.
 arm: txt BDLXN 1. 33 latt Cyr.

rec *οντες* bef μετ' αυτου, with A rel goth æth
 (ειπαν DN.)

41. aft *ειπεν* ins *ουν* D 237-19 ev-y: δε S[Γ] Scr's f g k: pref και Δ 69. 245-58 Scr's
^{q1} r lat-*g l* æth. om δ B. [*o ιησ.* bef *αυτοις* D coptt.] om av DK 69.

rec ins *ουν* bef *αμαρτ.*, with A rel [lat-*a l*] syrr goth æth: om BDKLXN 1. 33.
 69 vulg lat-*b c e f ff₂ g q* coptt Cyr [Orig-int]. ai *αμαρται* and *μενουσιν* DLX
 N^{3a}(but txt restored) 33 syr-ing [syr-jer arm] Cyr₁.

CHAP. X. 1. υμιν bef λεγω B.

αλλαχοθεν bef αναβαινων D arm.

2. for ποιμην ἐστίν, αὐτος ἐστίν ο ποιμην D (lat-*b c f ff₂ q* [l foss] copt) sah Chr₁.

ΠΟΝΤΕΣ here answer to the *ισχύοντες* and *δικαιοι* of Matt. ix. 12, 13: see note there.

40.] They ask the question, not understanding the words of Jesus in a bodily sense, but well aware of their meaning, and scornfully rejoicing, 'Are then *we* meant by these blind, *we*, the leaders of the people?' 41.] The distinction in

expression between the two clauses must be carefully borne in mind. Our Lord is referring primarily to the unbelief of the Pharisees and their rejection of Him. And He says, 'If ye were really blind (not, *'confessed yourselves blind:*' Kuinoel, Stier, De Wette), ye would not have incurred guilt; but now ye say, "We see;" ye believe ye have the light, and boast that ye know and use the light; and *therefore* your guilt abideth, remaineth on you.' Observe there is a middle clause understood, between 'ye would never have incurred guilt,' and 'your guilt remaineth;' and that is, 'ye have incurred guilt;' which makes it necessary to take the *λέγετε ὅτι βλέπομεν* as in a certain sense implying *ἀλέπετε*: viz. 'by the Scriptures being committed to you, by God's grace, which ought to have led you to faith in me.'

CHAP. X. 1—21.] *Of true and false shepherds. Jesus the good Shepherd.* This discourse is connected with the preceding miracle; and the conduct of the Pharisees towards the man who had been blind, seems to have given occasion to this description of false shepherds, which again introduces the testimony of Jesus to Himself as the true Shepherd. So that, as Meyer remarks, the paragraph should begin at ch. ix. 35 properly. The more we study carefully this wonderful Gospel, the

more we shall see that the idea of this close connexion is never to be summarily dismissed as imaginary, and that our Evangelist never "passes without notice to an entirely different and disjointed occurrence or discourse," as I stated in some of my earlier editions. See on the whole subject of the parable, Jer. xxiii. 1—4: Ezek. xxxiv.: Zech. xi. 4—17.

These opening verses (to ver. 5) set forth the distinction between *false* and *true shepherds*. Then (vv. 7, 8, 9) He brings in *Himself*, as *the door*, by which both shepherds and sheep enter the fold. Then (ver. 10) He returns to the imagery of the first verses, and sets forth Himself as *THE GOOD SHEPHERD*; and the rest (to ver. 18) is occupied with the results and distinctions dependent on that fact.

1. τὴν αὐλ.] ὁ περιτετευχισμένος κ. ὑπαίθρος τόπος (Phavorinus, Lücke ii. 403); just answering, except in this being a *permanent* enclosure, to our fold. This fold is the *visible Church of God*, primarily, as His people Israel were His peculiar fold; the possibility of there being *other folds* has been supposed to be alluded to in ver. 16: but see note there.

The terms in this first part are *general*, and apply to *all leaders* of God's people; in ver. 1, to those who enter that office without having come in by the door (i. e. Christ, in the large sense, in which the O. T. faithful looked to and trusted in Him, as the covenant promise of Israel's God); and in ver. 2 to those who do enter this way; and whosoever does is the shepherd of the sheep (not emphatic,—not, 'the Good Shepherd,' as below, ver. 11, but here it is merely predicated of one

ἐστιν τῶν προβάτων. ³ τούτῳ ὁ ^d θυρωρὸς ἀνοίγει, καὶ ^d Mark xiii. 34. ch. xviii. 16. 17 only. 4 Kings vii. 11. τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ^e ἴδια πρόβατα ^f φωνεῖ ^g κατ' ὄνομα καὶ ^h ἐξάγει αὐτά. ⁴ ὅταν τὰ ἴδια πάντα ⁱ ἐκβάλῃ, ^k ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι ^l οἶδασιν τὴν φωνὴν αὐτοῦ. ⁵ ^m ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ ⁿ οἶδασιν τῶν ^m ἄλλοτρίων τὴν φωνήν. ⁶ ταύτην τὴν ⁿ παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν ὅτι ⁿ αἱ ἑλάλει αὐτοῖς. ⁷ εἶπεν οὖν πάλιν ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν [ὅτι]

12. (Luke xvi. 12. Acts vii. 6. Rom. xiv. 4. Heb. xi. 34 al.)
29. 2 Pet. ii. 22 only. Prov. i. 1 al². Sir. vi. 33 al⁴ only.)

n = here only. (ch. xvi. 25 bis, o = Luke viii. 9 reff. Acts xvii. 19.

3. for τα ιδ. προβ., τα προβ. τα ιδ. D. ABDLXN 1. 33 Cyr₁.

rec (for φωνει) καλει, with E rel : txt

4. rec ins και bef οταν, with AD rel vulg lat-a e [f] Lucif₁ : add δε K[Π¹⁻³] lat-b c ff₂ l [q] copt Cyr₁ : om BL[Π²]N 1. 33 sah. rec (for παντα) προβατα, with A rel vulg lat-f [q] syrr : om N¹ : txt BDLX [N^{3a}(but erased)] 1. 33 lat-a e coptt (aeth) arm Cyr Lucif. αυτου bef την φωνην D lat-b c ff₂ l [q].

5. rec ακολουθησωσιν, with N rel [Bas] : txt ABDEFGA Chr₁ Cyr₁.
6. for εκεινοι δε, και N¹. for ην, η B(Tischdf : but see table) EFG 69.

7. rec aft παλιν ius αυτοις, with D rel lat-a sah goth : pref ΑΚΑ[Π] N-corr¹(appy) vulg lat-b c syrr [syrr-jer aeth arm] : aft ο ις X 33 : om B N¹(appy).—om παλιν N¹(appy)^{3a}(but reinsd by N^{3b}) 1. 69 lat-e [Cyr₁] Lucif. om ο B. umin bef λεγω B. om οτι BGKLUX[Π¹] 33 mmi lat-a aeth arm Cyr₁ Lucif₁.

who thus enters, that he is the shepherd of that particular fold : it is the attribute of a shepherd thus to enter). The sheep throughout this parable are not the mingled multitude of good and bad ; but the *real* sheep, the faithful, who *are*, what all in the fold *should be*. The false sheep (*goats*, Matt. xxv. 32) do not appear ; for it is not the character of the *flock*, but that of the *shepherd*, and the relation between him and his sheep, which is here prominent.

3.] Perhaps the *θυρωρός* should not be too much pressed as significant ; but certainly the *Holy Spirit* is especially He who opens the door to the shepherds : see frequent uses of this symbolism by the Apostles, Acts xiv. 27 : 1 Cor. xvi. 9 : 2 Cor. ii. 12 : Col. iv. 3 ;—and instances of the *θυρωρός* shutting the door, Acts xvi. 6, 7. (So Theodorus Heracleota, and Stier, iv. 482, edn. 2.)

τ. φων. αὐτ. ἀκ.] The voice of *every such true shepherd* is heard (heeded, understood) by the *sheep* (generally) : and he calls by name his *own* sheep, that portion of the great flock entrusted to him, and leads them out to pasture, as his office is.

This distinction between τὰ πρόβ. and τὰ ἴδια πρόβ. has given rise to exegetical and doctrinal mistakes, from not observing ποιμήν above. It has been imagined that Christ is here spoken of, and that therefore these two descriptions of

sheep must be different, and so the whole exposition has been confused. Even Stier has fallen into this mistake. 4.] When he has led forth (ἐκβάλλειν = ἐξάγειν) to pasture *all* his sheep (there shall not an hoof be left behind), he goes before them (see The Land and the Book, p. 202) ; in his teaching pointing out the way to them ; they follow him, because they know his voice ; his words and teaching are familiar to them. But observe that the expression here becomes again more general ; not τὰ ἴδ. πρ., but τὰ πρ. as in ver. 3. The *sheep* know the voice of every true shepherd.

5.] So that the ἀλλότριος is not the *shepherd of another section of the flock*, but an *alien* : the ληστής of ver. 1 ;—and τῶν ἀλλ. is *generic*, as in E. V. Meyer takes it as merely meaning a *stranger*, one who is *not their Shepherd* : but this hardly seems strong enough for the context.

6.] παροιμία is not = παραβολή, as so generally set down. This is not properly a parable : but rather a parabolic allegory. The *parable* requires *narrative* to set it forth ; and John relates *no such*. The right word for παροιμία would be *allegory* : etymologically it is, any saying diverging from the common way of speech (παρ' οἶμον) : cf. Meyer. We have other examples in ch. xv. 1 ff. and in Matt. ix. 37, 38.

7.] What follows is not so much an exposition, as an

p ver. 1.
q = Matt. xviii.
5 al. Deut.
xviii. 15.
r vv. 1, 2.
s = here
(2 Tim. ii. 17)
only. Gen.
xlviii. 4.
t = Luke ix.
12. Rev. ix.
6. Exod.
xv. 22.
u = Matt. xxii.
4. Luke xv.
23, 27, 30.
Acts x. 13.
xi. 7 only. (Mark xiv. 12 reff.) 1 Kings xxviii. 24.
x = here only. see Mark vi. 51.

ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. ^s πάντες ὅσοι ἦλθον
πρὸ ἐμοῦ ^p κλέπται εἰσὶν καὶ ^p λησταί· ἀλλ' οὐκ ^q ἤκουσαν
αὐτῶν τὰ πρόβατα. ⁹ ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις
^r εἰσέλθῃ, σωθήσεται, καὶ ^t εἰσελεύσεται καὶ ἐξελεύσεται,
καὶ ^s νομὴν ^t εὐρήσει. ¹⁰ ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ
ἵνα κλέψῃ καὶ ^u θύσῃ καὶ ^v ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ^w ζῶῃν
ἔχωσιν, καὶ ^x περισσὸν ἔχωσιν. ¹¹ ἐγὼ εἰμι ὁ ποιμὴν ὁ

ABDE
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MSUX
ΓΔΠΘ
1. 33. 69

v = Matt. ii. 13 al.

w ch. vi. 53 reff.

8. om πάντες D foss lat-b Did₁ Quæst₁. rec pro εμου bef ἦλθον, with 1 (Treg, expr) foss arm Orig, Non Quæst: om pro εμου (possibly on account of the misuse of the expression by the Gnostics and Manichees as applying to the O. T.) N¹ rel latt Syr-ed syr-jer sah goth Bas₁ Chr₁ Cyr[-p Thdor-herael Manichæans-in-Thl] Thl Euthym Aug₁ expr: txt ABDKLLXΔ[Π]N^{3a} 33. 69 gat Syr-ms syr-wast copt æth arm Orig₁ Clem₂ Did₁ Isid-pel, Hesych₁ Lucif₁ Faust₁ Jer₃ Quæst. αλλα DX.
10. aft εγω ins δε D lat-a copt(not [schw] dz) goth æth Chr. aft ζων ins αιωνιον N. om και περισσον εχωσιν (homæotel) D.

expansion of the allegory. The key to this verse is the right understanding of what went before. Bear in mind, that vv. 1—5 were of *shepherds in general*. But these shepherds themselves go into and out of the fold *by the same door as the sheep*: and Christ is *that door*; THE DOOR OF THE SHEEP: the *one* door both for sheep and shepherds, into the fold (see ἡ θύρα, absol. ver. 9), into God's Church, to the Father. 8.] I believe that the right sense of these words, ὅσοι ἦλθον πρὸ ἐμοῦ, has not been apprehended by any of the Commentators. First, they can only be honestly understood of *time*: all who came before me (not, "without regard to me," Olsh. &c., nor "passing by me as the door," Camer., nor "instead of me," Lampe, &c.: nor "pressing before me," ch. v. 7, which would have been ἔρχονται, not ἦλθ.: nor "before taking the trouble to find me, the door," Stier, iv. 492, edn. 2: nor any other of the numerous shifts which have been adopted). *What pretended teachers then came before Christ?* Remember the connexion of these discourses. He has taught the Jews that Abraham and the Prophets *entered by Him* (ch. viii. 56): but He has set in strong opposition to Himself and His, them (these Jews) and their father, the Devil (ib. ver. 44). He was "the first thief who clomb into God's fold;" and all his followers are here spoken of inclusively in the language of the allegory, as coming in by and with him. His was the first attempt to lead human nature, *before* Christ came; before the series of dispensations of grace began, in which pasture and life is offered to man by Him. Meyer understands the Pharisees, &c. who taught the people

before Christ *appeared* as the Door of the sheep: but this does not seem to reach the depth of the requirements of the saying.

εἰσίν, not ἦσαν, because their essential nature as belonging to and being of the evil one is set forth, and the inclusion of these present Pharisees in their ranks.

ἀλλ' οὐκ . . .] This of course cannot be understood absolutely,—*"the sheep never for one moment listened to them;"* but, did not listen to them in the sense of becoming their disciples eventually. So that the fall of our first Parents would be no exception to this; whom of all men we must conclude, by the continuing grace and mercy of God to them after that fall, to have been of His real sheep. And since then, the same is true; however the sheep may for a while listen to these false shepherds, they do not *hear them*, so as to follow them. Those who do, belong not to the true flock.

Ver. 9 expands and fixes ver. 7. "Non est salutaris aditus in ecclesiam, nisi per me, sive pastor esse velis, sive ovis." Erasmus, Paraphr. See Num. xxvii. 16, 17. The sequel of the verse shews that this combined meaning is the true one. Meyer, who understands it all of *shepherds alone*, finds great difficulty in the interpretation of the latter words: "shall go in and out before the sheep, and find pasture for them."

Ver. 10 shows the gracious intent of the Saviour in this;—to *give life*, and in *abundance*. This verse forms the transition from Him as ἡ θύρα, to Him as ὁ ποιμὴν. He is here set in opposition to ὁ κλέπτης (see on ver. 8), and thus insensibly passes into the place of a ποιμὴν, who has been hitherto thus opposed. Then the ζῶν ἔχωσιν binds on to νομὴν εὐρήσει—

^γ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ^ζ ψυχὴν αὐτοῦ ^ζ τίθησιν ^γ = 1 Tim. iv. 6. 2 Tim. ii. 3. 1 Pet. iv. 10.
^α ὑπὲρ τῶν προβάτων ¹² ὁ ^β μισθωτὸς δὲ καὶ οὐκ ὢν ποιμὴν. ^ο οὐ οὐκ ἔστιν τὰ πρόβατα ^ο ἴδια, θεωρεῖ τὸν ^ζ = vv. 15, 17, 18. ch. xiii. 37, 38. xv. 13. 1 John iii. 16 bis only. J.
^δ λύκον ἐρχόμενον καὶ ^ο ἀφήσιν τὰ πρόβατα καὶ φεύγει καὶ ὁ ^δ λύκος ^ι ἀρπάξει αὐτὰ καὶ ^σ σκορπίζει [τὰ πρόβατα]. ¹³ ὅτι ^β μισθωτὸς ἔστιν καὶ οὐ ^η μέλει αὐτῷ ^α = 2 Cor. v. 15. 1 Tim. ii. 6. Heb. ii. 9 al.
^η περὶ τῶν προβάτων. ¹⁴ ἐγὼ εἰμι ὁ ποιμὴν ὁ ^γ καλός. καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσίν με τὰ ἐμὰ. ¹⁵ καθὼς γινώσκει με ὁ πατήρ καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν ^β here bis and Mark i. 20 only. Exod. xii. 43. (θεός, Luke xi. 17, 19.)
^ι ψυχὴν μου ^ι τίθημι ὑπὲρ τῶν προβάτων. ¹⁶ καὶ ἄλλα ^γ constr., Acts i. 19. 2 Pet. iii. 16. d here bis. Matt. e = Matt. iv. 9 only. 2 Kings i ver. 11 reff.

vii. 15. x. 16. Luke x. 16. Acts xx. 29 only. Jer. v. 6. Ezek. xxii. 27. 11 al. f = here only. Ps. vii. 2. g Luke xi. 23 ff. ch. xvi. 32. 2 Cor. ix. 9 only. 2 Kings i ver. 11 reff. xxii. 15. (-διασκορπ., Matt. xxvi. 31.) h Matt. xxii. 16 reff.

11. for *τίθησιν*, *διδωσιν* DN¹ vulg lat-c [syr-jer] Augi.
 12. δε bef μισθωτος DXΔN 33. 69 Constt, Cyr[-p]: om δε BGL 1 am(with fult forj ing mt) lat-a copt-dz (Lucif). rec (for εστιν) εισι (cf ηκουσαν above: but there the sheep are the agents), with D rel [Chr-montf]: txt ABLXN 1. 33. 69 Eus, Constt Chr Cyr. om ερχομ. A¹. om αυτα D vulg lat-b ff₂ g l syrr sah-mnt Augi. om last τα προβ. BDL[Π]N 1. 33 syr-jer (coptt aeth) arm Lucif₁ [Cyr-p]: ins A rel latt syrr sah-mnt goth.
 13. rec at beg ins ο δε μισθωτος φευγει, with A^{corr} rel latt syrr goth: om BDLN 1. 33 syr-jer coptt aeth arm [Cyr-p] Lucif₁.—A has ο δε μισθωτος φευγει οτι μισθος(sic) εστιν και ου μελει, the words from φευγει to ου με being written on an erasure.
 14. for ο π. ο καλ., ο καλ. π. D [Eus]. rec (for γινωσκ. με τα εμα) γινωσκομαι υπο των εμων, with A rel syrr arm: txt BLN latt [syr-jer] coptt goth aeth Eus, Epiph, Cyr, Non, γεινωσιν(txt D⁵) εμε τα εμα D.
 15. om μου D. for τιθημι, διδομι DN¹.
 16. aft και αλλα ins δε D 346(Sz) syrr.

and καὶ περισ. ἔχ.: q. d. not merely as a door to pass through, but actively, abundantly, to *bestow* abundance of life. We are thus prepared for (ver. 11) the announcement of Himself as ὁ ποιμὴν ὁ καλός—the great antagonist of ὁ κλέπτης—the pattern and Head of all good shepherds, as *he* of all thieves and robbers: the Messiah, in His best known and most loving office: cf. Ezek. xxxiv. 11—16, 23; xxxvii. 24, and Isa. xl. 11. But He is ὁ π. ὁ κ. in this verse, as having most eminently *the qualities* of a good shepherd, one of which is to *lay down His life* for the sheep. These words here are not so much a prophecy, as a declaration, implying however that which ver. 15 asserts explicitly. 12.] The imagery is here again somewhat changed. The false shepherds are here compared to hirelings, i. e. those who serve *merely* for gain; the μισθωτός who fulfils the character implied by the word. The idea is brought in by τὴν ψυχ. αὐτ. τίθ. ὑπὲρ τ. πρ., which introduces a time of danger, when the true and false shepherds are distinguished. τ. λύκον] The purposes of this *wolf* are the same as those of the thief in ver. 10, and in the allegory he is the same;—the great *Foe of the sheep of Christ*. Lücke and De

Wette deny this, and hold ‘any enemies of the theocracy’ to be meant;—but no deep view of the parable will be content with this,—see Matt. vii. 15, where the λύκοι ἀρπάγες are ψευδοπροφῆται, the κλέπται κ. λησταί of ver. 8;—and their chief and father would therefore be ὁ λύκος, just as ὁ ποιμὴν is the Shepherd. 14, 15.] The knowledge of His sheep here spoken of is more than the mere *knowing by name*: it is a knowledge corresponding to the Father’s knowledge of Him;—i. e. entire, perfect, all-comprehensive: and *their* knowledge of *Him* corresponds to His of the Father,—i. e. is intimate, direct, and personal: both being bound together by holy and inseparable Love. Beware of rendering [the former clause of] ver. 15 as in E. V. as an independent sentence, ‘*As my Father knoweth me, even so know I the Father*’: it is merely the sequel to ver. 14, and should stand, as the Father knoweth me and I know the Father. ὑπὲρ τ. προβ.] for those *my* sheep—not, for *all*; that, *however true*, is not the *point* brought out *here*: the Lord lays down His life strictly and properly, and in the depths of the Divine counsel, *for those who are His sheep*. 16.] The ἄλλα πρόβ. are the *Gentiles*;—not the dispersion of the Jews,

k ver. 1.
 l = Matt. xxi.
 7. ch. vii. 45.
 m Matt. xxvi.
 31, from
 Zech. xiii. 7.
 Luke ii. 8.
 1 Cor. ix. 7.
 bis only.
 Gen. xxiii.
 16 bis only.
 n = Heb. v. 4.
 Rev. xi. 17.
 o ch. v. 19 reff.
 p ch. i. 12. xix.
 10. Rev. ix.
 10. xi. 6.
 1 Macc. x. 35.
 q Acts xvii. 15.
 Col. iv. 10.
 2 John 4 only.
 r Mark ii. 21
 reff.
 s ch. vii. 20 reff.
 t Acts xii. 15.
 xxii. 24, 25.
 1 Cor. xiv. 23
 only. Jer.
 xxxvi.
 (xxix.) 26.
 Wisd. xiv. 28
 only.
 u John, here
 only. Matt.
 iv. 24 al6. Mark i. 32 al3. Luke viii. 36 only†. Ps. xc. 6 Aq. v ch. ix. 10, &c. reff. w here
 only. Ezra vi. 16, 17 al. (-ρίζειν, Heb. ix. 18. x. 20. -ρισμός, Num. vii. 84. -νις, ib. 88 A [-νωσις B].)
 x ch. v. 2 reff.

rec me bef δει, with A rel Eus, [Bas₁ Chr₁] Thdr_t^{sarpe} Cyr[-p₁]: txt BDLΔ[Π]N 1. 33.
 69 lat syrr [syr-jer Cyr-p₂] Orig-int_o. ακουσωσιν AGXΔAN 33. 69 Eus₁. rec
 γενησεται, with AN¹ rel [lat syrr] Eus₁, [Bas₁] Cyp_r: txt BDLXN^{3a} 1. 33 forj lat-f
 syr-mg [syr-jer] coptt goth arm Clem₁ Chr-2-mss₁ [Cyr-p₃].

17. rec o πατηρ bef με, with A rel goth Thdr_t₁: txt BDLXN 33 lat.
 18. for αιρει, ηρεν BN¹: txt ADN^{3a} rel vss Orig^{sarpe} Eus₃ [Did₁] Cyp_r Hil₁.
 om from εμου το εμαυτον D 251 lat-l goth [Eus₁]. for λαβειν, αραι D lat-c.
 om την B. om μου D lat-a b Chr₂ Tert₁ Hil₂ Novat₁.

19. rec aft σχισμα ins ουν, with AD rel tol syr copt Chr: om BLXN latt sah arm.
 om παλιν D 225(Sz) tol copt Chr₁.

20. [ελεγαν N¹.] for δε, ουν D N¹(txt N^{3a}, but ουν restored) 1. ins οτι
 bef δαιμονιον D [Chr].

21. aft αλλοι ins δε N 69. transp ταυτα and ουκ εστ. D. οφθ. bef τυφλων
 D 245 lat-e-f. rec ανοιγειν, with AD rel: txt BLXN 1. 33. 69 Orig Chr₂.

22. εγενοντο D. for δε, τοτε (error from -το δε) BL 33 (gat) coptt arm.
 om τοις DN rel Chr₁: ins ABL 33.

who were already in God's αλλη. By these wonderful words, as by those in Acts xviii. 10, and by the conclusion of Matt. xxv. (see notes there), our Lord shews that, dark and miserable as the Gentile world was, *He had sheep even there*. Observe they are not in *other folds*, but scattered: see ch. xi. 52. Cf. also Eph. ii. 14 ff.

δεῖ με ἀγ. . . .] i. e. in the purpose and covenant of the Father. The Lord speaks of *His* bringing them, and their hearing *His* voice: meaning that His servants in His name and by His power would accomplish this work. Admirably illustrative of the converse method of speaking which He employs Matt. xxv. 40, 45. The μία ποίμνη is remarkable—not μία αλλη, as characteristically, but erroneously rendered in E.V.:—not ONE FOLD, but ONE FLOCK; no one exclusive enclosure of an outward church,—but one flock, all knowing the one Shepherd and known of Him. On εἰς ποιμήν compare Heb. xiii.

20. 17.] The λαλεῖν ἐν παροιμίαις is now over, and He speaks plainly,—*My Father*. In this wonderful verse lies the mystery of the love of the Father for the Son;—because the Son has condescended to the work of humiliation, and to earn the crown through the cross (see Phil. ii. 8, 9, διό). The ἵνα here is strictly τελικόν,—in order that. “Without this purpose in view,” says Stier (iv. 504, edn. 2), “the Death of Christ would neither be lawful nor possible.”

18.] The truth of this voluntary rendering up was shewn by His whole sufferings, from the falling of His enemies to the ground in the garden (ch. xviii. 6) to His last words, παρατίθεμαι τὸ πν. μου, Luke xxiii. 46 (see note there). His resurrection also was eminently His own work, by virtue of the Spirit of the Father dwelling in and filling Him: the ἐξουσία in both these cases being the ἐντολή, appointment, ordinance of the Father, from the counsel of whose will the whole media-

ABDE
 FGKL
 MSUX
 ΓΑΔΠΝ
 1. 33. 69

ἡ χριμὼν ἦν, ²³ καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ ^y Matt. xxiv.
^z στοᾷ Σολομῶνος. ²⁴ ^a ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰου- ^z ch. v. 2 reff.
 δαῖτοι, καὶ ἔλεγον αὐτῷ ^b Ἔως πότε τὴν ψυχὴν ἡμῶν ^a Luke xxi. 20.
 αἰρείς; εἰ σὺ εἶ ὁ χριστός, εἰπέ ἡμῖν ^d παρῤῥησία. ²⁵ ἀπ- ^{Acts xiv. 20,}
 ἐκρίθη αὐτοῖς ὁ Ἰησοῦς Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. ^{Heb. xi. 30,}
 τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα ^{(Rev. xi. 39}
^e μαρτυρεῖ ^e περὶ ἐμοῦ. ²⁶ ἀλλὰ ὑμεῖς οὐ πιστεύετε. οὐ ^{v. r.) only,}
 γάρ ^f ἐστε ^f ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ^{Ps. cxviii. 10,}
^b Matt. xxiv.
^c = here only t.
^d = ch. 2, 14.
^e = ch. 25, 29.
^f = Matt. xxvi. 73 b, ch. vi. 64 a.
^g = Mark viii. 32.

rec ins *καὶ* bef *χειμῶν*, with A [Π^2 (but erased)] rel: om BDGLX[Π^1]N 1.33 coptt
 aeth Chr-ms.

23. περιπατει (for περιεπ.) AL. om δ B. rec ins του bef σολ., with BLX
(33, e sil) : om ADN rel Chr.,

24. εκυκλευσαν B. om αυτον **N**¹ 249. ειπον **N**¹ (txt **N**^{3a} but -ον restored).

25. om αυτοις DN¹ goth. (o is insd in B, possibly *prima manu*. Tischdf [N. T.

Vat.]) for εἶπον, λαλῶ D vulg lat-b c e ff, g l Tert., οὐκ ἐπιστευσατε B 248-59

Ser's g Chr-2-mss₁. add $\mu\omicron\iota$ D 69 sah arm Chr₁. om $\tau\omega$ N. for $\tau\alpha\upsilon\tau\alpha$.

avta D lat-a e [l] Tert₁.

26. (αλλὰ, so \bar{A} B(sic) LΔN.) for ου γαρ, οτι ουκ BDLXN 1. 33. 69 vulg lat-*l*

f ff₂ g l Syr syr-mg [syr-jer] goth æth Orig₁ Chr₁ Cyr₁. om καθως ειπον υμιν

BKLM¹[Π^{1,3}]§ 33 vulg lat-*e* *g* coptt arm. [lat. θ_2^1 *l* ins, but join with follg.].

torial office of Christ sprung: see ch. xii. 49. 19—21.] The concluding words bind this discourse to the miracle of ch. ix., though not necessarily in *immediate* connexion.

22—39.] *Discourse at the Feast of Dedication.* It may be, that Jesus remained at, or in the neighbourhood of, Jerusalem during the interval (two months) between the Feast of Tabernacles and that of the Dedication. Had He *returned to Galilee*, we should have expected some mention of it. Still, by the words ἐν τοῖς ἱεροσολύμοις, it would seem as if a fresh period and a new visit began; for why should such a specification be made, if the narrative proceeded continuously? See on Luke ix. 51 ff. 22.] This

See on Luke ix. 51 ff. 22.] This feast had become usual since the time when Judas Maccabæus purified the temple from the profanations of Antiochus. It was held on Chisleul (December) 25, and seven following days: see 1 Macc. iv. 41—59: 2 Macc. x. 1—8: Jos. Antt. xii. 7. 7. χεμ. ἡν] it was winter (not 'stormy weather,' as Lampe, al.: Matt. xvi. 3): see above. The notice is inserted to explain to Gentile readers the reason of our Lord's walking in Solomon's portico. This latter was on the east side of the temple, called also by Jos. *στοὰ ἀνατολική*. He says, Antt. xx. 9. 7, that it was an original work of Solomon, which had remained from the former temple. 24.] ψυχὴ

from the former temple. 24.] ψυχὴν αἰρεῖς is generally explained, 'keep us in doubt,' αἰρεῖς, ἀναρτᾶς μεταξὺ πίστεως κ. ἀπιστίας, Euthym. But there is some

question whether ψ . $\alpha\rho$. is ever so used. In Josephus, it signifies 'to uplift the soul,' 'raise the courage;' ἐπὶ τὴν κλύδ. τὰς ψ . ἡμῶν, Ant. iii. 2. 3; 5. 1. So also Aquila, Prov. xix. 18, πρὸς τὸ θανατῶσαι αὐτὸν διὰ ἄρῃς ψ . σου. See also Ps. lxxxv. 4; cxlii. 8 (LXX). These usages, however, as all the examples adduced in the comm., are confined to the act of a man on *his own* soul: when the term applies to effects produced on *another*, it seems to imply any strong excitement of mind, whether for hope or fear. **How long dost thou excite our minds?**

25.] He had often told them, in unmistakable descriptions of Himself; see ch. v. 19; viii. 36, 56, 58, &c. &c. But the great reference here is to His *works*, as in ver. 37. Observe the sharp con-

trast of *ἐγώ* and *ὁμοίς*. 26.] The difficulty of *καθὼς εἶπον ὑμῖν* is considerable warrant for its genuineness; and it comes much more naturally with this than with the following verse. I believe it to refer more to the *whole allegory*, than to any explicit saying of this kind; and this is shewn to my mind by the following words in ver. 27—the minor proposition, ‘*but ye hear not my voice*,’ being understood. This was a corollary from the allegory, and thus it might be said *καθὼς εἶπον ὑμῖν*. This reference to the allegory some two months after it was spoken, has been used by the rationalists as an argument against the authenticity of the narrative. But, as Meyer observes, it in reality implies that

g plur., Matt. vi. 28 reff. h ch. viii. 51 reff. i = Matt. xiii. 19. Jude 23. 2 Kings xxiii. 21. k comp., Matt. xiii. 32. 1 Cor. xv. 19. Jude. vi. 15. l ch. xviii. 11. 21, 22. 1 Cor. iii. 8. see Eph. ii. 14. (1 John v. 8.) m = here only. n here see ch. (viii. 5) xi. 8. Acts v. 26. xiv. 19. 2 Cor. xi. 25. Heb. xi. 37 only. 2 Kings xvi. 6, 13 only. o Matt. v. 16 reff. p = ch. xi. 15, 42. xvi. 21 al. fr. q = Acts iv. 7. xxiii. 34 al. 2 Kings xv. 2. s Matt. xii. 31. Luke v. 21. Rev. ii. 9 al. Erek. xxxv. 12. r = Acts xix. 23 al. ...δια F. ABDE GHKL MSUX ΓΑΔΠΣ 1. 33. 69

ὑμῖν]. ²⁷ τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ^ε ἀκούουσιν, καὶ γὰρ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι, ²⁸ καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλυνται ^h εἰς τὸν ^h αἰῶνα, καὶ οὐχ ⁱ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. ²⁹ ὁ πατὴρ μου ὁ δέδωκέν μοι πάντων ^k μείζον ἐστίν, καὶ οὐδεὶς δύναται ⁱ ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρός. ³⁰ ἐγὼ καὶ ὁ πατὴρ ^l ἓν ἐσμεν. ³¹ ^m ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα ⁿ λιθάσωσιν αὐτόν. ³² ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ ^o καλὰ ^o ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός· ^p διὰ ^q ποίων αὐτῶν ἔργον ἐμὲ ⁿ λιθάξετε; ³³ ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι Ἵπερὶ ^o καλοῦ ^o ἔργου οὐ ⁿ λιθάζομέν· σε, ἀλλὰ ^r περὶ ^s βλασφημίας, καὶ ὅτι σὺ

²⁷ rec (for ακουουσιν) ακουει, with AD rel Clem₁ Orig₂ hom-Cl-ed₁ Eus₂: txt BLXN 33. 69 Orig₁ hom-Cl-ms₁ [Cyr-p₁]. for καγω, και N.
²⁸ rec ζωνν αιων. bef διδ. αυτοις, with AD rel latt syr goth arm [Treg] Orig₁ Eus₁ [Bas₂]: txt BLM¹XN 33 Syr [syr-jer] coptt aeth [arm (Tischdf) Cyr-p₁]. αποληται N¹. for ουχ, ου μη DLXN 69 Bas₁. αρπασει (itacism?) DELMXN.
²⁹ om μου N¹ 13 (Sz) [lat-a b c e ff, l syr-jer Bas, Dial.] Chr-3-mss₁ [Tert₁ Hil₂]. rec (for δ) ὅς, with AB² rel sah aeth [Bas, Dial, Chr₂ Cyr₂] Tert-ms; ους Δ: txt B¹(D)LN latt copt goth Tert-ms Hil₂.—δεδωκως D. rec μειζων, with DN rel [Bas Dial Chr Cyr₂] Tert-ms: txt ABX latt [syr-jer] copt goth Tert-ms, Hil₂ Ambr Jer Aug Fulg. rec μειζ. bef παντ., with A rel vulg lat-b c [&c syr syr-jer copt goth]: εστιν bef μειζ. X: txt BDLN Syr Cyr [-p₂]. rec aft του πατρος ins μου, with AD rel vss [Cyr-p₁] Hil: om BLN [syr-jer] Orig₁ [Cyr-p₁].
³¹ om ουν BLN 33 an (with fuld em forj ing jae mt) lat-ff₂ g sah [-woide] goth arm [Ath.] Aug., om παλιν D 69 latt [not f] copt.
³² εργα bef καλα ΑΚΑΠ Π N 1. 33 an (with fuld forj foss ing) lat-a c e f [L] syrr [syr-jer aeth] coptt arin Ath₁ [Quaest₁]: εργα εδ. υμιν bef καλα B. rec aft πατρος ins μου, with AN^{3a} rel: om BDN¹ lat-e [syr-jer] Ath₁. rec (for εμε λιθ.) λιθαξετε με, with AD rel lat-c f syrr [syr-jer] goth Epiph₁ Thdr₁ Hil₁: txt BLN 33 vulg lat-a b e.
³³ rec aft ιουδαιοι ins λεγοντες, with D rel lat-e [syr-jer aeth arm-mss]: om ABKL M¹X [Π] N 1. 33. 69 latt [coptt goth] Hil₁. om και N [lat-c coptt Cyr-p₄ Thdr₂]. om συ DK [Π] vulg-ms lat-e Syr [syr-jer] Chr₁ Quaest₁.

the conflict with the Jewish authorities is here again taken up after that interval, during which it had not broken out.

²⁷—²⁹.] This leads to a further description of these sheep. The form of the sentence is a climax; rising through the ἐγὼ δίδωμι and ἐκ τ. χ. μου, to ὁ πατὴρ μου ὁ δέδωκέν μοι and ἐκ τ. χ. τοῦ πατρός. Then the apparent diversity of the two expressions, ἐκ τ. χ. μου and ἐκ τ. χ. τοῦ πατ. μου, gives occasion to the assertion in ver. 30, that Christ and the Father are ONE; one in essence primarily, but therefore also one in working, and power, and in will. ἐν κατὰ δύναμιν, ἡγουν ταυτοδύναμοι, Euthym.; who adds, εἰ δὲ ἐν κατὰ δύναμιν, ἐν ἅρα καὶ κατὰ τὴν θεότητα καὶ οὐσίαν καὶ φύσιν. This certainly is implied in the words, and so the Jews understood them, ver. 33. Bengel remarks after Augustine, “per su-

mus refutatur Sabellius, per unum, Arius.”

It is perhaps more than is actually contained in the words: but, as Meyer says, they are founded on the unity of essence of the Son and the Father, and so presuppose the homousian doctrine.

ἐν, not eis: not personally one, but essentially. ³¹.] i. e. as having spoken blasphemy, Levit. xxiv. 10 ff.

“ἐβάστασαν, sustulerunt (Vulg.)—they lifted up in the air, in act to throw at him. It is more than αἶρειν, ch. viii. 59. Cf. Hom. Od. l. 591. (λαῶν βαστάζοντα πελώριον ἀμφοτέρῃσιν), Polyb. xv. 26. 3 (βαστάσας τὸ παιδίον).” Meyer. ³².] See Mark vii. 37.

ἐκ τοῦ πατρός μου, because (cf. vv. 37, 38) He Himself proceeded forth from the Father, and the Father wrought in Him.

ἔδειξα, because they were part of the manifestation of Himself as the Son of God. λιθάξετε,

ἄνθρωπος ὃν ἵποιεῖς σεαυτὸν θεόν. ³⁴ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι ἐγὼ εἶπα ἡ θεοὶ ἐστε; ³⁵ εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἔγένετο, καὶ οὐ δύναται ἡ λυθῆναι ἢ γραφή. ³⁶ ὃν ὁ πατὴρ ἡγάσεν καὶ ἡ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς ἀλέγετε ὅτι βλασφημεῖς, ὅτι εἶπον ὁ Τίς τοῦ θεοῦ εἰμι; ³⁷ εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι. ³⁸ εἰ δὲ ποιῶ, κὰν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρὶ. ³⁹ ἐξήτουν [οὖν] πάλιν αὐτὸν

34. om ὁ B. aft o ier. ins και ειπεν D copt [aeth]. om υμων D N¹ (ins N-corr¹) lat-b c e ff₂ l Eus₁ Tert₁ Cyr₁ Hil₁ &c. rec om οτι, with A rel lat-f goth aeth arm Ath Thdr₁ Tert₁: ins BDLXN 33 latt [syrr syr-jer] sah Eus₂ Ath-ms Cyr Hil. om εγω N¹ (ins N^{3b}, appy) [lat-l¹]. ειπον ADM₂ SUD 33. 69: txt BN rel.

35. εγεν. bef του θεου D lat-a b e ff₂ l Eus₂ [Damasc.] Hil₁.

36. om του DEGN 69 (goth ?) Eus₁ Did₁ Chr₁ Cyr₁ [p₂ (ins.)] Damasc₁.

38. for πιστευητε, πιστευετε AEGH [S(Tischdf)] UXΔAN 1¹. 33. 69 [Bas₁]; θελετε πιστευειν D latt Tert₁ Cyr₁ Hil Zeno. for πιστευσατε, πιστευετε BDKLU [Π] N

1. 33 [Cyr-p₂]. rec (for γινωσκητε) πιστευσητε (see note), with A rel vulg lat-f g syrr goth [Bas₁], πιστευητε N: txt BLX 1. 33 coptt arm Ath₂ [Ps-Ath₁] Hil₃.—om και γινωσκητε D lat-a b c e ff₂ l Tert₁ Cyr₁ Zeno. rec (for τω πατρι) αυτω (not noticing the emphasis), with A rel lat-b f ff₂ [l] syr-txt goth [Bas₁] Cyr₁ Hil₃ Zeno: txt BDLXN 33 vulg lat-a c e g Syr syr-mg [syr-jer] coptt aeth arm Eus₂ Ath₁ Damasc₁ Orig-int₁ Hil₆.

39. om ουν BEGHMUA [S(appy, Tischdf) Γ] copt goth arm: ins AN rel syr sah. —for εξητουν [ουν], και εξητουν D Syr [syr-jer] aeth. αυτον bef παλιν AKLXΔ [Π] N^{3a} 1. 33 lat-f goth: om παλιν DN¹ 69 latt [syr-jer] Chr: txt B rel [syrr]. (πιασαι bef αυτον U [sah] aeth.)

are ye stoning (preparing to stone) Me ?

33.] θεόν = Ἰσον τῷ θ., ch. v. 18.

34.] νόμος here is in its widest acceptance,—the whole O. T.,—as ch. xii. 34; xv. 25. The Psalm (lxxxii.) is directed against the injustice and tyranny of judges (not, the *Gentile rulers* of the world (De Wette), nor, the *angels* (Bleek)) in Israel. And in the Psalm reference is made by εἶπα to previous places of Scripture where judges are so called, viz. Exod. xxi. 6; xxii. 9, 28.

35.] πρὸς οὓς ὁ λόγ. τ. θεοῦ ἐγ., to whom God (in those passages) spoke. We can hardly build on this passage, as Luthardt has done, a theory as to the distinction between those to whom ὁ λόγος τοῦ θεοῦ came merely in utterance, and those to whom He came in Person. See below on ver. 36. The expression, καὶ οὐ δύν. λυθ. ἢ γρ. (which is not a parenthesis, but constructionally part of the sentence, depending on εἰ), implies, ‘and if you cannot explain this expression away,—if it cannot mean nothing,—for it rests on the testimony of God’s word,’ . . .

36.] The argument is *à minori ad majus*. If in any sense they could be called gods,—how much more properly He, whom &c. They were only officially

so called, only λεγόμενοι θεοί—but He, the only One, sealed and hallowed by the Father, and sent into the world (the aorists refer to the time of the Incarnation), is essentially θεός, inasmuch as He is υἱὸς τοῦ θεοῦ. The deeper aim of this argument is, to shew them that the idea of *man and God being one*, was not alien from their O. T. spirit, but set forth there in types and shadows of Him, the real God-Man.

Observe ὑμεῖς, set in emphatic contrast to the authority of Scripture,—as ὃν ὁ πατὴρ ἡγάσεν . . . is to ἐκείνους above.

37, 38.] Having put the charge of *blasphemy* aside, our Lord again has recourse to the testimony of *His works*, at which He hinted ver. 32; and here, to their *character*, as admitted by them in ver. 33. ‘If they bear not the character of the Father, believe Me not: but if they do (which even yourselves admit), though ye may hate and disbelieve Me, recognize the unquestionable testimony of the works:—that ye may be led on to the higher faith of the unity of Myself and the Father.’

γνῶτε κ. γινώσκητε] The distinction lies in the force of the present as denoting the continuance of a state, whereas the aorist

λέγουσαι Κύριε, ¹ ἴδε ὃν φιλεῖς ἀσθενεῖ. ⁴ ἀκούσας δὲ ὁ ^q ^{ch. iii. 26}
 Ἰησοῦς εἶπεν Ἀὐτῇ ἡ ἀσθένεια οὐκ ἔστιν ^r ^{ch. iv. 35.} πρὸς θάνατον, ² ^{Cor. i. 20.}
 ἀλλ' ^s ^{Col. ii. 23.} ὑπὲρ τῆς δόξης τοῦ θεοῦ, ^t ^{Rev. xiii. 3.} ἵνα ^u ^{see 4 Kings} δοξασθῇ ὁ υἱὸς τοῦ ^{xx. 1.}
 θεοῦ δι' αὐτῆς. ⁵ ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ ^s ^{Acts v. 41.}
 τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ⁶ ὥς οὖν ἤκουσεν ^{ix. 16. Rom.}
 ὅτι ^v ^{xv. 8, 9 al.} ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ^t ^{ch. ix. 3.} ᾧ ἦν τόπῳ δύο ἡμέρας. ^u ^{ch. viii. 54}
⁷ ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς ^w ^{pres., ch. i.} Ἀγωμεν εἰς ^{40 reff.}
 τὴν Ἰουδαίαν πάλιν. ⁸ λέγουσιν αὐτῷ οἱ μαθηταὶ ^w ^{= Matt.} Ραββί, ^{xvi. 24.}
^x ^{Mark i. 24.} νῦν ^y ^{vv. 15, 16.} ἐξήτουν σε ^z ^{ch. xiv. 31.} λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ^x ^{w. imperf.,}
 ἀ ἐκεῖ; ⁹ ἀπεκρίθη Ἰησοῦς Οὐχὶ δώδεκα ὥραι εἰσιν τῆς ^x ^{here only.}

5. 48. y Matt. xii. 46, 47 reff. z ch. x. 31, &c. reff. a = Matt. ii. 22, xvii.
 20. Luke xxi. 2. ch. xviii. 3. Rom. xv. 24 only. Deut. i. 37.

4. om 1st ὁ D. aft ασθενεια ins αυτου D 69 æth. ins αλλ' bef ινα N.

5. for ηγαπα, επιλει αναβατ D lat-a e.

6. aft εμεινεν ins ο ιησους D lat-b (c) l. for εν ω ην, επι τω D (sah).

7. for επειτα, ειτα D 435(Sz) Chr₁. aft μαθ. ins αυτου ADKΔΔ[ΓΠ] 69 lat-b c f
 [ff₂ g l² syr-jer] syrr coptt æth: om BN rel lat-a goth Chr₁ Andr₁. πολιν A e-y:
 om N¹ [sah-ming Chr₁: ins bef eis τ. iou. 1. 69 foss lat-a c e ff₂ Syr coptt sah-woide
 æth arm Thdor-mops].

8. aft μαθηται ins αυτου D[Γ] Ser's e lat-a c e syrr [syr-jer] coptt æth.

9. rec ins δ bef ιησ., with U (I, e sil) [Andr₁]: om ABCDN rel. rec εισιν bef
 ωραι, with E rel vulg-ed [lat-ff₂ g] syr goth: txt ABCKLMX[ΓΠ]N 1. 33. 69 latt Syr

was known wherever the gospel was preached. This reference containing, as it does, the expression τὸν κύριον (= our Lord), q. d. 'as we all well know,'—is a striking illustration of that prophecy. John himself relates the occurrence, ch. xii. 3, being necessary for the course of his narrative. 3.] The message (see vv. 21, 32) evidently was to request the Lord to come and heal him: and implies that the sickness was of a dangerous kind.

4.] The only right understanding of this answer, and our Lord's whole proceeding here is,—that *He knew and foresaw all from the first*,—as well the termination of Lazarus's sickness and his being raised again, as the part which this miracle would bear in bringing about the close of His own ministry. αὕτη ἡ ἀσθ.

“Ostendit Christus, notum sibi, quod tanquam nescienti indicabatur.” Grot.

οὐκ ἔστ. πρὸς θάν.] Its result as regards Lazarus will not be death (see Matt. ix. 24 ||, and notes):—but (see ch. ii. 11; ix. 3) it has a higher purpose,—the glory of God;—the glorification, by its means, of the Son of God. And this δοξασθῇ—how was it accomplished? By this miracle leading to his death,—which in John's diction is so frequently implied in that word. (It need hardly be remarked, with Olsh. and Trench, that the glorifying of the Son of God in Lazarus himself is subordinately implied. Men are not mere tools, but temples, of God.) It is

doubtful whether these words were the answer sent back to the sisters, or were said to the disciples. In either case, they evidently carried a double meaning, as again those in ver. 11.

Ver. 5 explains ὃν φιλεῖς. Observe ἡγάπα here; while we have ὃν φιλεῖς in ver. 3, where there was no possibility of misunderstanding the import: cf. note on Matt. v. 46, and Trench, New Test. Synonyms, p. 45.

6.] οὖν connects with ver. 4, 'Having then said this,—although He loved, &c., He abode,' &c.: μὲν pointing on to ἔπειτα μ. τ. in next verse. In all probability Lazarus was dead, when He spoke the words ver. 4;—or at all events before the messenger returned.

7.] If the οὖν in ver. 6 referred to this verse, the connexion must have been made by καὶ μετὰ τ.: the ἔπειτα cuts off all connexion (Gal. i. 18), and throws back the οὖν as explained above.

The question, why our Lord did not go at once on receiving the message, is not to be answered by any secondary reasons, such as the trial of the faith of those concerned, or the pressing nature of His own ministry in Peræa,—but by referring back to ver. 4,—because, for the glory of God, He would have the miracle happen as it did and no otherwise. Compare Meyer.

8.] νῦν = ἀρτίως—but now. ἐξήτουν, were seeking: ὑπάγεις, art thou going? 9, 10.] Our Lord's answer is first general, vv. 9, 10,—then particular,

b = but trans., Matt. iv. 6.
 || L. from Ps. xc. 12. (Matt. vii. 27.) Jer. xiii. 16.
 met., Rom. ix. 32. xiv. 21. 1 Pet. i. 8 only.
 c = 1 John i. 8, 10. ii. 10.
 d = Matt. xxviii. 13. Luke xxii. 45. Acts xii. 6 only, or Matt. xxvii. 52. 1 Cor. xv. 6 al.
 e here only. 3 Kings iii. 15. Job xiv. 12 only. (πνός, Acts xvi. 27.) ch. i. 40 reff.
 f as Matt. ix. 21 al. i = ch. x. 24 reff.
 g here only +. Sir. xlvii. 19. xlviii. 13 only. k = ch. x. 32 al. l = 1 Cor. v. 2.
 h pres., m ver. 7.

ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ^b προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. ¹⁰ ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, ^b προσκόπτει, ὅτι τὸ φῶς οὐκ^c ἔστιν ἐν αὐτῷ. ¹¹ ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς Λάζαρος ὁ φίλος ἡμῶν ^d κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ^e ἐξυπνίσω αὐτόν. ¹² εἶπον οὖν [οἱ μαθηταὶ] αὐτῷ Κύριε, εἰ ^d κεκοίμηται, ^f σωθήσεται. ¹³ εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς ^g κοιμήσεως τοῦ ὕπνου ^h λέγει. ¹⁴ τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς ⁱ παρρησίᾳ Λάζαρος ἀπέθανεν, ¹⁵ καὶ χαίρω ^k δι' ὑμᾶς, ^l ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ. ἀλλὰ ^m ἄγωμεν

[syr-jer] Chrī Cyr₁.—*ωρας* *χει η̄ ημερα D.* for *τουτου, του N¹*.

10. for *αυτω, αυτη D¹* (and lat: txt D-corr¹) *sah[-woide]*.

11. *κοιμαται D[-gr]*. for *ινα εξυπ., του εξυπνισαι D [εξυπνησαι(omg του) Γ]*.

12. (ειπαν N.) om *οι μαθηται A [lat-ff₂ l Andr₁]*: ins BC rel vulg lat-e f syr copt goth, and (but aft αυτω) DK [Π] N lat-b Syr syr-mg [syr-jer æth] sah arm. rec αυτου, with C² rel vulg lat-e f syr-txt goth: txt ABC¹ DKXN 33 lat-b coptt arm.

for *κεκοιμηται, κοιμαται dormit D latt.*

13. om *αυτου (homæotel?) N¹ Scr's c.*

14. om ουν A 249 lat-a Syr [syr-jer (not sah, Tischdf expr)] copt æth arm. (o insd above the line N¹, appy.) aft *λαζαρος ins o φιλος ημων D.*

15. (αλλα, so ACDEFGHLMUΛ[Π] N 33.)

ver. 11. οὐχὶ δῶδ.] See on ch. ix. 4, where the same thought is expressed. But here it is carried further,—‘I have a fixed time during which to work, appointed me by my Father; during that time I fear no danger, I walk in His light, even as the traveller in the light of this world by day: and (by inference) ye too are safe, walking in this light; which light to you is Myself,—walking with Me:—whosoever walks without this light,—without Me,—without the light of the divine purpose illumining the path of duty, stumbles,—because he has no light in him.’ In him, for ‘the light of the body is the eye,’ and the light must be *in us* in order to guide us. Shut it out by blinding the eyes, and we are in darkness. So too of spiritual light. The twelve-hour division of the day was common among the Jews by this time, being probably borrowed from Babylon (οἱ Ἕλληνες τὰ δώδεκα μέρηα τῆς ἡμέρας παρὰ Βαβυλωνίων ἔμαθον, Herod. ii. 109). As the day in Palestine varied in length from 14h. 12m. in summer to 9h. 48m. in winter, these hours must also have varied considerably in length at the different seasons (see Winer, Realwört. art. ‘Tag’). I may remark that this verse refutes the fancy of Townson and others, also upheld by Bp. Wordsworth (who passes this verse without remark), that St. John adopts the

so-called Asiatic method of reckoning time: see on ch. i. 40; iv. 6 al.

Notice δώδεκα emphatically prefixed, implying (as Bengel,—“jam multa erat hora, sed tamen adhuc erat dies”) that though the conflict was far spent, there were yet more hours of daylight, and it could not yet be said ἐλήλυθεν ἡ ὥρα, ch. xvii. 1. Cf. ch. vii. 30; viii. 20; xii. 27: and consult Meyer’s able and exhaustive note.

11.] The *special reason* for going, which the disciples appear not to have borne in mind, having probably supposed from ver. 4 that Lazarus would recover.

ὁ φίλ. ἡμ.] “Quanta humanitate Jesus amicitiam suam cum discipulis communicat!” Bengel. And the ἡμῶν gives a reason why *they* should go too. This κεκοίμ. might have recalled to *three at least* of the disciples that other saying, Matt. ix. 24. But the former οὐ πρὸς θάν. had not been understood,—and that error ruled in their minds. ἐξυπνισθῆναι οὐ χρή λέγειν, ἀλλ’ ἀφυπνισθῆναι. Phryn. ed. Lobeck, p. 224. 12.] They evidently understand the sleep announced to them by Jesus as a physical fact,—if he has fallen asleep,—and a token of a favourable crisis, and σωθήσεται (as in E. V. he shall do well), = his recovery,—will probably be the result. 15.]

“Notice that Jesus rejoices not over the

πρὸς αὐτόν. ¹⁶ εἶπεν οὖν Θωμᾶς ὁ ⁿ λεγόμενος ὁ διδύμος ⁿ = Matt. xxvii. 33. τοῖς ^r συμμαθηταῖς ^m Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν ^{ch. i. 39. iv. 25. xx. 16, 24. xxi. 2. Acts ix. 36. o ch. xx. 24. xxi. 2 only. LXX, plur. only, Gen. xxv. 24 al. p here only +. Plato, Euthyd. p. 272 c. q = ch. viii. 57 reff. r Matt. viii. 28 al. Gen. xxiii. 6, 9. s ch. iii. 23 reff. t ch. v. 2 reff. u = ch. xxi. w Acts xxvii. x ver. 31. 1 Thess. ii. 11. v. 14 only +. 2 Macc. xv. y Luke viii. 27 || Mt. (Mk. v. r.) xiv. 31. ver. 30. ch. iv. 51. xii. 18. Acts xvi. 16 only +. Tobit vii. 1 (not N) al.}

^{16.} aft συμμαθηταις ins αυτου D tol lat-f ff₂ coptt goth.
^{17.} ηλθεν and και ευρεν C¹(appy) D latt(not f). aft ο ιησ. ins εις βηθανια
 A¹-corr DXAN^{3b} 33 Syr [syr-jer] æth: om [A¹]BCN¹ rel vss. [τεσσαρες ΔN.]
 rec ημερας bef ηδη, with A²C³N¹ rel vulg lat-b c f syr Andr₁: om ηδη A¹D foss lat-e
 Syr coptt æth arm: txt BC¹ 69 (lat-a g l) goth. (ηδημ seems to have produced the
 confusion, and ηδη being om was variously reinsd: so Mey.) εν τω μνημ. bef
 εχοντα DL vulg lat-b c ff₂ l.
^{18.} om η BN¹. om ως D.
^{19.} rec (for πολλ. δε) και πολλοι, with A rel lat-f syrr goth æth: txt BCDLXN
 33 latt [syr-jer] coptt. for ιουδ., ιεροσολυμων D. *rec τὰς περὶ, with
 AC³ rel: om D: tας, omg περι, M: την BC¹LXN 33 latt Syr coptt goth æth arm.
 (μαριαμ, so BCDLΔ.) rec aft αδελφου ins αυτων, with AC rel: om BDLN
 lat-l arm.

^{20.} rec ins δ bef ιησ., with M ev-z: om ABCD[N] rel [Andr₁] Thl.

sad event itself, but that *He was not there*, which might prove salutary to the disciples' faith." Meyer. The ἵνα πιστ. is not to be taken as the *great end* of the miracle (expressed in ver. 4), but the end as regarded *them*. Beware of the imaginary *ecbatic* ἵνα, which does not exist. ἀλλά breaks off: "indicat, satis argumentorum allatum esse." Herm. ad Viger. p. 811.

^{16.]} Θωμᾶς, in Aramaic ܬܡܬܐ = διδύμος.

The remark means, *Let us also go* (with our Master, implied in the καί), *that we may die with Him* (not, with Lazarus, as Grot.). This is in exact accord with the character of Thomas, as shewn in ch. xiv. 5; xx. 25;—ever ready to take the dark view, but deeply attached to his Lord. ^{17.]} Jesus remained

two days after the receipt of the message: one day the journey would occupy: so that Lazarus must have died on the day of the messenger's being sent, and have been buried that evening, according to Jewish custom: see ver. 39, and Acts v. 6—10. ^{18.]} The geographical notice is given, to account for the occurrence detailed in the next verse. A stadium = $\frac{1}{2}$ of a Roman mile.

Meyer remarks, that ἦν does not *necessarily* imply that the places no longer existed when the Apostle wrote, but may

arise from the word occurring in context with a history which is past. So Xen. Anab. i. 4. 9, αἱ δὲ κῶμαι ἐν αἷς ἐσκήνον Παρυσάτιδος ἦσαν. But seeing that *John alone* uses this form of designation (cf. ch. xviii. 1; xix. 41), and that he probably wrote after the destruction of Jerusalem, it is more natural (as Meyer himself confesses) to explain the past tense by his regarding Jerusalem and its neighbourhood as laid waste at the time when he published his Gospel. ^{19.]}

Lightfoot (Hor. Hebr. in loc.) gives an account of the ceremonies practised during the thirty days of mourning. The rec. reading, τὰς περὶ M. κ. M., would mean Martha and Mary and their friends—the women mourning with them. The expression is foreign to N. T. diction elsewhere, and might be used here for decorum, seeing that they were *men* who came: or as indicating that the house was one of large hospitality and acquaintance.

^{20.]} The behaviour of the two sisters is quite in accordance with their character, Luke x. 38—42: and thus we have a most interesting point of connexion between two Gospels so widely various in their contents and character. Stier thinks (v. 19, edn. 2), as also Trench (Mirr. 398, edn. 2), that Mary *did not hear* of the

z Matt. xxvi. 55 reff.
 a constr. chiefly John, ch. xv. 19 al. Luke vii. 39. Acts xviii. 14.
 b Matt. xxi. 22. ch. xv. 7. 1 John iii. 22. v. 14, 15. Josh. xv. 18. of our Lord, here only.
 c Matt. xi. 19. 1 Thess. iv. 16 al. Isa. xxvi. 19.
 d Matt. xxii. 23, &c. reff.
 e ch. vi. 39, 40 reff.
 f ch. ii. 11 reff.
 g ch. viii. 51 reff.

οἶκῳ ²ἐκαθέζετο. ²¹ εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν ἈΒCDE
 Κύριε, ^aεἰ ἥς ὧδε, οὐκ ἂν ἐτεθνήκει ὁ ἀδελφός μου^{FGHK}
²² καὶ νῦν οἶδα ὅτι ὅσα ἂν ^bαἰτήσῃ τὸν θεὸν δώσει^{LMSUX}
 σοι ὁ θεός. ²³ λέγει αὐτῇ ὁ Ἰησοῦς ^cἈναστήσεται ὁ^{ΓΔΠΗΝ}
 ἀδελφός σου. ²⁴ λέγει αὐτῇ ἡ Μάρθα Οἶδα ὅτι ^eἀναστή-
 σεται ἐν τῇ ^dἀναστάσει ἐν τῇ ^eἐσχάτῃ ^eἡμέρᾳ. ²⁵ εἶπεν
 αὐτῇ ὁ Ἰησοῦς Ἐγὼ εἰμι ἡ ^dἀνάστασις καὶ ἡ ζωή. ὁ
^fπιστεῦν ^fεἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται, ²⁶ καὶ πᾶς ὁ
 ζῶν καὶ ^fπιστεῦν ^fεἰς ἐμὲ οὐ μὴ ἀποθάνῃ ^eεἰς τὸν αἰῶνα.

21. om ἡ A rel: ins BCDKLX[π]N 1. 33. om τον BN. om κυριε (see ver 32) B C¹(appy): ins AC²DN rel. rec o ἀδελφ. μου bef ουκ αν (from ver 32), with C² rel vulg lat-b c e f [ff₂] syr coptt arm [Chr₁]; bef the verb AD: order of txt BC¹LXN 1. 33 lat-a g [L] Syr goth ath Chr₂—for στεθνηκει, απεθανεν (from ver 32, where none vary) BC¹DKLX[π]N 1. 33 Chr₂ [Andr₁]: txt AC³ rel.
 22. rec at beg ins αλλα, with AC³DN^{3a} rel vulg lat-b c e f ff₂ [syrr coptt &c]: om BC¹XX¹ 1. 33 lat-a Chr₁ [Andr₁]. (εαν CMN. αιτησει M[Γ]N.)
 23. om 1st ὁ A. σου bef ὁ ἀδελφός D.
 24. rec om η, with AC³N rel: ins BC¹DKLX[π] 33 Chr.
 25. aft ειπεν ins δε N¹ 1 lat-b Scr^s c ev-y goth; ουν X 247-8-53-9 Scr^s q ev-z.

approach of Jesus, and that we must not bring the characters to bear on this case (?).

21.] This saying has evidently been the leading thought of the four days since their brother's death. Mary repeats it, ver. 32.

22.] She seems to express some expectation of the raising of her brother; but it is too great a thing for her to venture to mention:—possibly she had not dared to form the thought fully, but had some vague feeling after help, such as she knew He would give. I can hardly see, as some have done, a “verbum minus dignum” (Bengel) in the form of her expression, ὅσα ἂν αἰτήσῃ τὸν θ. κ.τ.λ. It was said in the simplicity of her faith, which, it is true, was not yet a fully ripened faith: but it differs little from our Lord's own words, ver. 41.

The repetition of ὁ θεός after τὸν θεόν is to be noticed, as expressive of her faith in the unity of purpose and action between Jesus and God.

23.] I believe these words of our Lord to contain no allusion to the immediate restoration of Lazarus; but to be pedagogically used, to lead on to the requisite faith in her mind. I have to learn whether ἀναστήσεται in this direct absolute sense could be used of his recall into human life.

24.] She understands the words rightly, but gently repels the insufficient comfort of his ultimate resurrection.

25, 26.] These words, as Stier observes, are the central point of the history; the great testimony to Himself, of which the subsequent miracle is the proof. The

intention of the saying seems to have been, to awaken in Martha the faith that He could raise her brother from the dead, in its highest and proper form. This He does by announcing *Himself* (ἐγὼ, I, and no other . . .) as ‘THE RESURRECTION’ (q. d.—that resurrection in the last day shall be only *by my Power*, and therefore I can raise now as well), and more than that, THE LIFE ITSELF: so that he that believeth in me (= Lazarus, in her mind), even though he have died (ἀποθάνῃ, past) shall live; and he that liveth (physically, ‘is not yet dead’) and believeth in me, shall never die: i. e. ‘faith in Me is the source of life, both here and hereafter; and those who have it, have Life, so that they shall NEVER DIE;’ physical death being overlooked and disregarded, in comparison with that which is really and only death. Compare 4 Macc. vii. 19. The ζῶν must be (against Lampe, Olshausen, and Stier) taken of *physical life*, for it stands opposed to κἂν ἀποθάνῃ.

ὁ πιστ. εἰς ἐμὲ is the subject of both clauses; in the former it is said that he κἂν ἀποθ., ζήσεται: in the second, that he ζῶν, οὐ μὴ ἀποθάνῃ. Olshausen's remark, that ζῶν and ἀποθ. in the second clause must both be physical, if one is, is wrong; the antithesis consisting, in both clauses, in the reciprocation of the two senses, physical and spiritual; and serving in the latter clause, as a key hereafter to the condition of Lazarus, when raised from the dead.

There can hardly be any reference

^hπιστεύεις τοῦτο; ²⁷ λέγει αὐτῷ Ναὶ κύριε· ἐγὼ πεπί-
στευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν
κόσμον ἱερχόμενος. ²⁸ καὶ τοῦτο εἰπούσα ἀπήλθεν καὶ
^kἐφώνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς ^lλάθρα εἰπούσα
‘Ο ^m διδάσκαλος ⁿ παρέστιν καὶ ^k φωνεῖ σε. ²⁹ ἐκείνη
[δέ] ὡς ἤκουσεν, ἠγέρθη ταχὺ καὶ ἤρχετο πρὸς αὐτόν.
³⁰ οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν ^o κώμην, ἀλλ’ ἦν
[ἔτι] ἐν τῷ τόπῳ ὅπου ^p ὑπήντησεν αὐτῷ ἡ Μάρθα. ³¹ οἱ
οὖν Ἰουδαῖοι οἱ ὄντες μετ’ αὐτῆς ἐν τῇ οἰκίᾳ καὶ ^q παρα-
μυθούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ^r ὅτι ^s ταχέως
ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ ^t δόξαντες ὅτι
^u ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. ³² ἡ οὖν

^{27.} om αὐτω D-gr 57 copt. for ναὶ κυριε, ο ιησους A. for πεπιστευκα,
πιστεωv B¹(corr'd eadem manu, Tischd^f) Scr's c t: πιστευσα E¹. κοσμος
D¹(txt D¹).

^{28.} rec (for τουτο) ταυτα, with AD rel latt syrr [syrr-jer] sah arm: txt BCLXN copt
goth aeth. (33 def.) (μαριαμ, so ABCDKLΔ[Π] 33.) την αδελφ. αυτ. bef
μα. D. for λαθρα, σιωπη D latt. for 2nd ειπουσα, ειπασα BC¹: txt AC²DN
rel [Andr₁]. (33 def.) add οτι D.

^{29.} rec om δε, with AC²D rel vulg lat-a c e [g] arm: ins BC¹LXN 33. 69 lat-f syr-
w-ast [syrr-jer] copt goth. rec (for ηγερθη) εγειρεται, with AC³ rel vulg [lat-l]
syrr: txt BC¹DL X (Treg, expr) N 33 [foss mt] lat-a b c e f ff₂ l syr-ing goth aeth arm
Andr. rec ερχεται, with AC³D rel vulg lat-c e f [g] syr copt: txt BC¹L X (Treg,
expr) N 33 lat-a b ff₂ l Syr goth aeth (arm).

^{30.} for ουπω, ου D-gr. for δε, γαρ D latt (copt?) goth. ιησ. bef εληλυθει,
omg δ, D [Andr₁]. (αλλα D.) rec om ετι, with AD rel syrr aeth: ετι bef ην
F lat-a e sah Andr: txt BCXN 1. 33 latt copt goth arm Aug. om η D Scr's c.

^{31.} om kai (bef παραμυθ.) D foss lat-f l [b e ff₂ Syr syrr-jer arm]. (μαριαμ, so
BC¹DKLΔ[Π] 33.) rec (for δοξαντες) λεγοντες, with AC² rel latt syr[-txt syrr-jer]
sah goth: txt B C¹(appy) DLXN 1. 33 Syr syrr-ing copt aeth arm Andr Non₁. ins
is bef υπαγει N¹(marked for erasure eadem manu).

in ver. 26 to the state of the living faith-
ful at the Lord's coming (πάντες οὐ
κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα,
1 Cor. xv. 51),—for although the Apostle
there, speaking of believers primarily and
especially, uses the first person,—the say-
ing would be equally true of unbelievers,
on whose bodies the change from τὸ φθα-
ρτὸν to ἀφθαρσία will equally pass, and of
whom the οὐ μὴ ἀποθάνῃ here would be
equally true,—whereas the saying is one
setting forth an exclusive privilege of ὁ
ζῶν κ. πιστεῶν εἰς ἐμέ. Besides, such an
interpretation would set aside all reference
to Lazarus, or to present circumstances.

^{27.} Her confession, though em-
bracing the great central point of the
truth in the last verse, does not enter
fully into it. Nor does she (ver. 40) seem
to have adequately apprehended its mean-
ing. ὅτι μὲν μεγάληα περὶ ἑαυτοῦ εἶπεν,
ἔγνω· πῶς δὲ ταῦτα εἶπεν, ἠγνόησε· διὰ
τοῦτο ἕτερον ἐρωτηθεῖσα, ἕτερον ἀποκρίνε-
ται, Euthym. ἐγὼ, I, for my part: πε-

πίστευκα, 'have convinced myself, and
firmly believe.' ὁ ἐρχ·] Who should
come: see reff.

^{28.} Her calling her
sister is characteristic of one who (as in
Luke x. 40) had not been much habituated
herself to listen to His instructions, but
knew this to be the delight of Mary.
Besides this, she evidently has hopes
raised, though of a very faint and indefi-
nite kind. προσδοκῆσασά τι ἀγαθὸν ἀπὸ
τῶν λόγων αὐτοῦ. Euthym. λάθρα.]
ἵνα μὴ οἱ παρόντες Ἰουδαῖοι τοῦτο γινῶσι,
καὶ ἰσως καταμηνύσωσιν αὐτὴν τοῖς ἐπι-
βουλευουσιν. Euthym. This fear was
realized (ver. 46).

φωνεῖ σε.] This is
not recorded. Stier thinks that the Lord
had not actually asked for her, but that
Martha sees such an especial fitness for her
hearing in the words of vv. 25, 26, that she
uses this expression. But is it not some-
what too plainly asserted, to mean only
calling by inference? Meyer regards the
φωνεῖ σε as proving it to have been a fact.

^{31.} ἵνα κλ. ἐκεῖ—as is the custom

v see Mark v.
40. ch. vi.
62. xxi. 18 bis.
w Mark v. 22.
Acts v. 10.
Rev. i. 17
only. see
Mark vii. 25.
x constr., Mark
xiv. 53, or
Luke xliii.
55. Acts ix.
39 al.
y ver. 38.

Matt. ix. 30. Mark i. 43. xiv. 5 only+. Isa. xvii. 13 Symm. (-μῆμα, Lam. ii. 6.)
a = ch. xii. 27. xiii. 21. xiv. 1, 27. Matt. ii. 3 al. Gen. xliii. 30.
42 || Mt. L. xx. 2, 13, 15. Acts ix. 37.

ABCDE
FGHK
LMSUX
ΓΔΠΝ
1. 33. 69

Μαριὰμ ὡς ᾗ ἦλθεν ὅπου ᾗ ἦν Ἰησοῦς, ἰδοῦσα αὐτὸν ἔπε-
σεν αὐτοῦ πρὸς τοὺς πόδας λέγουσα αὐτῷ Κύριε, εἰ ἦς
ὦδε, οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός. 33 Ἰησοῦς οὖν
ὡς εἶδεν αὐτὴν κλαίουσιν καὶ τοὺς συνελθόντας αὐτῇ
Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ
ἐτάραξεν ἑαυτὸν 34 καὶ εἶπεν Ποῦ τεθείκατε αὐτόν;

32. (μαριαμ, so BC¹E¹L [33].) rec ins o bef ἦσ., with C³LN^{3a} rel [Andr]: om
ABC^{1.2}DKX [P^{1.3}]N¹ 33.—ἦσ. bef ἦν C¹(appy). om αὐτόν D. rec eis τοὺς
ποδας bef αὐτοῦ, with D latt arm Chr₁: txt ABCN rel [lat-f] goth Andr.—rec (for
προς) eis, with AC³ rel: txt BC¹DLXN Andr. om αὐτῷ DX lat-a copt arm.
ὦδε bef ἦς D [lat-a b c e]. rec απεθανεν bef μου, with AC³ rel: o ἀδελφ. bef απεθ.
D: απ. o ἀδελφ. bef μου 69 latt [arm]: txt BC¹LΔN 33.
33. om ως N¹. for tous το κλαιοντας, τους ιδιους (sic D¹-gr, ιουδαιους D³)
κλαιοντας τους συνεληλυθотas μετ' αὐτης D lat-a b c e ff₂ [g] l. for ενεβριμ. to
εαυτ., εταραχθη τω πν. ως ενεβριμουμενος D 1 sah-mnt arm. εβριμησατο A N¹(txt
N-corr¹ or 2-3).

even now in the East [see an affecting account in Lamartine's Pilgrimage to the Holy Land. English Translation, vol. ii. pp. 76—78]. 32.] The words of Mary are fewer, and her action more impassioned, than those of her sister: she was perhaps interrupted by the arrival of the Jews: cf. ver. 33. Kühner, Gram.

§ 627, Ann. 4, remarks that when the genitive of the enclitic personal pronoun is prefixed to its substantive, a slight sense of the *dativus commodi* is given: "non mihi frater mortuus esset." 33.] In explaining this difficult verse, two things must be borne in mind: (1) that ἐμβριμάομαι can bear but one meaning, that of *indignor* ("infremuit," Vulg.),—the expression of *indignation* and *rebuke*, not of *sorrow*. This has been here acknowledged by all the expositors who have paid any attention to the usage of the word. (2) That both from ὡς εἶδεν, &c.,—from καὶ ἐτάραξ. ἑαυτ., and ver. 35,—the feeling in the Lord was clearly one of *rising sympathy*, which vented itself at last in tears.

These two things being premised, I think the meaning to be, that Jesus, with the tears of sympathy already rising and overcoming His speech, *checked them*, so as to be able to speak the words following. I would read ἐνεβρ. τ. πν., καὶ ἐτ. ἑαυ., καὶ εἶπεν in immediate connexion, as expressing the temporary check given to the flow of His tears,—the effort used to utter the following question. And I would thus divest the self-restraint of all stoical and unworthy character, and consider it as *merely physical*, requiring indeed an act of the will, and a self-troubling,—a complication of feeling,—but implying no deliberate disapproval of the rising emotion,

which indeed immediately after is suffered to prevail. What minister has not, when burying the dead in the midst of a weeping family, felt the emotion and made the effort here described? And surely this was one of the things in which He was made like unto His brethren. Thus Bengel: "Ita Jesus austerior affectu lacrymas hic cohibuit, et mox ver. 38 abruptit. Eoque major earum fuit auctoritas."

Meyer's explanation deserves mention: that our Lord was indignant at seeing the Jews, His bitter enemies, mingling their hypocritical tears (Συκοφιστήραν) with the true ones of the bereaved sister. But, not to say how unworthy this seems of the Person and occasion, the explanation will find no place in ver. 38: for surely the question of the Jews in ver. 37 is not enough to justify it. Still perhaps any contribution to the solution of this difficult word is not to be summarily rejected. τῷ πν. is not the dat. after ἐνεβρ., 'rebuked His spirit,'—but in Spirit: see ἐν αὐτῷ ver. 38. Indignation over unbelief and sin, and death the fruit of sin, doubtless lay in the background; but to see it in the words (with Olsh., Stier, and Trench), seems unnatural. ἐτάραξεν ἑαυτόν is understood by Meyer, and perhaps rightly, as describing an outward motion of the body,—He shuddered: and so Euthym.: διέσεισε (not, as Bloomf. somewhat confidently asserts, a blunder of the scribes for διεσείσθη, but the (so-called) intrans. sense of *σεῖω*, in which it was used of this very act of 'shaking' bodily: cf. Xen. Cyneg. iii. 4, αἰ δὲ τὰ ὅτα μὲν ἀκίνητα ἔχουσιν, ἀκρα δὲ τῇ οὐρᾷ σείουσιν: ib. vi. 15, ταχὺ ταῖς οὐραῖς διασείλυσαι: cf. also the impersonal usage, Thuc. iv. 52, τοῦ αὐτοῦ

λέγουσιν αὐτῷ Κύριε, ἔρχου καὶ ἴδε. ³⁵ ἐδάκρυσεν ὁ Ἰησοῦς. ³⁶ ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε πῶς ἐφίλει αὐτόν. ³⁷ τινὲς δὲ ἐξ αὐτῶν εἶπον Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; ³⁸ Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἦν δὲ σπήλαιον, καὶ λίθος ἠπέκειτο ἐπ' αὐτῷ. ³⁹ λέγει ὁ Ἰησοῦς Ἀρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα Κύριε, ἥδη ὅζει ^k τεταρταῖος γάρ ἐστιν. ⁴⁰ λέγει αὐτῇ

16. Heb. ix. 10 only. Job xix. 3. ⁱ here only. Exod. viii. 14 (ἐπόζ., Ald., &c.) only(?).
k here only. Herod. ii. 89. (Xen. Anab. vi. 4. 9, πεμπατοῖ, of the dead.)

35. ins και bef εδακρυσεν DN 69 latt Syr [syr-jer] copt goth æth arm. om ὁ N¹.

[36. ελεγον N¹.]

37. for ειπον, [ειπαν N¹:] ελεγον AK[Π] Chr-mss₁: ειπ. bef εξων (sic D¹, αυτων D²) D [am (with fuld forj ing) lat-a b c e ff₂]. (εδυνατο, so B¹CDK[Π].)

38. εμβριμουμενος (itacism?) AUN 69: εμβριμωσμενος C¹X Andr₁. for εις, επι D. om επ' LN¹ Scr's f v (latt).

39. om ὁ AD[Π¹]: ins BCC rel. μαρθα bef η αδελφη D (prefg η) vulg lat-a f g syr coptt æth arm. rec (for τετελευτ.) τεθνηκοτος, with C² rel: txt ABC¹DKL [Π]N 33 syr-mg Andr. om γαρ D [Epiφη].

μηρὸς ἵσταμένον, ἔσεισε)· συμβαίνει γὰρ τινάσσεσθαι τὰ ἀνώτερα μέρη τῶν οὗτων ἐμβριμωμένων. Cyril's comment is, ἐπειδὴ οὐ μόνον θεὸς κατὰ φύσιν ἀλλὰ καὶ ἄνθρωπος ἦν ὁ χριστός, πάσχει καὶ νῦν τὸ ἀνθρώπινον ἀρχομένης δὲ πως ἐν αὐτῷ κινεῖσθαι τῆς λύπης, καὶ νεούσης ἥδη πρὸς τὸ δάκρυν τῆς ἀγίας σαρκός, οὐκ ἐφίσην αὐτὴν τοῦτο παθεῖν ἐκλύτως, καθάπερ ἔθος ἡμῖν, ἐμβριμᾶται δὲ τῷ πνεύματι, τούτέστι τῇ δυνάμει τοῦ ἁγίου πνεύματος ἐπιπλήττει τὸν τρόπον τινὰ τῇ ἰδίᾳ σαρκὶ ἡ δέ, τὸ τῆς ἐνωθείσης αὐτῇ θεότητος οὐκ ἐνεγκοῦσα κίνημα, τρέμει τε καὶ θορύβου πλάττεται σχῆμα καὶ συγχέεται. πένθος γὰρ οἶδεν ἀναρρίπτειν. τοῦτο γὰρ οἶμαι σημαίνειν τὸ ἐτάραξεν ἑαυτόν.

35—38.] It is probable that the second set of Jews (ver. 37) spoke with a scoffing and hostile purport: for John seldom uses δέ as a mere copula, but generally as but: see vv. 46, 49, 51.

It is (Trench, p. 407, edn. 2) a mark of accuracy in the narrative, that these dwellers in Jerusalem should refer to a miracle so well known among themselves, rather than to the former raisings of the dead in Galilee (Strauss has made this very point an objection), of which they probably may have heard, but naturally would not thoroughly believe on rumour only. Again, of raising Lazarus none of them seem to have thought, only of preventing his death. This second ἐμβριμᾶσθαι of our Lord I would refer to the same reason as the first. ἐδάκρυσεν μέν, ἀφελὲς τὴν φύσιν ἐνδείξασθαι τὰ ἐαυτῆς·

... εἶτα πάλιν ἐμβριμᾶται τῷ πάθει. Euthym. Only he assigns a didactic purpose, to teach us moderation in our tears; I should rather believe the self-restraint to have been exercised as a preparation for what followed. The caves were

generally horizontal, natural or artificial, —with recesses in the sides, where the bodies were laid. There is no necessity here for supposing the entrance to have been otherwise than horizontal, as the word σπήλαιον would lead us to believe. Graves were of both kinds: we have the vertically sunk mentioned Luke xi. 44. See on the whole subject, Winer, Realw. art. 'Gräber:' and cf. Isa. xxii. 16: 2 Chron. xvi. 14: 2 Kings xxiii. 16.

Probably, from this circumstance, as from 'the Jews' coming to condole,—and the costly ointment (ch. xii. 3),—the family was wealthy.

39.] The corpse had not been embalmed, but merely 'wrapped in linen clothes with spices, as the manner of the Jews is to bury,'—see ch. xix. 40, and ver. 44 below. ἡ ἀδελφὴ τοῦ τετελευτηκότος, as Meyer remarks, notes the natural horror of the sister's heart at what was about to be done. There is no

reason to avoid the assumption of the plain fact (see below) stated in ἥδη ὅζει. I cannot see that any monstrous character (Olsh., Trench) is given to the miracle by it; any more than such a character can be predicated of restoring the withered hand. In fact, the very act of death is the beginning of decomposition. I have no hesitation, with almost all the ancient,

1 see Rom. vi. 4. ^m here only. ^zch. i. 18. ^{al.} see ch. iv. 35. Luke xvii. 13. Acts iv. 24. Judg. xxi. 2. Ps. cxxii. 1. ⁿ w. ὄτι. 1 Cor. i. 14. 2 Thess. ii. 13. Rev. xi. 17. ^{al.} Wisd. xviii. 2. ^o ch. x. 32 reff. ^p = Acts xxv. 7 (2 Tim. ii. 16. Tit. iii. 9) only. 2 Kings xiii. 21. ^q ch. xviii. 40 reff. ^t here only. Prov. vii. 16 only. 20. ch. xx. 7. Acts xix. 12 only †. ^r Acts vii. 31, from Exod. iii. 10. Rev. xvii. 1. xxi. 9. ^u = Rev. i. 16 (ch. vii. 24) only. Cant. ii. 14. ^w here only. Job xii. 16 BN only. ^s Matt. xxii. 13. ^v Luke xix. 1. 33. 69

...θεου
F.
ABCD
GHKL
MSUX
ΓΔΠΝ
1. 33. 69

40. om δ A 1. rec οψει (*itacism*?), with KU[ΓΠ]: txt ABCD^N rel Orig.
41. for ηραν ουν, οτε ουν ηραν D lat-e arm. rec aft λιθον ins ου ην ο τεθνηκως
κειμενος, with C³ rel Chr-mountf.; ου ην AK[Π] i lat-f syr goth: om BC¹DLX³ 33
latt Syr syr-jer aeth arm Orig¹ Chr-mss¹. for ο δε, και D. aft οφθαλμους ins
αυτου D 33. 69 Orig¹ Eus² Chr¹.
42. om δε D (69) lat-c.
43. εκραξεν C¹ Chr¹; εκραυγαξεν N¹.
44. rec ins και bef εξηλθεν, with AC³N rel lat-a b c [syrr &c] Iren-int¹; και ευθους D
vulg lat-f Andr²; om BC¹L sah Orig¹. transp τ. ποδας and τ. χειρας AA 69
foss(with gat) lat-a b c syrr aeth Andr². κηριαις (*itacism*) AXΔΛ 33. περιεδετο

and many of the best modern Commem-
tators, in assuming ἡδη ὄξει as a *fact*,
and indeed with Stier, believing it to be
spoken *not as a supposition*, but as a (sen-
sible) *fact*. The entrances to these vaults
were not *built up*,—merely defended, by
a stone being rolled to them, from the
jackals and beasts of prey. 40.] I can
hardly think she supposed merely that
Jesus desired to *look on the face of the
dead*;—she expected *something* was about
to be done, but in her anxiety for decorum
(Luke x. 40) she was willing to avoid the
consequence of opening the cave. This
feeling Jesus here rebukes, by referring
her to the plain duty of simple faith, in-
sisted on by Him before (vv. 25, 26? or
in some other teaching?) as the condition
of beholding the glory of God (not merely
in the event about to follow,—for that
was seen by many who did not believe,—
but in a deeper sense,—that of the un-
folding of the ἀνάστασις κ. ζωῇ in the
personal being). 41, 42.] In the filial
relation of the Lord Jesus to the Father,
all power is *given* to Him: the Son can
do nothing of Himself:—and during His
humiliation on earth, these acts of power
were done by Him, not by that glory of
His own which He had laid aside, but by
the mighty working of the Father *in Him*,
and in answer to His prayer: the dif-
ference between Him and us in this respect
being, that His prayer *was always heard*,
—even (Heb. v. 7) that in Gethsemane.
And this ἡκουσάς μου He states here for

the benefit of the standers-by, that they
might know the truth of His repeated
assertions of His mission from the Father.
At the same time He guards this, ver. 42,
from future misconstruction, as though
He had no more power than *men* who
pray, by ἐγὼ δὲ ἡδεῖν ὅτι πάντοτέ μου
ἀκούεις, ‘because Thou and I are One.’
When He prayed, does not appear.
Probably in Peræa, before the declaration
in ver. 4. 43.] Some (Chrys., Lampe)
suppose that the revivification had taken
place before εὐχαριστῶ σοι,—and these
words were *merely a summoning forth*.
But this is highly improbable. The com-
parison of ch. v. 25, 28, which are ana-
logically applicable, makes it clear that
ἀκούσαντες ζήσονται is the physical as
well as the spiritual order of things.
κραυγαξέν was not His wont: see Matt.
xii. 19. This cry signified *that greater
one*, which all shall hear, ch. v. 28.
44.] κερία, εἶδος ζώνης ἐκ σχοινίων, πα-
ρειακὸς ἵμαντι, ἢ δεσμοῦσι τὰς κλίνας (see
ref.), Suidas. κερία δ τῶν νηπίων δεσμός,
ἡγουν ἢ κολῶς φασκία (fascia), καὶ ἢ
δεσμοῦσι τοὺς νεκρούς, Moschopolus (in
Kuinoel). It does not appear whether the
bands were wound about each limb, as in
the Egyptian mummies, so as merely to
impede motion,—or were loosely wrapped
round both feet and both hands, so as to
hinder any free movement altogether. The
latter seems most probable, and has been
supposed by many, e.g. Basil, Homil. de
gratiar. actione, c. 5, vol. iii. p. 29, ὁ νεκρὸς

δετο. λέγει αὐτοῖς ὁ Ἰησοῦς ᾠύσατε αὐτὸν καὶ ὑάφετε αὐτὸν ὑπάγειν.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ ἡθεασάμενοι ὃ ἐποίησεν, ἀπίστευσαν εἰς αὐτόν.

46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ

εἶπον αὐτοῖς ἃ ἐποίησεν Ἰησοῦς. 47 ὁ συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐσυνέδριον, καὶ ἔλεγον τί

ποιούμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα.

48 εἰάν ἡμῶμεν αὐτὸν οὕτως, πάντες ἀπιστεύουσιν εἰς αὐτόν καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἄροῦσιν ἡμῶν

14. Mark xiv. 6. 4 Kings iv. 27.

g Matt. xxi. 21. ch. ii. 16. xx. 1. 1 Macc. v. 2.

D¹(txt D²). ὁ ἰησ. bef αὐτοῖς (B)L am[with forj fuld ing²] coptt Orig²: txt A C(appy) DN rel vulg-ed lat-c ff² syr æth.—om ὁ B Örig¹. rec om 2nd αὐτον, with AC²DN rel latt syr sah goth arm Andr₃ Iren-int₁: ins BC¹L 33 copt æth Orig₄ Chr₁.

45. for ουν, δε L[Sz] N sah. om εκ D 1 (copt?) Orig₁. for οι ελθ., των ελθοντων D. for και θεασ., εωρακοτες D. (μαριαμ, so BCDL 33.) rec (for δ) α, with A¹N rel latt [copt arm] Orig₆: txt A²BCD 1 lat-e sah goth æth. rec aft εποιησ. add ο ἰησ., with C²3D rel vulg-ed lat-a f ff² g Syr [syr-jer] æth Orig₃ [Andr₁: ι] εἰσους N: om AB C¹(appy) LX 1 am(with fuld em forj foss gat ing jac mun tol) lat-b c (ε) [L] coptt goth arm Orig₃.

46. (απηλθαν D.) (ειπαν DN.) for α, δ CDM 69 lat-b e copt goth æth: οσα Α[Π] Syr: txt BN rel vulg lat-a c f [ff² g] syr sah arm Orig₃. (S omits ver.) rec ins ο bef ἰησ., with AN rel Orig₃: om BCDL.

47. om οτι D. for πολλα, τοιαυτα D lat-b c e ff². rec σημεια bef ποιει, with D rel vss [Chr]: txt ABLMXN 33 sah Orig Ath.

48. ins και bef εαν D 245 Syr [syr-jer] copt-wilk æth. πιστευουσιν N¹ 258 [-σωσιν GHLXΓΔ 1. 33. 69].

ἐξωποιοῦτο καὶ ὁ δεδεμένος περιεπάτει θάυμα ἐν θαύματι, κειράια δεδέσθαι τοὺς πόδας, καὶ μὴ καλύεσθαι πρὸς κίνησιν. Ancient pictures represent Lazarus gliding forth from the tomb, not stepping: and that apparently is right. The σουδάριον appears to have tied up his chin. ὑπάγειν, probably, to his home.

45—57.] THE DEATH OF JESUS THE LIFE OF THE WORLD. *Consequences of the miracle. Meeting of the Sanhedrim and final determination, on the prophetic intimation of the High Priest, to put Jesus to death. He retires to Ephraim.*

46.] Meyer, with his usual philological acumen, takes pains to set right the understanding of this. In the last verse, it is not πολλοὶ . . . τῶν ἐλθόντων, but πολλοὶ . . . οἱ ἐλθόντες: thus identifying the πολλοὶ with those that came: ‘many . . . to wit, those that came.’ All these ἐπίστευσαν εἰς αὐτόν (see a similar case in ch. viii. 30 ff.). Then, τινὲς ἐξ αὐτῶν, viz. the ἐλθόντων, and πιστευόντων, went, &c. The δέ (see on ver. 37) certainly shews that this was done with a hostile intent: not in doubt as to the miracle, any more than in the case of the blind

man, ch. ix., but with a view to stir up the rulers yet more against Him. This Evangelist is very simple, and at the same time very consistent, in his use of *particles*: almost throughout his Gospel the great subject, the manifestation of the Glory of Christ, is carried onward by οὖν, whereas δέ as generally prefaces the development of the antagonist manifestation of hatred and rejection of Him. If it seem strange that this hostile step should be taken by πιστεύοντες εἰς αὐτόν, we at least find a parallel in the passage above cited, ch. viii. 30 ff. 47.] Their words

may be read two ways; with, or without, a question after ποιούμεν. (1) is the ordinary way: (2) as in A. V. R., ‘What do we, seeing that,—because,—this man doeth many miracles?’

48.] They evidently regarded the result of ‘all believing on Him,’ as likely to be, that He would be set up as king: which would soon bring about the ruin here mentioned. Augustine (in Joan. Tract. xlix. 26) understands it differently: that, all men being persuaded by Him to peaceful lives, they would have no one to join them in revolt against the Romans; but this seems forced: for no ἐλεύσονται would in that

h Rev. ii. 5, vi. 14, xii. 14. Ps. cii. 16. i Mark xiv. 51. Luke xxii. 50. k Gospp., Luke xii. 37 (from Isa. liii. 12) only. (Mark xi. 31 & xv. 28 v. r.) = Rom. ii. 3. viii. 18 al. l constr., ch. v. 29, 30. xviii. 6 only. (w. inf., Matt. xix. 10 reff.) see ch. xviii. 14. m Rom. v. 6, &c. xiv. 15. 2 Cor. v. 14, 15 bis. n 1 Thess. v. 10. = ch. xviii. 14. Matt. o Matt. v. 29, 30 reff. p see ch. xviii. r Matt. xv. 7 al. fr. s ch. i. 12 reff. t Matt. xxvi. 31 || Mk. from Zech. xiii. 7 A(N^{3a}-b). Luke i. 51. Acts v. 37. u = Matt. iii. 12. xiii. 30. ch. iv. 36. Isa. xxvii. 12. v ch. xvii. 23 only. (1 John v. 8.)

1a συμ-
φέρει...
ABDE
GHI, K
LMSU
XΓΔΔ
ΠΣ
1. 33. 69

om και (bef τον τοπον) DK[Π] vulg-ed(not am) lat-a b c e f l [ff₂ syr-jer] Syr.—τον τοπον bef ημων D lat-a e f.

50. rec διαλογιζεσθε, with X rel: txt ABDL⁸ 1. 69 Orig₃ Chr₁-2-mss Cyr, Thdr₁. rec ημιν, with A₁a rel am lat-c f g syrr [syr-jer] sah æth arm Orig₇ [Cyr₁]: om N 252 [Chr Thdr₁]: txt BDLMX[Γ] vulg-ed lat-a b e f f₂ l [Orig-int₂].

51. om εκεινου D-gr. (rec εμελλεν, with [B¹(Tischdf N. T. Vat.)] N rel Orig: txt A B²⁻³(Tischdf) D₁a LUD 1. 33. 69.) rec ins o bef ησ., with [Π²] 69 (33, e sil): om ABD₁a N rel Orig₆. ησ. bef ημελλ. D.

52. aft εθνους ins δε N^{3a}(but erased) [X 33]. του θεου bef τεκνα A. for διεσκ., εσκορπισμενα D. εις εν bef συναγαγη D lat-a e.

case be provoked. τον τόπον, not, the temple (sc. ἄριον, Acts vi. 13. 2 Macc. v. 19 hardly applies, being the place which the Lord chose to put His Name there, not ὁ τόπος ἡμῶν) but our place, as in reff.: i. e. our local habitation, and our national existence. Both these literally came to pass. Whether this fear was earnestly expressed, or only as a covert for their enmity, does not appear. The ἡμῶν is emphatic, detecting the real cause of their anxiety. Respecting this man's pretensions, they do not pretend to decide: all they know is that if he is to go on thus, THEIR status is gone. 49—52.]

The counsel is given in subtilty, and was intended by Caiaphas in the sense of political expediency only. But it pleased God to make him, as High Priest, the special though involuntary organ of the Holy Spirit, and thus to utter by him a prophecy of the death of Christ and its effects. That this is the only sense to be given, appears from the consideration that the whole of vv. 51, 52 cannot for a moment be supposed to have been in the mind of Caiaphas; and to divide it and suppose the latter part to be the addition of the Evangelist, is quite unjustifiable. ἀρχ.

τ. ἐνιαυτοῦ ἐκείνου—repeated again, ch. xviii. 13. He was High Priest during the whole Procuratorship of Pontius Pilate, eleven years: Jos. Antt. xviii. 2. 2, and 4. 3. In τοῦ ἐν. ἐκ. there is no intima-

tion conveyed that the High Priesthood was changed every year, which it was not: but we must understand the words as directing attention to 'that (remarkable) year,' without any reference to time past or to come. THAT YEAR of great events had Caiaphas as its High Priest. See on ver. 57. οὐκ οἶδ. οὐδ.] Probably various methods of action had been suggested.

Observe λαός here, the usual term for the chosen people (reff.), and then ἔθνος, when it is regarded as a nation among the nations: cf. also ver. 52. Meyer otherwise: but Scripture usage is as above. ἀφ' ἐαυτ. οὐκ εἶπ.] not merely of himself, but under the influence of the Spirit, who caused him to utter words, of the full meaning of which he had no conception. ἀρχ. ὦν ἐπροφ.]

There certainly was a belief, arising probably originally from the use of the Urin and Thummin, that the High Priest, and indeed every priest, had some knowledge of dreams and utterance of prophecy. We find it in Jos. B. J. iii. 8. 3, and Philo de Creat. Principum, 8, vol. ii. p. 367. The latter says ὁ πρὸς ἀλήθειαν ἱερεὺς εὐθύς ἐστι προφήτης. That this belief existed, may account for the expression here; which however does not confirm it in all cases, but asserts the fact that the Spirit in this case made use of him, as High Priest, for this purpose. This confirms the above view of τοῦ ἐνιαυτοῦ ἐκείνου, here again

ἔν. 53 ἀπ' ἐκείνης οὖν τῆς ἡμέρας ^w συνεβουλευσαντο ἵνα ^w ἀποκτείνωσιν αὐτόν. 54 ὁ οὖν Ἰησοῦς οὐκ ἔτι ^x παρρησίᾳ ^w περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπήλθεν ἐκείθεν εἰς τὴν χώραν ^z ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ ἔμεινεν μετὰ τῶν μαθητῶν. 55 ἦν δὲ ^a ἐγγὺς τὸ ^a πάσχα τῶν ^a Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ^b ἀγνίσωσιν ἑαυτούς. 56 ἐξίτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; 57 ^{cd} Δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ^d ἐντολὰς ἵνα ἐάν τις γνῶ ποῦ ἐστίν, ^e μνηύσῃ, ὅπως ^f πιάσωσιν αὐτόν.

xxiii. 30. 1 Cor. x. 28 only †.

f ch. vii. 30 reff.

53. for συνεβ., εβουλευσαντο BDN 69 Orig₁ Chr Ath: txt A₁ rel Orig₂ Cyr[_{exp}(but?)] Chron.

54. rec (for ο ουν ιησ.) ιησ. ουν, with ADI_a rel: txt BLMXN 1 Orig₂ Ath₁. om εκειθεν (homæotel) D 250 Scr's e f k latt[not f] æth Orig₁ Non. aft χωραν ins σαμφουρειν sappurim D; longinquum lat-b; proximam lat-f. rec (for εμεινεν) διετριβε (see ch iii. 22), with ADI_a rel latt Syr [syr-jer Chron]: txt BLN syr-mg Orig₃.

rec aft μαθητων ins αυτου, with A rel vss Chr Chron: om BDI_aL[Γ]ΔN 1 am(with fuld) arm Orig₃.

55. transp ην and εγγυς D vulg lat-b c [ff₂ l]. for και ανεβ., ανεβ. ουν D foss lat-b c ff₂. eis ιεροσολυμα bef πολλοι D. for προ του, πριν το D.

56. ins ka bef τον ιησ. D. (ελεγαν DN.) εστωτες D. for δοκει υμιν, δοκειτε D.

57. rec aft δεδ. δε ins και (see note), with DI_a rel sah[?]: om ABKLMUXΔ[ΑΠ]N 1. 69 latt syrr copt (æth?) arm Orig₁ Chron₁. rec εντολην (because but one is mentioned), with AD rel latt syr[-txt] coptt Chron: txt BI_aMN 1 syr-mg Orig₂. for εαν, αν D. γνοι D¹(txt D⁵).

repeated. See on ver. 49. ὅτι ἦμελ. . . ., the purport (unknown to himself) of his prophecy. And τοῦ ἔθν. is guarded from misunderstanding by what follows.

τὰ τέκ. τ. θεοῦ are the τασόμενοι εἰς ζωὴν αἰώνιον, the τέκνα θ. of ch. i. 12, among all nations: see ch. x. 16.

53.] The decision, to put Him to death, is understood: and from that day they plotted that they might slay Him (not, how they might slay Him).

54.] Observe the Ἰουδαῖοι here as the official body. He was still among Jews at Ephraim. This city is mentioned 2 Chron. xiii. 19 in connexion with Bethel, as also by Jos. B. J. iv. 9. 9. ἐγγ. τ. ἐρ., near the desert of Judah. Its situation is at present unknown (see Winer, Realw. edn. 3, sub voce). Robinson (Harmony, p. 204) supposes it to be the same with Ophrah (Josh. xviii. 23: 1 Sam. xiii. 17: not Judg. vi. 11, 24; viii. 27) and Ephron of the O. T. (2 Chron. xiii. 19, קֶרֶי, Keri; קֶרֶיב, Cetibh), and the modern et-Taiyibeh, twenty R. miles from Jerusalem. See also Van de Velde, Memoir

to accompany the Map of the Holy Land, under Ophrah, p. 338: and Stanley's Sinai and Palestine, p. 214. 55.]

ἐκ τ. χώρ., not 'from that country,'—the connexion with εἰς τὴν χώραν above having been severed by the note of time, ἦν δὲ ἐγγὺς κ.τ.λ.:—but, from the country generally. ἵνα ἀγν. ἑαυτ.] To purify themselves from any Levitical uncleanness, that they might be able to keep the Passover: see Num. ix. 10; and reff. 2 Chron. and Acts.

56.] τί δοκ. ὑμ., and ὅτι οὐ μὴ ἔλθῃ; are two separate questions, as in E. V. The making them one, is hardly grammatical, seeing that οὐ μὴ ἔλθῃ must have a future sense, whereas in that case it would be past: 'What think ye, that He is not (i. e. of His not having) come to the feast?' 57.] The import of this verse depends on the insertion or omission of the καὶ before οἱ ἀρχιερεῖς.

Without it, it is merely an explanation of the people's question: For the chief priests &c.: with it, it would mean, 'And besides, the chief priests' &c.; i. e. 'not only did the people question, but' &c.

XII. 1 'Ο οὖν Ἰησοῦς ἔπρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος [ὁ τεθνηκώς] ὃν ἡγγείρεν ἡ ἐκ νεκρῶν ὁ Ἰησοῦς. 2 ἔποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα κ διηκόνει· ὁ δὲ Λάζαρος εἰς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ. 3 ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου ὁ νάρδου πιστικῆς πολυτίμου ἠλείφεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. 4 λέγει οὖν Ἰούδας ὁ Ἰσκαριώτης

g constr., here only. (2 Cor. xii. 2, 2 Tim. i. 9, Tit. i. 2.) Amos i. 1. iv. 7. 2 Macc. xv. 36. h Matt. xvii. 9 reff. i = Matt. xxii. 2. Mark vii. 21. Gen. xxi. 8. k abs., Matt. xx. 28. Luke x. 40. 1 ch. vi. 11. Matt. ix. 10. xvi. 7 al. 7 Esdr. iv. 10 only. m ch. xix. 39 only. n Mt. reff. o Mk. only. Cant. i. 12. iv. 13, 14 only. p Mk. only. q (ll v. r.) Matt. xiii. 46. 1 Pet. i. 7 only. r ch. xi. 2 reff. s ch. vii. 38 reff. t = Acts ii. 2, v. 28. w. ἐκ, here only. πλέα ἀπ' αὐτῶν, Xen. Cyr. i. 3. 5. u 2 Cor. ii. 14, 16. Eph. v. 2. Phil. iv. 18 only. 2 Macc. ix. 10, 12.

Q πολυ- τιμου... F αυτης
ABDEFGHIKLMQSU
ΧΤΔΔ
ΠΝ
1. 33. 69

CHAP. XII. 1. om ο τεθνηκως (as superfluous, the fact being sufficiently indicated without it) BLX lat-a c e Syr syr-jer sah aeth Chr-2-mss, Ps-Chr, ins ADI_a rel vulg lat-b f ff₂ g syr copt goth arm. rec om ο ιησ., with H rel lat-a b c e Chron: ins A(B)DEGI_aLDΔ²[Π] vulg lat-ff₂ g syrr [syr-jer] coptt[bef ηγειρ.] goth, and bef εκ Ν [lat-f aeth].—om ο ΒΝ¹.

2. for εποι. ουν, και εποι. D lat-c e Syr aeth. διηκονει bef μαρθα, omg η, D arm. rec om εκ, with ADI_a rel: ins BL[N] latt syrr [syr-jer] Orig. rec (for ανακειμ. συν) συνανακειμεναν, with Ser's g: συνακ. συν 33: txt ABDI_a rel Orig. 3. for λαβουσα, λαμβανει and ins και bef ηλειφεν D vulg-ed(not am) lat-a b c e f. πιστικης bef μυρου, omg ναρδου, D lat-e. om [1st] του B. ins της κεφαλης bef αυτης I_aX coptt [Orig-int₁]. for η δε, και η D latt[not f]. επλησθη B.

4. for ουν, δε (from ||, Matt xx. 8: Mark xiv. 4) BN copt goth: om L 33 lat-a e [foss sah arm]. rec aft ιουδ. ins σιμωνος (see ch vi. 71; xiii. 2, 26), with AI_aQ rel foss lat-f ff₂ [Blanch] syr goth aeth-ms: σιμων E¹(appy) FGHU lat-b c ff₂[Sabat] copt-wst: om BDLN 1. 33 vulg lat-g Syr syr-jer copt-dz sah aeth arm Aug¹. rec om 1st δ, with AI_aQ rel: ins ABEFGHLUN [1] 33.—for ο ισκ., απο καρνωτον D. rec εις εκ των μαθ. αυτ. bef ιουδ. ο ισκ., with ADI_aQ rel [latt] syr copt goth arm: txt

The former is in my view most probable; for the command, having been given, would satisfactorily account for the questioning, and not be stated merely as co-ordinate with it.

CHAP. XII. 1—36.] PROPHETIC ANTI-CIPATIONS OF THE LORD'S GLORIFICATION BY DEATH. 1—11.] The anointing at Bethany. Matt. xxvi. 6—13. Mark xiv. 3—9, where see notes. 1.] On πρὸ

ἕξ ἡμ., see reff. It is an expression frequent in later Greek; so μετὰ τριάκοντα ἡμ. τῶν γάμων, Dio lix. 20; μετὰ δέκα ἔτη τοῦ οἰκῆσαι Ἀβραάμ ἐν γῇ Χαναάν, Philo de Congressu, 14, vol. i. p. 529. See numerous instances in Greswell, vol. iii. Diss. 1, where he defines the expression to be *exclusive* of the period named as the limit *ad quem* or *a quo* (according as πρὸ or μετὰ is used), but *inclusive* of the day or month or year of the occurrence specified. Thus the arrival, and anointing, at Bethany, will be on the eighth of Nisan, if the passover was on the fourteenth. That day was a Sabbath; but this makes no difficulty, as we know not from what point our Lord came, or whether He arrived at the commencement of the Sabbath, i. e. sunset,—or a little after, on

Friday evening, from Jericho. 2. ἐποίησαν] It is not said *who*. It was (Matt., Mark) in the house of *Simon the leper*. From Lazarus being there, and Martha serving, he may have been a near relative of theirs. See notes on Matt. Lazarus is mentioned throughout the incident, as forming an element in the unfolding of the hatred of the Jews which issued in the Lord's death: notice the climax, from mere connecting mention in ver. 1, then nearer connexion in ver. 2,—to his being the cause of the Jews flocking to Bethany in ver. 9,—and the joint object with Jesus of the enmity of the chief priests, in ver. 10.

3. λίτραν] What weight is imported, is uncertain: hardly (see ch. xix. 39) so much as a Roman pound. The word, originally Greek, was adopted into the Aramaic, and is found in the Rabbinical writings as equivalent to a mina; see Friedlieb, Archäologie der Leidensgeschichte, p. 33. On νάρδ. πιστ., see note on Mark.

ἡλ. τ. πόδ.] His head, according to Matt. and Mark. See note on Luke vii. 38. 4.] For Judas, we have οἱ μαθ. αὐτοῦ, Matt.,—τινές, merely, Mark. See note on Matt. ver. 8.

εἰς ἐκ τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι
 5 Διὰ τί τοῦτο τὸ ⁿ μύρον οὐκ ^v ἐπραθη ^w τριακοσίων
 δηναρίων καὶ ἐδόθη πτωχοῖς; ^b εἶπεν δὲ τοῦτο οὐχ ὅτι
 x περὶ τῶν πτωχῶν ^x ἔμελεν αὐτῷ, ἀλλ' ὅτι ^y κλέπτῃς ἦν
 καὶ τὸ ^z γλωσσόκομον ἔχων τὰ ^a βαλλόμενα ^b ἐβάσταζεν.
 7 εἶπεν οὖν ὁ Ἰησοῦς ^{cd} Ἄφες αὐτὴν ^d ἵνα εἰς τὴν ἡμέραν
 τοῦ ^e ἐνταφιασμοῦ μου ^f τηρήσῃ αὐτό. ^g τοὺς πτωχοὺς
 γὰρ πάντοτε ἔχετε μεθ' ^h ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε
 ἔχετε. ⁱ Ἐγὼ οὖν ὁχλος πολλὺς ἐκ τῶν Ἰουδαίων ὅτι

xxi. 35. c = Matt. xv. 14. ch. xi. 48. 4 Kings iv. 27. d Mark xi. 16 only.
 e || Mk. only +. (-άζειν, || Mt.) f and constr., Acts xxv. 21. g = Matt. iii. 9 reff. Acts
 xiii. 46.

BLN 33 Syr [syr-jer] sah æth. om εκ BLQ 33 : ins ADIaN rel latt Syr. os
 ημελλεν παραδουναι αυτον D lat-b c ff₂.

5. ins τοις bef πτωχοις D 33.

6. transp ειπεν and τουτο D lat-a c e f Syr [syr-jer] copt goth. (B has not
 εμελλεν as Mai, Verc.) rec (for εχων) ειχεν και, with AIa rel mm lat-a b c [e f
 arm] goth : txt BDLQN 1. 33 vulg [lat-g] (coptt) [Orig.]. (το γλωσσok. εχων was
 supposed to be a joint predicate with κλεπτῃς, and thus και was insd after it, and it
 afterwards became corrd to ειχεν: this agst Mey, Lücke, and De W., who hold εχων
 to be a gramm. corrn.)

7. rec om ινα, and (for τηρηση) τετηρηκεν (see note), with AIa rel lat-f Syr syr-txt
 goth : txt BDKLQN [Π]N 33 latt syr-mg [syr-jer] coptt æth arm Noni. om μου
 (homæotel) D, erased in 33.

8. om ver D (prob from the influence of ||).

9. for εγνω το ιουδ., οχλ. δε πολ. εκ τ. ιουδ. ηκουσαν D lat-a. ins o bef οχλος
 B|LN.

ὁ μέλλων αὐτὸν παραδιδόναι is
 not inserted, nor are any such notices in
 St. John without significance. It has a
 pragmatic connexion with the narrative
 in hand. Only one with thoughts alien
 from Jesus could have originated such a
 murmur. And on the other hand, it may
 well be, as some have supposed, that by
 the rebuke of the Lord on this occasion,
 the traitorous scheme of Judas, long
 hidden in his inmost soul, may have been
 stimulated to immediate action.

5. **τριακοσ. δην.**] Common (with the slight
 difference of the insertion of ἐπάνω) to
 our narrative and Mark. The sum is
 about 9*l.* 16*s.* of our money (Friedlieb, p.
 31).

6.] **γλωσσόκομον, ἀγγεῖον τῶν**
αὐλητικῶν γλωττῶν, Phryn. (De Wette),
 to keep the reeds, or *tongues*, of wind
 instruments:—thus, generally, any kind of
 pouch, or money-chest. See LXX, and
 Josephus, in reff. **ἐβάσταζεν**] It

seems hardly possible, with St. John's use
 of **βαστάζειν** in ch. xx. 15 before us,
 altogether to deny that the sense of
carrying off, i. e. *purloining*, may be here
 intended. And we have examples in Jose-
 phus somewhat analogous: e. g. Antt. vii.
 15. 3, where Hyrcanus the High Priest,
 wishing to give Antiochus Eusebes money
 to raise the siege, καὶ ἀλλαχόθεν οὐκ

εὐπορῶν, ἀνοίξας ἓνα οἶκον τῶν ἐν τῷ
 Δαυίδον μνήματι, καὶ βαστάσας τριχίλια
 τάλαντα, μέρος ἔδωκεν Ἀντιόχῳ . . .
 See also ib. ix. 4. 5; xii. 5. 4: and Polyb.
 i. 48. 2. And so Origen, Theophyl., al.;
 contra Lücke, De Wette, Tholuck, al.

7.] See note on Matt. ver. 12. To
 suppose that it was a remnant from that
 used at the burial of Lazarus, is not only
 fanciful, but at variance with the character
 of the deed as apparent in the narrative.
 The rec. reading, εἰς τ. ἡμ. τ. ἐντ. μου
 τετήρηκεν αὐτό, seems to be an adaptation
 to Mark xiv. 8, in order to escape from
 the difficulty of understanding how she
 could keep for *His* burial, what she
 poured out now. Meyer understands the
 text of the remnant: but Luthardt rightly
 observes that the history clearly excludes
 the idea of a remnant: cf. ἐπράθη and
 ἐδόθη. He himself, with Baumg.-Crusius,
 takes τηρήσῃ as past, "*Let her have kept
 it*," i. e. blame her not for having kept
 it: but this is vapid in sense, and un-
 grammatical. I understand the words,
 which, like all our Lord's proleptical ex-
 pressions, have something enigmatical in
 them, of her whole act, not regarded as a
 thing past, but spoken of in the abstract
 as to be allowed or disallowed: **Let her
 keep it for the day of my burial:** not

h pres., ch. i. 40 reff.
i ch. x. 32 reff.
k ver. 1.
l Luke xiv. 31.
m (ch. xi. 53 v. r.) Acts v. 33. xxviii. 39.
n 2 Cor. i. 17 bis. only.
o 1st. iii. 6.
p ch. vi. 67.
q ch. ii. 11 reff.
r ch. i. 29 reff.
s here only.
t 1 Mac. xiii. 51 only.
u Rev. vii. 9. only. Ps. xci. 12.
v Matt. viii. 34. xxv. 6.
w Matt. xxv. 1 only. Judg. xi. 34 B.
x ch. xi. 43 reff.
y Mt. (reff.) v ch. i. 50 (reff.) w = Acts xxi. 2. xxvii. 6.
z here only.
y intr., Matt. v. 1 reff. z Zech. ix. 9. a (Mt. 3ce, Mk., L., 4 times) only. b Mt. 3ce. Luke xiii. 15 (xiv. 5 v. r.) only. Gen. xxxii. 15.

ἐκεῖ ἡ ἐστίν, καὶ ἦλθον οὐ¹ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν^k ἤγειρεν^k ἐκ νεκρῶν. ...λαζ-
ρον 1.
10 ὁ ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. ABDEFGHKLMQSUXTAAH 1. 33. 69

12 ὁ Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βαῖα τῶν φοινίκων καὶ ἔξηλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. 13 εὐρών δὲ ὁ Ἰησοῦς ὄνარიον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστίν γεγραμμένον Ὡ μὴ φοβοῦ θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνον. ...εστὶ F.

(ἦλθαν D.) om μόνον D 245 lat-b e. om 2nd καὶ D latt(not tol f) Vig.
aft ἡγειρεν ins ιησους. D; aft νεκρων ins ο ιησ. A 33: om BQX rel. ins των bef νεκρων D.

10. aft δε ins και B.
11. των ιουδ. bef δι' αυτ. υπηγ. D lat-a c e ff₂ Syr [syr-jer arm].
12. ins ο bef οχλος BL. om ὁ (bef ελθων) ΔN¹. rec ins ο bef ιησ., with B[r] (69, e sil) Orig₁ [Cyr]: om ADLQX rel.—ιησ. bef ερχεται ALX 33 lat-a c e syrr [syr-jer] coptt.
13. συναντησιν DGLX 69: απαντησιν AKU[Π] Orig₂: txt BQX rel. αυτου D. rec (for εκραυγαζον) εκραζον (from || Matt Mark), with A rel Orig₁: txt B³[Tischdf] DLQN[εκραυγασαν B¹(Tischdf, expr)]. add λεγοντες ADKQX[Π]N 1: om B rel vulg lat-b c [e f g syr-txt] sah goth Orig₁. ευλογητος D. rec om 3rd και, with AD rel latt sah: ins BLQX (marked for erasure, but marks removed) copt æth Orig₁. om ο (bef βασιλευς) A rel Thl: ins BDKLQX[Π]N (1, e sil). (33 def.)
15. rec θυγατερ, with N rel Orig₂: η θυγατηρ B²⁻³(Tischdf): txt AB¹DKLQXΔΔ[Π]. om σου A [sah-mnt].

meaning a future day or act, but the present one, as one to be allowed. 8.]

See note on Mark, vv. 7, 8. γάρ implies the ἔργον καλὸν εἰργάσατο εἰς ἐμέ of Matt. ver. 10. 9 ff.] Remember, here as elsewhere in John, the Ἰουδαῖοι are not the people, but the rulers, and persons of repute: the representatives of the Jewish opposition to Jesus. 10.] ἐβουλ., not, 'came to a (formal) resolution,' but were in the mind,—had an intention: see Acts v. 33; xv. 37.

The chief priests, named here and in ch. xi. 57, were of the sect of the Sadducees; and therefore disbelieved the fact of the raising of Lazarus; only viewing him as one whom it would be desirable to put out of the way, as an object of popular attention in connexion with Jesus. 11.] ὑπήγον, went away (to Bethany); there is something in the ὑπ- which almost always implies away, out from under, the persons or the place in the narrative. And so here, the ἀρχιερεῖς being the main subject of the sentence, the word gets the sense of

'fell away:' scil. from under their hand or power.

12—19.] The triumphal entry into Jerusalem. Matt. xxi. 1—17. Mark xi. 1—11. Luke xix. 29—44. On the chronology, see note on Matt. xxi. 1.

12.] τῇ ἐπ., i. e. on the Sunday: see on ver. 1. ἀκούσ., from the multitude who had returned from Bethany, ver. 9. The order of the narrative seems to require that these people should have visited Bethany late on the Sabbath, after sunset, and the anointing. 13. τὰ β. τ. φοιν.]

The articles shew that the palm-trees were on the spot: the branches of the palm-trees: or perhaps (Lücke) that the custom was usual at such festivities. βατα.]

The classical word is βάσις, from the Coptic bai. 14—16.] The Evangelist seems to suppose his readers already acquainted with the circumstances of the triumphal entry, and therefore relates it thus compendiously. εὐρών does not involve any discrepancy with the three Evangelists, but is a compendious term implying

16 ταῦτα οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ ° τὸ πρῶτον, ^{c ch. x. 40.}
 ἀλλ' ὅτε ^{d ch. xii. 39} ἔδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ^{ref.}
 ἦν ° ἐπ' αὐτῷ ° γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. ^{e w. dat., here only. acc., Mark ix. 12, 13. see Rev. x. 11.}
 17 ἔμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λά-
 ζαρὸν ^{f ch. i. 32.} ἐφώνησεν ἐκ τοῦ μνημείου καὶ ^{g ch. xiii. 21. xv. 27. xix. 35. 1 John v. 6 al.} ἤγειρεν αὐτὸν
 ἠ ἐκ νεκρῶν. 18 διὰ τοῦτο καὶ ^{h ver. 1. Matt. xvii. 9 ref. i ch. xi. 20 ref. j w. acc. and inf., 1 Cor. xi. 18 only.} ὑπήντησεν αὐτῷ ὁ ὄχλος,
 ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ ^{k ch. ii. 11 ref. 1 Mark x. 26 ref. m constr., Mark xvi. 46 ch. iv. 19. (ix. 8.) Acts xxvii. 10 only. 2 Macc. ix. 23. see Acts xxi. 20. Heb. vii. 4. n Matt. xxvii. 24. ch. vi. 63. Heb. xiii. p = ch. vii. 8, 10. Acts xviii. 22 al. Neh. vii. 6.} σημεῖον. 19 οἱ
 οὖν Φαρισαῖοι εἶπον ἑαυτοῦς ° Θεωρεῖτε ° ὅτι οὐκ
 ὠφελεῖτε οὐδέν; ἴδε, ὁ κόσμος ° ὀπίσω αὐτοῦ ° ἀπῆλθεν.
 20 Ἦσαν δὲ Ἑλλήνες τινες ἐκ τῶν Ἀναβαϊνόντων

16. rec aft ταυτα ins δε, with AD rel lat-a c f copt [syrr goth Cyr₁] Orig₁₁: om BL
 QN vulg lat-b e [ff₂ g l syr-jer] sah. for ἐγνωσαν, ἐνοησαν D. αυτου bef oi
 μαθ. BN: om K[Π]. rec ins o bef ιησ., with DHA: om ABQN rel. for ἐπ'
 αυτω, περι αυτου D latt: επ αυτ. bef ην K.
 17. elz οτι, with DE¹KL[Π] lat-a b c e ff₂ Syr coptt arm; txt ABQN rel vulg lat-f
 [g syr-jer] syr goth aeth. (33 def.)
 18. om kai B¹EHΔΔ tol lat-a b c e ff₂ l Syr coptt goth: ins A B²⁻³(Tischdf) D
 Q(appy) N rel vulg lat-f syr aeth. υπηνησαν αυτω οχλοι D lat-c Syr. ins
 και bef o οχλος B. for o οχλος, οχλος πολυς N. rec ηκουσε, with EGHU[Γ]Δ
 syr: txt ABDQN rel latt Syr [syr-jer] coptt. αυτον bef τουτο N ev-y.
 19. (ειπαν BN.) for εαυτους, αυτους D Scr's g ev-Π, lat-a c e Chr. aft o
 κοσμος ins ολος DLQX 33 latt Syr syr-wast syr-jer copt aeth arm Cyr[-p₁(appy)] Nou₁
 Andr₁.

20. aft ησαν δε ins και D Syr aeth. rec τινες bef ελληνες, with A rel vulg
 lat-a g syr arm goth Chr₁: txt BDLMQXN 1. 33 am[with fuld forj ing] lat-b c e f
 ff₂[Syr].

their details. 15.] The prophecy is more fully cited by Matt. 16.] Important, as shewing that this, and probably other prophetic citations under similar circumstances, were the effect of the light poured into the minds of the Apostles by the Holy Spirit after the Ascension.

ἐπ' αὐτῷ] So Aesch. Eum. 343, γιγνομέναισι λάχῃ τάδ' ἐφ' ἅμιν ἐκράνθη: Soph. Trach. 997, ὅταν ἐπὶ μοι χάριν ἡνύσω; Plato, Euthyd. 278 A, ὄνομα ἐπ' ἀνθρώποις ἐναντίως ἐχούσι κείμενον. ταῦτα

ἐποίησαν αὐτῷ—viz. the going out to meet Him, strewing clothes and branches in the way, and shouting 'Hosanna' before Him: also perhaps, the setting Him on the ass, implied in the concise narrative. Notice the thrice-repeated ταῦτα, each time signifying 'this which was written by the Prophet,' 'the above citation.'

17.] The testimony which they bore is given in Luke xix. 37, 38. Meyer regards the ἐφώνησεν ἐκ τοῦ μνημείου κ. ἤγειρεν ἐκ νεκρῶν as an echo of their song of triumph. 18.] I see no necessity for supposing this multitude distinct from that in the last verse. We have had no account of any multitude

coming from Bethany with Him, nor does this narrative imply it: and surely ὁ ὄχλος in the two verses must mean the same persons. The καὶ here does not imply another ὄχλος, but And on this account the multitude also went out to meet Him: i. e. their coming out to meet Him and their μαρτυρία on the Mount of Olives, had one and the same cause,—the raising of Lazarus. 19. κόσμος] κόσμον τὰ πλήθη λέγουσιν. Euthym. ἀπῆλθεν

can hardly be altogether without allusion to the fact, or likelihood, of apostasy from Judaism. It is used to signify entire devotion to Him whithersoever He might lead them, as in ref.: and thus implies escape and alienation from themselves.

20-36.] FUTURE SPREAD OF THE KINGDOM OF GOD AMONG GENTILES FROM THE DEATH OF JESUS. Some Greeks desire to see Jesus. His discourse thereupon.

20.] These Ἑλλήνες were not Grecian Jews,—who would not have been so called: but Gentiles, 'proselytes of the gate,' who were in the habit (implied by the pres. part. ἀναβαινόντων) of coming up to the feast: see ch. vii. 35 ref. and

q = ch. iv. 20.
Acts viii. 27.
r ch. xi. 1 reff.
s = Mark xiv.
41.
t ch. xiii. 1.
xvi. 2, 32.
u ver. 16.
v Matt. viii. 20
reff.
w ch. v. 24, 25
reff.
x (=) Matt. xiii.
31 ff. xvii.
20 ff. 1 Cor.
xv. 37 only.
(Lam. iv. 5
only.)
y = Mark iv. 8
|| L. only.
z ch. xv. 2, &c.
(7 times)
only. J.
Ezek. xvii.
8 only.
(ποιεῖν κ.,
Matt. iii. 8. διδάσκει κ., Matt. xiii. 8. ἀποδοῖ κ., Rev. xxii. 2. καρποφορεῖν, Matt. xiii. 23.)
|| S.
b Luke xiv. 26 reff.

ἵνα ^q προσκυνήσουσιν ἐν τῇ ἑορτῇ ²¹ οὗτοι οὖν προς-
ἦλθον Φίλιππῳ τῷ ^r ἀπὸ Βηθσαιδᾶ τῆς Γαλιλαίας καὶ
ἡρώτων αὐτὸν λέγοντες Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.
²² ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ ἔρχεται
Ἀνδρέας καὶ Φίλιππος, καὶ λέγουσιν τῷ Ἰησοῦ. ²³ ὁ δὲ
Ἰησοὺς ἀπεκρίνατο αὐτοῖς λέγων Ἐλήλυθεν ἡ ^s ὥρα ἵνα
^u δοξασθῇ ὁ ^v υἱὸς τοῦ ^v ἀνθρώπου. ²⁴ ^w ἄμην ἄμην λέγω
ὑμῖν, ἐὰν μὴ ὁ ^x κόκκος τοῦ σίτου ^y πεσῶν ^y εἰς τὴν γῆν
ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν
^z καρπὸν ^z φέρει. ²⁵ ὁ φιλῶν τὴν ^b ψυχὴν αὐτοῦ ἀπ-
ολέσκει αὐτήν, καὶ ὁ ^b μισῶν τὴν ^b ψυχὴν αὐτοῦ ἐν τῷ ^F μισῶν

...εν τη
εορτη Q.
ABDEF
GHKL
MSUX
ΓΔΠΘΣ
1. 33. 69

rec προσκυνήσωσιν, with ABQX rel: txt DLA.

21. (προσηλθαν D.) ins τῷ bef φιλιππῳ D.

22. rec om ὁ, with ADN rel: ins BLX[Π²] 33. rec (for 2nd ἐρχεται) καὶ παλιν,
omg καὶ bef λεγουσιν, with X rel; παλιν o, omg καὶ, D; κ. παλ. κ. H: καὶ παλιν
ἐρχεται, retaining καὶ bef λεγ., N: txt ABL 33 lat-a e syr-jer aeth.

23. αποκρίνεται BLXN 33: txt AD rel latt syrr [syr-jer &c].

25. for ἀπολεσεῖ, ἀπολλυεῖ BLN 33: txt AD rel vss Clem, Cyr, Lucif.

note; also Acts viii. 27. 21.] For what reason *Philip* was selected, it is impossible to say. The Greek form of his name may imply some connexion with Hellenistic Jews, who may have been friends or relatives of these Greeks. If they were from the neighbourhood of Bethsaida, they would indeed have been familiar with the person of Jesus:—but what they here requested was evidently a private interview.

22.] Andrew (ch. i. 45) was of the same city as Philip: and this reason of Philip conferring with him is perhaps implied in the τῷ ἀπὸ B. τ. Γ. Bengel remarks on this touch of nature: “*cum sodali, audet.*” ἔρχεται—so ξεμψέ με Ἀριᾶιος κ. Ἀρτάδος, Xen. Anab. ii. 4. 16.

23.] Did the Greeks see (i. e. speak with) *Jesus*, or not? Certainly not, if I understand His discourse rightly. But they may have been present at, and have understood it. The substance of His answer (αὐτοῖς, to Philip and Andrew, not to the Greeks) is, that the time was now come for His glorification, which should draw all nations to Him:—but that glorification must be accomplished by His Death. The very appearance of these Greeks is to Him a token that His glorification is at hand. Stier strikingly says, “These men from the West at the end of the Life of Jesus, set forth the same as the Magi from the East at its beginning;—but they come to the *Cross* of the King, as those to His *cradle*.” (R. J. v. 69, edn. 2.) The rejection of the Jews for their unbelief is the secondary subject, and

is commented on by the Evangelist, vv. 37—43. ἵνα, not ‘eventual,’ nor ‘for’ any thing, but *most strictly of the purpose*—the hour has come, that (whose object of preparation, and aim, in the eternal counsels, it has been, that) the Son of Man should be glorified.

24.] Meyer thinks, that our Lord begins His declaration with the double asseveration ἄμην ἄμην, on account of the unreceptivity of the mind of the disciples for the announcements of His Death. But St. John *always* uses ἄμην ἄμην. The grain of wheat perishes, and is *not apparent* (as the seeds of dicotyledonous plants are) in the new plant: see 1 Cor. xv. 36. The saying is more than a mere parabolic similitude: the divine Will, which has fixed the law of the springing up of the wheat-corn, has also determined the law of the glorification of the Son of Man, and the one in analogy with the other: i. e. both *through Death*. The symbolism here lies at the root of that in ch. vi., where Christ is ὁ ἄρτος τῆς ζωῆς. αὐτὸς μόνος, by itself alone, with its life uncommunicated, lived only within its own limits, and not passing on.

25.] And this same divine Law prevails for the disciples, as well as for their Master: see Matt. x. 39 and note. But the saying here proclaims more plainly its true extent,—by its immediate connexion with ver. 24, and by εἰς ζ. αἰών.

ψυχὴ is *not really* in a double sense: as the wheat-corn retains its identity, though it die, so the ψυχὴ: so that the two senses are, in their depth, but

κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον ^e φυλάξει αὐτήν. ²⁶ ἔὰν
 ἐμοὶ τις ^d διακονῇ, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγώ,
 ἐκεῖ καὶ ὁ ^e διάκονος ὁ ἐμὸς ἔσται· ἔὰν τις ἐμοὶ ^d διακονῇ,
 τιμήσει αὐτὸν ὁ πατήρ. ²⁷ Νῦν ἡ ψυχὴ μου ^f τετάραται,
 καὶ τί εἴπω; πάτερ, ^g σῶσόν με ἐκ τῆς ^h ὥρας ταύτης·
 ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ^h ὥραν ταύτην. ²⁸ πάτερ,
^{ik} δόξασόν σου τὸ ^k ὄνομα. ἦλθεν οὖν ^l φωνὴ ^l ἐκ τοῦ
^l οὐρανοῦ· Καὶ ⁱ ἐδόξασα καὶ πάλιν δοξάσω. ²⁹ ὁ οὖν
 k Rev. xv. 4. Mal. i. 11. i Matt. iii. 17 ||. Rev. x. 4, 8. xiv. 2, 13. Dan. iv. 28 LXX

om φυλάξει αὐτὴν N¹ (ins N-corr¹).

^{26.} rec 1st διακονῇ bef τις, with E rel: for ἐμοὶ τις, τις μοι D 1. 33 latt arm; τις bef ἐμοὶ 69: txt ABK L(μοι) MUX[P]N syrr [syr-jer] copt goth Chr. aft οπου ins an D. εγω bef εἰμι D lat-a b c Syr. om ἐκεῖ D. rec ins καὶ bef 2nd εαν, with A rel lat-f syr copt goth æth: om BDLXN 1. 33. 69 latt Syr [syr-jer arm] sah.

^{28.} for σου, μου B 5(Sz). add εν τη δοξη η ειχον παρα σοι προ του τον κοσμον γενεσθαι (see ch xvii. 5) D Aug, Jer. for ηλθεν ουν, και εγενετο D. aft ουρανου ins λεγουσα D[P²] lat-a c e syr [syr-jer] copt æth.

^{29.} om ουν B lat-a.

one. *ψυχὴ* is the *life* in both cases;—not the *soul*, in the present acceptation of that term.

^{26.]} Connexion:—The ministering to, or intimate union with, Christ (the position of Philip and Andrew and the rest, and that into which these Greeks seemed desirous to enter) implies following Him,—and that, through tribulation to glory.

εἰμί, the *essential* present—in My true place, i. e. (ch. xvii. 24) in the glory of the Father.

τιμήσει—by glorifying him in My glorification, ch. xvii. 24.

^{27.]} “Concurrebat horror mortis et ardor obedientiæ” (Bengel). And to express both these together in human speech was impossible: therefore *τί εἴπω*;

The following words must not be taken interrogatively (as by Theophyl., Grot., Tholuck, al.) [as if our Lord were doubting whether to say them or not]: for thus the whole sense is destroyed, besides the sentiment being most unworthy of Him who uttered it. The prayer is a *veritable prayer*; and answers to the prophetic Messianic prayers in the Psalms, which thus run—“My soul is troubled; Lord, help me” (Ps. lxi. 1; xl. 12, 13; xxv. 17; vi. 3, 4 al.); and to that prayer afterwards in Gethsemane, Matt. xxvi. 39.

διὰ τούτου] The misunderstanding of these words has principally led to the erroneous punctuation just noticed. *διὰ τούτου* = *ἵνα σωθῶ ἐκ τῆς ὥρας ταύτης*. ‘I came to this hour for this very purpose,—that I might be saved from this hour:’ i. e. ‘the going into, and exhausting this hour, this cup, is the very appointed way of my glorification.’ Das Hineinkommen ist selbst das Hineinburchkommen, das Leiden selbst die Erlösung!

Stier, v. 77, edn. 2: so also Lampe. This interpretation does not, as Luthardt says, fall with the interrogative punctuation of the previous clause, but holds equally good when that is relinquished. The other interpretation, that of Meyer, al., is, that *Thy Name may be glorified*. But surely this is to do violence to the order of thought. This particular does not come in till the next clause, and cannot without an improbable trajection be drawn into this.

^{28.]} The glorifying the Name of the Father can only take place by the glorification of the Son; and this latter only by His death: so that this is the “ardor obedientiæ” triumphant. *φωνή*] This ‘voice’ can no otherwise be understood, than as a plain articulate sound, miraculously spoken, heard by all, and variously interpreted. So all the ancients, and the best of the modern expositors, Meyer, Stier, Luthardt, &c. On the saying of the crowd (ver. 29) has been built the erroneous and unworthy notion, that it was only thunder, but understood by the Lord and the disciples to mean as here stated. The Jewish Bath Kol has no applicability here.

ἐδόξασα] In the manifestation hitherto made of the Son of God, imperfect as it was (see Matt. xvi. 16, 17); in all O. T. type and prophecy; in creation; and indeed (Aug. in Joan. Tract. lii. 4) “antequam facerem mundum.” *πάλιν* is here no mere repetition, but an intensification of the *δοξάζειν*, a yet once more [: and this time fully and finally].

^{29.]} Some heard words, but did not apprehend their meaning; others a sound, but no words. I should rather believe this difference to

m Mark iii. 17. ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν ^m βροντὴν γεγενῆσθαι. ABDEF
 Rev. xi. 19. ἄλλοι ἔλεγον Ἄγγελος αὐτῷ λελάληκεν. ³⁰ ἀπεκρίθη GHKL
 Job xxvi. 14. Ἰησοῦς καὶ εἶπεν Οὐ ⁿ δι' ἐμέ ἡ φωνὴ αὕτη γέγονεν, ἀλλὰ MSUX
 n ch. x. 32 reff. δι' ὑμᾶς. ³¹ νῦν ὁ κρίσις ἐστὶν τοῦ κόσμου τούτου ΓΔΔΠΝ
 o ch. xvi. 8, 11. ὁ ^p ἄρχων τοῦ ^p κόσμου τούτου ^q ἐκβληθήσεται ^q ἔξω. 1. 33. 69
 Matt. x. 15. 2. vi. 12. ³² καὶ γὰρ ἐὰν ^{rs} ὑψωθῶ ^s ἐκ τῆς γῆς, πάντας ^t ἑλκύσω πρὸς
 ul. Isa. ^q ch. vi. 37 reff.
 xxiv. 8. ^r ch. iii. 14. viii. 28 only. ^s Ps. ix. 13. ^t = ch. vi. 44 (xviii. 10. xxi. 6, 11. Acts xvi.
 p ch. xiv. 30. 19) only. Jer. xxxviii. (xxxix.) 3.

εσθηκῶς ADGKMX[Π] 33. 69: txt B^N rel. om και D^N 1. 69 lat-l coptt goth.
 for βροντ. γεγ., οτι βροντη γεγονεν D. ins οτι bef αγγελος D 69 coptt.
³⁰. rec ins o bef ησ., with A U (Treg, expr) rel: om BDGKX^N[SHP] 33. 69.
 και ειπ. bef ησ. BL: om και ειπ. N: txt AD rel vss. rec αυτη bef η φωνη, with
 E rel vulg-ed lat-g syrr (goth?) Tert.; txt ABDLMU²X^N 1. 33 am(with fuld forj
 [ing]) [lat-a b c e f syrr-jer] Chr, Cyr[-p₂] Hil₂. for γεγονεν, ηλθεν D.
³¹. om 1st τουτου D 248 vulg lat-b g l syrr-jer sah[-mnt]. om νυν ο αρχ. τ.*κ.
 τουτου (homæotel) N¹(ins N-corr¹-3a) 69. ins και bef εκβληθησ. N.
³². και εγω D 69. for εαν, αν B. for εκ, απο DL vulg lat-b c e f ff₂ g [l
 Cæs.] Chr. for παντας, παντα D^N 1 56 latt [syrr-jer æth] goth Iren-int₁ Aug^{expr}
 εκκ. bef παντ. D [coptt æth].

have been proportioned to each man's inner relation to Christ, than fortuitous.

³⁰.] The voice had been heard by those, who did not apprehend its meaning, as *thunder*. But *αὕτη ἡ φωνή* could not by any possibility have been said to them, *if it had only thundered*.

Our Lord does not say that the assurance was *not made for His sake*;—He had prayed, and His prayer had been answered:—but that it had not been thus *outwardly expressed for His*, but for *their sake*. This is likewise true in the case of all testimonies to Him; and especially those two other voices from heaven,—at His Baptism and His Transfiguration. ὑμᾶς is the whole multitude, not merely the disciples. All heard, and all *might have understood* the voice: see ch. xi. 42.

³¹.] All this is a comment on ἐλήλυθεν ἡ ὥρα, ver. 23: and now a different side of the subject is taken up, and one having immediate reference to the occasion: viz. the drawing of the Gentile world to Him.

νῦν] He speaks of Himself as having actually entered the hour of His passion, and views the result as already come.

κρίσις, not (Chrys., Cyril, Aug., Grot.) “the deliverance of this world from the devil;”—nor, “decision concerning this world,” *who is to possess it* (Bengel):—but (see ch. xvi. 11) judgment, properly so called, the work of the Spirit who was to come, on the world, which ὅλος ἐν τῷ πονηρῷ κεῖται, 1 John v. 19.

ὁ ἄρχ. τ. κόσ. τ.] The ὁ πῦρ τῷ of the Jews, Satan, the ὁ θεὸς τοῦ αἰῶνος τούτου of 2 Cor. iv. 4: see also Eph. ii. 2; vi. 12. Observe it is ἐκβληθήσεται, not ἐκβάλλε-

ται, because the casting out (ἐξω, ἐκ τῆς ἀρχῆς, Euthym., Grot., or better perhaps, out of ὁ κόσμος οὗτος, his former place) shall be gradual, as the *drawing* in the next verse. But after the death of Christ the casting out *began*, and its first-fruits were, the coming in of the Gentiles into the Church. ³².] See reff. Here there is more perhaps implied in ὑψ. than in either of those places: viz. *the Death, with all its consequences*. The Saviour crucified, is in fact the Saviour glorified; so that the exalting to God's right hand is set forth by that uplifting on the Cross. There is a fine touch of pathos, corresponding to the feeling of ver. 27, in ἐὰν ὑψωθῶ. Hermann's description of the meaning of ἐὰν τοῦτο γένηται exactly gives it: “sumo hoc fieri, et potest omnino fieri, sed utrum vere futurum sit necne, experientia cognoscam.” Viger, p. 832. The Lord Jesus, though *knowing all this*, yet in the weakness of his humanity, puts himself into this seeming doubt, ‘if it is so to be:’ cf. Matt. xxvi. 42. All this is missed by the shallow and unscholarlike rendering ‘*when*,’ which I need hardly remind my readers ἐὰν can never bear. See on ch. xiv. 3: 1 John iii. 2.

ἐλκύσω—by the diffusion of the Spirit in the Church: manifested in the preaching of the Word mediately, and the pleading of the Spirit immediately. Before the glorification of Christ, the Father drew men to the Son (see ch. vi. 44 and note), but now the Son Himself to Himself. Then it was, ‘no man can come except the Father draw Him:’ now the Son draws *all*. And, *to Himself*, as thus uplifted, thus exalted;—the great object of

ἐμμαντόν. ³³ τοῦτο δὲ ἔλεγεν ^u σημαίνων ποίῳ ^v θανάτῳ ^{u ch. xviii. 32.}
ἡμελλεν ^v ἀποθνήσκειν. ³⁴ ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος ^{xxi. 19. Acts}
ἡμεῖς ^w ἡκούσαμεν ^w ἐκ τοῦ νόμου ὅτι ὁ χριστὸς ^x μένει ^{xi. 28. xxv.}
^x εἰς τὸν αἰῶνα· καὶ πῶς λέγεις σὺ ὅτι δεῖ ⁱ ὑψωθῆναι τὸν ^{27. Rev. i.}
υἱὸν τοῦ ἀνθρώπου; τίς ἐστίν οὗτος ὁ υἱὸς τοῦ ἀνθρώ- ^{1 only.}
που; ² εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἔτι ^y μικρὸν ^y χρόνον ^{2 Macc. xi.}
τὸ ^z φῶς ^a ἐν ὑμῖν ἐστίν. περιπατεῖτε ^b ὡς τὸ ^z φῶς ἔχετε, ^{17.}
ἵνα μὴ ^c σκοτία ὑμᾶς ^d καταλάβῃ· καὶ ὁ ^e περιπατῶν ἐν ^{u ch. xviii. 32.}
τῇ ^{ce} σκοτίᾳ οὐκ οἶδεν ^f ποῦ ὑπάγει. ³⁶ ὡς τὸ ^z φῶς ^{32 only. see Jer.}
ἔχετε, ^g πιστεύετε ^g εἰς τὸ φῶς, ἵνα ^h υἱοὶ φωτὸς γένησθε. ^{xvi. 4.}
ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ⁱ ἐκρύβη ἀπ' αὐτῶν. ^{w constr.}
^{2 Cor. xii. 6.}
^{x ch. viii. 35}
^{(bis) ref:}
^{y ch. vii. 33}
^{ref:}
^{z ch. i. 7 ref.}
^{a — Acts iv. 43}
^{al. fr.}
^{b = Luke xii. 58.}
^{c ch. i. 5.}
^{d = 1 Thess. v. 4.}
^{Sum.}
^{xxii. 23.}
^{e ch. viii. 32.}

37 Τοσαῦτα δὲ αὐτοῦ ^k σημεῖα πεποιηκότος ^l ἔμπροσθεν

5. Luke x. 6. Eph. ii. 2. v. 6. (8.)
1 = Matt. v. 16 al. 2 Kings iii. 31 A.

i ch. viii. 59. Deut. vii. 20.

h 1 Thess. v.
k ch. ii. 11 reff.

33. τουτον Ν¹(corr*d eadem manu*).

(εμελλεν HK [S(Tischdf)]UX[ΓΠ]§ 1.)

34. rec om *ovv*, with AD rel latt syr [syr-*jer arm*] copt Chr₁: ins BLXN syr-mg sah. rec *ovv* bef λεγεις, with ADN rel latt sah arm Ath₁ Cyr₁: txt BLX syr copt Chr₁ [Victorin₁]. aft εστιν ins *ovv* D.

35. rec (for *en umu*) *meθ' umu*, with A rel Syr [syr-jer aeth arm] sah(appy) Chr₁:
txt BDKLX[Π] 1. 33. 69 latt syr copt goth Chr[₁-p₁] Non₁. aft *περιπατεῖτε*
ins ouv D lat-e copt Aug., rec (for *ws*) *was* (*from e preceding*), with 8 rel latt
syrr [syr-jer] goth arm Cyp_r: txt ABDKLX[Π] 1. 33 syr-mg copt[appy] Did.
umas bef *σκοτία* D vulg-ed(not am [fuld forj ing]) lat-*a* Cyp_r spec.—*ins η* bef *σκοτία*
[KLUXΠ] 8^{3a}.

36. rec (for $\omega\varsigma$) $\epsilon\omega\varsigma$, with E rel [(vss as ver 35) Cyr₁]: txt ABDL[Π]Σ [αθh] Did₁
Ath-mss₁. rec ins σ bef $\iota\eta\sigma$, with AN^{3a} rel: om BDL Σ¹(perhaps). for
 $\acute{\alpha}\pi\epsilon\lambda\theta\omega\nu, \acute{\alpha}\pi\eta\lambda\theta\epsilon\nu$ και D latt.

Faith : see ch. xi. 52. 33.] ποίω θαν.

can hardly mean more than by what manner of death. Lampe ("non nude significat *quo genere mortis*, sed in sensu latiori *qualitatem mortis*, etiam *internam* involvit, adeoque ad fructus etiam hujus mortis respicit") and Stier find in the word the whole consequences and character of His Death : but see ch. xviii. 32. John

does not say that this was *all* that $\psi\omega\theta\hat{\omega}$ meant, but that it was its first and obvious reference. 34.] In such passages as

Ps. lxxxix. 36, and perhaps ex. 4: Dan.
vii. 13, 14. τοῦ νόμου] The O. T.:
see ch. x. 34. The actual words ὅτι δεῖ

ψ. τ. υί. τ. ἀνθ. had not been on this occasion used by Jesus ; but in His discourse with Nicodemus, ch. iii. 14, and perhaps in other parts of His teaching which have not been recorded. τίς ἐστίν . . .]

They thought some other Son of Man, not the Messiah, was meant; because this lifting up (which they saw implied *taking away*) was inapplicable to their idea of the Messiah, usually known as the Son of Man.

35.] He does not answer them, but enjoins them to make use of the time of His presence yet left them. ὥς, as, not exactly 'while : ' walk, according to your present state of privilege in possessing the

Light: which indeed can only be done *while it is with you*. τὸ φῶς, 'Myself'—see ch. vii. 33; viii. 12; ix. 4, 5.

ἐν ὑμ., among you: see ref., and ch. xv. 24 (or in the deeper meaning of ch. xi. 10, which see, and note). The *light* is an

easy transition from their question, if, as above supposed, Ps. lxxxix. 36 was alluded to: "His (David's) seed shall endure for ever, and his throne *as the sun* before Me."

περιπατ., i. e. 'make use of the Light, do your work in it, and by it.'

οὐκ οἶδ. ὑπ. π., 'has no guide nor security, no principle to lead him.'

36.] It is by believing on the Light, that men become sons of Light: see ch. i. 12.

Our Lord probably went to Bethany,
Luke xxi. 37.

37—50.] FINAL JUDGMENT ON THE
UNBELIEF OF THE JEWS. 37—43.]

The Evangelist's judgment on their unbelief (37—41), and their half-belief (42,

43). I do not regard these verses as forming the conclusion to the narrative of the public ministry of the Lord, on account of vv. 44—50 (where see note): but doubtless the *approaching close* of that ministry gives occasion to them, and is the time to which they refer. 37. τοσαῦτα.

so many: not, so great: see ch. vi. 9;

m Matt. i. 22
al.
n dat., Luke i.
20, ch. ii. 23
al. Isa. iiii.
1.
o = Rom. x. 16,
from l. c.
1 Thess. ii.
13. Heb. iv.
2. 2 Kings
xiii. 20.
p Luke i. 51.
Acts xiii. 17
only. Deut.
v. 15.
q Matt. x. 26.
Rom. i. 17, 18
al. 1 Kings
iii. 7.
r 1 John ii. 11.
2 Cor. iv. 4
only. Isa.
xiii. 19 only.
(Isa. vi. 10.)
s Mark vi. 52.
viii. 17. Rom.
xi. 7. 2 Cor.
iii. 14 only.
Job xvii. 7
B only.
t = Mark iv. 12, ch. ix. 2.
w Isa. vi. 1.
z = ch. iii. 1 reff.
d = 2 Tim. iv. 10.
f gen., 1 Pet. iii. 14.

αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν. ³⁸ ἵνα ὁ λόγος Ἡσαίου
τοῦ προφήτου ^m πληρωθῇ ὃν εἶπεν, Κύριε, τίς ⁿ ἐπίστευσεν
τῇ ὁ ἀκοῇ ἡμῶν; καὶ ὁ ^p βραχίον κυρίου τίνι ^q ἀπεκα-
λύφθη; ³⁹ διὰ τοῦτο οὐκ ἠδύνατο πιστεῦειν ὅτι πάλιν
εἶπεν Ἡσαίας ⁴⁰ ὅτι Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς,
καὶ ^s ἐπώρρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς
ὀφθαλμοῖς καὶ ^u νοήσωσιν τῇ καρδίᾳ καὶ ^v στραφῶσιν
καὶ ἰάσονται αὐτούς. ⁴¹ ταῦτα εἶπεν Ἡσαίας ὅτι εἶδεν
τὴν ^w δόξαν αὐτοῦ καὶ ἐλάλησεν περὶ αὐτοῦ. ⁴² οὐκ ὅμως
^y μέντοι καὶ ἐκ τῶν ^z ἀρχόντων πολλοὶ ^a ἐπίστευσαν ^a εἰς
αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ^b ὡμολόγουν, ἵνα μὴ
^c ἀποσυνάγωγοι γένωνται. ⁴³ ἡγάπησαν γὰρ τὴν ^e δόξαν
^f τῶν ἀνθρώπων μᾶλλον ^g ἢ περὶ τὴν δόξαν ^f τοῦ θεοῦ.

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39. for *οτι παλιν, και γαρ* D copt-ms.

40. *om τους οφθαλμους το αυτων (homaeotel) D.* rec *πεπρωκεν (conformn to preceding)*, with B²(sic: see table) rel Eus₁ Chr₁ Thdr₁; txt AB¹KLX 33. 69 Eus₂, *επηρωσεν* [Π²(επηρωτησεν Π¹)] N Scr's p² w. ins *μη bef νοησ.* D vulg-ed lat-a [e f l]. (-σουσιν D 69.) for *νοησ. τη καρδια, τη καρδια συνωσιν* K[Π]N Scr's p w. rec *επιστραφωσι*, with AD⁴ rel; *επιστρεψωσι* (so LXX) KLMX[Π] Eus₂ Did., -ψουσι [so LXX-N] 69: txt BD¹N 33. rec *ιασωμαι (conformn to foregoing: the authority is too strong, to suppose the fut to be from LXX)*, with LU²[Γ] (1, e sil) Eus₂; txt ABDN rel lat-b Eus-ms₂ Did₁.

41. aft *ταυτα* ins *δε* D Did₁ Chr₁ Hil₁. rec *οτε*, with D rel latt syrr [sy-jer] goth aeth Eus₂ Chr₁ Hil₁; txt ABLMXN 1. 33 lat-e coptt arm Epiph₁ [Cyr-pa]. for 1st *αυτ., του θεου* 69 [gat syrr-txt syrr-jer coptt aeth-mss]: *του θεου αυτου* D.

43. *υπερ* LXX 1. 33. 69 Chr-ms₁.

xxi. 11. οὐκ ἐπίστ., i. e. the generality did not;—they did not, as a people: see ver. 42. 38.] On *ἵνα πλ.* see note, Matt. i. 22: beware of the 'ecbat' or 'eventual' sense, which has no existence.

39.] διὰ τοῦτο refers to the last verse, and ὅτι sets forth the reason more in detail: see ch. v. 16: 1 John iii. 1: Matt. xxiv. 44. The common interpretation (Theophyl., Vulg., Lampe, Tholuck, Olsh., al.), by which διὰ τοῦτο is referred forward to ὅτι, would require some particle, καί, or δέ, to denote a transition to the fresh subject. De Wette, Meyer, Lücke, edn. 3, Grot. al. οὐκ ἠδύν.] could not—i. e. it was otherwise ordained in the divine counsels. No attempt to escape this meaning (as "nolebant," Chr., Thl. &c.) will agree with the prophecy cited ver. 40. But the inability, as thus stated, is coincident with the fullest freedom of the human will: compare οὐ θέλετε, ch. v. 40. ὅτι, not 'for,' but because. A more special ground is alleged why they could not believe: see above.

40.] The prophecy is freely cited,

after neither the Heb. nor the LXX, which is followed in Matt. xiii. 14 f. What God bids the Prophet do, is here described as done, and by Himself: which is obviously implied in the Heb. text. The reading αὐτῶν (Morus) supplying ὁ λαὸς οὗτος as the subject of τετύφ. and πεπώρ., is out of the question,—as ungrammatical, and inconsistent with the context, which will only allow of ὁ κύριος (i. e. Jehovah) as the subject.

41.] ὅτι εἶδ., because he saw. "This apocalyptic vision was the occasion of that prophecy." Meyer.

αὐτοῦ, of Christ. The Evangelist is giving his judgment,—having (Luke xxiv. 45) had his understanding opened to understand the Scriptures,—that the passage in Isaiah is spoken of Christ. And indeed, strictly considered, the glory which Isaiah saw could only be that of the Son, Who is the ἀπαύ- γασμα τῆς δόξης of the Father, Whom no eye hath seen. κ. ἐλάλ. π. αὐτ. does not depend on ὅτι: and he spake concerning Him.

42.] e. g. Nicodemus, Joseph, and others like them. On ἀποσυν. see note, ch. ix. 22. Ver. 43 is a reference

44 Ἰησοῦς δὲ ἠέκραξεν καὶ εἶπεν Ὁ ἰσχυρὸν ἰσχυρὸν εἰς ἐμὲ οὐκ ἰσχυρεῖται εἰς ἐμὲ, ἀλλὰ εἰς τὸν πέμψαντά με· 45 καὶ ὁ θεὸς θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. 46 ἐγὼ ἰφῶς καὶ εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ ἰσχυρὸν εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. 47 καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἴληθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 48 ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατήρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω· 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

end. iii. 31. Matt. xii. 34.

u = ch. xi. 57 reff.

v = ch. xvii. 3. vi. 63. 1 John ii. 20.

44. for δε, ουν D 240-4. for εκραξεν κ. ειπεν, εκραξεν[so A¹ but corrd appy cadem manu] κ. ελεγεν D 69 lat-b c ff₂ [L] q Eus.¹ (αλλα, so BDLΔΝ.)

45. om καὶ D. 46. om πας B. 47. for εαν, αν D. om μη D foss lat-a b c ff₂ U¹ Ambr.¹ rec (for φυλαξη) πιστευση, with E rel lat-f q syr-mg goth: txt ABDK¹LX[Π]N 1. 33. 69 latt syrr [syr-] jert coptt æth arm Ath¹ Non¹. for αλλ ινα, αλλα D¹-gr(txt D²).

49. εξ εμαυτου bef εγω D: om εγω G. rec (for δεδωκεν) εδωκεν, with D rel Chr¹: txt ABMXN 1. 33. 69 Did₂ [Cyr[-p].

50. αιων. εστ. bef ζωη D: εστ. bef αι. 69. rec λαλω bef εγω, with Δ rel sah: om εγω D[Γ] em lat-a: txt ABLMXN 1. 33. 69 vulg lat-b c f ff₂ g [q] copt arm Bas, Tert¹.

to ch. v. 44. περ (in ἥπερ), in this case, augments the disjunctive force of ἥ. See Kühner, ii. § 747, Anm. 4, where many examples are given. 44—50.] *Proof of the guilt of their unbelief, from the words of Jesus Himself.* It was by the older Commentators generally thought that these verses formed part of some other discourse delivered at this period. But this is improbable, from no occasion being specified, —from ver. 36,—and from the form and contents of the passage, and its reference to the foregoing remarks of the Evangelist. I take it—with almost all modern Commentators—to be a continuation of those remarks, substantiating them by the testimony of the Lord Himself. The words are taken mostly, but not altogether, from discourses already given in this Gospel.

44, 45.] ἔκρ. κ. εἶπ. not pluperf. (nor ever), but indefinite, as ἐπίστευσαν, ἄμολ., and ἡγάπ. above. ἔκρ. is used of open public teaching, see reff. On the close connexion with the Father, see ch. v. 24, 38; viii. 19, 42; xiv. 10. The words are in logical sequence to ver. 41, in which the Evangelist has said that the glory of Jehovah and His glory were the same. 46.] See ver. 35; ch. viii. 12;

ix. 5. The μείνη here expresses that all are originally in darkness,—as μένει, ch. iii. 36.

47.] See ch. iii. 17; v. 45; viii. 15. The omission of μή (see var. readd.) appears to have been occasioned by a mistaken idea that vv. 48 and 47 were in contrast to one another.

48.] See ch. iii. 18, also v. 45 ff., and Heb. iv. 12.

On ἀθετῶν and μὴ λαμβ. see reff.: and on the emphatic ἐκεῖνος, referring to the primary subject, cf. note on ch. vii. 29, also on ch. iii. 28.

49.] See ch. v. 30; vii. 16, 17, 28, 29; viii. 26, 28, 38. On ἐντολή, ch. x. 18.

There does not appear to be any real difference here, though many have been suggested, between εἴπω and λαλήσω: both are summed up in λαλῶ in the next verse: compare Matt. x. 19.

50.] See ch. vi. 63 (and note), 68. On οἶδα, ch. iii. 11; v. 32; viii. 55.

The ἐντολὴ αὐτοῦ is, results in, not as a means merely, but in its accomplishment and expansion, eternal life: see ch. iii. 15; v. 24; vi. 40.

Thus all who do not believe are without excuse;—because Jesus is not come, and speaks not, of Himself, but of the Father, Whose will and commandment respecting Him is, that He should be, and give, Life to all. They

w Matt. xxvi.
2 reff.
x ch. ii. 4 reff.
y ch. xii. 23
reff.
z Luke x. 7.
ch. vii. 3 al.†
Wisd. vii. 27
al.
a ch. i. 11 reff.
b Matt. x. 22.
xxiv. 13
|| Mk. Luke
xviii. 5.
1 Thess. ii. 16
only. Ps. ix.
18. εως,
1 Cor. i. 8. 2 Cor. i. 13. ἄχρι, Heb. iii. 6, 14. μέχρι, Heb. vi. 11. Rev. ii. 26.
d = here only. Hom. Od. a, 201. see ch. xii. 6 reff.
Luke xv. 22. Ezek. x. 7.

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XIII. 1. Πρὸ δὲ τῆς ἑορτῆς τοῦ ^w πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ^x ὥρα ^y ἵνα ^z μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας ^a τοὺς ^a ἰδίους τοὺς ἐν τῷ κόσμῳ, ^b εἰς τέλος ἡγάπησεν αὐτούς. ² καὶ δείπνου γενομένου, τοῦ ^c διαβόλου ἥδη ^a βεβληκότος εἰς τὴν καρδίαν ἵνα ^e παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης, ³ εἰδὼς ὅτι πάντα ^f δέδωκεν αὐτῷ ὁ πατὴρ ^f εἰς

CHAP. XIII. 1. rec (for ἡλθ.) ἐληλυθεν (from *ch* xii. 23), with E rel: παρην D: txt ABKLMX[Π]Σ 1. 33. 69 Orig₁ Chr₁ Cyr[-p₁]. for ἰδίους, ἰουδαίους Σ¹. γενομένου (because supper was not ended: but see note) BLX æth Orig₁ [Non₁]; γενομένου Σ¹: txt A D-gr Σ^{2a} rel latt Orig₁ Chr₁ Cyr₁. ins τε bef διαβ. A. rec καρδ. ιουδα συμ. ἰσκαριωτου ἵνα αὐτ. παρ. (rearrangement to escape difficulty of constr, see note), with A (D παρ. bef αὐτ.) rel lat-a c e f q syrr [syrr-jer] æth Orig₂ [int₄]: txt B(LM)XΣ vulg lat-b g [ff₂ l'] (copt) arm Orig₁.—σιμων Μ.—ἰσκαριωτου LM vulg lat-g arm: απο καριωτου D.—rec παραδω, with A D-corr¹ rel: txt BD¹Σ. 3. rec aft εἰδως ins ο ἰησ., with A rel lat-b f q syrr [syrr-jer sah-mnt] copt Orig₂ [Chr₁]: om BDLXΣ vulg lat-a c e ff₂ æth Orig₂ [Cyr-p₁]. for δέδωκεν, ἐδωκεν

who reject Him, reject Life, and (ch. iii. 19) prefer darkness to Light.

CHAP. XIII.—XX.] *Third division of the Gospel.* JESUS AND HIS OWN.

XIII.—XVII.] HIS LOVE AND THE FAITH OF HIS OWN. XIII. 1—30.] HIS LOVE IN HUMILIATION. 1—11.]

His condescension in washing their feet.

On the chronological difficulties, see notes on Matt. xxvi. 17, and ch. xviii. 28.

There can be no reasonable doubt that this meal was the same as that at which the Lord's Supper was instituted, as related in the three Evangelists. The narrative proceeds without any break until ch. xvii. 26, after which our Lord and the disciples go to Gethsemane. 1. πρὸ τ. ἑορ. τ. π.] *How long*, is not said: but probably, a very short time;—not more than one day at the most: see ch. xviii. 28 and note. The words belong to the whole narrative following, not to εἰδὼς or ἀγαπήσας.

εἰδὼς] The view with which our Lord washed His disciples' feet, is shewn by the repeated εἰδὼς and by ἀγαπήσας . . . αὐτούς. The connexion is:—"Jesus loved His own even to the end (of His life in the flesh), and gave them in the washing of their feet a proof of His love; and to this act He was induced by the knowledge that He must soon leave this world; and although this knowledge was united (ver. 3) with the highest consciousness of His divine mission and speedy glorification, yet this latter did not prevent Him from giving this proof of His self-humiliating love" (De Wette). τοὺς [δ. τ. ἐν τ. κ.] See ch. xvii. 11.

2. δείπ. γεν.] Not as E. V. 'supper being ended,' for (ver. 12) He reclined again, and in ver. 26, the supper is still going on:—but, supper having begun, or having been served—see Ἰησ. γενομένου ἐν Βηθ. Matt. xxvi. 6, 'When Jesus had arrived at B.?'—and πρωίας γενομένης, 'when it had become morning,' ch. xxi. 4. Cf. also γενομένου σαββάτου, Mark vi. 2. τοῦ δ. ἥδη βεβ.] The construction of the text, according to the true reading, is involved and difficult. But its meaning will be immediately perceived, if we render βεβληκότος εἰς τὴν καρδίαν, suggested,—proposed, viz. to the mind of Judas. The devil having by this time suggested (to Judas) that Judas Iscariot the son of Simon (i. e. that he) should betray Him. The interpretation of βεβλ. εἰς τ. κ., "having conceived in his (the devil's) mind" (Meyer), is wholly unworthy of a scholar, and simply absurd. Judas had before this covenanted with the Sanhedrim to betray Him, Matt. xxvi. 14 and ||, which must here be meant by the devil having put it into his heart:—the thorough self-abandonment to Satan which led to the actual deed, being designated ver. 27.

Luke (xxii. 3) expresses the steps of his treasonable purpose otherwise,—meaning the same. The fact is here stated, to enhance the love which Jesus shewed in the following action. 3.] See above. He did what follows with a full sense of the glory and dignity of His own Person. "Præfatio gloriæ est instar protestationis, ne quid indignum fecisse existimetur Dominus pedes suorum lavans." Bengel.

τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν g ch. vii. 33. xvi. 5, 10 al.
 ὑπάγει, ⁴ ἡ ἐγείρεται ἐκ τοῦ δείπνου καὶ ¹ τίθησιν τὰ h = ch. xi. 29. Matt. ix. 19 al.
 ἱμάτια, καὶ λαβὼν ^k λέντιον ¹ διέζωσεν ἑαυτὸν. ⁵ εἶτα i = here only. see ch. x. 11, &c.
 βάλλει ὕδωρ εἰς τὸν ^m νιπτῆρα, καὶ ἤρξατο ^{no} νίπτειν τοὺς k here bis only +.
 πόδας τῶν μαθητῶν καὶ ^p ἐκμάσσειν τῷ ^k λεντίῳ ᾧ ἦν l here bis & ch. xxi. 7 only. Ezek. xxiii. 15 A only. m here only +. n ch. ix. 7 reff. o here, &c. (7 times) & 1 Tim. v. 10 only. Gen. xlii. 24. p Luke vii. 38 reff. q = Matt. xx. 22.
 διεζωσμένος. ⁶ ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. r ch. viii. 51 reff. esp., 1 Cor. viii. 13.
 λέγει αὐτῷ Κύριε, σὺ μου ^{no} νίπτεις τοὺς πόδας; ⁷ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὁ ἐγὼ ποιῶ σὺ οὐκ
 οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. ⁸ λέγει αὐτῷ Πέτρος
 Οὐ μὴ ^{no} νύψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπ-

BKL¹ 1 Orig^{sapre} [Bas₂, Cyr₁]: txt AD rel Orig₁. ins σι bef προς D.
 4. aft τα ἱματια ins αυτου D 124(Sz) vulg lat-a c f g syrr [syrr-jer] æth Bas₁ Hil₁.
 5. aft εἶτα ins λαβων, also υδωρ bef βαλλει D 69 arm. aft μαθ. ins αυτου D foss
 lat-c f g Syr [syrr-jer] copt æth.
 6. for σιμ. πετρ., τον πετρ. σιμ. D lat-a [L]. rec ins και bef λεγει, with A⁸ rel
 latt syr æth arm: om BDL lat-e l Syr [syrr-jer] copt Orig₁ spec. rec aft αυτω
 ins εκεινος, with ADN^{3a} rel lat-ff₂ [L] syr Chr₁ spec: om B⁸ lat-b [syrr-jer] æth Orig₁
 Cyr₁. om κυριε B¹.
 7. for υ, α B¹. [for μετα ταυτα, μετ αυτα B¹(Tischdf).]
 8. aft πετρ. ins κυριε D[P²]. νιψεις (itacism?) D 1 Orig₁. rec τους ποδας
 bef μου, with A⁸ rel lat-a [L] Orig₁ Chr₁: μου bef νιψ. D 1. 69: txt BCL vulg lat-b c

The perfect, δέδωκεν, and present, ὑπάγει, are used indefinitely: of things fixed in the counsel of God: or perhaps, rather, as consistent with the historical presents, ἐγείρεται, τίθησιν, to give life and presence to the whole scene.

4.] τὰ ἱμ., "eas, quæ lotionem impediunt." Bengel. He put Himself into the ordinary dress of a servant. Or, which is far more probable, on the deepest grounds, did He not humble Himself so far as literally to divest Himself, and gird Himself merely, as the basest of slaves?

5.] τὸν νιπ., the vessel usually at hand for such purposes. The context seems to shew that He had washed the feet of one or more before the incident of the next verse: were it not so, ἤρξατο might merely express his doing something unusual and unlooked for.

6.] ᾧ is perhaps by attraction for υ, which would be the ordinary case after διεζωσμένος, cf. Rev. i. 13; xv. 6: or it may be dative by construction, as in Hom. Il. κ. 77, παρ δὲ ζωστήρ κείτο παναλολος, ᾧ ῥ' ὁ γεραιὸς Ζώνυθ', and other examples in Meyer.

6.] And (the οὖν taking up the narrative again at the ἤρξατο, q. d., 'in pursuance of this intention') He comes to Simon Peter; not first, as some have maintained, both with and without reference to the primacy of Peter:—for that would be hardly consistent (see on the preceding verse) with the context, which seems to require that the washing should have begun and been

going on, before He came to Peter.

νίπτεις] art Thou washing (intending to wash) my feet? He thinks the act unworthy of the Lord; even as many think that great act of Love to have been, which was typified by it. Notice that μου is enclitic, not emphatic, in which case it would be ἐμοῦ. The having his feet washed is a matter of course: it is the Person who is about to do it that offends him.

7.] Hitherto our Lord had been silent. He emphasizes the ἐγὼ and σὺ, but so as to set forth Himself as the Master, Peter as the disciple, not wholly cognizant of His will and purpose, and therefore more properly found in subjection to it.

ὁ ἐγὼ ποιῶ, i. e. (1) this washing itself, as a lesson of humility and love, ver. 14. (2) Its symbolical meaning, vv. 9, 10. (3) The great Act of Love, the laying aside my glory, and becoming in the form of a servant, that the washing of the Holy Spirit may cleanse men.

μετὰ ταῦτα] (1) was known very soon, but (2) and (3) not till after the Spirit was given.

8.] The rash and self-opinionated Apostle opposes to μετὰ ταῦτα his οὐ μὴ . . . εἰς τ. αἰῶνα. In interpreting our Lord's answer, we must remember, that He replies more to the spirit of Peter's objection, than to his words. The same well-meaning but false humility would prevent him (and does prevent many) from stooping to receive at the hands of the Lord that spiritual washing which is ab-

s Rev. xx. 6
only. (see
Luke xi. 36.
xii. 46. Acts
viii. 21.)
t Acts ix. 37.
xvi. 33.
Heb. x. 22.
2 Pet. ii. 22.
Rev. i. 5 only.
Exod. ii. 5.
u Matt. iii. 14
reff.
v vv. 5, &c. reff.
w = ch. vii. 23.
Zech. iv. 2.
see ch. ix. 34.
x ch. xiv. 22.
1 Cor. v. 2 al.
Num. xxiv.
17.
y ch. x. 17, 18
reff.
z Luke xi. 37
reff.
a = here only.
b nom., Luke xix. 20. 1 Kings ix. 9. Ps. lxxvi. 5 A(not F)B^h &c.
7 al. Jer. i. 20.

ABCDE
FGHK
LMSU
ΓΔΠΘ
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ἐκρίθη Ἰησοῦς αὐτῷ Ἐὰν μὴ νύψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. ⁹ λέγει αὐτῷ Σίμων Πέτρος Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. ¹⁰ λέγει αὐτῷ ὁ Ἰησοῦς Ὁ ἡλελουμένος οὐκ ἔχει χρεῖαν εἰ μὴ τοὺς πόδας νύψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. ¹¹ ἤδει γὰρ τὸν παραδιδόντα αὐτόν διὰ τοῦτο εἶπεν ὅτι οὐχὶ πάντες καθαροὶ ἐστε. ¹² Ὅτε οὖν ἐνίψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς Γινώσκετε τί πεποιήκα ὑμῖν; ¹³ ὑμεῖς φωνεῖτέ με ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ

e f ff₂ [g] q Orig₇ [Cyr-p₁]. rec (for ἰησ. αὐτω) αὐτω ο ἰησ., with B rel; αὐτω ἰησ. GK [Eπ¹⁻³]: om αὐτω C³D lat-b e [L] copt arm spec: txt A B(sic: see table) C¹L am (with [fuld] forj) Orig₁.

9. πετρος bef σιμων B: om σιμων D: txt ACN rel vss Orig₁. om κυριε B¹ 253. uonon bef τους ποδας D latt[not e] copt. om μου DEGH 69 lat-a b c e ff₂ l Ambr spec. 10. om o (bef ἰησ.) B Orig₁. rec ou χρεῖαν εχει, with C³D rel Chr₁ Cyr₁ Ambr₂: txt ABC¹N lat-a e q Orig₆ Tert₁ [Aug₁]. add την κεφαλην νιψασθαι D. rec (for ei μη) ἦ, with AC³ rel: om E²FH^hN: txt BC¹DL [K(η μη) Π] 13. 33. 69 Orig₁ Chr₁.—om τους ποδας also B lat-c. for νιψασθαι, μονον D. for αλλ' εστιν, εστιν γαρ D Syr [syr-jer] arm.—αλλα B.

11. aft γαρ ins ἰησ. D Syr [arm]. om 2nd clause D [syr-jer]. rec om οτι, with AN rel vulg lat-e g Orig₁ spec: ins BCL 33 lat-a b c f ff₂ l [q] syrr Cyr₁.

12. om και (bef ελαβεν) A C²(appy) LN 33 ex-y foss lat-a b c [f ff₂ g l spec] Syr copt æth arm: ins BC¹⁻³D [rel vulg lat-e q syr syr-jer goth Orig₁ Bas₁ Chr₁ Cyr₁]. for αυτου, αυτων B¹: om D lat-b e spec. rec om 2nd και, with D rel mm: ins ABC¹LN 33 Syr copt æth Orig₁. rec αναπεσων (it was not perceived that the apodosis began at ειπεν: hence the omn of και bef ελαβ., and the other changes), with ADN^{3a} rel vulg lat-b c [f ff₂ g l q] syr goth arm Chr₁ spec: txt BC¹N¹ lat-a e Syr [syr-jer] copt æth Orig₁. (και αναπεσων παλιν ειπεν αυτοις written on the margin of A, possibly by the origl scribe.)

solutely necessary in order to have any part in Him, Rom. viii. 9, 'If I wash thee not, thou hast no part in Me;' but the affirmative proposition is not equally true; witness the example of Judas, who was washed, but yet had no part in Jesus. In the spiritual sense of washing, this is not so. Whoever is washed by Jesus, has part in Him. We are here in the realm of another and deeper logic: the act being no longer symbolic, but veritable.

9.] The warm-hearted Peter, on learning that exclusion would be the consequence of not being washed, can hardly have enough of a cleansing so precious. There surely is implied in this answer an incipient apprehension of the meaning of our Lord's words. The εὖν μὴ νύψω σε has awakened in him, as the Lord's presence did, Luke v. 8, a feeling of his own want of cleansing, his entire pollution. This sense (Stier, Bengel, Baumgarten-Crusius) is denied by Lücke and Olsh. 10.] Reference appears to be made to the fact

that one who has bathed, after he has reached his home, needs not entire washing, but only to have his feet washed from the dust of the way. This bathing, the bath of the new birth, but only yet in its foreshadowing, in the purifying effect of faith working by love, the Apostles, with one exception, had; and this foot-washing represented to them, besides its lesson of humility and brotherly love, their daily need of cleansing from daily pollution, even after spiritual regeneration, at the hands of their Divine Master. See 2 Cor. vii. 1: James i. 21: Acts xv. 8, 9: 2 Pet. ii. 22. On καθ. ἐστε, see note, ch. xv. 3. 11.] τὸν παραδιδόντα, as ὁ ἐρχόμενος, him that should betray Him, the indefinite characteristic present.

12—20.] This act, a pattern of self-denying love for His servants. 12.

γινώσκ. τί π. ὑ.] These words are uttered, not so much in expectation of an answer, as to direct their attention to the following.

13.] ὁ διδάσκ. and ὁ κ. are titular

γάρ. ¹⁴ εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. ¹⁵ ἐπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε. ¹⁶ ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. ¹⁷ εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιήτε αὐτά. ¹⁸ οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἰέξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ Ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. ¹⁹ ἀπ' ἄρτι

Frag.
nitr.
δουλος..

...αυτα
Frag.
nitr.

^d Luke xvii. 10
ch. xix. 7 al.
^e Heb. iv. 11.
viii. 5. ix. 23.
James v. 10.
² Pet. ii. 6.
only t. Sir.
xiv. 16.
² Macc. vi.
28, 31 only.
^f ver. 34.
^g = Matt. xi.
11. ch. xiv.
24, xv. 20 al.
Gen. xlviii.
19.
^h = 2 Cor. viii.
23. Phil. ii.
25. 3 Kings
xiv. 6 A, &c.
only, see
Herod. i. 21.
v. 38.
i ch. vi. 70 reff.
m (Psa.
c. cv. 26.
p Matt. xxiii. 39. xxvi. 29, 64. ch. (i. 52 v. r.) xiv.

k constr. ch. i. 8. ix. 3. Mark xiv. 49.

xl. 9) = here only. (Luke xxi. 28. xxiv. 50 al.)

o here only. Gen. iii. 15. (-νισμός, Ps. l. c.)

7. Rev. xiv. 13 only.

1 Matt. xxiv. 38. ch. vi. 54-58 only t.

1 Kings xx. 33. n = 2 Thess. ii. 4. Ps. cv. 26.

p Matt. xxiii. 39. xxvi. 29, 64. ch. (i. 52 v. r.) xiv.

14. [εἰ οὖν το διδασκαλος is written twice by B¹(Tischdf).] τους ποδας bef υμων DK[Π] vulg lat-a c eff₂ [l q spec] syr. ins ποσω μαλλον bef και υμεις D lat-a ff₂ g [l spec] (Syr). νιπτ. bef αλληλ. N.

15. δεδωκα AKM[Π]N 33. 69 [Bas.] Cyr. ποιειτε (itacism?) DEFGHMA 1. 18. aft εγω ins γαρ AK[Π]N 69 lat-c l q Syr copt arm Cyr[-p]. rec (for τινας) ους, with AD rel Eus₂: txt BCLMN 33 Orig₄ Cyr[-p]. πληρ. bef η γραφη D vulg lat-b c goth [arm]. rec (for μου) μετ' εμου, with ADN rel vulg lat-a b [c e f ff₂ g l] syrr copt goth arm Orig₁ Eus₁: txt BCL tol aeth Orig₃ Eus₁ Cyr-comm[-p]. επηρκεν AU[Π]N 1. om εν B.

nominatives, as in reff. (Winer, § 29. 1, edn. 6.)

14.] [The command here given must be understood in the full light of intelligent appreciation of the circumstances and the meaning of the act.] "Pedilavium, quod Dominus discipulis adhibuit, pertinebat et ad beneficium conferendæ puritatis totalis, et ad παιδείαν docendæ dilectionis humilis, ver. 34, coll. ver. 1. Inde pedilavium discipulorum inter se eo pertinet, ut alter alterum quoquo modo adjuvet ad consequendam puritatem animæ; et ut alter alteri pedes lavet,—vel proprie, 1 Tim. v. 10, idque serio, si scil. accidat, ut opus sit: est enim præceptum affirmativum, obligans semper, sed non ad semper: quale etiam illud, 1 Joh. iii. 16—vel synecdochice, per omne genus officiorum, quæ alter alteri etiam servilia et sordida, modo opportuna, præstare potest. Dominus igitur per ipsum pedilavium purificavit discipulos: quare etiam Petrum amantem coëgit: sed discipulis pedilavium mutuum non hoc nomine præcepit; neque adeo tanta est pedilavii literatenus imitandi necessitas, quantum nonnulli statuerunt: quum Johannes v. gr. Thomæ pedes nusquam laverit; et tamen major pedilavii Dominici et fraterni similitudo, quam plerique agnoscunt. Hodie pontifices et principes pedilavium ad literam imitantur; magis autem admirandus foret, v. gr. pontifex, unius regis, quam duodecim pauperum pedes, seria humilitate lavans." Bengel. The custom of literally

and ceremonially washing the feet in obedience to this command, is not found before the fourth century.

15.] καθώς, not ὅ, ἐγὼ ἐπ. Our Lord's action was symbolical, and is best imitated in His followers by endeavouring, "if a man be overtaken in a fault, to restore (καταρτίξειν) such an one in the spirit of meekness:" Gal. vi. 1.

16, 17.] The proverbial expression οὐκ ἔστιν δ. . . is used here in a different sense from ch. xv. 20. Here it is, 'if the Master thus humble Himself, much more should His servants and messengers;' see Matt. x. 24: Luke vi. 40; and on ver. 17, Luke xii. 47, 48. The mere recognition of such a duty of humility, is a very much more easy matter than the putting it in practice.

18.] I say it not (viz. the ἐὰν ποιήτε αὐτά) of you all: for there is one who can never be μακάριος. Our Lord repeats His ἀλλ' οὐχὶ πάντες of ver. 10, and the sad recollection leads to His trouble in spirit, ver. 21.

ἐγὼ οἶδα.] The ἐγὼ is emphatic; and the reason of its emphasis is given in ver. 19.

Connexion: 'It might be supposed that this treachery has come upon Me unawares; but it is not so: I (for my part) know whom I have selected (viz. the whole twelve, see ch. vi. 70; not only the true ones (Stier), as in ch. xv. 16, said when Judas was not present): but this has been done by the determinate counsel and foreknowledge of God, declared in the Scriptures.' On the citation, see

q ch. iv. 26 reff. λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται Frag.-
 r ch. i. 12 reff. ὅτι ἡ ἐγὼ εἰμι. 20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ ἰ λαμβάνων nitr.
 s ch. xvi. 23. ἂν ἡ τινα πέμψω, ἐμὲ ἰ λαμβάνει· ὁ δὲ ἐμὲ ἰ λαμβάνων σταν...
 xx. 23 bis only. ἰ λαμβάνει τὸν πέμψαντά με. X αμην
 t ch. xi. 33 reff. ...τον
 u Mark ii. 8 reff. Frag.-
 v = ch. xii. 17 reff. nitr.
 w Mark vi. 20
 v. r. Luke
 xxiv. 4.
 Acts xxv. 20.
 2 Cor. iv. 8.
 Gal. iv. 20
 only. Gen.
 xxxii. 7.
 x Matt. xx. 10,
 11 reff.
 y Luke xvi. 22
 reff. 2 Kings
 xii. 3.
 z = ch. xi. 5.
 Gen. xlv. 20.
 a Acts xxiv. 10 only. Prov. iv. 25 only. (ἐννεύειν, Luke i. 62.)

19. rec σταν γεν. bef πιστ., with ACD rel vulg-ed lat-c f ff₂ q [syrr arm] goth Orig₂ Thdr₁: txt BLN Frag-nitr am(with fuld forj ing int) lat-a b e g [I] copt Orig₃ Cyr₁.
 —πιστευητε BC Orig₃: txt ADN rel [Orig₂]. (Frag-nitr def.)
 20. (rec εαν, with D rel Orig₂ [Chr₁]: txt ABCKLMX [P]N Frag-nitr 33 Cyr₁.)
 και ο λαμ. εμε D Syr Chr₁ (not 33 as Tischdf [ed 7]).
 21. rec ins δ bef ιησ., with ACD rel: om BLN. υμιν bef λεγω B.
 22. rec aft εβλεπον ins ουν, with ADL N(ουν ουν N¹: om 2nd ουν N^{3a-b}) rel [latt syr
 copt goth] Cyr₁; δε Scr's m n t lat-a Syr æth Orig₁: om BC lat-e arm Orig₁.
 ins οι ιουδαιοι bef εις αλληλ. N¹(marked for omission by N-corr¹). απορουντες D 69.
 23. rec aft ην ins δε, with AC²DN rel lat-a c f ff₂ [q] Syr syr-w-ast copt goth [arm]:
 om BC¹L Orig₁. rec om εκ, with EFGHU[r]A (S 1, e) goth Orig₁: ins ABCDN
 Frag-nitr rel latt Syr coptt æth Orig₂ Cyr. aft ον ins και D. om δ B.
 24. om ουν C¹ Δ(Treg, expr) 69 lat-c ff₂[Sabat] Syr arm.

LXX. The words here are given freely, the LXX having ἐμεγάλυνεν ἐπ' ἐμὲ πτερ-
 νισμόν. This is another instance of the direct and unhesitating application of the words of the Psalms by our Lord to Himself.
 τὴν πτ.] "Congruit hic sermo imprimis ad lotionem pedum, et ad morem veterum discumbentium ad panem edendum." Bengel. 19.] 'Now, from this time, I announce it to you, that when it shall have happened, you may believe that I am (the Christ).' See ch. xvi. 1, and above on ἐγὼ οἶδα, ver. 18. 20.] See Matt. x. 40. The connexion is very difficult, and variously set down. It has been generally supposed (Euthym., &c.) that the words were to comfort the Apostles for the disgrace of their order by Judas, or in prospect of their future labours. But then would not ἂν τινα π. have been expressed by ὑμᾶς? Another view is to refer back to vv. 16, 17, and suppose the connexion to have been broken by the allusion to Judas. But is this likely, in a discourse of our Lord? I rather believe that the saying sets forth the dignity of that office from which Judas was about to fall: q. d. 'not only was he in close intercourse with Me (ver. 18), but invested with an ambassadorship for Me, and in Me, for the Father; and yet he will lift up his heel

against Me.' And the consideration of this dignity in all its privileges, as contrasted with the sad announcement just to be made, leads on to the ἐταράχθη τῷ πν. of the next verse.

21—30.] Contrast of the manifestations of love and hate. See notes on Matt. xxvi. 21—25. Mark xiv. 18—21. Luke xxii. 21—23. 21.] See above. One of those mysterious troubles of spirit, which passed over our Lord,—ch. xi. 33 and xii. 27. ἐμαρτ. implies the delivery of some solemn and important announcement. This was the first time He had ever spoken so plainly. All four Evangelists agree in the substance of the announcement. 22.] In Matt. and Mark they express their questioning in words. St. Luke's συνζητεῖν πρὸς ἑαυτοὺς would appear to imply the same. We seem called on here to decide a much-controverted question,—where in John's narrative the institution of the Lord's supper is to be inserted? I believe certainly before this announcement, as in Luke: and if before it, perhaps before the washing of the disciples' feet: for I see no break which would admit it between our ver. 1 and ver. 21. 23.] Since the captivity, the Jews lay at table in the Persian manner, on divans or couches, each on his left side, with his

...ου λε- Πιέτρος καὶ λέγει αὐτῷ Εἰπέ τίς ἐστιν περὶ οὗ λέγει. ^b Luke xi. 37
 γει. ²⁵ ^b ἀναπεσὼν ἐκείνος ^c οὕτως ἐπὶ τὸ ^d στῆθος τοῦ Ἰησοῦ ^c : ch. iv. 6.
 nitr. ^d λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^d Luke xviii.
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ¹³ xxiii. 48.
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^{ch. xxi. 20.}
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^{Rev. xv. 6.}
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^{only. Dan.}
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^{ii. 32.}
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^e here bis.
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^{Luke xvi. 21.}
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^{Rev. xix. 13.}
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^{only. Num.}
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^{xix. 1b al.}
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^f see Ruth ii. 11.
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^g here, &c.
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^(4 times)
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^{only τ.}
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^{(μῖζεν,}
 λέγει αὐτῷ Κύριε, τίς ἐστιν ; ²⁶ ἀποκρίνεται οὖν ὁ Ἰησοῦς ^{Heb.}

πετρους D¹-gr. rec (for κ. λεγ. αὐτω εἶπε τις ἐστ.) πῦθεσθαι τις ἀν εἰη (see note),
 with A D(adding ουτος) rel syrr copt[om τις ἀν εἰη] goth [arm] Cyr₁ ; πῦθ. τις ἀν εἰη
 περι ου ελεγεν και λεγει αὐτω εἶπε τις ἐστιν N(retaining περι ου λεγει afterwards) : txt
 BCLX Frag-nitr 33 [latt(exc e)] aeth Orig^{alio}.

²⁵. rec επιπεσων (from Luke xv. 20, αναπ. not seeming appropriate), with AC³DN¹
 rel : txt BC¹KLX[π¹]N^{3a} 33 Orig². rec adds δε, with A rel lat^{ff} q syr[txt]
 copt-dz goth [aeth arm] Cyr₁ ; οὖν DLMXΔN 1. 33. 69 vulg [lat-a b c f g l] syr-mg
 copt-wilk [sah-mnt] : om BC lat-e Orig₁. rec om ουτως, with AD[π]N 1. 69 vss
 Orig₁ : ins BC rel goth Euthym. (ουτος [itacism?] KSU[Γ]Δ.)

²⁶. rec om οὖν, with AC³DN¹ rel vulg lat-b c : for οὖν, αὐτω D 69 lat-e : txt BC¹
 LXN^{3a} lat-a syr-mg Orig₁ [Cyr₁]. om δ B(sic : see table) M. aft ιησ. ins και
 λεγει DN 69 Syr copt aeth [arm]. ins an bef εγω D 1. rec βαψας το ψωμιον επι-
 δωσω, omg και (corr for elegance ; επιδ., which Mey thinks genuine, from its not
 being else used by John, might well be a copier's reminiscence of such passages as
 Matt vii. 9, 10 ||, or even Luke xxiv. 30, 42), with N rel ; so, but εμβαψας (from
 || Matt Mark) ADK[π] 1. 69 : βαψ. το ψ. δωσω αὐτω MX : txt BCL copt aeth arm
 Orig₃(οὐ γέγραπται Ἐκεῖνός ἐστιν ᾧ ἐγὼ δώσω τὸ ψ., ἀλλὰ μετὰ προσθήκης τοῦ Βάψω-
 Βάψω γάρ, φησί, τὸ ψ. κ. δώσω). rec (for βαψας οὖν) και εμβαψας, with A rel : και
 βαψ. D 69 Orig₂ : txt BC¹LXN (lat-a) Orig₂ Cyr₁ [εμβ. οὖν Π²]. om 2nd το B.
 rec om λαμβ. και, with ADN¹ rel latt syrr [copt] : ins BCLMX N^{3a}(but erased) 33
 syr-mg aeth Orig₄. rec ισκαριωτη (as ch vi. 70), with A rel copt [goth arm] : απο
 καριωτου D : txt BCLMX[π²]N Frag-nitr 33 lat-g Orig₃-mss.

²⁷. om μετα το ψωμιον D lat-e. om τοτε DLN vulg-ed(not an forj foss [fuld
 ing]) lat-a b c [ff² l] copt Orig₄(ins.) Cyr₁. om δ D(ins D⁴) Δ. for λεγει
 οὖν, και λεγει D [lat-e aeth] Syr arm. rec ins o bef ιησ., with ACDN Frag-nitr
 rel : om BL. for ποιησον, ποιης D¹(txt D⁴).

²⁸. om δε B 248.

face towards the table, his left elbow
 resting on a pillow and supporting his
 head. Thus the second guest to the right
 hand lay with his head near the breast of
 the first, and so on (Lücke ii. 565).

ὁν ἡγάπα ὁ Ἰησ. The disciple meant is
 John himself, see ch. xxi. 20 ; also design-
 ated thus, ch. xix. 26 ; xxi. 7 (see Pro-
 legomena to John, § i. 6).

24—26.] See note on Matt. ver. 23. Peter charac-
 teristically imagines that John, as the
 beloved disciple, would know : but he, not
 knowing, asks of the Lord.

It is an
 argument for the reading in the text,
 that (Schulz) John never uses the optative.

25.] ἀναπεσὼν, leaning back
 on the bosom of Jesus.

οὕτως, as in ref. I understand it, that John, who
 was before lying close to the bosom (ἐν τῷ
 κόλπῳ) of Jesus, now leaned his head
 absolutely upon His breast, to ask the

question. This escaped the notice of the
 rest at the table : see on Matt. as above.

26.] This = Matt. ver. 23, Mark,
 ver. 20.

Meyer remarks, that the
 ἐγὼ is expressed as a contrast to the
 ἐκεῖνος.

τὸ ψωμ., probably a piece of
 the unleavened bread, dipped in the broth
 made of bitter herbs.

27.] "Post
 offulam, non cum offula." Bengel. Ob-
 serve the ψωμιον stands for the act in
 which it played a principal part. This
 giving the sop was one of the closest tes-
 timonies of friendly affection.

τότε
 carries a graphic power and pathos with
 it : at that moment.

εἰσῆλθ. εἰς ἐκ.
 ὁ σ.] See ver. 2 and note. Satan entered
 fully into him, took full possession of him,

—so that his will was not only bent upon
 doing the deed of treachery, but fixed and
 determined to do it then and there. The
 words must be understood literally, not as

k ver. 23.
l here only.
cf. εἰς 74.
Matt. xiv. 31.
xxvi. 8 al.
m ch. xii. 6
(reff.) only.
n constr., Matt.
vi. 8 reff.
o = Matt.
xxvi. 28.
xxvii. 7 al.
p arrangement
of words,
Acts xix. 4. Rom. xi. 31. 1 Cor. ix. 15. xiv. 9. 2 Cor. ii. 4. Gal. ii. 10. q ch. vii. 39 reff.

ἐγὼ τῶν ^k ἀνακειμένων ¹ πρὸς τί εἶπεν αὐτῷ. ²⁹ τινὲς
γὰρ ἐδόκουν, ἐπεὶ τὸ ^m γλωσσόκομον εἶχεν Ἰούδας, ὅτι
λέγει αὐτῷ Ἰησοῦς Ἀγόρασον ὧν ⁿ χρεῖαν ⁿ ἔχομεν ^o εἰς
τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ^p ἵνα τὶ δῶ. ³⁰ λαβὼν οὖν
τὸ ^q ψωμίον ἐκείνος ἐξῆλθεν εὐθύς. ἦν δὲ νύξ. ³¹ ὅτε
οὖν ἐξῆλθεν, λέγει Ἰησοῦς Νῦν ^q ἔδοξάσθη ὁ υἱὸς τοῦ

29. for *επει, οτι* D, *quia* latt. rec ins *δ* bef *ιουδ.*, with CD rel Cyr : om ABE
LMUXN 1. 33. 69 Orig.₁. rec ins *δ* bef *ιησ.*, with ACD rel [Cyr₁] : om BN Orig.₁.
(δοι D.)

30. rec *εὐθ.* bef *εξηλθεν*, with A rel *lat-a f q syrr goth* : txt BCDLMXN 33. 69
vulg *lat-b c [ff. g l ath]* copt arm Orig.₂.—rec *ευθεως*, with A rel : txt BCDLXN
Orig.₃ [Cyr₁].

31. om *οὖν* (*joining for the most part* *στε εἰ. to ver 30*) A rel *foss syrr goth Chr*,
[Cyr₁] : ins BCDLXN 1. 33. 69 copt arm Orig.₁ Cyr₁. rec ins *δ* bef *ιησ.*, with AD
rel [Cyr₁] : om BLAN.

Theod. Mops., as merely betokening τὴν
κύρωσιν τῶν καταθυμίων τῷ διαβόλῳ
λογισμῶν. δ ποιεῖς]

These words are not to be evaded, as being *per-*
missive (Grot.) or *dismissive* (οὐδὲ *προ-*
τάττοντος οὐδὲ *συμβουλευόντος*, ἀλλ'
ὀνειδίζοντος καὶ *δεικνύοντος* ὅτι αὐτὸς
μὲν ἐβούλετο διορθώσασθαι, ἐπειδὴ δὲ
ἀδιορθῶτως εἶχεν, ἀφίησιν αὐτόν. Chrys.
Hom. in Joan. lxx. 1. 2). They are like
the saying of God to Balaam, Num. xxii.
20,—and of our Lord to the Pharisees,
Matt. xxiii. 32. The *course of sinful action*
is presupposed, and the command to
go on is but the echo of that mysterious
appointment by which the sinner in the
exercise of his own corrupted will becomes
the instrument of the purposes of God.
Thus it is not *ὁ, or εἴ τι, ποιήσεις*, but *ὁ*
ποιεῖς :—that which thou art doing, hast
just now fully determined to put in pre-
sent action, *do more quickly*—‘than thou
seemest willing :’—or perhaps better ‘than
thou wouldst otherwise have done,’ which
seems the account to be ordinarily given of
this use of the comparative :—reproving
his lingering, and his pretending (Matt.
ver. 25) to share in the general doubt.

28.] Not even John : who knew
he was the traitor, but had no idea the
deed was so soon to be done (Lücke, De
Wette). Stier supposes John to exclude
himself in saying οὐδεὶς τ. ἀνακ., and that
he knew.

29.] The first supposition
agrees with ver. 1,—that it was *πρὸ τῆς*
ἐορτῆς τοῦ πάσχα. Had it been the night
of the passover, the next day being hal-
lowed as a sabbath, nothing *could have*
been bought. On the whole question see
notes on Matt. xxvi. 17, and ch. xviii. 28.
On the second supposition, see ch. xii. 5.
The gift to the poor might be, to *help them*
to procure their paschal lamb.

30.]

The remark ἦν δὲ νύξ (which certainly
concludes this period, see *ὅτε οὖν*, ver. 12)
seems to be added to bring the whole nar-
rative from ch. xiii. 1 to ch. xviii. 3 into
precision, as happening on one and the
same night. It is perhaps fanciful to see,
as Orig., Olsh., Stier, &c. have done, an
allusion to the σκοτία in Judas's soul, or
to ὕμῶν . . . ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκό-
του, Luke xxii. 53; though doubtless *there*
the Lord alludes to its being also night :
but I quite feel, with Meyer, that there is
something awful in this termination—it
was night.

31—XVI. 33.] HIS LOVE IN KEEPING
AND COMPLETING HIS OWN. And herein,
31—XIV. 31.] *He comforts them with the*
assurance that He is going to the Father.

31—38.] *Announcement of the fact—*
its effect on Peter. Here commences that
solemn and weighty portion of the Gospel
(ch. xiii. 31—xvii. 26) which Olshausen not
without reason calls *Uffereheiligste*—‘the
most holy place.’ He beautifully remarks,
“These were the last moments which the
Lord spent in the midst of His own before
His passion, and words full of heavenly
meaning flowed during them from His holy
lips :—all that His heart, glowing with love,
had yet to say to His own, was compressed
into this short space of time. At first the
conversation with the disciples takes more
the form of usual dialogue : reclining at
the table, they mournfully reply to and
question Him. But when (ch. xiv. 31)
they had risen from the supper, the dis-
course of Christ took a higher form : sur-
rounding their Master, the disciples listened
to the Words of Life, and seldom spoke
(only ch. xvi. 17, 29). Finally, in the
sublime prayer of the great High Priest,
the whole Soul of Christ flowed forth in
earnest intercession for His own to His

ABCDE
FGHK
LMSUX
ΓΔΛΠΞ
1. 33. 69

r John (1 John
ii. 1, 12, 28.
iii. 7, 18.
iv. 4, v. 21)
only, exc.
Gal. iv. 19†.
s ch. xiv. 19.
Heb. x. 37
only. Jer.
xviii. 33.
see ch. vii.
33.
t as above (s).
ch. xvi. 16,
&c. (7 times).
Matt. xxvi.
39, 73
bis. ch. viii. 21.
Matt. xii. 16 a

39, 73
v here bis. ch. viii. 21,
ex 12. Matt. xii. 16-17

34. aft καθως ins καγω D. om 2nd ινα & Scr's p.

31. in Joan. tom. xxxii. 18, vol. iv. p. 451.
33.] *τεκνία*—*here only* used by Christ—
affectingly expresses His not only brotherly,
but fatherly love (Isa. ix. 6) for His own,
and at the same time their immature and weak
state, now about to be left without Him.
καθὼς εἶπ.] “No-
luit discipulis citius hoc dicere: infideli-
bus dixit citius.” Bengel. But naturally
the two clauses, ‘Ye shall seek Me and not
find Me, and shall die in your sins,’ also
spoken to the Jews (ch. vii. 33; viii. 21),
are here omitted: and by this omission
the connexion with ver. 34 is supplied;—
‘Ye shall be left here: but, unlike the
Jews, ye shall seek Me and shall find Me,
and the way is that of Love,—to Me, and
to one another (so Stier, v. 140 ff. edn. 2)
—forming (ver. 35) an united Body, the
Church, in which all shall recognize My
presence among you as My disciples.’
34.] The *καὶ νόμος* of this commandment
consists in its *simplicity* and (so to speak)
unity. The same *kind* of love was pre-
scribed in the O. T. (see Rom. xiii. 8):—
‘as thyself’ is the *highest* measure of love,
and it is therefore not in *degree* that the
new commandment differs (Cyr., Euthym.,
Theod. Mops.) from the old, nor in *extent*,
but in being the commandment of the
new covenant,—the first-fruit of the Spirit
in the new dispensation (Gal. v. 22): see
1 John ii. 7, 8 (and note), where *καὶ ὡς*
is commented on by the Apostle himself.
I cannot agree with Stier (v.
148, edn. 2), that *ἵνα* in the second
sentence is not || with *ἵνα* in the first,
but signifies (‘I have loved you’) “in
order that &c.” The sentence is ana-
logous to ver. 14, and the *new* point in it
is the *καθὼς ἡγ. ὅμ.*, which is therefore

y 1 John ii. 3
& passim.
: 1 Cor. iv.
6. Gen.
xlii. 33.
z Mark ix. 50.
Rom. i. 12.
xv. 5 only.
a = ch. iii. 6
reff.

b Matt. ix. 11,
14 al.
c ch. x. 11 reff.
d Matt. xxvi.
34 (reff.).
e const., Luke
xii. 59.
f Matt. x. 33
reff.
g ch. xi. 33 reff.
h ch. ii. 11 reff.

πάτε ἀλλήλους. ³⁵ ἔν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ
μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ^z ἐν ^z ἀλλήλοις. ³⁶ λέγει
αὐτῷ Σίμων Πέτρος Κύριε, ^a ποῦ ὑπάγεις; ἀπεκρίθη
Ἰησοῦς ^{uv} Ὁπου ^v ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι,
ἀκολουθήσεις δὲ ὕστερον. ³⁷ λέγει αὐτῷ Πέτρος Κύριε,
^b διὰ τί οὐ δύναμαι σοι ἀκολουθῆσαι ἄρτι; τὴν ^c ψυχὴν
μου ὑπὲρ σοῦ ^c θήσω. ³⁸ ἀποκρίνεται Ἰησοῦς Τὴν ^c ψυχὴν
σου ὑπὲρ ἐμοῦ ^c θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ
^d ἀλέκτωρ ^d φωνήσῃ, ^e ἕως οὗ ^f ἀρνήσῃ με τρίς.

XIV. ¹ Μὴ ^g ταρασσέσθω ὑμῶν ἡ καρδιά· ^h πιστεύετε

35. aft εν τουτω ins γαρ D lat-c.

μετ' ἀλληλων N.

36. for απεκριθη, λεγει D latt.

rec aft απεκριθ. ins αυτω, with AC³DN rel fuld

(with foss) lat-g syrr æth: om BC¹L [latt syr-jer] copt goth arm. rec ins δ bef

ιησ., with C³DN rel Chr Cyr: om ABC¹L. aft ουπου ins εγω D S-marg UXN 33.

69 latt [syr-jer copt sah-mnt arm] goth Orig² Chr Cyr Thl. for νυν ακολου., συνακολου.

D¹(Ser): συ νυν ακολου. D⁴(?) : συ ακολου. D^r lat-e c: ακολου. (only) ΔU¹. aft ακολου-

θησαι add αρτι (see ver 37) D lat-e. rec transp ακολουθησεις and υστερον, with

AC³D rel vss: txt BC¹LXN 1. 33 latt Orig⁴ Chr Cyr¹.—rec aft ακολου. ins μοι, with C³

rel: pref D: om ABC¹LXN 1. 33.

37. rec ins δ bef petros, with BL¹M 69 (1. 33, e sil) Cyr¹: om ACN rel.—om petros
D 22(Sz). om κυριε N¹ 33. 249 vulg[(not tol) copt]. δυνασαι μοι A.

add νυν (see ver 36) C¹DLX: om ABC³N rel. ακολουθειν BC¹: txt AC³DN rel.

om αρτι C¹LX. υπερ σου bef την ψυχ. μου XN.

38. rec απεκριθη, with C³D rel: txt ABC¹LXN 1. 33. 69 syr. rec adds αυτω,

with C³EGHSU[Γ]ΔΔ² vulg-ed lat-b f q Syr copt æth: om ABC³N rel am[with em

fuld for ing] lat-a e ff² syr goth arm. rec ins δ bef ιησ., with C³ rel [Cyr¹]: om

ABC¹DKLX[Π]N 33. 69. add και ειπεν αυτω D lat-e (ff²) [syr-jer]. ins

στι bef ου μη D lat-c syrr goth. rec φωνησει, with CD rel Orig¹ Cyr: txt ABGK

UXΔ[ΓΠ]N 33. rec απαρνηση (from ||), with ACN rel: txt BDLX 1 Orig¹ [Cyr¹].

CHAP. XIV. 1. pref και ειπεν τοις μαθ. αυτου D lat-a c.

set first, and should be (as in E. V.) retained so. ^{35.} πάντες,—all the

world,—and the object is to be, not mere vain praise or display before the world, but that men may be attracted by the exhibition of the Spirit of Christ, and won over to Him. The world, notwithstanding this proof of His presence among them, shall hate them: see 1 John iii. 10—15. But among πάντες they themselves are also included—brotherly love is the true sign to them of being children of God, 1 John ii. 3—5.

^{36.} This announcement of Peter's denial is probably the same with that in Luke xxii. 33 ff., where see notes: but distinct from that on the way to Gethsemane, Matt. xxvi. 34: Mark xiv. 30. ἀκ.

δὲ ὕστ., alluding probably both to the future reception of His Apostle into His glory, and to the particular path by which he should come to that glory;—as in ch. xxi. 18, 19. ^{37.} Peter understands

our Lord's death to be meant [as the time of his following]: see Luke, ver. 33.

^{38.]} The διὰ τί is not answered—but Peter's boast solemnly questioned. See a somewhat similar question, ch. i. 51. There was at the same time a startling inversion of the subsequent facts, in this boast; to which our Lord, I think,

alludes in His question,—τ. ψ. σου ὑπὲρ ἐμοῦ θήσεις; The οὐ μὴ ἀλέκ. φων. necessarily implies, as it was night, ἐν τῇ νυκτὶ ταύτῃ [Matt., Mark],—and binds the whole events of this chapter to ch. xviii.

CHAP. XIV. 1—31.] This first division of the great discourse (see above on ch. xiii. 31) is spent in more directly comforting the disciples for their Lord's departure, by the assurance of His going to the Father, and its consequences.

1—10.] HE, in his union with the Father, will take His own to Him.

1.] A pause has intervened; "Peter is humbled and silent" (Lücke); the rest are ταρασσόμενοι τῇ καρδίᾳ on account of the sad things of which they had been hearing;—Judas's treachery,—Peter's denial,—the Lord's departure from them.

ABCDE
GHKL
MSUX
ΓΔΛΙΝ
1. 33. 69

εἰς τὸν θεόν, καὶ ^h εἰς ἐμὲ ^h πιστεύετε. ² ἐν τῇ οἰκίᾳ τοῦ ⁱ ver. 23 only +.
 πατρός μου ¹ μοναὶ ¹ μοναὶ ¹ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ^j 1 Macc. vii.
 ὑμῖν· ὅτι πορεύομαι ^{ik} ἐτοιμάσαι ^k τόπον ὑμῖν. ³ καὶ ἔαν ^j 38 only.
 πορευθῶ καὶ ^{ik} ἐτοιμάσω ^k τόπον ὑμῖν, πάλιν ¹ ἔρχομαι καὶ ^k here bis &
^m παραλήψομαι ὑμᾶς πρὸς ἐμαντόν, ἵνα ὅπου εἰμὶ ἐγὼ ¹ Rev. xii. 6
 only. 1 Chron.
 xv. 3.
 1 pres., Matt.
 xxvii. 63 reff.
 m Mark ix. 2 reff. Cant. viii. 2.

2. om *αν* N. rec om *οτι* (mistaken for the mere *οτι* recitantis, and so, as often, overlooked), with C²N rel lat-a *ef q* goth aeth Chr¹ [Orig-int,] : ius ABC¹DKLX[Π]N 33. 69 vulg lat-b *c ff² g* syrr [syr-jer] copt arm Cyr¹.

3. for *και εαν, καν* D. om *και* (bef *ετοιμ.*) ADEGHKM[Γ]Δ lat-*f* Syr (copt) goth Phot; : ius B(sic: see table) CN² rel latt syr [syr-jer] aeth arm. *ετοιμασαι* DM lat-*f q* Syr copt [Cyr¹]. rec *υμιν bef τονον*, with AC rel vulg lat-b *c f ff² g* : txt BDKLNX[ΓΠ]N 1. 33 copt Cyr² Thdrt. *ερχ. bef παλιν* D.

ΠΙΣΤΕΥΕΤΕ both times is imperative. So Cyr., Nonn., Thl., Euth., Aug., Hil.,—Lampe, Lücke, De Wette, Stier, Tholuck (edn. 6), and A. V. R. Many (Erasmus, Beza, Grot., Olsh., also E. V.) take the first as indic., the second as imper., ‘*Ye believe in God : believe also in me.*’ But this is inconsistent with the whole tenour of the discourse, which presupposes a want of belief in God in its full and true sense, as begetting *trust* in Him. Luther takes both as indicative. The command is intimately connected with ch. xiii. 31, 32—*faith in the glorification of Christ in the Father, and of the Father in Him.*

2.] This comfort—of being reunited to their Lord—is administered to them as *τεκνία*, in forms of speech simple, and adapted to their powers of apprehension of spiritual things. The *οἰκία* is Heaven: Ps. xxxiii. 13, 14 : Isa. lxiii. 15. In it are many (in number—not in degree of dignity, as Clem. Alex., Basil., Theod., Chrys., Theophylact, Tert., Hil., Aug., &c., at least no such meaning is here conveyed) abiding-places; *room enough for them all*; —*ἱκαναὶ δέξασθαι καὶ ὑμᾶς συνεσομένους ἡμῖν ἀεὶ*. Euthym. If not,—if they could not follow Him thither, He would not have concealed this from them. This latter assurance is one calculated to beget entire trust and confidence; He would not in any matter hold out vain hopes to them;—His word to them would plainly state all difficulties and discouragements,—as indeed He does, ch. xv. 18; xvi. 1, 4; which last verse *ἵνα μνημ.* . . . ὅτι ἐγὼ εἶπον ὑμῖν, is decisive for the above interpretation here, against those who would join ὅτι πορεύομαι . . . with εἶπον ἂν ὑμῖν (Euthym., Aug., Eras., Luther, Bengel):—which besides does violence to the next verse, where the ‘going to prepare a place’ is stated as a *fact*. The ὅτι may, it is true, have been inserted as a *δτι recitantis*, to favour the view just contro-

verted: but it is much more probably genuine, signifying *because*, and belongs to the whole sense of vv. 1, 2, as a reason why their heart should not be troubled.

The sense confidently proposed for the many mansions by a correspondent,—that He was going to *one part* of His Father’s house, while they would remain in *another*, that house being not Heaven, but the Universe,—is entirely put out of the question, as being frigid in the extreme under the solemn circumstances,—as being contrary to all Scripture analogy of expression,—and as inconsistent with the πορεύομαι ἐτοιμάσαι τόπον ὑμῖν, where the *τόπος* is of necessity correlative with the *μοναί*, which are in that *οἰκία* whither He is going. Besides, their earthly μικρὸς χρόνος could in no sense be called a *μονή*. The ἐτοιμάσαι τόπον is that of which we sing,—‘When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers:’ see note on Luke xxiii. 43. And thus it is τόπον, not τὰς μονάς:—the place as a whole, not each man’s place in it.

3.] On ἔαν (not ‘when,’ here or any where), see note, ch. xii. 32. Here there is no translation of feeling: only in the extract from Hermann there, we may read ‘*experientiâ (vestrâ) cognoscetur.*’

In order to understand this, we must bear in mind what Stier well calls the ‘perspective’ of prophecy. The coming again of the Lord is not one single act,—as His resurrection, or the descent of the Spirit, or His second personal advent, or the final coming to judgment; but the great complex of all these, the result of which shall be, His taking His people to Himself to be where He is. This ἔρχομαι is begun (ver. 18) in His Resurrection—carried on (ver. 23) in the spiritual life (see also ch. xvi. 22 ff.), the making them ready for the place prepared;—further advanced when each by death is fetched

n ch. xiii. 33,
36 reff.
o see ch. i. 14
reff.
p = ch. xi. 25.
Col. iii. 4.
1 John i. 2.
v. 20.
q ch. (i. 52
v. 1.) xiii. 19.
Matt. xxiii.
39. xxvi. 29.
64. Rev.
xiv. 13 only +.
r = Matt. xxv.
9 reff.
impers., here
only. Prov.
xxx. 16.
s Heb. iv. 7
only. see
Luke xv. 29.

καὶ ὑμεῖς ἦτε. ⁴ καὶ ⁿ ὅπου ἐγὼ ⁿ ὑπάγω οἶδατε τὴν ὁδόν.
⁵ λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις,
καὶ πῶς οἶδαμεν τὴν ὁδόν; ⁶ λέγει αὐτῷ ὁ Ἰησοῦς Ἐγὼ
εἰμι ἡ ὁδὸς καὶ ἡ ὁ ἀλήθεια καὶ ἡ ^p ζωὴ οὐδεὶς ἔρχεται
πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. ⁷ εἰ ἐγνώκειτέ με, καὶ
τὸν πατέρα μου ἂν ᾔδειτε· ⁸ ἅπ' ἄρτι γινώσκετε αὐτὸν
καὶ ἐωράκατε [αὐτόν]. ⁸ λέγει αὐτῷ Φίλιππος Κύριε,
δείξον ἡμῖν τὸν πατέρα, καὶ ^r ἄρκεῖ ἡμῖν. ⁹ λέγει αὐτῷ
ὁ Ἰησοῦς ^s Τοσοῦτον ^s χρόνον μεθ' ὑμῶν ^t εἰμι, καὶ οὐκ

t pres., ch. vi. 58 reff.

...εωρα-
κατε C.
ABDE
GHKL
MNQSU
XΓΔΛ
ΠΣ
1. 33. 69

for ητε, εσθαι eritis D.

4. om εγω DLX 1. 69 lat-a b e ff₂ q [æth] arm Chr₁. rec ins και bef την οδον and aft it ins (a 2nd) οιδατε (mistaken filling up of sense), with AC³DN rel [latt(exc a)] syrr goth Chr₁ Cyr₁: txt BC¹LQXN 33 copt (æth) [Non₁].

5. aft θωμᾶς ins ὁ λεγομενος διδυμος D 76 Non₁. om και BC¹L lat-a b [æth]. rec (for οιδ. τ. οδον) δυναμεθα την οδον ειδεναι, with AC²NQ(N) rel [vulg lat-c &c syrr syr-jer (arm)]: txt BC¹(D) lat-a b e [æth] Cyr Tert.-(δυναμεθα N.—τ. οδ. ειδ. δυν. N: τ. οδ. δυν. ειδ. D arm.—τ. οδ. bef οιδ. D lat-b e Tert.)

6. om ὁ C¹LN: ins ABC³DNQ rel.

7. εγνωκατε D¹(txt D²) N [copt Cyr-p₂]. εμε DN Chr₁: om A. rec (for αν ηδειτε) εγνωκειτε αν, with AC³D²N rel: γνωσεσθαι D¹N: txt BC¹LQ[X] 1. 33 Cyr₁ [Bas. Ps-]Ath₁. rec ins και bef απ' αρτι, with AC³DN² rel vulg lat-b c e f ff₂ Iren-int, Tert Novat Hil spec: om BC¹LQX 1 lat-a. for γνωσκετε, γνωσεσθαι (sic) N [cognosceitis vulg lat-f q]. om last αυτον BC¹ Iren-int₁: ins AC³DNQN rel latt Iren-int-mss₁ Tert₁.

8. ins ο bef φιλιππος N.

9. om 1st ὁ AL[Π¹⁻³]. τοσουτω χρονω DLQN¹ Cyr[-p varies] Marcell₁ Iren-int₁, Orig-int₁, but L¹(app₁) had τοσουτον: txt ABN N^{3a}(but former reading restored) rel Hipp₁ Orig₁.

away to be with Him (Phil. i. 23); fully completed at His coming in glory, when they shall for ever be with Him (1 Thess. iv. 17) in the perfected resurrection state.

4.] And where (whither) I go ye know the way. They might have known, and doubtless did know in some sense; but, as Lampe remarks, "interdum quis laudatur ut officii sui moneatur." We use thus 'you know,'—leaving to be supplied, 'if you would give the matter thought.'

ὅπου, to the Father; τὴν ὁδόν (in our Lord's own case, of which this verse treats), His death.

5.] Thomas is slow of belief and apprehension. The answer to ποῦ ὑπάγεις; ch. xiii. 37, which Peter seems to have apprehended, was not sufficient for him: see ch. xx. 25: φέτο γάρ, says Euthym., αἰσθητὸν εἶναι τινα τόπον ὅπου ὑπάγει, καὶ ὁδὸν ὁμοίως τοιαύτην.

6.] Our Lord, as Lücke (after Bengel) remarks (ii. 596), inverts the order of Thomas's question, and in answering it practically, for them, speaks of 'the Way' first. He is THE WAY; not merely the Forerunner; which would imply on our part only an outward connexion with Him as His followers:—but the way, in and on which we must go, having an inner union

with and in Him (De Wette): see Heb. x. 20.

ἡ ἀλήθεια—more than ὅτι ἀληθείω κ. πάντως ἔσται ταῦτα, Euth. It is another side of the same idea of the Way;—God being true; and only approached by and in truth. Christ is THE TRUTH, in Whom only (Col. ii. 3) that Knowledge of Him is gained, which (ch. xvii. 3) is eternal life.

ἡ ζωὴ—not merely because οὐδὲ ὁ θάνατος διαστήσει ὑμᾶς ἐμοῦ, Euthym.,—but as being THE LIFE (see ver. 19: Gal. ii. 20) of all His, in Whom only they who live can come to the living Father (ch. vi. 57).

οὐδεὶς ἔρχ. . . .] This plainly states the ποῦ ὑπάγω, and the way also.

δι' ἐμοῦ—as τῆς ὁδοῦ.

7.] See ch. viii. 19. ἅπ' ἄρτι] There is no difficulty, if we bear in mind the νῦν of ch. xiii. 31. The henceforth is the future time, beginning with our Lord's glorification, which was now at hand.

Lücke remarks: "ἅπ' ἄρτι is not entirely future nor entirely present, but the moment of transition, the identification of the present and future. Christ speaks here prophetically, in reference to the hour of His glorification being come" (ii. 598).

8.] Philip misunderstands ἑωρ. to mean 'seeing in a vision,'—and intimates that

ἐγνωκάς με, Φίλιππε; ὁ ἑώρακὼς ἐμὲ ἑώρακεν τὸν πατέρα·
καὶ πῶς σὺ λέγεις Δεῖξον ἡμῖν τὸν πατέρα; ¹⁰ οὐ
πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν;
τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἂπ' ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ ^{u ch. v. 19 reff.}
πατὴρ [ὁ] ἐν ἐμοὶ ^{v. - John only.} μένων ποιεῖ τὰ ἔργα αὐτοῦ. ^{ch. vi. 56,} ^{xv. 5 al.} ¹¹ πι-
στευέτέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί·
εἰ δὲ μή, ^{w constr., ch.} διὰ τὰ ἔργα αὐτὰ πιστεύέτέ μοι. ^{iv. 39, 40, 41} ^{al.} ¹² ἀμὴν
ἀμὴν λέγω ὑμῖν, ὁ ^{x ch. ii. 11 reff.} πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ
ποιῶ κακέινως ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι

...μενων
αυτος N.

om kai (bef πως) BQ⁸ latt Iren-int₁ Hil₂ Ambr₁ Aug: ins ADN rel lat-f [q syr-jer]
syrr goth arm. aft λεγεις ins οτι N¹.

10. πιστευσεις B¹(sic). rec (for λεγω) λαλω, with AQ⁸ rel [Cyr-p₃]: λελαληκα
D 3. 218 æth (to conform to follg: or perhaps from ch vi. 63, where rec has λαλω,
and txt λελαλ.): txt BLNX lat-e syr-mg copt [Cyr-p₁]. (λεγω over the line 1. m. in
B: see table: Tischdf [N. T. Vat.] says by P³ appy.) om ὁ (bef εν) BL vulg
lat-b e ff₂ g Orig₁ Did₁ [Ath₁ Cyr₁] Aug₁: ins ADQ⁸ rel lat-a c f syrr syr-cu [syr-jer].
rec ins αυτος bef ποιει, omg αυτου, with ANQ rel vulg syrr syr-cu goth arm
Orig₁ Ath₁ Cyr₁: for αυτου, αυτος LX 33 Cyr[-p]: txt BDN [Cyr-p₁].

11. transp εγω εν τω πατρι and ο πατηρ εν εμοι (and for και εγω, καγω) D: om και
ο πατηρ εν εμοι A [Ath-2-mss₂]. elz aft εν εμοι ins εστιν, with 1. 69¹ vulg lat-c e
[g syr-cu goth arm-use Ath₁] Iren-int Hil₁: om (A)BDNQ⁸ rel(H—Treg, expr) 33.
69¹ Chr Cyr₁ Tert₁ Hil₃æpe. ηγγε D. om δια N¹. for αυτα, αυτου B
æth. om μοι (as not logically corresponding to the μοι before) DLN 33 vulg lat-c
e f g Syr syr-cu syr-jer Tert₁ Hil₃ Ambr₁.

one such sight of God would set at rest all their fears, and give them perfect confidence.

9.] The Son is the only Exponent of the Father to men: see ch. xii. 44, 45: Col. i. 15: Heb. i. 3: 1 Tim. vi. 16. This seeing of the Father in Him, is not only seeing His bodily presence, but *knowing* Him (οὐκ ἐγνωκάς με). 10.] See ch. x. 30, 38, and for the latter clause ch. viii. 28, where the contrast is, as here, purposely inexact in *diction*,—words being placed in one member and *works* in the other: and, as there, ἔργα and ῥήματα are taken as correlative and co-extensive;—all the working of the Lord Jesus being α λαλιὰ, a *revelation of the Father*. De Wette supposes both ἔργα and ῥήμ. to be understood in both places. Without the [ὁ], the sense will be, of course, the Father, abiding in Me. . . . ποιεῖ τὰ ἔργα αὐτοῦ] doeth His works: they are not Mine, but His, done in and by Me: but ἐν ἐμοί, present and abiding, so that ὁ ἑώρακὼς ἐμὲ ἑώρακεν τὸν πατέρα.

11.—24.] *Jesus will make proof of His abiding union with the Father, in His union with His own*: and this, vv. 12—14, in answering prayer: vv. 15—17, in the sending of the Spirit: vv. 18 ff., as a pledge of the completion of this union in His personal return. The Lord now unfolds out of this ποιεῖ τὰ ἔργα αὐτοῦ, the great promise of the Paraclete. διὰ

τὰ ἔργα αὐτά] See ch. x. 38. The object here seems to be, to fix their attention on the *works* as a plain testimony even to such as could not simply believe so deep a thing on His assertion (πιστ. μοι), and one which (ver. 12) should become subjective in themselves hereafter,—by virtue of their living union with Him who is gone to the Father, and become the dispenser and channel of the Spirit. “Qui Christo de se loquenti credit, in Christum credit.” Bengel. μείζ. τούτων] This word μείζ. is not to be evaded (so as to = πλείονα, Lampe), but taken in its full strict sense. And the keys to its meaning will be found ch. i. 51; v. 20. The works which Jesus did, His Apostles also did,—scil., raising the dead, &c.;—*greater works than those, they did*,—not in degree, but in kind: *spiritual* works, under the dispensation of the Spirit, which had not yet come in. But they did them, *not as separate from Him*: but *in Him, and by Him*; and so (ch. v. 21) *He* is said to do them. The work which He did by Peter’s sermon, Acts ii., was one of these μείζονα τούτων,—the first-fruits of the unspeakable gift.

This union of them with and in Him is expressed here by τὰ ἔρ. ἃ ἐγὼ ποιῶ, κακέινως ποιήσει. “He has sown, we reap; and the harvest is greater than the seed-time,” Stier. v. 189, edn. 2.

13.] I have retained the period after

γ Mark xvi. 17 ἔγὼ πρὸς τὸν πατέρα πορεύομαι. ¹³ καὶ ὁ ¹³ τι ἂν αἰτήσητε ARDE
 ref. ch. xv. ¹⁴ ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα ¹⁴ δοξασθῇ ὁ GHKI.
 16. xvi. 23, ¹⁵ πατὴρ ἐν τῷ νύῳ. ¹⁵ ἐάν τι αἰτήσητε ¹⁵ ἐν τῷ ὀνόματι MQSUX
 24, 26 al. ¹⁶ μου, ἐγὼ ποιήσω. ¹⁶ ἐάν ἀγαπᾷτέ με, τὰς ¹⁶ ἐντολὰς τὰς TAAIN
 z constr., ch. ¹⁷ ἐμὰς ¹⁷ τηρήσατε. ¹⁷ κἀγὼ ἐρωτήσω τὸν πατέρα, καὶ 1. 33. 69
 xiii. 31, 32. ¹⁸ ἄλλον ¹⁸ παράκλητον δώσει ὑμῖν, ἵνα ¹⁸ ἢ μεθ' ὑμῶν εἰς τὸν
 a Matt. xix. 17 (ref.).
 b ver. 26, ch.
 xv. 26, xvi.
 7. 1 John ii.
 1 only τ.
 Job xvi. 2
 Aq.

12. rec aft πατερα ins μου, with E rel lat-e syrr: om ABDLQX[Π]N 1. 33. 69 latt [syrr-jer] copt goth æth arm Chr. Non₁ [Novat₁] Aug. πορευεσθαι H¹Q copt.

13. for αἰτησθε, αἰτηται B, αἰτητε Q.

14. for εαν, αν D. aft αἰτησθε ins με BEH U(Treg, expr) [Γ]ΔN 33 vulg lat-e f Syr-ed syr goth arm-use: om ADQ rel lat-a e g [q] Syr-ms copt [æth]. for εγω, τουτο (from last ver) A B(sic: see table) L[A²] 33 vulg lat-e g q copt arm[-usc æth] Cyr, Aug.: εγω τουτο M: txt DQN rel [lat-a e f ff₂ syrr goth].

15. om με N¹(ins N^{3b}). τηρησετε BL Eus₁ [Melet₁]: τηρησητε N 33. 69¹ ev-y [Cyr-p₁].

16. (καγω, so BDQN 1 [Cyr-p₁]) for ερωτησω, τηρησω N¹(sic). rec (for ἦ) μενη (from ver 17), with AD rel Eus Cyr-jer: txt (B)LQX(N) 33 lat-a b c e f ff₂ q Syr syr-cu syr-mg copt goth [Eus₂] Cyr-jer, Did, Ambr Hil, Lucif.—μεθ' υμ. εις τ. αι. bef ἦ B [lat-δ]: μεθ' υμων bef η N [lat-a e f ff₂ q Eus₁ Cyr-jer]. εις τ. αιωνα bef μεθ' υμων D [Eus₁].

πορεύομαι (Grot., Griesb., Lachm., Knapp, Lücke, Meyer, Stier place a comma only and connect this verse with the **ὅτι**), because the sense remains much the same, and the style is better preserved.

αἰτήσητε, scil. τὸν πατέρα: so ch. xv. 16; xvi. 23. But this does not exclude, but *distinctly includes*, prayer to Christ; so blended are these two (as the *ὁρᾶν*, ver. 9), that we have not ποιήσει, but ποιήσω, and, ver. 14, emphatically ἐγὼ ποιήσω. He who prays to the Father, prays to the Son.

This ποιήσω answers to the ποιήσει in ver. 12; *the reason why you shall do these greater works, is, on account of the all-powerful Spirit of grace and supplication which My going to the Father shall bring down upon the Church; in answer to which Spirit, I will do by you whatever in My Name* (i. e. in union with Me, as being Mine, manifesting forth Jesus as the Son of God) *ye shall ask. And the end of this is, that by these μέγιστα τούτων, the wonders of grace and triumphs of the Spirit, the Father may be glorified* (His glory shewn forth) *in and by the Son.*

Ver. 14 solemnly repeats as a promise, what was incidentally asserted before: 'For this is a truth, that whatever' &c. And besides, adds the ἐγὼ: it is I that will do it: shewing that the use of the first person before was emphatic. "ἐγὼ hoc jam indicat gloriam."—Bengel.

Ver. 15 is a following out of the ἐν τῷ ὀνόματί μου: 'That way of prayer is the way of loving obedience, in which the Spirit is ever found, and which is only trodden by His help:'—and also of ἵνα δοξ. ὁ π. ἐν τῷ νύ., 'As the Father is ho-

noured in the Son, so must the Son be honoured in you:' see ch. xv. 10.

16.] And then the Spirit shall proceed forth upon you. Not αἰτήσω, but ἐρωτήσω—"familiaris petendi modus," Bengel:—father perhaps, a manner of asking implying *actual presence and nearness*,—and here used of the mediatorial office in Christ's ascended state.

παράκλητον] Olshausen remarks that the interpretations of this word range themselves in two classes, which again by no means exclude one another:—those of 'COMFORTER,' and those of 'ADVOCATE,' ("Teacher" (Theodore of Mopsuest. and Ernesti) is out of the question.) The etymology of the word requires the latter as its strict meaning, and in this strict meaning it satisfies 1 John ii. 1, **παράκλητον** ἔχοντες πρὸς τὸν πατέρα Ἰησοῦν χριστόν: but not so all the places where it is used of the Holy Spirit,—nor this verse, where of the Son and Spirit both. And therefore the other meaning,—**Comforter**, including as it does in its fullness (see Rom. viii. 26, where both, the *συναντιλαμβάνεσθαι* and the *ὑπερεντυγχάνειν*, are united) the *Advocate* also, has been both here and in Germany (Zöfster, Luther) sanctioned by Christian usage as the most adequate rendering. See Archdeacon Hare's Mission of the Comforter, vol. ii. note J a. He shews that Wicliff, from whom we have our **Comforter**, often used "comfort" for the Latin *comfortari*, as e. g. Luke xxii. 43: Acts ix. 19 al. Thus the idea of *help and strength* is conveyed by it, as well as of consolation.

It was this office (*comfortari*) which Jesus

αἰῶνα, ¹⁷ τὸ ^c πνεῦμα τῆς ^c ἀληθείας, ὃ ὁ κόσμος οὐ δύναται ^d λαβεῖν, ὅτι οὐ ^e θεωρεῖ αὐτὸ οὐδὲ γινώσκει αὐτό· ὑμεῖς γινώσκετε αὐτό, ὅτι ^f παρ' ὑμῖν ^f μένει καὶ ἐν ὑμῖν ἐστίν. ¹⁸ οὐκ ^g εἰσφύσω ὑμᾶς ^h ὀρφανούς, ⁱ ἔρχομαι πρὸς ὑμᾶς. ¹⁹ ^k ἔτι ^k μικρὸν καὶ ὁ κόσμος με οὐκ ἔτι ^e θεωρεῖ, ὑμεῖς δὲ ^e θεωρεῖτέ με. ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσετε. ²⁰ ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑμεῖς γνώσεσθε ὅτι ἐγὼ ἐν

(38).

i pres., ver. 3.

k ch. xiii. 33 reff.

17. for *ὅ, on* N^{3a} (but *ν* erased). *αὐτον* (3 times) D¹L, and (1st) M N^{3a} (but txt restored) 69, (2nd) 69, (3rd) G²MU:—om 2nd *αὐτο* B^N lat-*a* Lucif., ins *δε*, with AD rel vulg lat-*c* *e f* *ff*₂ *g* [q syr-cu syrr syr-jer copt &c] Cyr-jer₁ Did₁: om BQ^N lat-*a* *b* Lucif, Quast., rec *εσται*, with AD²Q^N rel vulg syr syr-jer copt ath arm: txt BD¹ 1. 69 tol lat-*a* *b c e f* *ff*₂ Syr syr-cu goth Lucif Ambr Quast.
19. om 2nd με LQ. rec *ζησεσθε* (*more usual*), with ADQ^N rel Chr₁ Cyr[-p] Hil: txt BLX.
20. rec *γνωσ.* bef *υμεις*, with DN rel lat-*a c e* [*ff*₂ *g q*] syr copt goth arm: om *υμεις*

had filled to His disciples while with them:—and which the Holy Spirit was to fill even more abundantly (and in a higher sense, because their state would be higher) on the removal of Jesus from them.

17.] τὸ πν. τ. ἀλ., not 'the true Spirit,'—but 'THE SPIRIT OF TRUTH';—the Spirit *Who is truth*, 1 John v. 6,—of Whom all truth comes, and who alone leads into *the whole truth*, the truth of God, ch. xvi. 13.

ὁ κόσμος = οἱ ψυχικοί, 1 Cor. ii. 14, those who live according to the desires of the flesh and the mind, and have no receptivity of the things of God.

θεωρεῖ sometimes = γινώσκει; but not here, as being separated from it by οὐδέ: 'recognizes not in His operations (obj.) nor knows (subj.);'—has neither sight nor knowledge of.

γινώσκετε—present, but spoken of their state as disciples opposed to the world,—and proleptically, as before. They were even now not of the world (ch. xv. 19), and are therefore viewed in the completion of their state as opposed to it.

μένει (not *μενεῖ* as Vulg. and some other vss.) is rightly explained by De Wette to be future in *signification*, as any present predication of permanence must necessarily be; *abideth*, as *μένει*, ch. viii. 35. Euthym. understands παρ' ὑμ. μένει of the Spirit abiding in Jesus, Who was among them: but wrongly.

ἐστίν] This was perhaps corrected to the future, because, though their knowledge of the Spirit proper to their complete state, and His dwelling, remaining, among them, had in some inferior sense begun,—His dwelling in them had not. See Hare, Mission of the Comforter, ii. note I. With the reading ἐστίν, the prolepsis is still stronger.

18.] ὀρφ. should be orphans, as in the E. V. marg. The office of

the παράκλ. is to connect the disciples with the Father: if therefore they had Him not, they would be *fatherless*. The expression connects with *τεκνία* ch. xiii. 33, and as Euthym., springs from *πατρικὴ εὐσπλαγχνία*. This makes ἔρχομαι, I am coming, plain, as applying to the coming by the Spirit, who is one with Christ;—not only the ultimate personal coming, which is but the last step of the ἔρχομαι, nor only the bodily coming again to them and not to the world at the Resurrection, which was but a pledge of His lasting presence in the Spirit: see on ver. 3. ἔρχομαι is (as there) the complex of these—the *great Revisitation*, in all its blessed progress. The absence of any connecting particle as γάρ, with ἔρχομαι, arises (Meyer) from the depth of affection in the Lord's heart. 19—21.] This ἔρχομαι is explained to consist in His presence among them by the life of His Resurrection, which is theirs; by (ver. 20) the witness of the Spirit in their hearts; and (ver. 21) their sanctification by the Spirit in love, and the consequent manifestation of Jesus to them.

Luthardt (ii. p. 309 f.) attempts to confine ἔρχομαι (and this whole passage) to the παρουσία, in spite of the plain sense of vv. 19, 20, relying on the analogy of Rev. xxii. 17, and saying that on the common interpretation, the Church would have no cause to long for her Lord: and so Aug., Maldon., Hofm., al. But manifestly the context is against him: and he must thus explain away many other passages (e. g. Matt. xviii. 20). The presence of Christ by the Spirit is none the less *real*, for being *incomplete*.

19.] The immediate reference of this θεωρεῖτε is to the forty days (see Acts x. 41)—but only as leading on to its wider and deeper

1 = ch. v. 38.
m ver. 15.
n ch. i. 18 reff.
o act., here bis.
Acts xxi. 15, 22, xxi. 1.
xv. 2, 15.
Heb. xi. 14 only.
Exod. xxiii. 13, pass., Matt. xxvii. 53.
Heb. ix. 24.
Wisd. i. 2.
p Acts vii. 40, from Exod. xxxi. 1.
q ch. viii. 51, 52, 55 reff.
r ver. 2 only + 1 Macc. vii. 38 only.
μοιῶν ποιῆσθαι, Thuc. i. 131.
Jos. Antt. viii. 13. 7.

τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ γὰρ ἐν ὑμῖν. ²¹ ὁ ¹ ἔχων τὰς ἐντολάς μου καὶ ^m τηρῶν αὐτάς, ⁿ ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, καὶ γὰρ ἀγαπήσω αὐτὸν καὶ ^o ἐμφανίσω αὐτῷ ἐμαυτόν. ²² Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, [καὶ] ^p τί γέγονεν ὅτι ἡμῖν μέλλεις ^o ἐμφανίζειν ... ἐμφανίζειν σε αὐτῷ. ²³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ἐάν τις ἀγαπᾷ με, τὸν ^q λόγον μου ^q τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ ^r μονὴν παρ' αὐτῷ ποιησόμεθα. ²⁴ ὁ μὴ ἀγαπῶν με τοὺς ^q λόγους μου οὐ ^q τηρεῖ καὶ ὁ λόγος ὃν

A lat-b Syr aeth Chr₁ Cyr[-p₄] Victorin: txt BLM^qQX 33 vulg lat-f. καὶ ἐγώ
E²GMUΔ[S(Tischdf)Π²] Chr.

21. (καγω, so BDGLQX[Γ]ΔΝ 1.)

ἐμφωνήσω D¹(txt D-corr¹(?)).

22. for Ἰσκαριώτης, απο καρτωτων D. rec om 1st kai (as unnecessary and misunderstood: or perhaps from kē preceding), with ABDELX 33 latt Syr syr-cu [syr-
jer] coptt goth aeth arm Cyr, Orig-int; ins QN rel lat-q syr Chr₁. for γεγονεν, ἐστιν D Chr₁. μελλεις bef ημιν D. ἐμφανιζεις A lat-a Lucif.

23. rec ins o bef ησα., with MXA 69 Orig₁; om ABDN rel Cyr₁. for 1st αυτω, αυτοις N^{3a}(but txt restored). ἐλευσονται D lat-e syr-cu. for μονην παρ' αυτω, προς αυτον μονην D Syr. rec ποιησωμεν (more usual), with A rel Orig₁ Ath₃ Epiph₃; ποιησωμεν M[Γ]ΔΛ: ποιησονται D lat-e syr-cu: txt BLX[Π²]N 1. 33. 69 Orig₃ Eus₃ Ath-ms, Did₂ Epiph, Chr-ms, Cyr[-p₄] Thdr₁.

24. τηρησει D copt. aft o λογος ins o εμος D lat-a' e syr [syr-jer] arm Gaud₁.

reference to the spiritual life. ζῶ, not ζήσω—the principle of Life being immanent in Him.

ζήσετε, in all its fulness, including the most blessed sense of ζωή,—the Life of the Spirit,—here and hereafter. See Meyer's note. 20.]

ἐκ. τῇ ἡμ., no particular day; but 'each of these periods, as its continually increasing light breaks upon you, shall bring increased knowledge of your unity in Me with the Father, and my dwelling in you by the Spirit.' If any particular day is to be thought of, it would naturally be the Pentecost. 21.] ἔχων κ. τηρῶν, "qui habet in memoria et servat in vita."

Aug. in loc. Or perhaps more accurately (with Stier), "He who has my commandments, as being my disciple by outward profession (not thus only: but holds them, by the inner possession of a living faith. So Meyer), and keeps them:" see Luke xi. 28. And τηρ. is more of the inner will to keep them, than the absolute observance, which can only follow on high degrees of spiritual advancement.

ἐμφ. αὐτ. ἐμ., by the Holy Spirit: see ch. xvi. 14. This (as Stier observes) is the highest promise which can be made to man (see ver. 23), and yet it is made to every man who ἔχει κ. τηρεῖ the commandments of the Lord Jesus. Cf. Exod. in reff.

22.] Ἰούδας, οὐχ ὁ Ἰσκ. = Ἰούδας Ἰακώβου of Luke vi. 16: see note on Matt. x. 2 ff. Meyer remarks that the οὐχ ὁ Ἰσκαριώτης is pragmatically superfluous, after ch. xiii. 30, but is added by St. John from his deep horror of the Traitor who bore the same name.

The question seems to be put with the Jewish idea, that the Messiah, the King and Judge of the nations, must necessarily manifest himself to the world.

[καὶ preceding an interrogation, expresses astonishment at what has just been said, and, assuming it, connects to it a conclusion which appears to refute or cast doubt on it. So Eur. Med. 1388, —ὦ τέκνα φίλτατα! "μητρί γε, σοὶ δ' οὐ." κἀπειρ' ἔκτας; See more examples in Hartung, i. p. 146, and cf. Kühner on Xen. Mem. p. 117.] τί γέγ. ὅτι What has happened, that...? i. e. how is it, that...

? 23. 24.] These verses contain the answer to the question in both its parts:—ἡμῖν, because love to Christ, leading to the keeping of His word, is the necessary condition of the indwelling and manifestation in man of the Father and the Son;—οὐχὶ τῷ κόσμῳ, because want of love to Christ, leading to neglect of His words, necessarily excludes from communion with the Father and the Son, and the Spirit, who reveals the Son in man. "The

ἀκούετε οὐκ ἔστιν ἑμός, ἀλλὰ τοῦ πέμψαντός με πατρός. ^{s ver. 17 reff.}
 25 Ταῦτα λελάληκα ὑμῖν ^{s παρ' ὑμῖν} ^{s μένων} 26 ὁ δὲ ^{t ver. 16 reff.}
^{u const.,}
^{2 Tim. ii. 14.}
^{Wisd. xviii.}
^{22.}
^{v as above (u).}
^{Luke xxii. 61.}
^{Tit. iii. 1.}
^{2 Pet. i. 12.}
^{3 John 10.}
^{Jude 5 onlyt.}
^{w ver. 14.}
^{x ch. x. 28 al.}
^{y ver. 1. ch.}
^{xi. 33 reff.}
^{z here only.}
^{Deut. i. 21}
^{al. fr. (—λός,}
^{Matt. viii. 26.}
^{—λός, 2 Tim.}
^{i. 7.)}
^{a pres., vv. 3,}
^{18. Matt.}
^{Gen. xlviii. 19.}

xvii. 11. xxvi. 2.

b = ch. iv. 12. viii. 53. Gen. xlviii. 19.

26. πεμψει bef το πν. το αγ. N¹.—for δ, on LXX^{3a} Chr-mss₁; om N¹. aft o
 πατηρ ins μου D [Π²(but erased)] lat-g Syr syr-cu copt-wilk Eus₃ Gaud₁. for ειπον
 αν ειπω D[Π] 254 latt. aft υμιν ins εγω BL: om ADN rel vss Orig.

27. aft διδωσιν ins υμιν N.

28. αγαπατε D¹(txt D²) HL 69. rec aft 2nd οτι ins ειπον (cf preceding clause),
 with E rel Ath₁ Ambr₁; om ABDK¹LX[Π]N 1. 33. 69 latt syr syr-cu syr-jer copt
 goth [æth arm] Orig [Eus₁] Chr Cyr[-p₁]. rec aft πατηρ ins μου, with D⁵
 N¹(marked for erasure, but marks removed) rel lat-a f syr Eus₁; om ABD¹LX 1. 33
 vulg lat-b c e ff₂ g l æth Chr₂ Cyr[-p₂] Iren-int₁ Orig-int₁ Tert₁ Cypr₁ Hil₅.

addition πρὸς αὐτὸν ἔλευσ. κ. μονὴν παρ' αὐτῷ ποιησ. makes this incapacity still plainer and more deeply felt." Meyer. For (καί, and hence you may infer what I am setting forth) the word which ye hear (and which the world οὐ τηρεῖ = ἀθετεῖ), —is not Mine, but the Father's (not, 'non tam . . . quam'). On the gracious and wonderful promise of ver. 23, see Rom. viii. 15. 25—31.] His farewell, and the parting bequest of His Love.

25.] λελάληκα is proleptic, referring, as εἶπον (ver. 26), to the futures, διδάξει and ὑπομνήσει. Meyer supposes that a pause took place here, and the Lord looks back on what He had said to them. But this does not seem so natural.

26.] q. d. 'I know that ye do not understand them yet: but' &c. τὸ πν. τὸ αγ.] The Paraclete is now more closely defined by this well-known Name, —and, by ὁ πέμψει ὁ πατήρ, and ἐκείνος . . ., designated personally, as One sent, and One acting on them. ἐν τῷ ὄν. μου, not, 'in My stead,' but in regard of Me—'in answer to My prayer, and prayers in My name,—to those who bear My name,—and as a means of manifesting Me.' διδάξ. πάντα stands by itself, not with ἀ εἶπον:—shall teach you all things;—'all that can and may be learnt by you, all that belongs to your work and life in Me.' ὑπομνήσει] What is not understood is liable to be forgotten;—and therefore in this word is implied the giving them a right understanding of, as

well as recalling, what Jesus had said to them: see ch. ii. 22; xii. 16. It is

on the fulfilment of this promise to the Apostles, that their sufficiency as Witnesses of all that the Lord did and taught, and consequently THE AUTHENTICITY OF THE GOSPEL NARRATIVE, is grounded. 27.] This is introduced

by ver. 25, which suggests the speedy close of the discourse. It was customary to take leave with wishes of peace:—so 1 Sam. i. 17: Luke vii. 50: Acts xvi. 36: 1 Pet. v. 14: 3 John 15. Also, to reassure by such words, see Gen. xliii. 23: Judg. vi. 23. But our Lord distinguishes His peace, true peace, 'the peace which I have and give' (see ch. xv. 11), from the mere empty word used in the world's form of greeting. Peace (in general) He leaves with them;—His peace He gives to them, over and above that other. The καθὼς ὁ κ. δίδ. must refer, I think (with Lampe, Lücke, and Stier), to the world's manner of giving,—not to the unreality of the world's peace, of which, however true, there is no direct mention here. The world can only give peace in empty formulæ, saying 'Peace, peace,' when there is no peace: Jer. vi. 14. al.

Ver. 28 as far as ὑμᾶς is a reason why their heart should not be troubled;—then the rest of the verse removes all ground of δειλία, since it is an exaltation of Him whom they loved, which is about to happen; and therefore a ground of joy, and not of fear. μεῖζον] And therefore the going of Jesus to the Father is an

c constr., Matt. xxvi. 34 al.
Isa. xlii. 10.
d ch. xii. 31.
xvi. 11 only.
see Eph. ii.
2. vi. 12.
e Luke xxii.
37. xxiii. 31.
1 Cor. ix. 15.
f ellips., ch. ix.
3. xv. 25.
g w. dat., ch.
xv. 14, 17.
Acts i. 2. xiii. 47 al. Exod. xii. 28. (w. πρὸς, Heb. ix. 20.) h = Matt. ix. 19. ch. xi. 29. i = ch. xi. 7 reff.

μον ἐστίν. ²⁹ καὶ νῦν εἵρηκα ὑμῖν ^c πρὶν γενέσθαι, ἵνα
ὅταν γένηται, πιστεύσητε. ³⁰ οὐκ ἔτι πολλὰ λαλήσω
μεθ' ὑμῶν ἔρχεται γὰρ ^d ὁ τοῦ ^d κόσμου ^d ἄρχων, καὶ ^e ἐν
ἐμοὶ οὐκ ἔχει οὐδέν. ³¹ ἀλλ' ^f ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ
τὸν πατέρα, καὶ καθὼς ^g ἐνετείλατό μοι ὁ πατήρ, οὕτως
ποιῶ. ^h ἐγείρεσθε, ⁱ ἀγωνμεν ἐντεθῆεν.

29. aft πιστευσητε ins μοι D.

30. rec aft του κοσμου ins τουτου, with 1 latt copt Orig^{ssepe} Ath₃ [Chr₁ (Hipp₁ Bas₁ Mac₁ Cyr₁-p₄)] Thdr_t, Hil₃: om AB D-gr N rel syrr Cyr[-comm-p] Thdr_t Thl-comm Non Hil₂ Aug₁. aft ουδεν ins ευρειν D lat-a.

31. om και A¹E lat-b ff₂. for ενετειλατο, εντολην εδωκεν (cf ch xii. 49) BLX (1. 33) latt aeth-pl Cyr₁: txt ADN rel syrr [syrr-jer] goth(appy) arm. om ο πατηρ D lat-e l¹ aeth[-rom].

advancement. This word *greater*, as Luther well remarks (Stier, v. 228, edn. 2), is not here used as referring to the *Nature or Essence of the Son as related to the Father*,—but as indicating that particular subordination to the Father in which the Lord Jesus then was,—and the cessation of the state of humiliation, and entering into His glory, which would take place on His being received up to the Father. So also Calvin: “Non confert hic Christus Patris Divinitatem cum sua, nec humanam suam naturam divinæ Patris essentiali comparat, sed potius statum præsentem cælesti gloriæ ad quam mox recipiendus erat.” And Cocceius: “Non intelligitur hic minoritas secundum naturam humanam,—quia intelligitur minoritas quæ per profectionem ad Patrem *deponitur*” (Stier, *ibid.* Similarly, De Wette, Tholuck). And this removes all reason for fear, as *they* will be exalted in *Him*.

The whole doctrinal controversy which has been raised on these words (especially by the Fathers against the Arians, see Suicer, *Thes.* ii. pp. 1368-9), seems not to belong to the sense of the passage. That *there is a sense* in which the Father is greater than even the glorified Son, is beyond doubt (see especially 1 Cor. xv. 27 f.); but as on the one hand that concession is no concession to Arianism, because it is not in the essential being of the Son, but in His Mediatorial office that this *minoritas* consists,—so on the other hand this verse implies in itself *no such minoritas*, the discourse being of *another kind*.

29.] εἵρηκα—viz. ‘the prophecies of My Resurrection and Ascension,’ &c. πιστεύσητε] See ch. xiii. 19, where ὅτι ἐγὼ εἰμι is supplied. That ye may believe, in the fullest sense of the word. “Neque enim Eum Dei Filium non et ante credebant: sed cum in

Illo factum esset quod ante prædixit, fides illa quæ tunc quando illis loquebatur fuit parva, et cum moreretur pæne jam nulla, et revixit et crevit.” Aug. in Joann. Tract. lxxix. 1.

30.] οὐκ ἔτι πολλὰ λαλ. :—then, as Stier remarks, He had *some* words more to say, and was not about to break off at ver. 31, as some have supposed: cf. Grotius: “q. d., temporis angustia abripiunt verba.” ὁ τ. κόσ. ἄρχων] i. e. Satan:—not, Satan in Judas, but *Satan himself*, with whom the Lord was in conflict during His passion: see Luke iv. 13 (and note), and xxii. 53.

ἐν ἐμοὶ οὐκ ἔχ. οὐδ.] “Nullum scilicet omnino peccatum.” Aug. *ibid.* 2. This is the only true interpretation: *has nothing in Me*—no point of appliance whereon to fasten his attack. But Meyer well observes, that this is rather *the fact to be assumed* as the ground of what is here said, than the *thing itself* which is said. De Wette, Lücke, Tholuck, and many others render it, “*has no power over me*,”—οὐδὲν αἰτιον θανάτου, Euthym.

31.] ‘But my Death is an act of voluntary obedience, that it may be known that I love and obey the Father—that the glory of the Father in and by Me may be manifested.’

The construction is elliptic: supply, ‘But (his power over Me for death will be permitted by Me) that,’ &c. And set a period at ποιῶ, as usually done.

Meyer, al., and Luthardt, would carry on the sense from ποιῶ, “*But that the world may know that I love the Father, and as the Father commanded me, thus I do, arise, let us go hence.*” I need only put it to the inner feeling of any who have learned to appreciate the majesty and calmness of our Lord’s discourses, whether a sentence so savouring of theatrical effect is likely to have been spoken by Him. We may notwithstanding safely believe that the ἐγ.

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XV. 1 Ἐγὼ εἶμι ἡ ἄμπελος ἡ ἁληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν. 2 πᾶν κλήμα ἐν ἐμοὶ μὴ ὀφέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ ὀκαρπὸν ὀφέρον, καθαίρει

1 = ch. i. 9, iv. 23. Heb. viii. 2 al. Jer. ii. 21. v. 7) only. n vv. 4, 5, 6 only. Ezek. xv. 2. m = Matt. xxi. 33, &c. ||. (2 Tim. ii. 6. James o ch. xii. 24 reiff. p ch. xi. 48 reiff.

k Matt. xxvi. 29 ||. vv. 4, 5. James iii. 12. Rev. xiv. 18, 19 only. Isa. v. 2.

CHAP. XV. 1. om 2nd δ ΔΔ.

2. φερων (twice) A 33, 1st H [Γ²]. for καρπ. φερ., καρποφορον D (Clem). καθαριει D vulg lat-b c e ff. 2 g l [q] copt Orig-int. i Hil.

ἄγ. ἐντ., *without this connexion*, does undoubtedly express the holy boldness of the Lord in going to meet that which was to come upon Him, and is for that reason inserted by St. John. ἐγείρ., ἄγ. ἐντ.]

These words imply a movement from the table to depart. Probably the rest of the discourse, and the prayer, ch. xvii., were delivered when now all were standing ready to depart. There would be some little pause, in which the preparations for departure would be made. But the *place* is clearly the same, see ch. xviii. 1, *ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν*:—besides which, we can hardly suppose (Grot., &c.) discourses of a character like those in ch. xv. xvi. to have been delivered to as many as eleven persons, while *walking by the way*, and in a time of such publicity as that of the Paschal Feast. Still less is the supposition of Bengel and Beausobre probable,—that ch. xiii. xiv. happened outside the city, and that between ch. xiv. and xv. the paschal meal takes place. Compare also ch. xiii. 30, which is decisive against this idea.

CHAP. XV. 1—27.] *Injunction to vital union in love with Jesus and one another.*

1—11.] *Their relation to Him.* Various suggestive circumstances have been imagined, but none of them are satisfactory. The vineyards on the way to Gethsemane (Lampe),—the carved vine on the great doors of the temple (Rosenmüller, Bibl. Exeget. Repert. i. 166 (Lücke),—see Jos. B. J. v. 5. 4: Antt. xv. 11. 3); a vine trained about the window of the guest-chamber (Knapp, Lücke conj., Tholuck, 6), are all fanciful, and the two first (see on ch. xiv. 31) inapplicable. The *cup*, so lately partaken (Meyer, Stier), is certainly nearer,—see below. But I believe with Lücke that most probably the Lord did not take the similitude from any outward suggesting occasion, but as a means of illustrating the great subject, *the inner unity of Himself and His*. Occasion enough was furnished, by the O. T. symbolism of the vineyard and the vine,—Isa. v. 1 ff.: Jer. ii. 21: Ezek. xix. 10 ff., and especially Ps. lxxx. 8—19: by the intimate analogy of vegetable life (of which

the tree bearing fruit is the highest kind, and of such trees the vine the noblest) with spiritual, and perhaps also by the *γέννημα τῆς ἀμπ.* having been so recently the subject of their attention and the Lord's prophecy, Luke xxii. 18||.

1.] The Vine and branches stand in a much nearer connexion than the Shepherd and the sheep, or the lord of the vineyard and the vines; and answer to the Head and members in Eph. v. 23, 30: Col. ii. 19, linked together by a common organization, and informed by one and the same life.

ἡ ἁληθινή, not only, 'by which prophecy is fulfilled:' not only, "in which the organism and qualities of the vine are most nobly realized" (Tholuck), but as in ch. i. 9, true, i. e. *original, archetypal*. The material creations of God are only inferior examples of that finer spiritual life and organism in which the creature is raised up to partake of the divine nature; only ἀντίτυπα τῶν ἀληθινῶν, Heb. ix. 24; ὑποδείγματα τῶν ἐν τοῖς οὐρ., ib. 23: see ch. vi. 32.

ὁ γεωργός, not only the tiller of the land, but the vine-planter and dresser; He who has originated the relation between the vine and branches by planting the Vine in this earth (the nature of man), and who looks for and ensures the bringing forth of fruit. 2.]

The Vine contains *fruitful*, and *unfruitful* branches. Who are these unfruitful branches? *Who are the branches?* Clearly, all those who, adopting the parallel image, are made *members* of Christ by baptism, Rom. vi. 3, 4: compare σύμφυτοι, ib. ver. 5, also Rom. xi. 17 ff. The Vine is the *visible Church here*, of which Christ is the *inclusive Head*: the Vine contains the branches; hence the unfruitful, as well as the fruitful, are ἐν ἐμοί.

Every such unfruitful branch (notice the μὴ in an hypothesis, not οὐ) the Father αἶρει,—pulls off and casts away: and every one that beareth fruit ἡ καθαίρει (an allusion to αἶρει, but only in the Greek (?): "suavis rhythmus," Bengel), prunes, by cleansing it of its worthless parts, and shortening its rank growth, that it may ripen and enlarge its fruit better. Cf. Æsch. in Ctes. (iii. 166, quoting Demos-

αὐτὸ ἵνα ὁ καρπὸν πλείονα ὁ φέρῃ. ³ ἡδὴ ὑμεῖς καθαροὶ
 ἐστε ¹ διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. ⁴ μέινετε ἐν ἐμοί,
 καὶ γὰρ ἐν ὑμῖν. καθὼς τὸ ⁵ κλήμα οὐ δύναται ὁ καρπὸν
 ὁ φέρειν ἄφ' ἑαυτοῦ, ἐὰν μὴ μέινῃ ἐν τῇ ⁶ ἀμπέλῳ, οὕτως
 οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μένητε. ⁷ ἐγὼ εἰμι ἡ ⁸ ἀμ-
 πέλος, ὑμεῖς τὰ ⁹ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ γὰρ ἐν
 αὐτῷ, οὗτος ὁ φέρει ὁ καρπὸν πολύν· ὅτι ¹⁰ χωρὶς ἐμοῦ οὐ
 δύνασθε ποιεῖν οὐδέν. ¹¹ ἐὰν μὴ τις μένῃ ἐν ἐμοί, ¹² ἐβλήθη
¹³ ἔξω ὡς ¹⁴ τὸ ¹⁵ κλήμα καὶ ¹⁶ ἐξηράνθη, καὶ ¹⁷ συνάγουσιν
 αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ ¹⁸ καίεται. ¹⁹ ἐὰν

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for 2nd αὐτο, αυτον [G]N. rec πλειονα bef καρπον, with AD rel Orig, [Bas₁] Thdrt₁:
 txt BLM¹X(N) 33 latt [Eus, Cyr, Orig-int_o] Hil Novat.—πλειω N Clem.

3, 4. om ἡδη το φερειν (passing by mistake from φερη ver 2 to φερειν ver 4) D¹[and
 lat].

4. for μεινη, μενη BLN lat-α. rec (for μενητε) μεινητε, with D rel Eus₁: txt
 ABLN.

5. aft εγω ins γαρ D¹(and lat) lat-α. om εν (bef εμοι) D¹-gr(ins D²). om
 ουδεν D¹(and lat: ins D³): ουδε εν B.

6. rec μεινη, with N^{3a} rel Cyr₁: txt ABDN¹. επληθη D¹. αυτο DLXΔ[Π]N
 1. 33. 69 vulg lat-e g q Syr [syr-jer] aeth arm Cyr: txt AB rel am[with forj ing] lat-α
 δ c f f₂ syr copt. rec om το (bef πυρ) (less usual, cf Matt iii. 10; vii. 19: Luke
 iii. 9), with DHX Orig₁ Cyr₁ Thdrt₂: ins ABN rel Chr₁.

thenes), ἀμπελουργοῦσί τινες τὴν πόλιν,
 ἀνατεμνῆκάσι τινες τὰ κλήματα τοῦ

δήμου. The two, πᾶν κλ., καὶ πᾶν
 . . . , are pendent nominatives, a con-
 struction usual with John in connexion
 with πᾶν, see ch. vi. 39; xvii. 2.

3. καθαροί] See ch. xiii. 10. In Eph. v. 26,
 we have both the washing διὰ τὸν λόγον,
 and the word (ἐν ῥήματι), united. The
 word of Christ dwelling in them by Faith
 (see ver. 7) is the purifying principle (ch.
 xvii. 17). But the καθαροί here is not
 — κεκαθαρμένοι, pruned, in the sense of
 ver. 2. The ἡδὴ limits it to their present
 capacities and standing. There was more
 pruning at hand, when the sap should
 begin to flow,—when the Spirit should be
 shed abroad; and this future handling of
 the γεωργός is indicated by μέινετε ἐν
 ἐμοί 4.] καὶ γὰρ ἐν ὑμ., must not

(with Euthym., Meyer, and Lücke) be
 taken as a promise, which (see on ἐν ἐμοί
 above) would be contrary to the sense:
 but (with Aug., Tholuck, Bengel, Stier,
 who however modifies it by rendering “so
 abide in Me that I may abide in you”) as
 a clause dependent on μέινετε ἐν ἐμοί,
 ‘Take care that ye abide in Me and I in
 you:’ both these being necessary to the
 bringing forth fruit: see ver. 5, where the
 two are similarly bound together.

Here the natural strictness of the simili-
 tude is departed from. The branch cannot
 sever itself from the vine; but, such a
 case supposed, every one will see the in-

evitable consequence. Bengel says well,
 “Hic locus egregie declarat discrimen
 naturæ et gratiæ.” It is the permitted free-
 will of the creature which makes the dif-
 ference between the branches in the two
 cases.

5.] The interpretation of the
 allegory which each mind was forming for
 itself, the Lord solemnly asserts for them.
 Notice οὗτος—he and no other: ‘it is
 he, that’ χωρὶς ἐμ. is more
 than ‘without Me,’ it = χωρισθέντες ἀπ’
 ἐμοῦ (Mey.), separate from Me, from being
 in Me and I in you. The ὅτι regards
 what is implied in χωρὶς ἐμ. οὐ δ. π. οὐδ.
 rather than the word themselves: because
 union with Me (μένειν ἐν ἐμοί) is the sole
 efficient cause of fruit being produced, you
 having no power to do any thing (not,
 ποιεῖν καρπόν: for φέρειν is here used
 throughout), to bring any thing to per-
 fection, to do any of the ἀρεταί of that
 which ye are, separate from Me. 6.]

This verse is a most important testimony
 against supra-lapsarian error, shewing us
 that falling from grace is possible, and
 pointing out the steps of the fall. Ob-
 serve this is not said of the unfruitful
 branch, which the Father takes away (in
 judgment): but of one who will not abide
 in Christ, becomes separate from Him:
 (1) is cast out (of the vineyard, or of the
 Vine) like a (τὸ κλήμα, scil. τὸ ἀχρηστον,
 Euth.) branch in such a case: (2) becomes
 dried up, having lost the supply of life-
 giving sap (“quenched the Spirit,” 1 Thess.

^b μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν ^c μείνη, ὃ ἐὰν θέλητε αἰτήσασθε, καὶ γενήσεται ὑμῖν. ⁸ ἐν ^d τούτῳ ^e ἔδοξάσθη ὁ πατήρ μου, ^d ἵνα ^o καρπὸν πολλὸν ^o φέριτε, καὶ γένησθε ἐμοὶ μαθηταί. ⁹ καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ ὑμᾶς ἠγάπησα· ^f μέναιτε ἐν τῇ ἀγάπῃ τῇ ^g ἐμῇ. ¹⁰ ἐὰν τὰς ^h ἐντολάς μου ^h τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου καθὼς ἐγὼ τοῦ πατρὸς τὰς ^h ἐντολάς ^h τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ¹¹ ταῦτα λελάληκα ὑμῖν ἵνα ἡ

b ch. xiv. 10
reff.
c ch. v. 39 reff.
d 1 John iv. 17.
see ver. 12.
e ch. vi. 39
reff.
f ch. xiv. 13.
g ch. viii. 31.
h = ch. iii. 29.
v. 39, see
ver. 11.
h Matt. xix. 17
reff.

7. aft εαν ins δε D foss lat-f [Syr syr-jer] copt goth [μη B¹ (Tischdf: om B²⁻³)].
for μεινη, η Ν¹. for ο, οσα Ν. θελετε A 248 Scr's i Cyr-comm., rec
αιτησεσθε, with Ν rel [Chr-montf]: txt ABDLMX[Γ] i lat-b e ff. [q syr-jer] goth
aeth arm Chr. (-σθαι AD[Γ] lat-a c f Syr.) om υμιν D¹ (ins D³) [lat-e].

8. πολλυν bef καρπον D. rec γενησεσθε, with AN rel [Chr.]: txt BDLMX[A]
1 latt aeth Chr₁ Amphil₁ [Cyr-p₁]. for εμοι, μου D¹ (txt D²) 254: μοι LN 33
evv-p₁-x₁.

9. rec ηγαπησα bef υμας, with AD⁶ N rel vulg lat-c f [ff₂ g] goth Novat₁: txt BD¹ L
1. 33 lat-a b e q.

10. om εαν to αγαπη μου (possibly homœotel) Ν¹. for 1st μου, τας εμας Α.
[τηρησετε LN^{3a} ev-p₁.] for 2nd μου, τη εμη ΧΝ^{3a}. καγω D[-gr] Ν [latt
syr-jer copt arm Cyr₁]. rec τας εντ. bef του πατρος (conform to foregoing), and
adds μου, with AD rel lat-c e f q goth Cyr[-p₁]: txt B(N) lat-a b ff₂ [g] Chr-mss
Novat₁.—ins μου Ν¹ (om Ν-corr¹ (appy)³). for τετ., ετηρησα Ν.

11. aft ταυτα ins δε D syr.

γ. 19): (3) is gathered up with other such (Matt. xiii. 40) by the angels at the great day: (4) is cast into the fire, as the result of that judgment; and finally (5) ‘burneth;’ not ‘is burned,’ in any sense of being consumed; und muß brennen, Luther.

The aorists I take with Meyer as a consequence of the whole being spoken by our Lord as if the great day were come: hence also the presents, βάλλουσιν and καίεται. 7.] All bringing forth fruit is the result of answered prayer for the assisting grace of God: and therefore the answer of all prayer is here promised to those who abide in Christ and have His word (Heb. vi. 5) abiding in them.

αἰτήσασθε is the imperative used proleptically of the future time. This not having been seen, it has probably been altered to αἰτήσεσθε: see ch. xiv. 13.

ὃ ἐὰν θέλητε, in the supposed case, is necessarily in the way of God's will, and as tending to πολλὸν καρπὸν φέρειν.

8.] ἐν τούτῳ belongs to the following, not the preceding: ἐν τούτῳ, ἵνα... as in E. V., see reff.

ἔδοξάσθη again is proleptic, representing that in the spiritual dispensation the fact is habitually so. See on this sense of the aorist, Winer, edn. 6, § 40. 5. b. 2.

The πολλὸς καρπός is not merely ‘large success in the apostolic mission,’ but ‘individual advance in bringing forth the fruits of the Spirit.’

καὶ γένησθε] and that ye may become My (true) disciples, ἀπαρτισθή-

σεσθε, Euthym. (reading the future, see below.) “Fundamentum Christianismi, fieri discipulum Christi: fastigium, esse discipulum Christi.” Bengel. According to the reading γενήσεσθε, the actual result of what precedes is stated: and so ye shall become . . . 9.]

The Love between the Father and Christ is compared with that between Christ and His disciples. The sense is best served by placing a colon (as in E. V.) after ὑμᾶς ἠγάπησα, making μέναιτε κ.τ.λ. a separate injunction, and καγὼ = οὕτως. With only a comma at ἠγάπησα, that which is the great assertion of the sentence, is suffered to slip by unnoticed; viz. that ‘as the Father hath loved the Son, so the Son His disciples.’

τῇ ἀγ. τῇ ἐμῇ may be rendered the love of Me, as in Luke xxii. 19 || 1 Cor.,—but the sense is not good, and the expression is not parallel with τῇ ἀγ. μου in ver. 10; so that I prefer my love, the love which I have towards you; remain in it: do not cast yourselves out of it. The other sense is implied in this, but not expressed.

10.] The way thus to remain is prescribed; even that way of simple obedience to His Will, which He followed to the Will of the Father.

On τῇ ἀγάπῃ μου, see above: in the last clause, αὐτοῦ is prefixed, as Meyer well says, to denote the high consciousness of bliss and dignity in abiding in the Father's love.

11.] λελάλ. again proleptic, hastening to

i constr., ch. xiv. 27, or Matt. xxv. 21.
 k = ch. iii. 29 reff., see Luke xxii. 16.
 l vv. 8, 17, ch. xiii. 15, 34. Matt. xiii. 34 al.
 m ch. x. 11 reff., n Luke xii. 4. o ch. xiv. 31 reff., p Mark x. 18 reff., q ch. vi. 45 reff., r Luke ii. 16, Acts ii. 25, from Ps. xv. 11. Rom. ix. 22 al. Ezek. xlv. 23. s ch. vi. 70 reff.

¹ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ, καὶ ἡ χαρὰ ὑμῶν ^k πληρωθῇ.
 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ¹ ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς. 13 μείζονα ταύτης ἀγάπην οὐδεὶς ¹ α καθως
 ἔχει, ἵνα τὶς τὴν ^m ψυχὴν αὐτοῦ ^m θῇ ὑπὲρ τῶν φίλων αὐτοῦ. 14 ὑμεῖς ⁿ φίλοι μου ἐστέ, ἐὰν ποιῇτε ἃ ἐγὼ ^o ἐντέλλομαι ὑμῖν. 15 οὐκέτι ^p λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος ^N δου-
 οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ^{ABDE}
 ὅτι πάντα ^α ἡ ἤκουσα ^q παρὰ τοῦ πατρὸς μου ^r ἐγνώρισα ^{GH I K}
 ὑμῖν. 16 οὐχ ὑμεῖς με ^s ἐξελέξασθε, ἀλλ' ἐγὼ ^s ἐξελεξάμην ^{LMNSU}
^{ΧΡΔΑ}
^{ΠΝ}
 1. 33. 69

ree (for ᾗ) μεινη, with **N** rel lat-*f* [Chr_i Cyr-p₁] : txt ABD 1 (33 latt) syrr [syrr-jer] goth æth arm [Cyr-p₂].

13. οὐδε εἰς B. om τις D¹ (ins D⁴) **N**¹ lat-a b c e fff₂ arm Cyp_{r1} Lucif.
 14. aft υμεις ins γαρ D¹ [and lat.] **N**¹. ποιησητε D¹ latt. rec (for ᾧ) οσα,
 with ΔI_a rel syrr : 3 B lat-a e q goth æth Cyp_{r1} Lucif₂ : txt DLXN 1. 69 vulg lat-b c
f fff₂ g [q] syr-mg [syrr-jer] copt.

15. rec υμας bef λεγω, with D-gr I_a rel lat-q goth [æth Chr_i] Orig₁ : txt ABLXN
 33 latt syrr [syrr-jer arm] Constt₁ Orig₁-int₄ Chr-mss Cyp_{r1} Iren-int₁ Cyp_{r2} Hil₁ Lucif₃.
 for ᾧ, οσα D¹S 33 vulg lat-b c f [ff₂ g Cyr-p₁ (txt₃ or 4)] Chr_i.

16. (αλλα D.)

the end of the discourse, and treating it as ended.

ἡ χαρὰ ἡ ἐμὴ, not “joy concerning Me” (Euthym.), nor “joy derived from Me” (De Wette), nor “My joy over you” (Aug., Lampe, Lücke, former edd.), but My joy, properly speaking (see 2 Cor. ii. 3, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν) : “His own holy exultation, the joy of the Son in the consciousness of the love of God, of His Unity with the Father: see ver. 10.” (Lücke, 3rd edn.) κ. ἡ χ. ὑμ. πλ.] That their joy might, by the indwelling of that *His Joy*, be uplifted and ennobled (πληρωθῇ) even to fulness, —to the extreme of their capability and satisfaction,—and might remain so.

12—17.] Union in love with one another enjoined on them.

12.] That He may shew them that it is no rigid code of keeping commandments in the legal sense, ver. 11 is inserted, and now the commandment (as including all others) is again explained (see ch. xiii. 34) to be, mutual love,—and that, after His example of Love to them.

13.] A difficulty has been unnecessarily found in this verse, because St. Paul, Rom. v. 6 ff., cites it as a nobler instance of love, that Christ died for us *when we were enemies*. But manifestly *here* the example is from common life, in which if a man did lay down his life it would naturally be for his friends; and would be, and is cited as, the greatest example of love. Nor again is there any doctrinal difficulty: our Lord does not assert of himself, that He laid down his life *only* for his friends (as defined in the

next verse), but puts forward *this side* of his Love as a great and a practical example for his followers. His own great Sacrifice of Himself lies in the background of this verse; but only in the background, and with but one side of it seen, viz. his Love to *them*. See 1 Tim. iv. 10, and compare 1 John iii. 16.

ἵνα, as in ver. 8, depends on αὕτη, not on any *will* implied in ἀγάπη (De Wette), nor used ἐκβατικῶς (Olsh.),—and answers to ‘scilicet, ut’: see on this use of ἵνα, note on 1 Cor. xiv. 13.

Ver. 14 parallel to ver. 10,—and, like it, guarded, in vv. 15, 16, 17, from legal misinterpretation.

Ver. 15 *proleptically* spoken, of the state in which He would place them under the Spirit. Nor is there any discrepancy with ch. xiii. 13, 16, and ver. 20 *here*, which are also spoken of their future condition: for in that sense both relations subsist together. It is the *lower sense* of δοῦλος which is brought out in this verse. The proleptical character of the saying is clearly shewn in the οὐκ οἶδεν τί ποιεῖ ὁ κ., for this was precisely their *present* condition, but was after His Ascension changed into light and knowledge.

ἐγνώρισα ὑμ.] Here again the allusion must be (see ch. xvi. 12) to their future state under the dispensation of the Spirit: nay, even to the fulness and completion of *it*, as Aug. remarks, Tract. lxxxvi. 1, vol. iii. pt. ii.: compare the confession of one of the greatest Apostles, 1 Cor. xiii. 10. “Sicut immortalitatem carnis et salutem animarum futuram expectamus, quamvis

ὕμᾱς, καὶ ἔθθηκα ὑμᾱς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε καὶ ὁ καρπὸς ὑμῶν μένη ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν. 17 ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

18 Εἰ ὁ κόσμος ὑμᾱς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 19 εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾱς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾱς

a ch. iii. 31 reff.

b neut. sing. = here only, see ch. i. 11 reff

ins πολυ (sic) bef καρπον Α (Ambr.). for 2nd ἵνα, καὶ 69 arm : om N¹. (εἰ
AN.) for αἰτησθε, αἰτηθε BL [Cyr-p₁]. for δῶ, δώσει N 247 Scr's d² w²
ev-y [Cyr₁] : δῶη EGHNXA 33, δώσει M : txt ABDI_a rel.

17. om ἵνα D lat-e.

18. μισεῖ bef υμας N Orig-int₁. om υμων DN¹ lat-a b c e f f₂ copt æth arm
Cyrp₂. for μεμισηκεν, εμισσησεν N Scr's j : εμισσηκεν N¹.

19. om δε D lat-e. for ουκ εστε, ητε D¹[and lat](txt D⁴) (Orig₁). ο κοσμος
bef μισει υμας N [copt syr-jer].

jam pignore accepto salvi facti esse dicamur: ita omnium notitiam quæcumque Unigenitus audivit a Patre, futuram sperare debemus, quamvis hoc jam se fecisse dixerit Christus." Aug. ut supra.

16.] See 1 John iv. 10, 19. Further proof of His love, in his choosing His, when they had not chosen Him. ἔθθηκα.] ap-

pointed: see Acts xiii. 47: 1 Thess. v. 9, and reff. Euth., Chrys., Thl. explain it ἐφύπνευσα, in the parabolic sense. But the parable seems to be no further returned to than in the allusion implied in καρπός. 'Ordained,' in E. V., is objectionable, as conveying a wrong idea. ὑπάγ. κ.

καρ. φέρ.] ὑπ. probably merely expresses (see ref. and Matt. xviii. 15; xix. 21, and πορευόμενοι, Luke viii. 14) the activity of living and developing principle; not the missionary journeys of the Apostles (Grot., Lampe, Meyer). The καρπός is not the Church, to be founded by the Apostles, and endure;—this is evident, for here the fruit is spoken of with reference to themselves, and their ripening into the full stature of Christ. Much of their fruit will be necessarily the winning of others to Christ: but that is not the prominent idea here. μένη] See 2 John 8: Rev. xiv. 13.

ἵνα ὅ τι ἂν . . .] This ἵνα is parallel with the former one, not the result of it; the two, the bringing forth of fruit and the obtaining answer to prayer, being co-ordinate with each other; but (vv. 7, 8) the bearing fruit to God's glory is of these the greater, being the result and aim of the other. 17.]

ταῦτα refers (as almost always in John, see vv. 11, 21; xvi. 1, 25, 33; xvii. 1; xviii. 1 al.) back to what has gone before. 'The object of my enjoining these

things on you is (for all since ver. 12 has been an expansion of καθὼς ἡγ. ὑμ.) that ye love one another' (see 1 John iv. 11). Then from the indefiniteness of this word ἀλλήλους our Lord takes occasion to forewarn them that however wide their love to one another, they cannot bring all within this category; there will be ὁ κόσμος, which will hate them.

18—27.] Their relation to the world: and, vv. 18—21, ground of the world's hatred. On the connexion, see above.

18.] See ch. vii. 7. γινώσκετε, most probably imperative, know ye . . . The assertion of their knowledge of the fact would in all likelihood be conveyed in the past tense, οἴδατε, or ἐγνώκατε, or ἐγνώκατε: cf. for the imperative, ch. xxiv. 43: Luke x. 11; xii. 39: Gal. iii. 7: Heb. xiii. 23; for the indicative, ch. xiv. 17: Acts xx. 34: 2 Cor. viii. 9: Phil. ii. 22: 1 John ii. 29 (see note there); iv. 2; for both combined, Matt. xxiv. 32, 33 ||; for the past tense in assertion, Luke xvi. 4: ch. v. 42; vi. 69; viii. 52, 55 al. The great proof of this hatred to Him was yet to come, but is viewed as past. This knowledge brings comfort, 1 Pet. iv. 12, 13.

Ver. 19 not only explains this hatred, but derives additional comfort from it, as a sign that they were not (any longer) of the world; but chosen out of it by Him, and endued with a new life from above.

In τὸ ἴδιον ἐφίλει, not ὑμᾱς ἐφ., we have the true practice of the world hinted at, and the false character of the world's love, as a mere φιλαυτία, set forth. "Suum dicitur pro vos, atque sic notatur Interesse mundi," Bengel. In this 'loving their own,' the children of this world fall into hating one another.

c gen., ch. xvi. 4, 21. Luke xvii. 32 al. 1 Chron. xvi. 15.—acc., Matt. xvi. 9. 1 Thess. ii. 9. (1 Tim. ii. 8.) Rev. xviii. 5 only. 1 Chron. xvi. 12, and usually in LXX.
d attr., Mark vii. 13 reff. e = Matt. v. 10, 11. Acts vii. 52 al. Ps. vii. 1. f ch. viii. 51, 52, 55 reff. g Matt. x. 22. xiv. 9 ff. 1 John ii. 12. Rev. ii. 3 only. διὰ τοῦ ὄν., Acts iv. 30. 1 Cor. i. 10. ὑπὲρ τοῦ ὄν., Acts v. 41. ix. 16, xv. 26. xxi. 13. Rom. i. 5. 3 John 7. ἐνεκεν, Matt. xix. 29. Luke xxi. 12. h = ch. i. 26 al. i = here only. ἁγῶν προφάσεις οὐκ εἰσδέχεται, Plato, Crat. 421 D. (Mark xii. 40 ff. Acts xxvii. 30. Phil. i. 18. 1 Thess. ii. 5 only. 12, cxl. 4.) j here only. Dem. p. 526. 15. Plato, Rep. 5, p. 469 c. Xen. Cyr. iii. 1. 27. k = Heb. x. 6, &c. 1 Pet. iii. 18. 1 John ii. 2. iv. 10. Lev. xiv. 19.

...δε Ν.
ABDE
GHI, K
LMSUX
PΔΠΝ
1. 33. 69

20. τοὺς λόγους οὖς D: τον λογον ον N. aft λογον ins μου EGI_a[Γ]ΔΔ vulg lat-[ff₂] g q syr æth. for εγω ειπον, ελαλησα N. (for υμιν, υμας ιν N¹, but as dotted 1. m. and erased.) ins μου bef δουλος D¹-gr. τηρησωσιν N Ser's c evn-P-Z₁.

21. om παντα DX arm Chr-ms. rec (for εις υμας) υμιν, with AD²I_aN rel vulg lat-a ef [g q] syr[-txt syr-je]r copt goth Novat.: υμας X ev-y₁: om N¹: txt BD¹L N-corr¹ 1. 33 (lat-b c ff₂ [L]) Syr syr-ing [Petr] Chr.

22. rec (for ειχουσαν) ειχον, with AD²I_aN²[P¹-3] rel Orig₅ [Chr^{alic} Cyr-p₁]: ειχαν D¹: txt BLN¹[P²]N 1. 33 Orig₂-mss Cyr[-p₂ or 3]. om δε N¹ [lat-e].

Meyer remarks the solemnity of κόσμος thus repeated five times.

20.] Ch. xiii. 16, but with a different reference: the sense here being, 'Remember the saying, for it is true in this matter also:' see Matt. x. 24, where it is used in the same sense. The subject of ἐδίαξαν is ὁ κόσμος as a noun of number. A difficulty has been raised on ἐτήρησαν

... τηρήσουσιν, and some have wanted to give this word a hostile sense, (as παρατηρεῖν,) quoting Matt. xxvii. 36, and Gen. iii. 15 (which is altogether an exceptional use, the reading being undoubtedly genuine): see also Jer. xx. 13. But in John this cannot be. Nor is irony (Lampe, Stier) in this latter clause at all in keeping with the solemnity of the discourse. The words simply mean (as Thl.), 'the keeping My word and the keeping yours are intimately joined, and when you find the world or any part of the world do the first, you may infer the other.' The issue of εἰ τ. λ. μ. ἐτήρ. was to be proved by their rejection and killing of the Lord Jesus. Beware of rendering as Kuinoel, "If they had kept my word, they would keep yours," which is ungrammatical. The only idiomatic rendering in English is that of the E. V., If they have kept [or rather, If they kept] my word they will keep yours. 21.] ἀλλὰ—nay, so far is this from being so, that it is on this very account, because ye belong to Me, that they will thus treat you.

ταῦτα πάντα—all that is implied in μισεῖν

and διώκειν. τ. π., 'these things, all of them?' not π. τ., 'all, every one of these things:' the former order gives the ταῦτα in the gross,—'all this treatment,'—the latter in the particular, so that not one is excepted from the category.

It was on account of bearing the Name of Christ that the Christians were subjected to persecution in the early ages, and that they are even now hated by those who know Him not: but this is to them comfort and joy, see Acts v. 41: 2 Cor. xii. 10: Gal. vi. 17: 1 Pet. iv. 14. οὐκ οἶδασιν, not, 'They know Him not as having sent Me'—but they know not (absolutely) Him who has sent Me. Ignorance of God (not desiring the knowledge of His ways) is the great cause of hostility to Christ and His servants. 22.] The sinfulness of this hate. See ch. ix. 41 and note.

ἐλάλησα, discoursed, generally: not, acquainted them with their sin. The sin spoken of is, not the generally sinful state of the world,—nor the sin of unbelief in Christ, which they of course could not have committed, had He never come: but the sin of hatred to Him and His, which might have been excused otherwise, but now that He had come and discoursed with them, had no excuse, since He had plainly shewn them the proofs of his mission from the Father. Euthym. says well, ἀποστρεφὲ τοὺς Ἰουδαίους πάσης συγγνώμης ἐβλοκακούντας. 23.] See ch. xiv. 9. Human regards, whether of

αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχον·
 νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμέ καὶ τὸν
 πατέρα μου· ²⁵ ἄλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ
 νόμῳ αὐτῶν γεγραμμένος, ὅτι ἐμίσησάν με ^m δωρεάν.
²⁶ ὅταν [δέ] ἔλθῃ ὁ ⁿ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ
 τοῦ πατρὸς, τὸ ^o πνεῦμα τῆς ^o ἀληθείας ὃ παρὰ τοῦ πατρὸς
^p ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. ²⁷ ^a καὶ

1 al. ἀπό, Matt. xx. 29 || Mk.

1 ellipsis, ch. ix.
 3. xiv. 31.
 m = P. v.
 xxxiv. 19.
 lxviii. 4.
 Gal. ii. 21.
 see Matt. x.
 8 ref.
 n ch. xiv. 16
 ref.
 o ch. xiv. 17
 ref.
 p w. παρά,
 here only.
 ἐκ, Mark vii.
 15, &c. || xiii.
 q ch. vi. 51 ref.

24. rec (for ἐποίησεν) πεποίηκεν, with E rel: txt ABDI_aKLX[Π] 1. 33. 69 Chr.
 rec (for εἶχον) εἶχον, with AD²I_a[Π¹⁻³] rel [Chr]: εἶχαν D¹: txt BL¹[Π²] 1. 33.
 (1) 33. for καὶ ἐμε, με D lat-a c e ff₂ [l q] copt arm-mss.
 25. rec γεγραμμενος bef εν τω νομῳ αυτων, with AI_a rel syrr [syr-jer] goth arm: txt
 BDGLXN 1. 33 latt (æth) Orig, Cyr₁.—(for νομῳ, κοσμῳ 1. 33)
 26. om δε BΔN lat-e [l syr-jer] copt[-dz] Novat₁ Hil₁ spec: ins AD rel vulg lat-f
 [g q], ergo lat-a b c ff₂. πεμψω D lat-f₂ goth. [ον εγω πεμ. υμ. παρα is written
 by B¹ over an erasure.] aft 1st πατρος ins μου D [A¹(appy) Π¹] 33 lat-a c Syr
 copt [Did.] Novat spec. aft 2nd πατρος ins μου D 33 lat-a b c Syr Novat₁ Hil₁.

love or of hatred, towards Him who is the only manifestation of the Father to His creatures, are in fact directed towards the Father Himself: see Ps. lxi. 9, cited in Rom. xv. 3.

24.] He refers to the testimony of His *works* among them also, as leaving them again without excuse;—they had had ocular witness of His mission.

ἐν αὐτοῖς—not to them (as Aug.), but as Acts ii. 22, ἐν μέσῳ ὑμῶν.

ἐποίησεν is, not only by external evidence, but also by internal, the right reading. πεποίηκεν (as Lücke remarks, ii. 643) would imply that the ἄλλοι referred to were contemporaries of our Lord,—or, at all events, that their works still lasted.

ἐωράκασιν does not refer to the *works* (as Lücke), but to καὶ ἐμέ καὶ τὸν πατέρα μου, see ch. xiv. 9.

25.] ἄλλ',—but all this not as an *accidental* thwarting of My word and work among them, but as a matter predicted in Scripture.

ἵνα, with the fullest sense of *purpose*, as always, and most especially in this formula. Beware of the evasive ec-batic sense.

ἐν τῷ νόμῳ αὐτῶν] See ch. x. 34 and note. To suppose any irony in these words, as De W. does ("they are true followers-out of their law"), is manifestly against the whole spirit of our Lord's reference to the law. It is 'their law,'—"quem assidue terunt et jactant," Bengel,—as condemning them, though their boast and pride.

δωρεάν, not, "to no purpose," as Bengel (vergeblich), but as E. V., without a cause, answering to πρόσθεν οὐκ ἔχουσιν, ver. 22.

The citation is probably from the Messianic Psalm lxi.

26.] This assurance carries on the testimony concerning Christ,—which

the world should see and hear, and yet reject and hate Him,—even to the end of time, by means of the Spirit of Truth: so that on the one hand this *seeing and hating* must not be expected to cease as long as the Spirit bears this witness,—and on the other, He, the Spirit of Truth, will never cease to overcome the hating world by this His testimony.

ὁ παράκλη. See ch. xiv. 16 and note.

δὲ ἐγὼ πέμψω] Stier (whose comment on this verse should be consulted) dwells on the accurate division of the clauses here, ὁ παράκλη. δὲ ἐγὼ πέμψω,—but τὸ πνεῦμα τ. ἀληθ. δ. παρὰ τ. πατρὸς ἐκπορεύεται.

The first clause he regards as spoken œconomically, of the Spirit in His office as Paraclete, sent from the Father by the glorified Son (or, by the Father in the Son's name, ch. xiv. 26), and bringing in the dispensation of the Spirit;—the second ontologically, of the essential nature of the Spirit Himself, that He *proceeded forth from the Father*.

(And if from the Father, from the Son also,—see ch. xvi. 15, and those passages where the Spirit is said to be *His* Spirit, Rom. viii. 9: Gal. iv. 6: Phil. i. 19: 1 Pet. i. 11: also Rev. xxii. 1.)

Perhaps however it is better to take the *whole* œconomically, as Luthardt has done. Then δὲ ἐγὼ πέμψω παρὰ τ. π. is *parallel with* δ. παρὰ τοῦ π. ἐκπορεύεται, and the procession from the Father is the sending by the Son.

At all events, *this passage*, as Beza remarks, cannot be alleged either one way or the other in the controversy with the Greek Church on the procession of the Holy Spirit.

See this done in the interest of the Greek view, by Theodor. Mops. in loc.

ἐκεῖνος, as opposed to the world which hates Christ.

On the

r = Luke i. 2.
 1 John ii. 7,
 21. iii. 11.
 2 John 5, 6.
 6 pres., ch. viii.
 54 refl.
 t Matt. xi. 6.
 xiii. 21. xxiv.
 10 al. t. Sir.
 ix. 6. xxiil.
 F. xxv.
 6 (xxii.) 15
 only.
 u ch. ix. 22.
 xii. 42 only.
 v = ch. v. 11
 refl.
 w = 2 Cor. i. 9. vii. 11 (often). Phil. iii. 8.
 z Rom. ix. 4. xii. 1. Heb. ix. 1, 6 only. Exod. xii. 25, 26.
 4 al. Num. xxxi. 50. b ch. xv. 20 refl.
 x ch. iv. 21, 23 refl.
 y constr., ver. 32. ch. xii. 23. xiii. 1.
 a = Acts vii. 42, from Amos v. 25. Heb. xi.
 1, 33, 69

27. om δε D 254 ev-γ₁ latt syrr(exc 3 mss of syr).

CHAP. XVI. 1. om μη Ν¹.

2. aft αποσυναγωγους ins γαρ Ν. ποιησωσιν Ν Scr's c evn-P₁-x₁-y₁-z₁.
 (αλλα Ν.) om 2nd υμας B. for θεω, κυριω Α.
 3. ποιησωσιν Ν 33 evn-y₁-z₁. rec aft ποιησ. ins υμιν, with DLN 1. 69 lat-a c f
 ff₂ g syr-w-ast [syr-jer æth arm] copt; eis υμας 33. 63: om AB rel am(with em forj
 foss [fuld] gat mm mt tol) lat-b e l q syrr goth Chr₁ Cyr₁ Cyp₂ Lucif.
 4. om αλλα D¹[and lat] (ins D⁶) lat-a e l Syr Chr₁. for οταν, αν Ν¹; εαν LN^{3a}.
 rec om 1st αυτων, with DN rel [lat-a syr-jer arm] copt: ins ABL[Π] 33. 69
 vulg lat-b c e f ff₂ g l [q] syrr goth Cyp₂. for μνημονευητε, μνημονευτε D¹;
 μνημονευστη D-corr¹ [N¹] 69. om 2nd αυτων DL[Π²] (N-corr, marked for erasure,
 but marks removed) 69 vulg lat-b c e f ff₂ g l [q].

emphatic use, of this pronoun as identifying the chief subject of the sentence, see note, ch. vii. 29.

27.] The disciples are not, as some have supposed, here mentioned as witnesses *separate from and working with* the Holy Spirit. The witness is *one and the same*—the Spirit will witness in and by them; the *οταν ελθη ο παρ.* belongs to the whole: see Luke xxiv. 48, 49, where this is strongly expressed. This verse alludes to the historical witness which the Holy Ghost in the ministers and eye-witnesses of the word, Luke i. 2, should enable them to give,—which forms the *humān side* (καὶ ὑμ. δε, “quin et vos,” Erasmi.) of this great testimony of the Spirit of truth, and OF WHICH OUR INSPIRED GOSPELS ARE THE SUMMARY: the *divine side* being, His own indwelling testimony in the life and heart of every believer in all time. But both the one and the other are given *by the self-same SPIRIT*;—neither of them inconsistent with, or superseding the other.

Beware of taking μαρτυρεῖτε imperative as Hofmann, Schriftb. ii. 2, p. 15. It would thus be very abrupt and unnatural. The καὶ . . . δε, and the reason, οτι κ.τ.λ., seem decisive against it.

ἀπ' ἀρχῆς, as in refl., and in the sense of Acts i. 21:—‘from the beginning of the Lord’s ministry.’ The present tenses set forth the connexion between the being (continuing to be) witnesses, and the being (having been throughout) companions of the Lord in His ministry. Cf: ἀπ' ἀρχῆς

ὁ διάβολος ἁμαρτάνει, 1 John iii. 8.

CHAP. XVI. 1—33.] *The promise of the Comforter expanded in its fulness.* And herein, vv. 1—15, the conditions of His coming and His office.

1.] ταῦτα, scil. ch. xv. 18—27,—not only the warning of the hatred of the world, but the promise of the testifying Spirit (Stier).

2.] On ἀποσυν. see refl. ἀλλ', yea, and,—see refl. It introduces a yet more grievous and decisive proof of their nature.

ἵνα] “That which shall happen in the ὥρα, is regarded as the *object of its coming*.” Meyer. προσ-φέρειν, the technical word for offering a sacrifice—see refl.

λατρείαν] “Quisquis effundit sanguinem impij, idem facit ac si sacrificium offerat.” Jalkut Schimeoni, cited by De Wette, &c., see 1 Cor. iv. 13. But the sense of ‘sacrificium’ must not be too much pressed, as Stier remarks, to mean in every case an expiatory offering: see refl.

3.] See Luke xxiii. 34: ch. xv. 21: Acts iii. 17: and 1 Tim. i. 13.

4.] ἀλλά here indicates no contrast, but only breaking off the mournful details, and passing back to the subject of ver. 1. Cf. Æsch. Agam. 507—9. Hartung, Partikellehre, ii. p. 35. If we are to seek any contrast, it will be between the οὐκ ἔγνωσαν of the world, and the μνημονεύετε of the Church. The one know not what they are doing: the other know well what they are suffering. ἡ ὥρα αὐτῶν, the time of their happening ἔγω before εἶπον is emphatic, ‘I

εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν ^c ἐξ ^c ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ^c ὑμῶν ἤμην. ⁵ νῦν δὲ ^d ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με ^e Ποῦ ὑπάγεις; ⁶ ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη ^f πεπλήρωκεν ὑμῶν τὴν ^f καρδίαν. ⁷ ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, ^g συμφέρι ^f ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ [ἐγὼ] μὴ ἀπέλθω, ὁ ^h παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ ^h πορευθῶ, ⁱ ⁱ Acts i. 10, 11. ¹ Pet. iii. 23.

Cypr., om 2nd ὑμῖν **κ**¹. ἐξ αρχης bef 3rd ὑμῖν D [33] 254 Chr[-ms.].

5. ins εγω bef υπαγω **κ**.

for υπαγεις, υπαγει **κ**¹.

6. om ἀλλ' A.

7. rec om 3rd εγω (as not in the opposed clause below : this is more prob than that it should have been insd from the clause preceding, which is not so nearly connected), with BDLYN 1 (S, c sil) vulg lat-ff. g [I] syr copt Cyr[-p₇] spec : ins A rel lat-(a b c) ef [q syr-jer] Syr goth æth arm Cyr-jer, Bas, Chr₁ Did₁ [Cyr-p₁] Phot Thl Noval₁ Ambr. for ουκ, ου μη BL 33 Chr [Cyr-p₆(text₁)] for 1st υμας, **κ**¹ Scr's t.

MYSELF:—that it was I MYSELF who told you. A difficulty has been found in the latter part of the verse, because our Lord had repeatedly announced to them future persecutions, and that at least as plainly as here, Matt. v. 10; x. 16, 21—28 al. freq. And hence, De Wette, Meyer, and Lücke, and even Olsh., find ground for supposing that the chronological order of the discourses has not been followed in the Synoptic Gospels. But there is in reality no inconsistency, and therefore no need for such a supposition. This declaration, as *here meant*, was *not made before*, because He was with them. Then clearly it is *now made*, in reference to His immediate departure. And if so, to what will ταῦτα most naturally refer? To that full and complete account of the world's motives, and their own office, and their comfort under it, which He has been giving them. This He had *never before done* so plainly, though occasional mention has been made even of the help of the Spirit under such trials, see Matt. x. 19, 20.

μεθ' ὑμ. **κ**¹.] While the Lord was with them (cf. Matt. ix. 15), the malice of the world was mainly directed against *Him*,—and they were overlooked : see ch. xviii. 8.

In ἤμην we have the proleptical character of the discourse again manifest. 5.] This is occasioned by the foregoing, but in fact begins the new subject, the condition of the Comforter's coming. καὶ οὐδ.] They had (see ch. xiii. 36; xiv. 5) asked this verbally before: our Lord therefore cites the question here in some other and deeper sense than they had used it there.

I believe the meaning to be: 'None of you enquires into the NATURE (ποῦ being emphatic) of My departure, so as to appear anxious to know what advantages

are to be derived from it; but (ver. 6) you are all given up to grief on account of what I have said, "expavescitis, neque reputatis quo discedam aut in quem finem." Calvin.

6. ἡ λύπη πεπλ. ὑμ. τ. κ.] 'Your grief (or abstract, 'grief') has filled, entirely occupied, your heart (not τὰς κ., but singular, as common to all, see Rom. i. 21), to the exclusion of any regard of my object in leaving you.' "These are the same disciples who afterwards when their risen Lord had ascended to heaven,—without any pang at parting with Him, returned with great joy to Jerusalem, Luke xxiv. 52" (Stier). "Subest huic blandæ increpationi tacita consolatio. Dum enim improbat, quod questionem, quo vaderet, negligat, sibi id optime perspectum esse docet. Dum negligentiam incusat, ad excusationem tamen affert, quod ea ex tam vehementi affectu tristitie oriunda sit." Lampe.

7.] ἀλλὰ refers to the last clause (notwithstanding, or nevertheless, as E. V.): ἐγὼ, to οὐδεὶς ἐξ ὑμ. κ.τ.λ. I *Myself* tell you the real state of the case.

συμφέρι ὑμ. implies that the dispensation of the Spirit is a more blessed manifestation of God than was even the bodily presence of the risen Saviour.

Every rendering of this verse ought to keep the distinction between ἀπέλθω and πορευθῶ, which is not sufficiently done in E. V. by 'go away' and 'depart.' Depart and go would be better: the first expressing merely the leaving them, the second, the going up to the Father.

The ἐγὼ before ἀπέλθω is again emphatic: 'that I, for my part, should leave you.' This οὐκ ἐλεύσεται . . . is a convincing proof, if one more were needed, that the gift of the Spirit at and since the day of Pentecost, was and is something TOTALLY DISTINCT

j constr., ch.
viii. 46.
Luke iii. 19.
Jude 15 only.
k = John
chiefly (ch.
vii. 4, 7. xiv.
17, &c. xv. 18, 19. 1 John ii. 15 al.).

πέμψω αὐτὸν πρὸς ὑμᾶς. ⁸ καὶ ἔλθων ἐκεῖνος ¹ ἐλέγξει
τὸν ^k κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ
κρίσεως. ⁹ περὶ ἁμαρτίας μὲν, ὅτι οὐ ¹ πιστεύουσιν ¹ εἰς

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1. 33 69

1 ch. ii. 11 reff.

9. om ου R¹.

from any thing before that time: a new and loftier dispensation. 8—11.] We have here, in a few deep and wonderful words, the work of the Spirit on the world set forth. This work He shall begin ἐλθὼν, scil. πρὸς ὑμᾶς: not, however, merely ‘by your means,’ but personally: so that it is not the work and witness of the Apostles which is spoken of, except in so far as they are servants of the Holy Spirit, but (ἐκεῖνος) His own immediate personal working.

ἐλέγξει] It is difficult to give in one word the deep meaning: ‘convince’ approaches perhaps the nearest to it, but does not express the double sense of ἐλέγχειν, which is manifestly here intended—of a convincing unto salvation, and a convicting unto condemnation:—‘reprove’ is far too weak, conveying merely the idea of an objective rebuke, whereas ἐλέγξει reaches into the heart, and works subjectively in both the above-mentioned ways. See the whole question amply discussed in Archdeacon Hare’s Mission of the Comforter, vol. ii. note K.

Lücke’s comment is valuable: “The testimony of the Holy Ghost in behalf of Christ as opposed to the unbelieving world (ch. xv. 26) is essentially a refutation, ἔλεγχος, a demonstration of its wrong and error. All the apostolic preaching, as addressed to the world, takes necessarily this polemical form (1 Tim. v. 20: 2 Tim. iv. 2; iii. 16: Titus i. 9, 13; ii. 15). And the more difficult was the disciples’ conflict against the power of this world with only the Word for their weapon, the more comfort was it for them, that the power of God the Spirit working by this ἔλεγχος was their help. In Matt. x. 19, 20: Luke xii. 11, 12, the apologetic side of their conflict, which was in close connexion with the polemical, is brought into view. In ἐλέγχειν is always implied the refutation, the overcoming of an error, a wrong,—by the truth and the right. And when, by means of the ἔλεγχος, the truth detects the error, and the right the wrong, so that a man becomes conscious of them,—then arises the feeling of guilt, which is ever painful. Thus every ἔλεγχος is a chastening, a punishment. And hence this office has been called the Strafamt (punitive office) of the Spirit. The effect of the ἔλεγχος of the Divine Spirit in the world

may be to harden: but its aim is the deliverance of the world. δ κόσμος, in John, includes those who are not yet delivered (from the power of Satan to God), who may be yet delivered,—not the condemned. If the ἔλεγχος of the world is a moral process, its result may just as well be conversion, as non-conversion. Only thus did the ἔλεγχος of the Spirit answer the end of Christ’s coming;—only thus could it be a cheering support to the Apostles. Certainly, the κρίσις with which the ἔλεγχος closes is condemnation, not however of the world, but of the Prince of the world” (ii. 649 f.). De Wette denies the salutary side of this ἐλέγχειν—but he is certainly wrong: see below.

These three words, ἁμαρτία, δικαιοσύνη, κρίσις, comprehend the three great steps of advance in spiritual truth among men. Of itself the world does not know what Sin is, what Righteousness is, what Judgment is. Nor can either of these be revealed to any man except by the Spirit of God working within him. Each man’s conscience has some glimmering of light on each of these; some consciousness of guilt, some sense of right, some power of judgment of what is transitory and worthless: but all these are unreal and unpractical, till the ἔλεγχος of the Spirit has wrought in him (see Stier, v. 306, edn. 2).

9.] And the great opening of Sin to the world is to shew them that its root and essence is, unbelief in Christ as the Son of God. UNBELIEF:—for, mankind being alien from God by nature, the first step towards their recovery must be to lay hold on that only safety which He has provided for them; and that laying hold is faith, and the not doing it, when revealed and placed before them, is sin. Beforetime, it was also unbelief;—“The fool hath said in his heart, There is no God:”—but now, —for we can only believe as God has revealed Himself,—it is unbelief in Christ the Son of God,—the οὐ θέλετε ἔρχεσθαι πρὸς με: see this pointedly asserted 1 John v. 10—12. Remember, this unbelief is not a mere want of historical faith,—but unbelief in its very root,—the want of a personal and living recognition of Jesus as the Lord (1 Cor. xii. 3), which, wherever the Spirit has “opened His commission” by the planting of the visible

ἐμέ· ¹⁰ περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα [μου]
ⁿ ὑπάγω καὶ οὐκ ἔτι θεωρεῖτέ με· ¹¹ περὶ δὲ κρίσεως, ὅτι ^{m ver. 5.}
 ὁ ⁿ ἄρχων τοῦ ⁿ κόσμου τούτου κέκριται. ¹² ἔτι πολλὰ ^{n ch. xii. 31}

reff.

10. om μου BDLX 1. 33 vulg lat-a b e ff₂ g l [syr-jer] coptt æth Chr₁ Cyr₁ Victorin₁;
 ins A rel lat-e f g syrr goth [arm].

Church, is the condemning sin of the world. Of this He shall convince those who are brought out of the world, and ultimately convict those who remain in it and die in their sins (see Hare, Mission of the Comforter, vol. ii. note Q).

10.] δικαιοσ. cannot be *only* the righteousness of Christ, the mere conviction of which would only bring condemnation to that world which rejected and crucified Him: but, as Stier remarks rightly (v. 312, edn. 2), τοῦ κόσμου must be supplied after each of the three ἁμαρτία, δικαιοσύνη, κρίσις:—the conviction being of a sin that is *theirs*, a righteousness that is (or, in the case of condemnation, might have been) *theirs*, a judgment which is *theirs* (see below). Then, *what is the world's righteousness?* Not their own, but that of the accepted Man Christ Jesus standing at the right hand of God (seen by us no more, but by that very withdrawal testified to be the Son of God, THE RIGHTEOUS ONE), manifested in the hearts of men by the Spirit to be *their only* righteousness;—and thereby that righteousness, which they had of their own before, is demonstrated to be worthless and as filthy rags. It is the ὑπάγω πρὸς τὸν πατέρα by which this righteousness is assured to us, and by the effect of which, the Spirit, the conviction respecting it is wrought in our hearts (see Hare, as above, note T). The condemnatory side of this part of the ἔλεγχος is,—that remorse, wherewith they whose day of grace is past shall look on the perfect righteousness which might have been theirs, and on the miserable substitute with which they contented themselves.

11.] As δικαιοσύνη was the world's righteousness, and the ἔλεγχος of it was the manifesting to them how worthless it (their δικαιοσύνη after its old conception) was of their own by nature, but how perfect and complete it (the same as now newly and more worthily apprehended) is in and by Christ,—so now κρίσις is the world's judgment:—on the one side, *their judgment* or estimate, or discrimination of things,—on the other side, *God's judgment*, to which it is opposed. This their judgment by nature they form in subjection to the prince of this world, the Devil, of whose power they are not conscious, and whose exist-

ence they even deny: but the Spirit of God ἐλέγξει, shall convict this judgment of wrong;—shall shew them how erroneous and destructive it is, and what a bondage they have been under;—shall detect to them the Prince of this world reigning in the children of disobedience, and give them a *better judgment*, by which they shall “not be ignorant of his devices” (2 Cor. ii. 11). But this better judgment itself is that very truth of God manifested in the Lord Jesus, by which (ch. xii. 31) *the Prince of this world is cast out*;—by which the follower of Christ is enabled to say, “Get thee behind me, Satan;” by which the unbelieving world, and its Prince, are finally condemned in the judgment hereafter (see Hare, as above, note V).

I have preferred giving pointedly what I believe to be the sense of this most important passage, to stringing together a multitude of opinions on it: seeing that of even the best Commentators no two bring out exactly the same shade of meaning, and thus classification is next to impossible. I sincerely recommend the student to read the notes in Archdeacon Hare's work, where he will find the whole literature of the subject, with the exception of Stier's second edition, and Luthardt's commentary, which have been published since.

It will be seen that in my view the subjective and objective bearing of the three words are *both* to be kept in sight, and that the great convictive work of the Spirit is to bring man OUT OF HIMSELF INTO CHRIST, Who (in His objective manifestation) must be *made unto him* (subjectively), (1) ἀπολύτρωσις, (2) δικαιοσύνη, (3) σοφία (the fourth, ἁγιασμός, not being here treated of, as being another part of the Spirit's work, and on those who are no longer the κόσμος, see ch. xvii. 16, 17); and to condemn those who remain in the world finally, in all these points, as having rejected Christ. And this convictive work of the Spirit is a *complex and progressive work*; including the ministry of the Apostles, and every step taken towards divine truth in the history of the Church, as well as the conversion of individuals, and condemnation of the unbelieving.

12.] The πολλὰ are the things belonging to πᾶσα ἡ ἀλήθεια in the next verse, which were gradually

o = Matt. viii.
17. xx. 12.
4 Kings
xviii. 14.
p ch. xiv. 17
reiff.
q Matt. xv. 14.
Luke vi. 39.
Acts viii. 31.
Rev. vii. 17
only. Ps.
xxiv. 5.
lxxxv. 11.
cxviii. 35.
r Mark v. 33.
u ch. xii. 28.

ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε ° βασιτάζειν ἄρτι. ¹³ ὅταν
δὲ ἔλθῃ ἐκεῖνος, τὸ ^p πνεῦμα τῆς ^p ἀληθείας, ^q ὁδηγήσει
ὑμᾶς εἰς τὴν ἀλήθειαν ¹ πᾶσαν οὐ γὰρ λαλήσει ^s ἄφ'
ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ^t ἀναγ-
γελεῖ ὑμῖν. ¹⁴ ἐκεῖνος ἐμὲ ^u δοξάσει, ὅτι ^v ἐκ τοῦ ἐμοῦ
λήμψεται, καὶ ^t ἀναγγελεῖ ὑμῖν. ¹⁵ πάντα ὅσα ἔχει ὁ

s ch. v. 19 reiff.
v constr., ch. i. 16.

t ch. iv. 25. Acts xx. 20, 27. 1 Pet. i. 12. Isa. xlii. 7.

ABDE
GHKL
MSUY
ΓΔΠΣ
1. 33. 69.
Frag.
Nitr. vv.
12, 13.

12. rec λεγειν bef υμιν, with AD Frag-nitr rel lat-a syrr [syrr-jer arm] copt goth
Orig₁ [int₁] Eus₂ Did₁ Chr₁ Thdrt₁ Tert₃ Hil₁: txt BLYN 33 vulg lat-b c e f [ff₂ g l]
Orig₁ [int₂] Tert₂ Hil₂ spec. ins αυτα bef βασιτάζειν D lat-a b c e ff₂ copt [Orig-int₃]
Tert_{alio} Hil₂. om αρτι N¹.

13. om δε D Scr's d ev-y, lat-e arm Orig₁ Tert₃ Hil₁. aft αληθ. ins εκεινος D
(lat-a) Syr [syrr-jer] (Orig-int₂ Tert₁ Novat₁). υμας bef οδηγ. D lat-a Tert_{alio}
Novat₁ Vig. rec πασαν bef την αληθ., with Frag-nitr rel vulg lat-a f Bas₁ Epiph₁
Chr₁ Thdrt₁ Tert_{alio} Novat₁ Hil₂: εν τη αληθεια παση (εν is more common aft οδηγεω,
see reff to Psalms: and thus the copyist substd it) DL N (but om παση N¹) 1. 33 mss-
in-Aug lat-b c e ff₂ [Sabat] l [arm] Cyr[-p₁ Victorin₁]: txt ABY Petr Orig₂ Eus Cyr[-p₂].
[αλλα D.] rec aft οσα ins αν, with D² rel, εαν AK[Π]: om BD¹ LN 1
Orig₁ Marcell₁ Ath₂ Cyr-jer₁ Epiph₁ [Cyr-p₁]. rec ακουση, with A rel Eus: txt
BDEHY 1 Orig₁ [Marcell₁] Eus₁ Ath₁ Cyr-jer₁ Epiph₁, ακουει: LN 33 [Cyr-p₁] Ambr₁.
(for υμιν, ημιν N-corr, appy.)

15. om ver (homœotel) N¹.

unfolded after the Ascension, by the Spirit.

13.] ἐκεῖνος, emphatical, as in
ver. 8: see note, ch. vii. 29. τὴν ἀλήθ.
πᾶσαν] all the truth, viz. on those points
alluded to in ver. 12. Lücke observes
that the rec. reading connects πᾶσαν more
with ὁδηγήσει, the other with ἀλήθ. The
Lord had ever told them the truth, and
nothing but the truth, in spiritual things,
—but not yet the whole truth, because
they could not bear it. This the Spirit
should lead them into, open the way to it,
and unfold it by degrees. No pro-
mise of universal knowledge, nor of in-
fallibility, is hereby conveyed; but a pro-
mise to them and us, that the Holy
Spirit shall teach and lead us, not as
children, under the tutors and governors
of legal and imperfect knowledge, but
as sons (Gal. iv. 6), making known to us
the whole truth of God. This was in an
especial manner fulfilled to them, as set
to be the founders and teachers of the
Churches. οὐ γὰρ λαλ. ἄφ' ἑαυτ.]

The Spirit does not, any more than the
Son, work or speak of Himself: both
are sent, the one from the Father, the
other from the Father and Son: the one
to testify ὅσα ἀκούσει of the Father, the
other of the Father and the Son.

ὅσα ἀκ., from God, the Father and the
Son. τὰ ἐρχ. ἀναγ. ὑμ.] As the

direct fulfilment to the Apostles of the
leading into the whole truth was the un-
folding before them those truths which
they have delivered down to us in their

Epistles,—so, though scattered traces of
the fulfilment of this part of the promise
are found in the Acts and those Epistles,
its complete fulfilment was the giving of
the Apocalypse, in which τὰ ἐρχόμενα are
distinctly the subject of the Spirit's revela-
tion, and with which His direct testimony
closes: see Rev. i. 1; xxii. 6, 20. On the
whole of this verse, see Eph. iv. 7—16.

14.] Notice the emphatic ἐμὲ, pre-
fixed to the verb. This is in connexion
with ver. 12—and sets forth that the
Spirit guiding into truth is in fact the
Son declaring the truth, for He shall shew
forth the glory of Christ, by revealing the
matters of Christ,—the riches of the
Father's love in Him (ver. 15). "(Economia
trium testium: patrem glorificat filius,
filius Spiritus sanctus." Bengel.

This verse is decisive against all additions
and pretended revelations subsequent to
and besides Christ; it being the work of
the Spirit to testify to and declare THE
THINGS OF CHRIST; not any thing new
and beyond Him. And this declaration is
coincident with inward advance in the
likeness and image of Christ (2 Cor. iii.
17, 18), not with a mere external develop-
ment.

15.] Here we have given
us a glimpse into the essential relations of
the Blessed Trinity. The Father hath
given the Son to have life and all things
in Himself (Col. i. 19; ii. 2, 3), the rela-
tion being, that the Son glorifies not
Himself but the Father, by revealing the
Father, whom He alone knows (Matt. xi.

Frag. Nitr. contains vv. 15, 16. πατήρ ἐμά ἐστιν διὰ τοῦτο εἶπον ὅτι ὅ ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἁναγγελεῖ ὑμῖν.

16^w Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν^w μικρὸν καὶ ὄψεσθέ με. 17 Εἶπον οὖν ὅ ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους ἅ Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν, μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν^w μικρὸν καὶ ὄψεσθέ με; καὶ ὅτι ὅ ὑπάγω πρὸς τὸν πατέρα; 18 ἔλεγον οὖν Τοῦτο τί ἐστιν ὃ λέγει^w μικρόν; οὐκ οἶδαμεν τί λαλεῖ. 19 ἔγνω Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς Περὶ τούτου^d ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον^w Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν^w μικρὸν καὶ ὄψεσθέ με; 20 ἄμην ἄμην λέγω ὑμῖν ὅτι κλαύσετε καὶ ὁ θρηνήσετε ὑμεῖς, ὃ δὲ

Frag. Nitr. contains vv. 15, 19.

w ch. xiii. 33
reff.
x ver. 10.
y Matt. v. 8.
Luke iii. 6,
from Is. xl.
5. ch. iii. 36.
Rom. xv. 21.
Ileb. xii. 14.
1 John iii. 2.
ch. ix. 40.
2 John 4.
Rev. ii. 10 al.
a — Luke viii.
9 reff.
b vv. 5, 10.
c — Mark iv.
13 al.
d — here only.
(-τῶν, ch. iii. 25
reff.) see
1 Pet. i. 10.
e Matt. xi. 17
|| L. Luke
xxiii. 27 only.
Jer. ix. 17.

aft εἶπον ins υμιν L^N3a 249 lat-a ef [q syr-jer] syrr copt-dz æth arm [Cyr-jer, Cyr, Non, αναγγελλεῖ N^{3a} goth].

16. rec (for ουκετι) ου, with A rel lat-a ef q [D-lat] Syr copt goth (Treg) æth Chrmontf[-txt] Cyr[-com-p₂]: txt B D-gr LAN Frag-nitr 1. 33 vulg lat-b c ff₂ g syr arm Orig₁ Chr[-com₁] Cyr[-p₃] Non₁. rec adds at end οτι εγω υπαγω προς τον πατερα (to suit ver 17: see on εγω there), with A Frag-nitr rel vulg lat-c f q [ff₂ (Blanch)] g syr-jer] syrr copt goth æth-pl Cyr[-p_{ex}pr], but of these all but Y [lat-f] copt arm om εγω: om BDLN lat-a b e ff₂ [Sabat] sah æth-mss Orig₁.

17. om 1st μικρον το παλιν (homæotel) N¹. for ου, ουκετι D-gr 33. for θεωρεῖτε, οψεσθε D. for οτι, ω N¹. rec ins εγω bef υπαγω (from ch xiv. 12), with D rel lat-f syr: om ABLMA[Π]N 33 vulg lat-b &c æth.

18. om ελεγον ουν D¹ [and lat] (ins D⁶-gr) Ser's g lat-a b e. τι εστιν bef τουτο (more usual arrangement) BD¹LY[Π²]N 1. 33. 69 latt [Syr syr-jer copt æth arm] Orig₁: txt A D⁶-gr Frag-nitr rel syr goth. om ο λεγει D¹ (ins D⁶-gr) N¹. rec ins το bef μικρον, with AD[N] rel arm: om BLY Orig. (Frag-nitr def.) for τι λαλει, ο λεγει D¹ (txt D⁶) lat-c: om B æth.

19. rec aft εγνω ins ουν, with A Frag-nitr rel; δε U[Π] Ser's p w vulg lat-f g q syrr goth: om BDLN 1. 33 lat-a b copt arm. rec ins ο bef ιησ., with ADN Frag-nitr rel: om BL. for ηθελον, ημελλον N 69 lat-c ff₂. for ερωταν, επερωτησαι περι τουτου D. om αυτοις A 96 gat.

20. θρηνησητε N¹ (but corrd eadem manu).

27). And this Revelation, the Revelation of the Father by Christ—is carried on by the blessed Spirit in the hearts of the disciples of Christ; Who takes (λαμβάνει, indefinite, of the office of the Spirit) of the things of Christ, and declares, proclaims, to them. διὰ τούτου] For this cause I (rightly) said . . . i.e. 'this was the ground of My asserting':—not the reason why it was said, but the justification of it when said. This verse contains the plainest proof by inference of the orthodox doctrine of the Holy Trinity.

16—24.] The Lord speaks of His withdrawal, and its immediate mournful, but ultimate (and those soon to begin) joyful consequences for His disciples. The connexion is: "Very soon will the Spirit, the Comforter, come to you: for I go to the Father, without any real cessation of the communion between you and Me."

Lücke. 16.] The mode of expression is (purposely) enigmatical;—the θεωρεῖτε

and ὄψεσθε not being co-ordinate;—the first referring merely to physical, the second also to spiritual sight. So before, ch. xiv. 19, where see note. The ὄψεσθε began to be fulfilled at the Resurrection;—then received its main fulfilment at the day of Pentecost;—and shall have its final completion at the great return of the Lord hereafter. Remember again, that in all these prophecies we have a perspective of continually unfolding fulfilments presented to us: see note on ch. xiv. 3.

17, 18.] The disciples are perplexed by this μικρόν, as connected with what our Lord had before asserted ver. 10, ὑπάγω πρὸς τ. πατέρα. That seemed to them a long and hopeless withdrawal: how was it then to be reconciled with what he now said of a short absence? What was this μικρόν? This connexion not being observed has led to the insertion of ὅτι ἐγὼ ὑπάγω πρ. τ. πατ. in ver. 16.

19.] The real difficulty being in

f Matt. xxi.
32, from
Ps. cxvii. 22.
Acts v. 36.
Rev. viii. 11.
xvi. 19.
g Matt. i. 21
reff.
h here bis.
2 Cor. ii. 3.
Phil. ii. 27
only.
i see ch. vii. 30
al.
k ch. xv. 20
reff.
l = here only.
see Jer. vi. 24.

κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλὰ ἡ λύπη ὑμῶν
εἰς χαρὰν ἑγενήσεται. ²¹ ἡ γυνὴ ὅταν ἔτίκτῃ, ἡ λύπη
ἡ ἔχει, ὅτι ἡ ἄλθεν ἡ ἰώρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ
παιδίον, οὐκ ἔτι ἡ μνημονεύει τῆς ἰθλίψεως, διὰ τὴν χαρὰν
ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. ²² καὶ ὑμεῖς οὖν
νῦν μὲν ἡ λύπην ἡ ἔχετε· πάλιν δὲ ἡ ὄψομαι ὑμᾶς, καὶ
ἡ χαρήσεται ὑμῶν ἡ ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς

ABDE
GHKL
MSUY
ΓΔΠΣ
1. 33. 69

C οτι
εγενηθη

m of a divine person, here only. (see Heb. xiii. 23.)

n Isa. lxvi. 14. Zech. x. 7 bis.

rec ins δε bef λυπηθ. (to contrast with ο κοσμο. χαρ.), with AN^{3a} rel vulg lat-g syr
Orig.[int.] Cyr¹: om BDAN¹ I lat-a b c [e ff₂ q] syr-jer copt goth arm [Tert.] Cyr².
(αλλα, so DLUYGA.)

21. for ωρα, ημερα D 248 lat-a b c e ff₂ Syr. for γενν., γεννηση A. for
θλιψεως, λυπης D foss lat-c Ambr¹. for εγενν., εγεννηθη C: txt A[B]DN rel.
ins o bef ανθρωπος N¹(corr^d N¹⁽²⁾-corr¹⁻³).

22. rec transp νυν and λυπην, with AC³ rel: νυν μεν ουν λυπην N¹: txt BC¹DL
MYN^{3a} 1. 33 vulg lat-b c e f ff₂ [q] syrr (copt goth arm) Chr-ms¹ Hil. ἐξετε
(conformn to ful above, ver 20) ADLN^{3a} 33 am(with fuld mt) lat-a b e Antch¹ Chr-

μικρόν, our Lord applies himself only to this, not noticing the other part of the question: which confirms the view of the connexion taken above. 20.] κλαύσ. κ. θρην. are to be literally taken: see Luke xxiii. 27. They would mourn for Him as dead: see also ch. xx. 11. ὑμεῖς, emphatic, as opposed to ὁ κόσμος. And the joy of the world found its first exponent in the scoffs of the passers-by at the crucifixion. λυπηθ.] This goes deeper than the weeping and wailing before: and plainly shews that the whole does not only refer to the grief while the Lord was in the tomb, but to the grief continually manifesting itself in the course and conflict of the Christian, which is turned into joy by the advancing work of the Spirit of Christ:—and, in the completion of the sense, to the grief and widowhood of the Church during her present state, which will be turned into joy at the coming of her Lord.

εἰς χαρ. γεν., not merely changed for joy, but changed into so as itself to become,—so that the very matter of grief shall become matter of joy; as Christ's Cross of shame has become the glory of the Christian, Gal. vi. 14.

21.] The 'tertium comparationis' is ἡ λύπη εἰς χαρὰν γενήσεται: but the comparison itself goes far beyond this mere similitude.

ἡ γυνή is not merely generic, but allusive to the frequent use and notoriety of the comparison. We often have it in the O. T.,—see Isa. xxi. 3; xxvi. 17, 18; xxxvii. 3; lxvi. 7, 8: Hosea xiii. 13, 14: Micah iv. 9, 10.

τίκτῃ] is bringing forth, viz. παιδὶον, expressed in τὸ π. below. ἡ ὥρα αὐτ. her (appointed) time. τὸ παῖδ. not necessarily masculine ("non puella sed

puer," Aug.), but indefinite.

The deeper reference of the comparison has been well described by Olshausen: "Here arises the question, how are we to understand this similitude? We might perhaps think that the suffering Manhood of Christ was the woman in her pangs, and the same Christ glorified in the Resurrection, the Man born; but the Redeemer (ver. 22) applies the pangs to the disciples: how then will the ἄνθρωπος who is born apply to them?" Then, after condemning the shallow and unsatisfactory method of avoiding deep research by asserting that the details of parables are not to be interpreted, he proceeds: "Hence the proper import of the figure seems to be, that the Death of Jesus Christ was as it were an anguish of birth belonging to all Humanity (ein schmerzvoller Geburtsact der ganzen Menschheit) in which the perfect Man was born into the world; and in this very birth of the new man lies the spring of eternal joy, never to be lost, for all, inasmuch as through Him and His power the renovation of the whole is rendered possible" (ii. 379). And indeed the same is true of every Christian who is planted in the likeness of Christ. His passing from sorrow to joy—till "Christ be formed in him," is this birth of pain. And the whole Church, the Spouse of Christ,—nay, even the whole Creation, συναδινει, till the number of the elect be accomplished, and the eternal joy brought in. And thus the meaning which Luthardt insists on as against the above remarks of Olshausen, viz. the new birth of the Church, is in inner truth the same as his.

22.] ὄψομαι—in the same manifold

X εν
εκείνη...

o ch. xiii. 20.
xx. 23 (bis)
only.
p ch. xiv. 13.
14 reff.
q Matt. xi. 12.
ch. ii. 10 al.
r ch. iii. 29 reff.
s = here bis.
ver. 29. (ch.
x. 6.) 2 Pet.
ii. 22 only.
Prov. i. 1.
t ch. iv. 21, 23
reff.
u = ch. x. 24
reff.

ἀρεῖ ἀφ' ὑμῶν, ²³ καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτή-
σετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ^ο ἂν τι αἰτήσητε τὸν
πατέρα, δώσει ὑμῖν ^p ἐν τῷ ὀνόματί μου. ²⁴ ἕως ἄρτι οὐκ
ῥητήσατε οὐδέν ^p ἐν τῷ ὀνόματί μου αἰτεῖτε, καὶ λήψετε,
ἵνα ἡ ^τ χαρὰ ὑμῶν ῥῇ ^τ πεπληρωμένη. ²⁵ Ταῦτα ἐν ^s πα-
ροιμίαις λελάληκα ὑμῖν. ^ε ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν
^s παροιμίαις λαλήσω ὑμῖν, ἀλλὰ ^u παρρησίᾳ περὶ τοῦ

mss., ἐζητε L. rec αρεῖ, with AC D¹-corr N rel am[fuld] lat-b e f [g] syrr(Treg)
goth [Antch.]: txt BD¹Γ vulg lat-a c ff₂ copt aeth [Cyr-p₁] Orig-int, Cyr₁ Hil.
^{23.} (ερωτησῆται (itacism) N [Δ(-τε)].) rec aft uov ins οτι, with AD⁴N rel lat-a
c syrr(Treg) goth Chr₁: om BCD¹LY vulg lat-b [e ff₂ g q] Orig₁ Cyr₂[Quæst₁].
rec (for αν τι) οσα αν, with E rel Syr, οσα εαν KM Chr₁: αν (alone) A: ο εαν
X[Π] 33 syr [syr-jer] goth aeth: ο αν N Ser's d p: txt BCLY¹ copt latt Orig₁ [Cyr-p₁]
Ambr, εαν τι DY² Orig₁ Ath₁. rec εν τω ον. μου bef δώσει uov (see ch xiv. 13),
with AC³D rel vss Chr₁: txt BC¹LXYΔN sah[-mnt] Orig₂ Cyr[-p₂].
^{24.} for ηησατε, ηησασθε A εν-z Cyr₁. for αιτετε, αιησασθαι N¹.
^{25.} rec ins αλλ' bef ερχεται, with AC³D⁶[Π¹⁻³] rel lat-c f ff₂ g syr goth aeth Orig₁
Ath₁: om BC¹D¹LXY[Π²] N¹ 1. 33. 69 vulg lat-a b e g [syr-jer] copt arm [Cyr-p₁]
Orig[-int₁] Aug₁ [ερχ. δε Syr]. for οτε, οπου N¹: [οτι Γ:] om 1. ins εν bef

meaning as before noticed—will see you
—at My Resurrection—by My Spirit—at
My second Advent. ^{23.]} ἐν ἐκείνῃ

τῇ ἡμ., in its full meaning, cannot im-
port the *forty days*: for, Acts i. 6, they
did then *ask* the Lord *questions* (the
sense of ἐρωτᾶν, see vv. 19, 30, not ver.
26, where the construction is different);
—nor this present dispensation of the
Spirit, during which we have only the
first-fruits, but not the full understand-
ing so as not to need to ask any thing:
(for is not *prayer itself* an *asking*?)—but
that great completion of the Christian's
hope, when he shall be with his Lord, when
all doubt shall be resolved, and prayer shall
be turned into praise. The Resurrection-
visiting and the Pentecost-visiting of them,
were but foretastes of this. Stier well re-
marks, "The connexion of the latter part
of this verse is,—The way to οὐδὲν ἐρωτᾶν
any more, is to ask and to pray the more
diligently, till that day comes." It has
been supposed wrongly that ἐμὲ and τὸν

πατέρα are in opposition in this verse, and
thence gathered (Origen de Orat. § 15,
vol. i. p. 222, λέγεται (al. λείπεται)
τοῖνον προσεύχασθαι μόνω τῷ θεῷ τῷ
τῶν ὅλων πατρὶ ἀλλὰ μὴ χωρὶς τοῦ
ἀρχιερέως, κ.τ.λ.) that it is not lawful to
address prayer to Christ. But such an op-
position is contrary to the whole spirit of
these discourses,—and *asking the Father
in Christ's name*, is in fact *asking Him*.

In the latter clause, notice the
right reading: **He shall give it you in my
name**, He being, as Luthardt expresses it,
the *element*, the *region*, of all communica-
tion between God and the Church. Cf.

Rom. i. 8, where *thanks* are offered διὰ
Ἰησοῦ χριστοῦ.

^{24.]} It was impos-
sible, up to the time of the glorification of
Jesus (ἕως ἄρτι, proleptical, as before), to
pray to the Father in His Name. It is a
fulness of joy peculiar to the dispensation
of the Spirit, to be able so to do, Eph.
ii. 18.

^{αἰτεῖτε]} See Matt. vii. 7, and
mark the difference between the command
then and now,—that ἐν τῷ ὀν. μου is added.

^{25—33.]} *Their present real weakness
and imperfection, though fancied strength:
their future high blessedness and share in
His triumph, though in tribulation in the
world.*

^{25.]} παροιμία, properly, a
proverb:—but implying generally in Scrip-
tural and oriental usage something dark
and enigmatical: see especially Sir. vi.
35; viii. 8; xxxix. 3; xlvii. 17: "in dictis
tectioribus," Bengel.

This is true of
the whole discourse—and of the discourses
of the Lord in general, as they must then
have seemed to them, before the Holy
Spirit furnished the key to their meaning.

ἔρχεται ὥρα, viz. the same as that
indicated in vv. 16 and 23;—but here
again, not one ὥρα only exclusive of all
others, but to be understood of the se-
veral steps of spiritual knowledge.

Olshausen finely remarks, that all human
language is a *παροιμία*, only able to hint
at, not to express fully, the things of God;
and that the Lord contrasts the use of
this weak and insufficient medium, with
the inward teaching of the Holy Spirit.
This inward teaching, because it is a real
imparting of the divine Nature and Life,
brings with it not only *prayer in the name
of Jesus*, but a *free access to the Father*

v John, ch. iv.
51. 1 John
i. 2, 3 only.
Mt. Mk. L.
(Gosp. &
Acts), passim.
1 Cor. xiv. 25.
1 Thess. i. 9.
Heb. ii. 12.
w constr., Luke
iv. 38. ch.
xvii. 9, 20.
Isa. xiv. 11.
x w. παρά,
ch. xvii. 8.
Num. xvi. 35.
ἐκ, ch. viii.
42.
y ch. i. 9 reff.
z = Matt. iv. 11 al.
15 only. Wisd. v. 1.

πατρός ὁ ἀπαγγελῶ ὑμῖν. ²⁶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἔν τῷ
ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἔρωτήσω
τὸν πατέρα περὶ ὑμῶν ²⁷ αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς,
ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ
τοῦ πατρὸς ἐξῆλθον. ²⁸ ἐξῆλθον ἐκ τοῦ πατρὸς καὶ
ἐλθὼν εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ
ἀπορεύομαι πρὸς τὸν πατέρα. ²⁹ Λέγουσιν οἱ μαθηταὶ
αὐτοῦ Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν

ABCDE
GHKL
MSUX
ΥΓΔΔ
ΠΝ
1. 33. 69

a ch. xiv. 12, 28.
c ver. 25.

b ver. 25. ch. vii. 4. Eph. vi. 19. Phil. i. 20. Col. ii.

παρησια(sic) D. rec αναγγελω (from vv. 13, 14, 15), with C² rel Chr₁ Cyr₁: txt
ABC¹DKLMUXY[Π] N(-λλω) 33 [Cyr-p₁].

26. αἰτησασθαι(sic, N) bef εν τω ον. μου N 1 copt. aft πατερα ins μον D.

27. for εμε, με LN. om του AN 33 Chr-montf-mss₁[txt₁]. rec (for
πατρος) θεου (from ch xiii. 3), with AC³N¹ rel latt [syr-jer] goth aeth arm [Chr] Hil₃:
txt BC¹DLX N^{3a}(but former reading restored) Syr syr-ms coptt Cyr[-p₁] Did₂.

28. rec (for εκ) παρα (repetn of preceding), with AC²N rel: txt BC¹LX 33 copt
Hipp₁ Epiph₁.—om εξηλθ. εκ τ. πατ. D lat-b ff₂ Orig-int₂(appy). for εληλυθα,
ηλθον D.

29. rec aft λεγουσιν ins αυτω, with AC³ D(Ser: D³ Kipling) rel Syr syr-mg [syr-jer
aeth arm] Cyr₁ Hil[-ed₁]: om BC¹ D¹ [Kipl] Δ[Π] N 1 lat-e q syr[-txt] goth Hil-ms₁.
—for αυτου, αυτω (itacism?) N¹ [add αυτω copt]. rec om εν (overlooked after
vuv, or conformn to ver 25), with A rel Chr₁ Cyr₁: ins BCDN.

Himself. This παρρησία λαλεῖν however, he continues, is spoken of here by the Lord in its ideal perfection (as it will hereafter be): and is only approximated to on earth; for, as long as the *old man* yet lives in us, we require still the Lord's intercessory prayer (ch. xvii. 15), daily washing from the pollution of the world; by which Intercession alone the faithful man notwithstanding his imperfection can enjoy in peace the grace of God vouchsafed to him.

26.] "The more knowledge, the more prayer in the name of Jesus," Lücke. "Cognitio parit orationem," Bengel. The approaching the Father through Him shall be a characteristic of their higher state under the dispensation of the Spirit.

οὐ λέγω ὑμῖν.] This has been variously understood. Grotius's rendering, "prætereo hoc, quasi minus eo quod jam inferam," comes I believe the nearest to the truth, though it does not express the whole meaning. The Lord is now describing the fullness of their state of communion with Himself and the Father by the Spirit. He is setting in the strongest light their reconciliation and access to the Father. He therefore says, *Ye shall ask the Father in My name: and I do not now say to you,—I do not now state it in this form,—that I will ask the Father for you—as if there were no relation of love and mercy between the Father and yourselves:—(27) for the Father Himself* (αὐτός, i. e. αὐτοκέλευτος (Nonnus)—'proprio motu')

loveth you;—why? Because ye love and believe on Me.

The whole mind of the Father towards mankind is *Love*: both in Redemption itself (ch. iii. 16),—and then in an especial manner by drawing those who come to Christ (vi. 44),—and again by this fuller manifestation of His love to those who believe on and love Christ. The aim of this saying is to shew them that His intercession (which is still going on under the dispensation of the Spirit, 1 John ii. 1) does not imply their *exclusion from access* to the Father, but rather *ensures that access*, by the especial love which the Father bears to them who believe in and love His Son: CHRIST being still the efficient cause of the Father's love to them, and the channel of that Love.

No stress must be laid (Lücke) on πεφιλήκατε here coming before πεπιστεύκατε, as to Faith coming after Love: probably πεφιλ. is placed first as corresponding to φιλεῖ just before:—and it might be said with just as much reason that καὶ πεπιστεύκατε . . . contains the ground of the πεφιλ., as the converse.

28.] "Recapitulationem maximam habet hic versus," Bengel. 'And your belief is sound: for I did indeed come forth' . . . see ch. xiii. 3. "Exiit a Patre, quia de Patre est; in mundum venit, quia mundo suum corpus ostendit quod de virgine assumpsit; reliquit mundum corporali discessione, perrexit ad Patrem hominis adscensione, nec mundum deseruit præsentia gubernatione." Aug. Tract.

οὐδεμίαν λέγεις. ³⁰ νῦν οὐδαμεν ὅτι οἶδας πάντα καὶ οὐ ^d χρεῖαν ^d ἔχεις ^d ἵνα τίς σε ἐρωτᾷ· ^e ἐν τούτῳ πιστεύομεν ^e ὅτι ^f ἀπὸ θεοῦ ^f ἐξῆλθες. ³¹ ἀπεκρίθη αὐτοῖς Ἰησοῦς, ^g Ἄρτι πιστεύετε· ³² ἰδοὺ ^g ἔρχεται ὥρα καὶ ἐλήλυθεν, ^h ἵνα ^h σκορπισθῇτε ἕκαστος εἰς ⁱ τὰ ⁱ ἴδια κάμῃ ^k μόνον ^k ἀφ᾽ ἑτῆ· ^l καὶ οὐκ εἰμὶ ^l μόνος, ὅτι ὁ πατὴρ μετ᾽ ἐμοῦ ἐστίν. ³³ ταῦτα ^m λελάληκα ^m ὑμῖν, ἵνα ⁿ ἐν ἐμοὶ εἰρήνην ⁿ ἔχητε. ἐν τῷ κόσμῳ ^{mn} θλίψιν ⁿ ἔχετε· ἀλλὰ ^o θαρσεύετε, ἐγὼ ^p νενίκηκα ^p τὸν ^q κόσμον.

m John (Gosp.), ver. 21 only.

n 1 Cor. vii. 28. Rev. ii. 10. Sir. li. 3.

27 || Mk. Mark x. 49. Acts xxiii. 11 only. Gen. xxxv. 17.

iii. 4 (from Ps. i. 4 [6]). xii. 21 bis. 1 John ii. 13, 14 al⁴. Rev. ii. 7 al¹⁵.

p Gosp., Luke xi. 22 only. Rom.

q 1 John v. 4 bis, 5.

30. for απο, παρα D.

31. rec ins o bef ιησ., with ADN rel [Bas.] : om BC.—(om ιησ. S 47. 56-8.)

32. rec ins νυν bef εληλ. (cf ch v. 25), with C²D⁴ rel latt syrr goth (æth) [Bas.] Hil₁ : om ABC¹D¹LXN 33 [syrr-jer arm] coptt Constt₁. aft εληλ. ins η ωρα N¹. (καμε, so BC¹LN 1.)

33. rec (for εχετε) εξετε, with D 69 latt goth (Treg) æth arm Orig₃ Eus₁ Chr₁ [Cyrp₂] Cyr₁ Hil₁ : txt ABCN rel forj (with foss mm san) (lat-e) syrr copt Orig-mss₂ Constt₁ Eus₂ Bas₁ [Cyr-p₁] Thdrt₁.

cii. 6. 29, 30.] The stress is on νῦν : q. d. why announce that as *future*, which Thou art doing *now*? The hour was not yet come for the ἐν παρῳσῖα λαλεῖν : so that we must understand the disciples' remark to be made in weakness, however true their persuasion, and heartfelt their confession. "Usque adeo non intelligunt, ut nec saltem se non intelligere intelligant. Parvuli enim erant." Aug. Tract. ciii. 1. "Dolent, se a Magistro pro imperitis haberi, qui conciones ejus non intelligant, alioque doctore, promisso Spiritu, indigeant. Quare eo usque progrediuntur, ut Christo contradicant, et clarissima ejus verba invertant, eumque paræmiastice locutum esse negent." Lampe, vol. iii. 350. But by νῦν they probably only mean, in ver. 26—28. 30.] 'Thou hast spoken so clearly of our feeling towards Thee, and of Thyself, that we have no occasion to ask Thee any thing;—and this was what Thou didst announce would be;—we know therefore, by its being so, that Thou knowest the secrets of our hearts (πάντα by inference),—and hence believe that Thou camest forth from God : the whole being a misunderstanding of what had gone before, vv. 23, 25. 31.] Our Lord does not clear up their misunderstanding, but leaves that for the coming day of the Spirit. He only assures them that their belief, though sincere and loving, was not so deeply grounded in knowledge of Him and His appointed course as they imagined.

ἀρτι πιστ. is *not a question* : this very belief was by our Lord recognized and commended, see ch. xvii. 8, also Matt.

xvi. 17, 18. And as Stier remarks (v. 369, edn. 2), "it was the aim and purpose of the whole prophetic office of Jesus, to prepare some first disciples (not the Apostles alone) for the reception of the Spirit of Truth and the fruits of His Death, by grounding in them firm belief in His Person." He therefore recognizes their faith; but shews them how weak it as yet was.

32.] See Matt. xxvi. 31, to which same prophecy the reference here is.

εἰς τὰ ἴδ., "quæ antea propter Me reliquistis." Bengel : see Luke xviii. 28.

καὶ οὐκ εἰμὶ μ.] and (not but : it is a pathetic use of the copulative, and a favourite one with St. John : cf., besides ref., ch. iii. 11, 32; vi. 70; vii. 19; viii. 38, 49; x. 25; xiii. 33; xiv. 30; xvii. 11, 14, 25) I am not alone : the Father can never leave the Son, even in the darkest hour of His human suffering :—the apparent desertion implied in the cry "Why hast Thou forsaken me?" being perfectly consistent with this, see note, Matt. xxvii. 46.

33.] On the first clause, especially ἐν ἐμοί, see ch. xv. 7. This presupposes the return from the scattering in ver. 32,—the branches again gathered in the vine. ἔχετε, of their normal state in the world.

This θλίψις is not only persecution *from the world*, but trouble, inward distress, *while we are in the world*,—ch. xvii. 11;—a comforting sign that we are not of the world (see Stier, v. 373, edn. 2). And this latter idea is implied between the two clauses : 'Be of good cheer; for ye belong not to the world, but to Me, who have (proleptically again, by that which is

r Matt. xvii. 8
reiff. see Isa.
li. 6.
s ch. xvi. 21.
t = ch. vii. 39
reiff.
u = Matt. v. 16.
ix. 8, &c.

XVII. ¹ Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἑπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν Πάτερ, ^s ἐλήλυθεν ἡ ὥρα ἑδοξασόν σου τὸν υἱόν, ἵνα ὁ υἱός [σου] ἑδοξάσῃ

ABCDE
GHKL
MSUX
YTΔΔ
H8
1. 33. 69

CHAP. XVII. 1. λελαληκεν & εν-υ. om o [bef ησ.] BN. rec (for επαρας) επηρεν and ins και bef ειπεν, with AC³ rel lat-c e f ff₂ q syrr [syr-jer] goth æth arm Chr₁ [Non₁]: txt BC¹DL M-marg-eccl^{es} XN 1. 33. 69 [vulg] lat-a b g copt Orig₁ Cyr₁, rec aft ινα ins και, with C³ rel lat-g sah æth arm Orig₁ Chr₂ Cyr₁[p]: om ABC¹DN 1 latt syrr copt goth Orig₁ Non₁[p] Hil₂ [Victorin₁]. (B does not omit ὁ bef υιος as the Btly collation states.) om σου (to avoid repetn, but the repetn belongs to the solemnity of the style) BC¹N lat-e ff₂ [D-lat] Orig₁ [Cyr-p₁ Hil₂] Victorin₁: ins AC³ D-gr rel latt Orig₁[int₂ Cyr-p₃] Hil₃.

now at hand) overcome the world, so that it shall have no power over you, externally by persecution, or internally by temptations or discouragements.' See 1 John v. 4, 5.

CHAP. XVII. 1—26.] HIS LOVE IN THE GLORIFICATION OF THE SON OF GOD. *The parting prayer of the Lord Jesus: and herein, for Himself (1—5): for His disciples (6—19): for all believers, that they may be one (20, 21),—that they may be glorified in the completion of that unity (22—24),—for their abiding in the union of love, the perfection of divine knowledge (25, 26).* “Hoc caput in tota scriptura est verbis facillimum, sensibus profundissimum.” Bengel. “Poterat Dominus noster unigenitus et coæternus Patri in forma servi et ex forma servi, si hoc opus esset, orare silencie; sed ita se Patri exhibere voluit precatorem, ut meminisset, nostrum se esse doctorem. Proinde eam, quam fecit, orationem pro nobis, notam fecit et nobis: quoniam tanti Magistri non solum apud ipsos sermociatio, sed etiam ipsius pro ipsis ad Patrem oratio discipulorum est edificatio. Et si illorum qui hæc dicta erant audituri, profecto et nostra, qui fuimus conscripta lecturi.” Aug. Tr. civ. 2. 1.] ταῦτα, the foregoing discourse.

St. John very seldom depicts the gestures or looks of our Lord, as here. But this was an occasion of which the impression was indelible, and the upward look could not be passed over.

εἰς τὸν οὐρ.] Nothing hereby is determined as to the locality. The guest-chamber no doubt was the place of this prayer. The eyes may be lifted to heaven in as well as out of doors; heaven is not the sky, but that upper region, above our own being and thoughts, where we all agree in believing God to be especially present; and which we indicate when we direct our eyes or our hands upward. The Lord, being in all such things like as we are, lifted up His eyes to heaven when addressing the Father (not

His hands, for He prays not here as a suppliant—but as an intercessor and a High Priest, standing between earth and heaven, see ver. 24, θέλω ἵνα).

καὶ εἶπεν] It is impossible to regard the following prayer otherwise than as the *very words of our Lord Himself,—faithfully rendered by the beloved Apostle in the power of the Holy Spirit.* The view which has led so many of the best German Commentators (even Olshausen) to see in parts of it the words of the Evangelist, and not of our Lord, is, it seems to me, inconsistent with any earnest reception of the Gospels as truthful. If such a promise as ch. xiv. 26 was made, and fulfilled, then these must be the words of the Lord Himself;—and the *Greek form* of them only (and query whether even that? see Prolegg. ch. ii. § ii. (π)) can be regarded as bearing evidence of the style and manner of John.

πάτερ, not, *Our Father*,—which He never could say,—nor, *My Father*,—which would be too great a separation between Himself and His for such a prayer (see Matt. xxvi. (39,) 42, where He prays for Himself only)—but simply FATHER; that Great Name in which all the mystery of Redemption is summed up. “Sic patrem absolute appellat in hac oratione dulci et proluxa quater, et cum epitheto his, in universum nonnisi sexies, idque fere ineunte nova sermonis parte, vv. 1, 5, 11, 21, 24, 25. Talis simplicitas appellationis ante omnes decuit filium Dei.” Bengel.

ἐλήλ. ἡ ὥρα.] See ch. xii. 23, 28; xiii. 31, 32. The Glorification is—the exaltation by Death and Resurrection: He prays in the Manhood and for the exaltation of the Manhood, but in virtue of His Godhead, ver. 5.

τὸν υἱόν] He prays first objectively, to set the great matter forth in all its majesty; then subjectively, δόξασόν με σύ, ver. 5, putting *Himself* into the place of τὸν υἱόν here.

ἵνα . . .] “These words are a proof that the Son is equal to the Father as touching His Godhead. What

σέ² καθὼς ἔδωκας αὐτῷ^v ἐξουσίαν πάσης σαρκός, ἵνα^v ^{v w. gen. obj., Matt. x. 1} ^{refl. 1 Cor. ix. 12. Sir. x. 4.} ^{v constr., ch. vi. 39. xv. 2. Rev. ii. 26.} ^{x fut. incl. w. ἵνα, Gal. ii. 21.} ^{y = ch. vi. 11. b see ch. v.}
^v πᾶν ὃ δέδωκας αὐτῷ, ^x δώσει αὐτοῖς ζῶην αἰώνιον.
³ ^y αὕτη δέ ^z ἐστὶν ἡ αἰώνιος ζωή, ^y ἵνα ^a γινώσκωσιν σε ^w τὸν ^b μόνον ^c ἀληθινὸν ^b θεόν, καὶ ^d ὃν ἀπέστειλας ^d Ἰησοῦν

4. Rev. iii. 9. xxii. 14. 1 Pet. iii. 1 al. Exod. i. 11 A (not F). Winer, § 41, b. 1, b.
 29 refl. z ch. xii. 50. 1 John v. 20. a = ch. xiv. 7. xvi. 3 al.
 44 refl. c 1 Thess. i. 9. 1 John v. 20. d Matt. i. 1, 1b. Mark i. 1. ch. i. 17. Acts &
 Epp. passim. Rev. i. 1, 2, 5.

2. rec δωση, with ACN^{3a} rel: δωση N¹: txt BEHUYΓΔΛ 1. 69.—δως L: for δώσει αυτοῖς, εχθ D. for αυτοῖς, αυτω N¹ 1¹ lat-e f Syr Hil₄ [Victorin].

3. γινωσκουσιν ADGLYΔΔ 33: txt BCN rel.

creature could stand before his Creator and say, 'Glorify Thou me, that I may glorify Thee?' (Stier.) This glorifying of

the Father by the Son is, the whole great result of the glorification of the Son by the Father,—the manifestation of God to and in men by the Son through the Spirit.

2.] 'The causal connexion expressed by καθὼς is this, that the glorification, the end, must correspond to the beginning, to the sending, the preparation, and office of the Son.' (Lücke.) We must also bear in mind that the 'giving of power' in this verse is the ground, as well as the type, of the glorification, see Rom. i. 28: 1 Cor. i. 6: so Stier (v. 383, edn. 2). **πᾶσα σὰρξ** is not only 'all mankind,' but (see Gen. vii. 15, 16, 21) *all that has life*, all that is subject to death, all that is cursed on account of sin. But of this all, *man-kind* is the head and crown, and in the full blessings of the Lordship of Christ mankind only can participate. **πᾶσα σὰρξ** is given by the Father from before the foundation of the world to Christ; the *whole creation* is His to rule, His to judge, by virtue of His being, in the root of that human nature, to which sovereignty over the world was given, THE SECOND AND RIGHTEOUS ADAM.

But in this wide gift, there is a *more special gift*,—ὃ δέδωκας αὐτῷ in the stricter sense,—*the chosen*, they who believe on Him. And to them, and them only, He imparts the further and ineffable gift consequent on union with Him their God in the Spirit,—viz. ETERNAL LIFE (compare ch. v. 26, 27; also vi. 37).

3.] See a similar definition of a term just used, in ch. iii. 19. **δέ**, as there, is transitional; bringing out, in fact, the contrast between the incidental mention of the word, and its more solemn definition.

ἐστὶν—is; not *is the way to*. The knowledge spoken of is no mere head or heart knowledge,—the mere information of the mind, or excitation of the feelings,—but that living reality of knowledge and personal realization,—that oneness in will

with God, and partaking of His nature, which is itself life eternal:—the knowledge, love, enjoyment, of Him who is infinite, being themselves infinite. ἡ *παρεῖται* τῆς ζωῆς ἐκ τῆς τοῦ θεοῦ περιγίνεται μετοχῆς: μετοχή δὲ θεοῦ ἐστὶ τὸ γινώσκειν θεὸν καὶ ἀπολαύειν τῆς χρηστότητος αὐτοῦ. Iren. adv. Hær. iv. 20. 5, p. 254.

The accusatives after γινώσκ. are purely accusatives of the person, and the emphasis is on γινώσκ. From not seeing this, various mistakes have arisen—e.g. the making τὸν μόν. ἀλ. θεόν the predicate, 'Thee to be the only true God,' and similarly with χριστόν (which would require τὸν χρ.) or with ὃν ἀπέστειλας,—'Jesus, whom Thou hast sent, to be (the) Christ,'—or 'Jesus Christ to be Him whom Thou hast sent.' It is rightly rendered in E. V.

The Latin Fathers (Aug., Amb., Hil.), anxious to avoid the inference unwarrantably drawn by some from this verse against the Godhead of Christ, construed: ἵνα γιν. σε κ. ἰ. χ. ὃν ἀπ., τὸν μόνον ἀλ. θεόν,—which is of course inadmissible. Others (Chrys., Euth.), construing rightly, yet regarded Jesus Christ as included in the words μόν. ἀληθ. θεόν. But all such violence to the text are unnecessary. For, first, the very juxtaposition of Jesus Christ here with the Father, and the knowledge of both being defined to be eternal life, is a proof by implication of the Godhead of the former. The knowledge of God and a creature could not be eternal life, and the juxtaposition of the two would be inconceivable. Secondly, the ὃν ἀπέστειλας most distinctly expresses the ἐξελεῖν from God, ver. 8—implies the ἡμεῖς ἐν of ver. 22, and cannot, in connexion with what follows, possibly be understood in a Socinian, or an Arian sense. I do not scruple to use and preach on the verse as a plain proof of the co-equality of the Lord Jesus in the Godhead.

A difficulty has been found in the use of the name JESUS CHRIST by the Lord Himself:—and inferences have been hence made that we have

c. ch. iv. 34. d χριστόν. 4 ἐγὼ σε ^u ἐδόξασα ἐπὶ τῆς γῆς τὸ ἔργον ABCDE
v. 36. Acts GHKL
xx. 24. MSUX
Neb. vi. 16. e τελειώσας δ ^f δέδωκάς μοι ^f ἵνα ποιήσω 5 καὶ νῦν
f constr., ch. v. 26. δόξασόν με σὺ πάτερ ^g παρὰ σεαυτῷ τῇ δόξῃ ^h ἣ εἶχον ΥΓΔΔ
g = Rev. ii. 13. i πρὸ τοῦ τὸν κόσμον εἶναι ^g παρὰ σοί. 6 ^k ἐφανέρωσά ΗΝ
Matt. vi. 1. i πρὸ τοῦ τὸν κόσμον εἶναι ^g παρὰ σοί. 6 ^k ἐφανέρωσά 1. 33. 69
Prov. ii. 1. σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ
h attr., ver. 11. σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ
Mark vii. 13
reff.
i Matt. vi. 8 reff. Prov. viii. 24. k ch. i. 31 reff.

at end ins eis τουτον τον κοσμον D.

4. ins *κα* bef το ἐργον D. rec (for τελειώσας) ετελειωσα, with D rel vulg lat-c
e *g l q* [a f] Syr goth arm Hipp₁ [Marcell.] Did₁ Ath₁ Bas₁ Chr₁ [Cyr-p₁] Cypr₁ Hil₂ :
txt ABCL[Π] ¹ 33 (lat-b ff₂) syr-w-ast [syr-jer] copt aeth [Hipp-ms.] Hil₂. for
δεδ., εδωκας CDK[Π] Hipp Bas. for μοι, με ¹ 31.

5. πατηρ D¹(txt D²). for ^η, ην ¹ 31 Orig₁(txt₂) Eus₁ : om 69¹. παρὰ σοι προ
του γενεσθαι τον κοσμον D.

6. το ονομα bef σου D latt Hil₂. for 1st δεδωκας, εδωκας A B(sic : see table)
DK[Π] ¹ 31 Eus₁ : txt C rel Orig₁.

John's own language here:—but surely without any ground. He who said σου τὸν υἱόν, ver. 1, might well here, before the ἐγὼ of ver. 4, use that prophetic Name [Ἰησοῦς] which had been divinely given Him as the Saviour of men, and its weighty adjunct χριστός (= υἱὸς τοῦ θεοῦ, 1 John v. 1, 5), in which Names are all the hidden treasures of that knowledge of which He here speaks.

And as to the later use of the two names together having led to their insertion here by the Apostle (gegen das geschichtliche Decorum, De Wette; similarly Lücke, and even Olshausen),—what if the converse were the case, and this solemn use of them by our Lord had given occasion to their subsequent use by the Church? This is to me much more probable than the other.

4.] The past tenses are proleptical. In the rendering of this whole chapter they should be kept indefinite, not made into *perfects* as in E. V., which destroys this proleptical character. I glorified Thee . . . I finished . . . What view of the aorist has led to Bp. Wordsworth's explanation here,—“the aorist is used, not the perfect, inasmuch as the work of glorification was still going on, and not to be completed before His Passion, when He would say τετέλεσται,”—I am quite unable to imagine. That the aorist implies *present continuance*, is at least a startling doctrine. The force of it here surely is, that our Lord stands by anticipation at the end of His accomplished course, and looks back on it all as past, as historically gathered up in one act: which is the very sense and propriety of the aorist.

τὸ ἔργον is not only the ministerial life of our Lord, but the *whole* Life, with all its appointed manifestations of humility and purity;—the perfect

righteousness which by that life He has planted in our nature,—and His prophetic and declarative office, terminated by His Passion and Death.

5. δόξασόν με] Notice the correlation, which Meyer has pointed out, between ἐγὼ σε before and με σύ now. The same Person (ἐγὼ) who had with the Father glory before the world, also glorified the Father in the world, and prays to be again received into that glory. *A decisive proof of the unity of the Person of Christ*, in His three estates of eternal pre-existence in glory, humiliation in the flesh, and glorification in the Resurrection Body.

This direct testimony to the eternal pre-existence of the Son of God has been evaded by the Socinian and also the Arminian interpreters, by rendering εἶχον, —“habebam *destinatione tua*,” Grot., Wetst. On the identity of the δόξα in ver. 22 with this δόξα, see note there.

εἶχον] “*Hic non dicit accepi. Semper habebat: nunquam cepit habere.*” Bengel.

πρὸ τοῦ τ. κ. εἶν., before the καταβολὴ κόσμου, ver. 24;—“before all creation.” “Antequam fieret mundus, gloriam illam habebat Filius; sed cum fieret mundus, gloria illa se cepit (?) exserere.” Bengel.

παρὰ σοί = πρὸς τὸν θεόν, ch. i. 1; eis τὸν κόλπον τοῦ πατρὸς, ch. i. 18.

6—19.] *He prays for His disciples.*

6.] This verse particularizes ver. 4, and forms the transition to the intercessory prayer.

σου τὸ ὄνομα] Thy Name of FATHER, which was so constantly on the lips of our Lord;—and which derived its living meaning and power from His teaching: see Exod. xxiii. 21. No especial emphasis on σου: it carries on the strain of address, and points to the emphatic σοί which follows, and the equally emphatic παρὰ σοῦ in ver.

κόσμον· ¹ σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν ¹ λόγον σου ^m τετήρηκαν· ⁷ νῦν ἔγνωσαν ὅτι πάντα ὅσα δέδωκάς μοι ⁿ παρὰ σοῦ ^o εἰσίν, ⁸ ὅτι τὰ ῥήματα ^a ᾗ ἔδωκας μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ^q ἔλαβον, καὶ ἔγνωσαν ^r ἀληθῶς ὅτι ^s παρὰ σοῦ ^s ἐξήλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. ⁹ ἐγὼ ^t περὶ αὐτῶν ^t ἔρωτῶ· οὐ ^t περὶ τοῦ κόσμου ^t ἔρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι ^u σοὶ εἰσιν.

xxxiii. 16.

s ch. xvi. 27 reff.

t ch. xvi. 26 reff.

¹ Matt. vii. 3, 22. Mark ii. 18, ch. iv. 42 al.
^m ch. viii. 51, 52, 55 reff.
ⁿ ch. vii. 29 reff.
^o plur., Matt. vi. 28 reff.
^p ver. 14.
^q Acts vii. 38.
^r = ch. i. 12 reff.
^s = ch. vii. 26. Acts xii. 11 only. Exod. u ver. 6.

καμοὶ BY 1. 33 (*but* καὶ ἐμοὶ *here perhaps belongs to the solemnity of the style*): txt ACΔN rel. for 2nd δέδωκας, ἔδωκας ABDKL[Π]N 1: txt C rel Orig, Eus., rec τετήρηκασι, with AC rel: ἐτήρησαν N 33: txt BDL.

7. ἔγνωσαν UX 33. 69 [Chr₁]: ἐγνωκάσιν S 122(Sz): ἐγνων N. for δέδωκας, ἔδωκας A 1, ἔδωκες B. rec (for εἰσιν) εστιν, with AD rel: txt BCLXYN 1. 33.

8. aft τα ρημ. ins sou D. rec δέδωκας, with LN rel Cyr₁: txt A B(-kes) CD[Π¹]. om καὶ ἐγνωνσαν ADN¹ lat-a e q goth Hil₁ (*it is not a gloss, as Mey: Luthardt rightly observes that such circumstantiality of expression belongs to this prayer*): ins BCN^{3a} rel. ἐπιστεύσας N¹.

9. ἔδωκας D.

7. οὓς δέδ.] The Father gave them to Christ, by *leading* them to Christ, see ch. vi. 37, 44, 45. σοὶ ἦσαν]

Thine (σοί, from σός) they were—Israelites—*Thy people, before*:—not only outwardly, but Israelites indeed, see ch. i. 48, and thus prepared to receive Christ (so Stier, v. 411 ff., edn. 2). And thus the ἐκ τοῦ κόσμου answers to λαβεῖν ἑαυτῷ ἔθνος ἐκ μέσου ἔθνους, Deut. iv. 34. But see the fuller sense below, on ver. 9.

τὸν λ. σου τετήρηκαν] They have observed *Thy word*—walked in the path of *Thy commandments*;—for so λόγον τηρεῖν means: see ch. xiv. 23—and reff.

Stier understands their walking in the O. T. ordinances blameless, as Luke i. 6,—and thus (compare ch. i. 42, 46) recognizing Christ as the Messiah when He came. But this is perhaps hardly likely to have been set at the *end* of the sentence, *after* ἐμοὶ αὐτοὺς δέδωκας. It is more likely that τὸν λόγον σου = τὰ ῥήματα ἃ δέδωκάς μοι, ver. 8, and is proleptically spoken. 7.] πάντα ὅσα δέδ. μοι, ‘My whole words and works:’

εἰσίν, as contemplated in their separate meanings and testimonies: q. d. ‘are *all* from Thee:’—the *collective* assertion see at ver. 10.

On this their conviction, which however has not reached its ripeness yet, see ch. xvi. 30. 8.] Notice

particularly here, as indeed throughout, the marked difference between the aorists and the perfects. τὰ ρ. . . δέδ. αὐτοῖς, and the similar sayings ch. xv. 15 al., seem to be a reference to Deut. xviii. 18, 19, where it is said that the Prophet “shall speak unto them all that I shall command Him.” The imparting to them

of these ῥήματα was the efficient cause of their faith:—see their confession ch. vi. 68, 69, where πιστεῦκαμεν and ἐγνώκαμεν are connected as here.

On the two last clauses we may notice that παρὰ σοῦ ἐξήλθον is more a matter of *conviction from inference* (see ch. iii. 2),—ἐγνωνσαν:—whereas the other side of the same truth, σύ με ἀπέστειλας, the act of the Father unseen by us, is more a matter of *pure faith*,—ἐπίστευσαν. In the first, the ἐγνωνσαν ἀληθῶς stamps our Lord’s approval on *their knowledge*, and distinguishes it from such knowledge as the bare οἶδαμεν [ch. iii. 2] of Nicodemus and his colleagues. 9.] Stier remarks, that the Lord *here begins to fulfil His promise* Matt. x. 32.

οὐ περὶ τ. κόσμου ἔρ.] The misconceptions which have been made of this verse (Calvin, Lampe, and even Luther, who elsewhere corrects himself, see Tholuck on John, edn. 6, p. 352) as implying a decree of exclusion for the vessels of wrath, may be at once removed by considering the usage of ὁ κόσμος in this Prayer. The Lord *does pray* distinctly for ὁ κόσμος, vv. 21, 23, that they may believe and know that the Father hath sent Him. He cannot therefore mean here that He does not pray (absolutely) for the world, but that He is not *now* asking for the world, does not pray *this thing* for the world. These (οὓς δέδωκάς μοι) have already believed and known; the prayer for them is therefore a different one, viz. that in vv. 11, 15. The mistake would be at once precluded for English readers by the paraphrase, *I am praying for them; I am not praying for the world.* ὅτι σοὶ εἰσιν—

v ch. xiii. 31, 10 καὶ τὰ ἐμὰ πάντα ὅσα ἐστίν, καὶ τὰ ὅσα ἐμὰ, καὶ δε- ABCDE
32, xiv. 13, δόξασμαι ἐν αὐτοῖς. 11 καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, GHKL
reff. MSUX
w = 1 Thess. v. 23 al. Prov. iv. 6, constr. YΓΔΔ
Jude 21. ΠΣ
x attr., ver. 5. Mark vii. 13 1. 33. 69
reff.
y ch. x. 30 reff.

10. for τα εμα το σα εμα, εμοι αυτους εδωκας Ν. aft σα εμα ins εστιν D vulg
lat-a c Syr coptt aeth. for δεδοξασμαι, εδοξασας με D.

11. εν τω κοσμω bef ειμι Α: ins εν τωτω bef τω κοσμω D. for ουτοι, αυτοι ΒΝ.
(rec και εγω (prob in this case corrū to corresp to και ουτοι), with AC³ rel: txt
BC¹DLXN 1. 33 Orig, Cyr.) aft ερχομαι ins ουκετι ειμι εν τω κοσμω και εν τω
κοσμω ειμι D; and, except last clause, lat-c. πατηρ B. aft ονοματι σου ins
και οτε ημην μετ' αυτων (add εν τω κοσμω D³-gr) εγω ετηρουν αυτους εν τω ονοματι σου
(and repeat again in ver 12) D. rec (for φ) οὗς, with D³ vulg lat-f g q goth aeth
Ath₁: 3 D¹UX fuld: txt ABCN rel syrr syr-jer copt aeth-ms arm Ath[-mss,] Cyr[-p]
Thl Euthym. εδωκας LMN. ins και bef ημεις B¹MSUY[Π²] 69 vulg lat-f g
syr [syr-jer,] arm Ath₂: om A B²[2-3(Tischdtf)] CD[Π¹⁻³]N rel [lat-g syr-jer,] Syr coptt
goth aeth [Cyr-p₂].

in a fuller sense than σοὶ ἦσαν, ver. 6. That was their *preparation* for Christ; this is their *abiding* in Him, which is abiding in the Father, see next verse.

10.] Compare ch. xvi. 15 and note. "It were not so much if He had only said, 'All Mine is Thine;' for that we may all say, that all we have is God's. But this is a far greater thing, that He inverts this and says, 'All Thine is Mine.' This can no *creature* say before God." Luther, Stier, v. 418, edn. 2. The E. V.,—

'All Mine are Thine,' &c.,—gives the erroneous impression that *persons* only are meant, whereas it is *all things*, in the widest meaning,—*the Godhead itself included*,—of which this is asserted.

ἐν αὐτοῖς, not 'by their means,' but in them; by that ἐγὼ ἐν αὐτοῖς of ver. 23, the life of the vine in the branches; so that the fruit of the branches is the glory of the vine, by the sap of the vine living in the branches. All this again is proleptic.

11.] The *occasion*, and *substance* of His prayer for them. οὐκ ἔτι εἰμὶ ἐν τῷ κ.

] This shews us that δὲ κόσμῳ is not said of *place* alone, for the Lord Jesus is still *here*; but of *state*, the *state of men in the flesh*; sometimes viewed on its darker side, as overcoming men and bringing in spiritual death,—sometimes, as *here*, used in the most general sense. καί, not but; it expresses the simultaneous state of the Lord and His, see ch. xvi. 32, and note.

ἅγιε] *Holy*, as applied to God, peculiarly expresses that *penetration of all His attributes by LOVE*, which He only who here uttered it sees through in its length, breadth, and height:—which angels (Isa. vi. 3: Rev. iv. 8) feel and express:—which men are privileged to utter, but can never worthily feel:—but which

devils can neither feel nor worthily utter (see Mark i. 24). They know His Power and His Justice only. But His Holiness is especially employed in this work of *τηρεῖν* now spoken of.

ἐν τῷ ὄν. σου, not 'through Thine own Name,' as E. V. which yet renders 'in Thy Name' ver. 12 (so Chrys., Theophyl., Euthym.),—but in the *ὄνομα* of vv. 6 and 12: see below.

φ] Not only the best supported, but the *best* reading, though Stier maintains that it can bear no meaning *χριστοπρεπῶς*.

The *Name* of God is that which was to be in the *Angel of the Covenant*, Exod. xxiii. 21, see also Isa. ix. 6: Jer. xxiii. 6.

This *Name*,—not the essential Godhead, but the covenant name, JEHOVAH OUR RIGHTEOUSNESS,—the Father hath *given to Christ*, see Phil. ii. 9; and it is the being kept in this, the truth and confession of this, for which He here prays. "That which the Son has given to His disciples is no other than that which He himself has received from the Father, viz. the essential revelation of the Father." Luthardt. Cf. Matt. x. 27. ἵνα ὦσιν ἐν καθ. ἡμεῖς] The oneness here is not merely harmony of will or of love,—as some have interpreted it, and then tried to weaken the Oneness of the Godhead by the *καθώς*,—but oneness by the indwelling of the Spirit of Christ, the gift of the covenant (1 Cor. vi. 17), and ultimately [as the close union implied by *καθώς* requires] oneness of nature, 2 Pet. i. 4, where the ἐπαγγέλματα δεδώρηται answers to the ὄνομα ὃ δέδωκάς μοι here. "Non ait, ut nobiscum sint unum,—aut simus unum ipsi et nos, sicut unum sumus nos,—sed ait, ut sint unum sicut et nos." Aug. Tract. cvii. 5.

12. ἐφύλαξα] See ch. x. 28—30. The aor. should be adhered to again: I

αὐτῶν, ἐγὼ ^w ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ^x ᾧ δέδω- z 2 Pet. ii. 6.
Jude 24.
a ch. x. 29.
b 2 Thess. ii. 3.
see Eph. v. 6.
c Matt. vii.
13 al. Isa.
l vii. 4.
d ch. iii. 29 reff.
e ver. 5.
f ch. iii. 31 reff.
g w. *ἴνα*, Luke
xii. 36 reff.
h constr., Mark
xiii. 16.
i Cor. v. 2.
see Acts viii.
33, xiii. 22.
i w. *ἐκ*, Rev.
iii. 10 only.
w. *ἀπὸ*,
Prov. vii. 5.
k see note.
Matt. xiii.
19, 28. Eph. vi. 16.
κίας μοι, καὶ ^z ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ^a ἀπώλετο,
εἰ μὴ ὁ ^b υἱὸς τῆς ^{bc} ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.
¹³ νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ,
ἵνα ἔχωσιν τὴν ^d χαρὰν τὴν ἐμὴν ^d πεπληρωμένην ἐν ἐαν-
τοῖς. ¹⁴ ἐγὼ ^c δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος
ἐμίσησεν αὐτοὺς, ὅτι οὐκ ^f εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ
οὐκ ^f εἰμὶ ἐκ τοῦ κόσμου. ¹⁵ οὐκ ^g ἔρωτῶ ἵνα ^h ἄρῃς
αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα ⁱ τηρήσῃς αὐτοὺς ἐκ τοῦ
^k πονηροῦ. ¹⁶ ἐκ τοῦ κόσμου οὐκ ^f εἰσὶν, καθὼς ἐγὼ οὐκ

12. rec aft μετ' αὐτῶν ins εν τω κοσμῳ (from ver 11), with AC³ rel lat-f q syrr goth [syrr-jer aeth] (arm Chr): om BC¹DLN 1 latt coptt Cyr[-p₂] Hil, Augj, rec οὗς (see above, ver 11), with AC³D rel latt syrr goth aeth Orig-int, Hil; txt BC¹L 33 syrr-jer coptt arm Cyr[-p], o N^{3a}.—om ω δέδωκας μοι N¹. ἐδωκας C. rec om και (bef εφυλαξα) (to suit arrangement), with AC³ D-gr E rel latt syrr coptt goth: ins BC¹LN 33 D-lat syrr-jer sah arm Cyr₂ Hil₁. εφυλασσον N¹.

13. ins τουτω bef τω κοσμῳ D. πεπληρωκενην (sic) N¹. rec (for εαντοις) αυτοις, with C³D rel syrr: txt ABX[Π] N(ε above the line l. m.).—τ. καρδιας εαντων C¹ [sah-mnt].

14. for 1st clause, ἐγὼ δε ἐδωκα τ. λογ. σ. εν αυτοις D. for ἐμισησεν, μισεi D 63. 77. 253-9 lat-a e q. ins τουτου bef 1st του κοσμου D lat-a c f [q]. om καθως το κοσμου (homæotel) D[Π¹] 69 lat-b c e. om 2nd ἐγὼ N¹.

15. for πονηρου, κοσμου B¹. (There are other mistakes in B at this point: see table.)

16. aft 1st εκ ins τουτου D. for ἐγὼ, καγὼ D 69 vulg lat-c f coptt [syrr-jer] Orig-int.

kept them. The Lord here, as Cyril remarks, compares His keeping of His own, to that by the Father,—in a way only accountable by both Persons being of equal Power and Dignity. οὐδεὶς . . . εἰ

μὴ . . .] So that Judas was of the number οὗς δέδωκας μοι of ver. 9,—shewing us (1) the sense in which those words must be understood (see above); and (2) that of such persons it is true that there is for them no 'gratia irresistibilis,' no 'keeping in God's Name' independently of their 'keeping God's word,' ver. 6, which Judas did not do. ὁ υἱ. τ. ἀπ.] See ref.

2 Thess. As the other disciples by true τήρησις of the divine ρήματα given to them, rose from being natural men to be the children of God, so Judas, through want of the same, sunk from the state of the natural man to that of the lost—the children of the devil (Olsh. nearly).

Remark, it is not οὐδένα . . . ἀπώλεσα, εἰ μὴ τὸν υἱὸν τῆς ἀπ.: Christ did not lose him (compare ch. xviii. 9, where there is no exception), but he lost himself.

ἡ γραφὴ—in which this was indicated, viz. the passages alleged by Peter, Acts i. 20: see ch. xiii. 18. Beware again of any evasion of the full felicitate sense of ἵνα.

13.] νῦν δέ, opposed to ὅτε ἤμην

ver. 12, implying, 'But I shall be here to keep them no more. And therefore I pray this prayer in their hearing, that' &c.

Ὁν ἡ χ. ἡ ἐμὴ see ch. xv. 11; xvi. 24; also the reference to these words in 1 John i. 4. 14—16.] See ver. 8.

Ver. 14 contains the manner in which He ἐφύλαξεν αὐτοὺς, by giving them the Divine Word;—and the reason of the τήρησις prayed for, viz., because they would be objects of hatred to the world: ἐγὼ and ὁ κόσμος being opposed.

καθὼς ἐγὼ] See ch. xv. 18. 15. οὐκ ἔρωτῶ] Said mostly for their sakes, for whom it was necessary that they should abide yet in the flesh, to do God's work, and (ver. 17) to be sanctified by God's truth. τοῦ πον.] Not 'from the evil,' as E. V.; but from the evil One, see the usage of our Apostle in 1 John ii. 13, 14, ὅτι νενικήκατε τὸν πονηρόν,—ib. v. 18, and compare ib. iii. 12. 16.] Repeated, as the ground both of the οὐκ ἔρωτῶ,—for they are already not of the world, above the world, so that they need not be removed from it in order to distinction from it;—and of the ἀλλ' ἵνα,—for they are clean (ch. xiii. 10); 'Keep them from the polluter.' This leads on to (vv.

17—19) the process of sanctification

1 ch. x. 36 al.
 Lev. xi. 44.
 w. év, Rom.
 xv. 16.
 1 Cor. i. 2.
 vi. 14.
 Heb. x. 29.
 m = 2 Cor. vii.
 14. Ps.
 cxviii. 142.
 n = Heb. xiii.
 17. Col. iv.
 12. Eph. vi.
 20.
 o = Rom. xv.
 16. Lev.
 xiii. 2. Deut. xv. 19.
 s ch. x. 30 reff.

¹ εἰμὶ ἐκ τοῦ κόσμου. ¹⁷ ἁγιάσουν αὐτοὺς ἐν τῇ ἀληθείᾳ. ¹⁸ καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον, καὶ ἐγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. ¹⁹ καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμμαντόν, ἵνα ὧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ. ²⁰ Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ²¹ ἵνα πάντες ἐν ὧσιν, καθὼς

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p ver. 9. q ch. i. 7. 1 Cor. iii. 5. see 1 Pet. i. 21. r ch. ii. 11 reff.

rec εκ του κοσμου bef ουκ εμι (conformn to former clause), with E rel syr goth: txt ABCDLXΔN 33 latt Syr [syr-jer] coptt arm Chr₁ Cyr₁.

17. om τη B. rec aft τη αληθεια ins σου (conformn to ονοματι σου, ver 11), with C³N^{3A} rel lat-q syrr copt eth arm: om ABC¹DL[Π²]N¹ 1 latt [syr-jer] sah goth Did₁. om ο λογος ο σος αληθεια N¹. ins η bef αληθεια B.

18. ins τουτου bef τον κοσμον (twice) D lat-a b c [f q] Ambrst. [The 2nd clause is repeated by B¹.]

19. om εγω ΔN 248 Scr's g foss lat-b c e q [sah Chr₁] Ath₁ Did₁. rec και αυτοι bef ωσιν, with C³ rel syr sah: txt ABC¹DKLXY[Π]N 1. 33. 69 latt [Syr syr-jer æth] copt goth arm Ath₃ Did₂ Cyr₁.

20. rec πιστευουσων, with D¹⁰(and lat) vulg lat-a c [e f g q æth] sah [Orig-int₁] Cyr₁ Hil: txt ABCD¹N rel lat-b syrr copt goth arm Ath₁ Bas₃ Chr₁ Cyr[-p₂] Non Thl.

21. om ἐν C¹.

through the knowledge of the truth imparted to them by Christ, and expanded in them by the Spirit. 17.] ἁγιάζειν here and in ver. 19 carries the meaning, which unites the two uses, of consecration to God. (1) In them, this setting apart for Him was a long and gradual process, to be accomplished by conflicts, and the deeper sinking in of the Truth by the blows of affliction, and the purifying fire of the Spirit: in them it was strictly sanctification, the making holy: but (2) in HIM it was that pure and entire self-consecration by His submission to the Father's holy will, the entire possession of His sinless humanity with the living and speaking Truth of God, which should be at the same time the efficient cause of their sanctification and their Pattern. Such an High Priest became us (see Heb. vii. 26), who are to be ourselves priests unto God. Rev. xx. 6. ἐν, not 'by,' but in: see on ver. 11. The truth is the element in which the ἁγ. takes place. ὁ λόγ. ὁ σός] Compare Acts xx. 32. Thy word, in its inner subjective power. Ver. 18 is proleptic,—and received its fulfilment ch. xx. 21. He does not merely leave them in the world, but sends them into it, to witness to this same truth of God: see ch. xv. 16. 19.] See above on ver. 17. Notice, says Meyer, the emphatic correlation of αὐτῶν—ἐγὼ ἐμμαντόν—καὶ αὐτοί. It is clear against all Socinian inferences from this verse, that all that part of ἁγιάζειν implied in ch. x. 36 is here excluded: and only that intended

which is expressed Heb. ii. 10 by διὰ παθημάτων τελειῶσαι. Of this, His death was the crowning act, and was also the one to which the ὑπὲρ αὐτῶν most directly applies; but the whole is included. The confining the meaning to His sacrifice (Chrys., Euthym.), and the ἵνα καὶ αὐτοὶ to their martyrdom, or their spiritual self-offering, Rom. xii. 1 (Euthym.), is insufficient for the depth of the words. ἐν ἀλθθ.] in truth: what truth, is evident from ver. 17, where, in the repetition, ὁ λόγ. ὁ σός ἀλήθειά ἐστιν, the article is also wanting: see also ch. i. 14; iv. 24: 3 John 3,—for ἀλθθ. without the article. But the distinction is perhaps somewhat obscured after a preposition. 20.] The connexion is the ἀπέστειλα αὐτοὺς εἰς τ. κόσμον, ver. 18. The present part. expresses the state of faith in which all believers are found: the future (of the rec.) would refer more to the act of belief by which that state is begun. But perhaps it is best to take the pres. as proleptic. It is strikingly set forth here that all subsequent belief on Christ would take place through the apostolic word: see Rom. x. 16, 17.

21.] The ἵνα here hardly can regard the subject-matter of the ἐρωτῶ, ver. 20, but rather we should supply after that word ταῦτα, and understand this ἵνα as expressing the object of the prayer respecting both. The subject-matter of the prayer is, that they may be kept in God's name and sanctified in God's truth; and if this be so, their unity with the Son and the

σὺ πατὴρ ἐν ἐμοὶ καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν,
 ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέστειλας. ²² καὶ γὰρ
 τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ^s ἐν
 καθὼς ἡμεῖς ἔν, ²³ ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν
^t τετελειωμένοι ^u εἰς ^u ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ^{t 1 John ii. 5.}
 ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας. ^{iv. 12, 17, 18.}
^{Heb. x. 14.}
^{u ch. xi. 52}
^{only, (1 John}
^{v. 8.)}
²⁴ Πατὴρ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κακέينو

(rec πατερ, with ACN rel Clem, Orig, [Eus, Bas,] : txt BD Eus,) rec aft εν ημιν
 ins εν, with AC²N rel vulg lat-f [g g syr-jer] syrr copt goth (aeth) Clem Orig³[int^{sa}pe
 Bas, Cyr-p] Eus, Thdr¹, Cyr¹, Hil, Jer Ambr Aug Leo : txt BC¹D lat-a b c e g sah
 arm Eus, Ath-mss, Hil³. for πιστευση, πιστευη BC¹N¹ Clem, Eus, : txt AC³DN^{3a}
 rel Orig, [Cyr,].

22. (καγω, so BC¹DLX[U]N 1. 33.) ^{εδωκας AD[UP] Clem Hipp, Eus, Chr.}
^{εδωκα AKM[Π]N Hipp, Chr.} aft ωσιν ins το D. om 2nd εν N¹.
 rec at end ins εαμεν, with AC²N^{3a} rel latt syrr [coptt goth arm] Eus, Orig-int³ Hil :
 om BC¹DLN¹ 1. 33 lat-e [syr-jer] aeth Clem Hipp, Eus, Cyr[-p].

23. for 1st clause, συ εν εμοι καγω εν αυτοις D 59. ins το bef εν D Eus, Chr.
 rec ins kai bef 2nd ινα (not seeing the dependence of 2nd ινα on 1st), with AN
 rel vulg lat-b c f syrr sah goth : om BCDLX 33. 69 lat-a e g copt Hipp, Chr Cyr.
 om 2nd ινα N 1 lat-b c [vulg syr-jer] aeth arm. for 1st ηγαπησας, ηγαπησα
 D 42. 237-51 gat lat-a b Syr-mss syr-txt [syr-jer arm] copt aeth Chr. for εμε, συ
 με D [lat-a b].

24. rec πατερ, with CDN rel : txt AB. rec (for δ) οὗς, with AC rel vss : txt
 BDN copt goth. for 1st δεδ., εδωκας A[Π²] Scr's w [Clem] Chr Thdr. (και

Father follows, 1 John i. 3. But here it is not merely 'with,' but in, the Son and the Father;—because the Spirit proceeds from the *Father and the Son*, and 'He that is joined to the Lord, is one Spirit:' see ver. 11. This unity has its true and only ground in faith in Christ through the Word of God as delivered by the Apostles; and is therefore not mere outward uniformity, nor can such uniformity produce it. At the same time its effects are to be real and visible, such that the world may see them. ἵνα πιστ.] Not parallel with the former ἵνα, as if πιστ. ὁ κόσμος meant the same as πάντες ἐν ᾧσι, that all may be brought to believe. Nor again can the words mean that the *unbelieving and condemned world, at the end*, may be persuaded 'that Thou hast sent Me.' Such a rendering would surely be repugnant to the spirit of the prayer, and the use of the word πιστεύω in our Gospel. Rather is it, —'that this their testimony, being borne by them all, and in all ages, may continue to convince the world, so that many in the world may believe,' &c. The ὅτι σὺ με ἀπέστειλας implies belief in the whole Work and Office of Christ. Here our Lord certainly *prays for the world*,—see above on ver. 9.

See a remarkable parallel, Rev. iii. 9, where, as Stier truly remarks, the persons spoken of are *penitents*. 22, 23.] Grotius and others interpret this δόξα, "potestas faciendi miracula," and re-

fer to ch. ii. 11 and ch. xi. 40; but wrongly:—for if so, the αὐτοῖς must mean the Apostles only, whereas it is distinctly referred to the believers of *all time*. The δόξα is (Lücke, De Wette, Stier:—Meyer understands it of the heavenly glory, Rom. viii. 17) *the glory of Christ as the only-begotten Son* (ch. i. 14), full of grace and truth (see ver. 5 and note), which by virtue of His exaltation and the unity of all believers in Him through the Spirit, has become (not, *shall be*) theirs, Eph. i. 18; ii. 6: Rom. viii. 30: not yet fully, nor as *it is His*, but as each can receive and shew it forth. The perfection of it is spoken of, ver. 24.

We have the same recurrences of ἵνα as in ver. 21, and the same dependence (see var. readd.). The second of them here expresses not merely the similarity of their unity to that of the Son and Father,—but the *actuality of its subsistence*, in Christ abiding in them and the Father in Christ.

On τετέλ. εἰς ἐν, see reff. γινώσκῃ here, parallel as it is to πιστεύσῃ above, cannot be interpreted of a bare recognition, or of a recognition at the final judgment,—but must be taken to mean that salutary knowledge by which from time to time the children of the world are by God called to become the children of light. See the same words, and note, ch. xiv. 31, also ch. xiii. 35, and observe that in all three places the recognition is that of *love*;—in ch. xiii. 35, of the

v πρό, Eph. i. 4, 1 Pet. i. 20 only.
 ἀπό, Matt. xxv. 34 reff.
 w = here only in Gosp.
 Rom. iii. 26.
 2 Tim. iv. 8.
 1 John ii. 29.
 Rev. xvi. 5.
 x ch. xv. 15 reff.
 y Eph. ii. 4.
 2 Kings xiii. 15.

ὧσιν μετ' ἐμοῦ· ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου.
 25 πατὴρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, καὶ ἔγνωρίσα αὐτοῖς τὸ ὄνομά σου καὶ ἔγνωρίσω ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ἦ, καὶ γὰρ ἐν αὐτοῖς.

ABCDE
 GHKL
 MSUX
 Y¹ΔΔ
 ΠΞ
 1. 33. 69

XVIII. 1 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μα-

εκεῖνοι AKU[P¹] Thdrt., om την εμην D [Eus-ms₁] Cyr₁, rec (for 2nd δεδ.) εδωκας, with B rel Clem Thdrt.: txt ACDHLMXΔΝ[UP²] 1. 33. 69 Hipp Eus, Cyr.

25. rec πατερ, with CDK rel Clem, Hipp₁: txt AB. om 1st και D vulg(not am fuld forj ing) lat-b [c f q syr-jer] coptt(not copt-dz). [Tischdf ed 8 states that copt-wilk and sah ins και, and that it is omd by copt-schw-dz.] aft ο κόσμος ins τουτος (sic) D (lat-a f'). om 2nd σε A. for εγνω, εγνωκα D.

26. for ἦν, ἦ D-gr, qua latt(quam D-lat). for με, αυτους N.

CHAP. XVIII. 1. rec ins ο bef ιησ., with ACD rel: om BL'N.

(tois written

disciples one to another; in ch. xiv. 31, of Jesus to the Father; here, of the Father to believers, as perfected into unity in the Son of His love. "Observe," says

Meyer, "how the glance of the Intercessor reaches in these verses even to the highest aim of His work on earth, when the world shall be believing, and Christ Himself actually the Saviour of the world, ch. iv. 42, cf. ch. x. 16." 24. δ δεδωκάς μοι.] The neuter has a peculiar solemnity, uniting the whole Church together as one gift of the Father to the Son: see ch. vi. 39, note. Then the κἀκεῖνοι resolves it into the great multitude whom no man can number, and comes home to the heart of every individual believer with inexpressibly sweet assurance of an eternity with Christ.

θέλω is not the θέλω of ch. xii. 21: 1 Cor. vii. 7, but more like that of Mark vi. 25,—an expression of will founded on acknowledged right: compare διατίθεμαι, Luke xxii. 29. Compare also the θέλω and δ δεδωκ. μοι, with ch. v. 21; vi. 44. ὅπου εἰμι ἐγὼ] i. e. in the glorified state: see ch. xii. 26 and note: also ch. xiv. 3.

ἵνα θεωρ.] This is the completion of ver. 22,—the open beholding of His glory, spoken of 1 John iii. 2, which shall be coincident with our being changed into His perfect image. θεωρ. is to behold and partake—the very case supposes it. No mere spectator could behold this glory. See Rom. viii. 17 end, and 2 Cor. iii. 18.

ὅτι ἡγ. με . . .] The most glorious part of this sight of glory will be to behold the whole mystery of redemption unfolded in the glory of Christ's Person,—and to see how, before the being of the creature, that eternal Love was, which gave the glory to Christ of which all creation is but the exponent. On κατ. κόσ. see reff.

25, 26.] δίκαιε is

connected with the final clause of ver. 24. The Righteousness of the Father is witnessed by the beginning (πρὸ κατ. κόσ.) of Redemption, and (κἀκεῖνοι ὧσιν) by the glorification of the elect from Christ; but also by ὁ κόσμος σε οὐκ ἔγνω,—the final distinction made by His justice between the world and His.

The first καὶ is in the quasi-disjunctive usage so common with our Evangelist, see ch. xvi. 32, note,—and contrasts with the δέ immediately following: the more classical construction would be τε—δέ (Lücke). The second καὶ merely couples the preceding to the following, as depending upon it: see Matt. xi. 27.

This ἔγνω, ἔγνωσαν, ἔγνωρίσα, ἔγνωρίσω, shew that our Lord spoke here of the then present time and disciples again, at the close of His prayer.

The ἔγνωρίσω is by the whole work and testimony of the Spirit completed in the Kingdom of God. This promise has been in fulfilment through all the history of the Church. And the great result of this manifestation of the Father's name is, that the wonderful Love wherewith He loved Christ, may dwell in (not the Apostles merely—the future ἔγνωρίσω has again thrown the meaning onward to the great body of believers) them,—i. e. the perfect, living knowledge of God in Christ, which reveals, and in fact is, this love. And this can only be by καὶ ἐν αὐτοῖς—Christ dwelling in their hearts by faith, and renewing and enlightening them by His Spirit. He does not say, 'Thou in them'—but I in them and Thou in Me: see ver. 23.

CHAP. XVIII.—XX.] FINAL MANIFESTATION OF JESUS AS THE LORD, IN REFERENCE TO THE NOW ACCOMPLISHED REJECTION OF HIM BY THE UNBELIEF OF ISRAEL, AND THE SORELY TRIED BUT EVENTUALLY CONFIRMED FAITH OF HIS

θηταῖς αὐτοῦ πέραν τοῦ ² χειμάρρου τῶν ³ κέδρων, ὅπου
 ἦν ⁴ κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.
² ἦδεν δὲ καὶ Ἰούδας ὁ ⁵ παραδιδούς αὐτὸν τὸν τόπον
 ὅτι πολλάκις ⁶ συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν
 αὐτοῦ.

³ Ὁ οὖν Ἰούδας λαβὼν τὴν ⁷ σπείραν καὶ ἐκ τῶν
 ἀρχιερέων καὶ [τῶν] Φαρισαίων ⁸ ὑπηρέτας ἔρχεται ⁹ ἐκεῖ
 μετὰ ¹⁰ φανῶν καὶ ¹¹ λαμπάδων καὶ ¹² ὄπλων. ⁴ Ἰησοῦς οὖν

z here only.
 4 Kings x.
 35 at
 a here only.
 2 Kings xv. 23.
 b ver. 26, ch.
 xix. 41 bis.
 Luke xiii 19
 only. Cant.
 v. 1.
 c pres., Matt.
 xxvi. 25.
 Luke xxii. 21.
 ch. xiii. 11.
 d constr., Matt.
 xxviii. 12.
 e ver. 12. Matt.
 xxviii. 27
 f Mk. Acts
 f = Matt. xxvi.
 i Matt. xxv. 1, &c. reff.

z. 1. xxi. 31. xxvii. 1 only +. Judith xiv. 11. 2 Macc. viii. 23. xii. 20, 22 only.
 58. ch. vii. 32 al. g = ch. xi. 8 reff. h here only +.
 k Gosp., here only. Rom. vi. 13 bis. xiii. 12. 2 Cor. vi. 7. x. 4 only. 2 Chron. xxiii. 10.

αυτοῖς but corrd **Ν**¹.) for των κεδρων, του κεδρων ASD vulg-ed(with forj foss gat
 mm) lat-c f f f g [q goth arm(appy)] Ambr₁ [Aug.]: του κεδρου **DN**¹ lat-a b sah: txt
 BCN^{3a} rel Orig₁ Chr₁ Cyr₁.

2. παραδιδων D. rec ins o bef ιησ., with ACD rel: om BLXAN. **εκει** bef
 (o) ιησ. D lat-a [b c f g vulg syr æth arm]: μετα των μαθ. αυ. bef **εκει** B.

3. aft 2nd και ins εκ DL **N**(marked for erasure, but marks removed) forj(with foss)
 Cyr[-p₁]. om 2nd των, with AC rel Orig₂ [Chr₁]: ins BDL **N**(marked for erasure,
 but marks removed) copt [Cyr-p₁]. om **εκει** **Ν**¹.

4. for ουν, δε DLXN 1. 33 (69) foss(with mt) lat-a b c f [q syr-jer] Syr copt goth
 (æth) [Chr₁] Cyr₁.

OWN. And herein XVIII. 1—XIX. 16.]
*His voluntary submission of Himself to
 His enemies and to the unbelief of Israel.*

1—11.] *His betrayal and apprehension.*

1—3.] Matt. xxvi. 30—47.
 Mark xiv. 26—43. Luke xxii. 39—53.
 On the omission by John of the conflict of
 the Redeemer's soul in Gethsemane, I
 would remind the reader of what has been
 said in the Prolegomena on the character
 of this Gospel. The attempt to find in this
 omission a discrepancy between the setting
 forth of the Redeemer by John and the
 synoptic Gospels, is, as usual, unsuccessful.
 John presents us with most striking in-
 stances of the troubling of the human soul
 of Christ by the suffering which was
 before Him: see ch. xii. 23—27; xiii. 21.
 Compare notes on Matt. ver. 36, and
 throughout the section.

1. τῶν
 κέδρων] This is evidently a Greek cor-
 ruption of the Hebrew (קִדְרִין); and co-
 incides with the LXX in ref. and 3 Kings
 xv. 13, where however F (not A) has
 τοῦ κέδρων. If there were cedars in the
 ravine, the corruption would be easily ac-
 counted for. Suidas, under Ἰαβὴν, quotes
 Ps. lxxiii. 9 thus, Ἰαβὴν ἐν τῷ χειμάρρῳ
 τῶν κισσῶν. Instances of the practice of
 changing foreign names into other words
 bearing sense in the new language are com-
 mon in all countries. This being so, it is
 perhaps safer to follow the best MSS.,
 even against our own conviction, that St.
 John can hardly have written τῶν κέδρων.
 Josephus calls it χειμ. κεδρώνος, or φάραγξ
 κεδρώνος. Antt. viii. 1. 5; ix. 7. 3: see

2 Kings xxiii. 6, 12.

The ravine in
 the bottom of which flows the Kidron, is
 to the East of Jerusalem, between the city
 and the Mount of Olives.

κήπος] Lücke suggests that the owner of this
 garden may have been friendly to (or a
 disciple of?) Jesus. It was called Gethse-
 mane,—Matt., Mark.

Traditions as
 to its site are, as usual, various. A square
 plot of ground in the depth of the ravine
 is now usually pointed out, and seems to
 have been fixed on at the time when the
 empress Helena visited Jerusalem, A.D.
 326. Euseb. says Gethsemane was *at* the
 Mount of Olives: Jerome, *at the foot of*
 the mount. The language of Luke xxi. 37
 leads to a belief that it may have been
 higher up the mount. Robinson, i. 346.

2.] often,—see Luke xxi. 37 [ch.
 viii. 1]. These accurate notices of our
 Evangelist are especially found in this last
 portion of his Gospel: cf. vv. 13, 24, 28;
 ch. xix. 14, 20, 41, &c.

3.] See, on
 this band of men, note on Matt. ver. 47.
 Lücke refers to Dion. Hal. ix. (ἐξέτρεχον
 ἅπαντες ἐκ τῶν σκηνῶν ἄνθρωποι, φανούς
 ἔχοντες κ. λαμπάδας) to shew that lan-
 terns and torches were part of the utensils
 of military on a night march.

φανοί
 appear to be strictly torches,—any blazing
 substance held in the hand;—and λαμπά-
 δες, lights, fed with oil. The weapons
 were swords and staves,—Matt., Mark.
 The fact of its being full moon did not
 make the lights unnecessary, as, in search-
 ing for a prisoner, they might have to enter
 dark places.

— Matt. xxiii. 35. Rev. iii. 10. Ps. liv. 5.
 m ch. iv. 26 reff.
 n Mark xiii. 16, Luke ix. 62, xvii. 31. ch. vi. 66. xx. 14 only. 4 Kings xx. 10, 11.
 o ch. ix. 6 (reff.) only.

εἰδὼς πάντα τὰ ἑρχόμενα ἐπ' αὐτόν, ἐξῆλθεν καὶ λέγει αὐτοῖς τίνα ζητεῖτε; ⁵ ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς ^m Ἐγὼ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ ^e παραδιδούς αὐτὸν μετ' αὐτῶν. ⁶ ὥς οὖν εἶπεν ...αὐτον G. ABCDE αὐτοῖς ὅτι ^m ἐγὼ εἰμι, ἀπῆλθαν ⁿ εἰς τὰ ὀπίσω καὶ ἔπescan KLM ὅχαμαί. ⁷ πάλιν οὖν ἐπηρώτησεν αὐτοὺς τίνα ζητεῖτε; SUXY ΓΔΛΗΘ 1. 33. 69 οἱ δὲ εἶπον Ἰησοῦν τὸν Ναζωραῖον. ⁸ ἀπεκρίθη Ἰησοῦς

for εἰδως, ιδων D(ειδων) 69 syr-jer aeth-rom [arm Non₁]. rec (for ἐξῆλθ. κ. λεγει) ἐξελθων εἶπεν, with AC³N rel lat^f copt goth: txt BC¹D 1 vulg lat-a c [e g q syrr] sah[-mnt aeth arm] Orig₂.

5. ναζαρηνον D vulg lat-a e [c Orig-int₁]. rec aft αυτοις ins o is, with AC rel [lat-c f q syrr syr-jer copt &c]: is N: aft εἰμι ins is B lat-a: om D ev-π¹ lat-b e Orig₁.

6. om ουν A 13(Sz) aeth arm. om αυτοις N¹. om οτι (as ver 5) ABDLX[Π]N 1. 33 lat copt aeth Orig₁: ins C rel syr goth arm Orig₁ [Cyr-p₁]. (απηλθαν, so BDN.) [επεσαν, so BCDE¹LXN 1. 33.]

7. rec αυτοις bef επηρωτ., with DN rel am(with fuld forj ing) lat-a b c goth Orig₁: txt ABCLUXY (33) 69 lat-e f q [vulg-red syr-jer] syrr copt aeth arm Orig₁, Cyr₁. ins λεγων bef τινα D sah [(syr-jer aeth)]. ειπαν D[X]. add παλιν D [Orig₁].

8. aft απεκριθη ins αυτοις DX 1. 69 foss lat-f q [Syr (syr-jer aeth)] sah arm Orig₁. rec ins o bef ιησ., with DX[Π²] 1. 69 Orig₁: om ABCN rel.

48—56. Mark xiv. 44—52. Luke xxii. 48—53. 4.] On εἰδὼς πάντα τὰ ἐρχ.

see Matt. xxvi. 45. ἐξῆλθεν—probably, from the shade of the trees into the moonlight;—hardly, as De Wette and Lücke suggest, from some building in the garden.

τίνα ζητ., spoken,—as was the saying ἐφ' ὃ πάρει, Matt. xxvi. 50,—to carry reproof to the conscience of those addressed: and also to obtain for so solemn an act as the delivering Himself up to them, the formal declaration of their intention to take Him. “When men sought Him to make Him a king, He fled: now that they seek Him to put Him to death, He goes forth to meet them.” Stier, vi. 252, edn. 2. 5.] Some among them knew Him (Matt. xxvi. 55), others probably not. This answer may have been given by some one in authority among the Roman soldiers, who had it in command ‘to apprehend Jesus of Nazareth.’

εἰστήκει . . . μετ' αὐτῶν] I believe these words to be the description of an eye-witness;—John detected Judas standing among them, and notices the detail, as is his constant habit, by way of enhancing the tragic character of the history. The synoptic narrative related the kiss which presently took place: but this self-tradition of our Lord was not related in it. John therefore adds this touch of exactness, to shew that the answer Ἰησοῦν τ. N. was not given because they were ignorant of His Person, so as *not to be able to say* ‘Thee;’—but because they *feared to say it*. 6.] The question on the miraculous nature of this incident is not

whether it were a miracle *at all* (for it is evident that it must be regarded as one), but whether it were an act *especially intended* by our Lord, or a result of the superhuman dignity of His person and the majestic calmness of His reply. I believe the latter alternative to be the right one. Commentators cite various instances of the confusion of the enemies of *innocent men* before the calmness and dignity of their victims: how much more was this likely to be the case when He in whom was no sin, and who spake as never man spake, came forth to meet His implacable foes as the self-sacrificing Lamb of God. So that I regard it rather as a miracle *consequent upon* that which Christ said and did, and the state of mind in which His enemies were,—than as one, in the strict sense, *wrought by Him*: bearing however always in mind, that to Him nothing was *unexpected*, or a *mere result*, but every thing foreknown. With this view what follows is also consistent, rather than with the other.

The distinction is an important one, as the view which we take of our Lord's mind towards His captors must enter, as an element, into our understanding of the whole of this scene, and indeed of the solemn occurrences which follow. Such incidents as this are not related by the Evangelists, and least of all by St. John, as mere astounding facts, but as grounds on which we are to enquire, and determine for ourselves, as to the “glory, full of grace and truth,” which was in Him, whom, not having seen, we love. 8.] Bengel strikingly says of this ἐγὼ εἰμι “*Tertio*

Εἶπον ὑμῖν ὅτι ^p ἐγὼ εἰμὶ εἰ οὖν ἐμὲ ζητεῖτε, ^q ἄφετε τοὺς ^r ὑπάγειν. ⁹ ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, ὅτι ^s οὗς δέδωκάς μοι, οὐκ ^s ἀπώλεσα ^s ἐξ αὐτῶν οὐδένα. ¹⁰ Σίμων οὖν Πέτρος ἔχων ^t μάχαιραν ^u εἴλκυσεν αὐτὴν καὶ ^v ἔπαισεν τὸν τοῦ ἀρχιερέως δούλον καὶ ^w ἀπέκοψεν αὐτοῦ τὸ ^x ὠτόριον τὸ δεξιόν· ἣν δὲ ὄνομα τῷ δούλῳ ^y Μάλχος. ¹¹ εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ ^y Βάλε τὴν ^t μάχαιραν εἰς τὴν ^z θήκην. τὸ ^a ποτήριον ὃ ^b δέδωκέν μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό;

¹² Ἡ οὖν ^c σπεῖρα καὶ ὁ ^d χιλιάρχος καὶ οἱ ^e ὑπηρέται τῶν Ἰουδαίων ^f συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτόν,

x || Mk. only†.

34 & xxvii. 14 F [not AB].

c ver. 3 reff.

e ver. 3.

y = Mark vii. 33. ch. xx. 25 bis; 27 al.

Isa. vi. 13 only.

d Mark vi. 21. Acts xxi. 31—xxv. 23 (18 times).

f = ||. Acts i. 16. xii. 3. Josh. viii. 23.

z here only.

Exod. xv. 27 (xxvii.

b = 2 Cor. xii. 7.

Rev. vi. 15. xix. 18 only.

Zech. ix. 7.

xxiii. 1.

xxvii. 32.

Gal. v. 12

only. Deut.

xxiii. 1.

9. εδωκας D 42 Scr's w.

εξ αυτ. ουδενα bef απωλεσα D.

αυτου A.

10. for σιμ. ουν, τοτε σιμ. D.

δουλον bef του αρχ. D8 242 lat-a b c [e f].

rec (for ωταριον) ωτιον (prob from || Matt, here and in || Mark), with AC³D rel: txt BC¹LX⁸ syr-mg [e contra syr-bars], auriculam latt. ins το bef ονομα DX. for τω δουλω, του δουλου εκεινου (reminiscence of Matt xviii. 27) D 29 lat-a.

11. rec aft μαχαιραν ins σου (from || Matt), with 69 (1, e sil) vulg-ed (with foss gat mm [mt] tol) lat-e sah[-mnt æth] Cyr[-p₁] Orig-int₁ Hil₂: om ABCD⁸ rel am (with fuld em forj [ing]) lat-a b c f g [ffz q syr-jer] syrr copt goth arm Non₁. εδωκεν DA Chr₁.

dicet olim." And Augustine, "Quid iudicaturus faciet, qui iudicandus hoc fecit? Quid regnaturus poterit, qui moriturus hoc potuit?" Tract. cxii. 3. ἄφετε

τούτους, "quos illi cæci adoriebantur." Bengel. This saying was sufficient to shew Peter and the rest what was the appointed course for them;—the ἀφ. τούτ. ὑπάγειν to the band, is ὑπάγετε ὑμεῖς to the Apostles. 9.] See ch. xvii.

12. An unquestionable proof, if any were wanted, that the words of ch. xvii. are no mere description of the mind of our Lord at the time, nor free arrangement of His words, but his very words themselves. This is recognized even by De Wette. On

the application of the saying, we may remark that the words unquestionably had a much deeper meaning than any belonging to this occasion; but that the remarks so often made in this commentary on the fulfilment of prophecies must be borne in mind;—that to 'fulfil' a prophecy is not to exhaust its capability of being again and again fulfilled:—that the words of the Lord have many stages of unfolding;—and that the temporal deliverance of the Apostles now, doubtless was but a part in the great spiritual safe-keeping which the Lord asserted by anticipation in these words. 10.] At this time took place

the kiss of Judas, in accordance with the agreement entered into, and to assure the

captors that the person thus offering Himself was indeed Jesus of Nazareth, and no substitute for him: see note on Matt. ver. 49. The other view, that the kiss took place first, before the incidents of our vv. 4—9 (Friedlieb, Archæologie der Leidensgeschichte, p. 68), is to me quite inconceivable.

On Peter's act, see Matt. ver. 51. The names of Peter and Malchus are only found here:—τὸ δεξιόν only here and in Luke.

The (external) ear, though severed, was apparently still hanging on the cheek;—for our Lord is said in Luke xxii. 51, to have touched τοῦ ὠτίου αὐτοῦ in performing the healing.

11.] τὴν θήκ. = τὸν τόπ. αὐτῆς, Matt., where see notes. τὸ ποτ.]

A striking allusion to the prayer in Gethsemane; for the image does not elsewhere occur in our Evangelist. See Matt. xx. 22 and ||. οὐ μὴ πῖω] am I not to drink it?

"non vis ut bibam?" Vulg. Sixt. "Huc enim tendebat pugna Petri." Bengel.

12—24.] Jesus before the Jewish High Priests.—Peculiar to John. See below.

12.] See Acts xxi. 31 al. The ὑπηρ. τ. ἱ. were the officers sent by the Sanhedrim. Luthardt remarks: "He before whose aspect, and ἐγὼ εἰμι, the whole band had been terrified and cast to the ground, now suffers himself to be taken, bound, and led away. This contrast the Evangelist has in mind here. To appre-

g = Matt. xxvi. 13 καὶ [εἰς ἀπ']ήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον ἦν γὰρ
 57 || Mk. xxvii. 2 al. h πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἱεραρχεὺς τοῦ ἑνιαντοῦ
 4 Kings xi. 4. see Acts ἐκείνου. 14 ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις
 xii. 19. h. here only. ὅτι ἑκείνου D. 15 ἡκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ [ὁ] ἄλλος
 Gen. xxxviii. 13. (ρδ.) 16 οὗτος ἡκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ [ὁ] ἄλλος
 Matt. x. 35 reff. 17 λέγει οὖν
 i ch. xi. 49, 51. k act., Rev. iii. 18 only. 18 οὗτος ἡκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ [ὁ] ἄλλος
 Exod. xviii. 19. mid., 19 only. 20 λέγει οὖν
 Matt. xxvi. 4. ch. xi. 53. Acts ix. 23 only. 21 λέγει οὖν
 i Matt. xix. 10. pres., ch. i. 40 reff. 22 λέγει οὖν
 m = ch. xi. 50 reff. 23 λέγει οὖν
 q Matt. xxvi. 2 reff. n here bis. ch. xx. 2, 3, 4, 8. o Luke ii. 44 reff.
 & Jos. Antt. vii. 2. 1. see Acts xii. 13. masc., ch. x. 3. Mark xiii. 34 only. p ch. vi. 22 (reff.) only.
 & Acts only, exc. Heb. i. 6. Gen. xlvii. 7. r Mark v. 11 reff. s fem., here bis only. 2 Kings iv.
 t Luke ii. 27. xiv. 21. Gospp.

13. ηγαγον BDN¹ 69 lat-a Syr(appy) copt goth(appy): απηγαγον ACN^{3a} rel vulg
 lat-b c f g syr(appy) aeth. om αυτον (|| Matt) BC¹ DXΔN 33 lat-a c ff₂ Chr₁ Cyr₁:
 ins AC³ rel vulg lat-b f g [q syr-jer] syrr copt sah-wnt. καιφα D latt(not am
 fuld[varies]).

14. [aft δε ins και C.] rec (for αποθαινειν) απολεσθαι, with AC³ rel syr[-txt]
 goth: txt BC¹ D¹ LXN [1] 33. 69 [vss] Chr, Cyr[-p₁] Noni, Chron₁.

15. for τω ιησου, αυτοις C¹. om ο (bef αλλος) ABD¹ N¹ coptt arm-mss Noni:
 ins CN^{3b} rel [Chr₁ Cyr₁]. γνωστος bef ην B lat-a c f [q syr-jer] Syr.

16. εξω bef προς τη θυρα N [lat-a Syr coptt]. rec (for ο γνωστ. τ. αρχ.) ος ην
 γνωστος τω αρχιερει (from ver 15), with AC² N rel: txt BC¹ L. for εισηγαγεν,
 εισηνεγκε N.

hend and bind ONE, all gave their help: the cohort, the chiliarch, and the Jewish officers. This the Evangelist brings prominently forward, to shew how deep the impression of that previous incident still was: only by the help of all did they feel themselves secure. And thus it was ordered, that the disciples might escape with the more safety." 13.] On

Annas, see note Luke iii. 2. The influence of Annas appears to have been very great, and Acts iv. 6, he is called the High Priest, in the year following this. The whole matter is discussed in Friedlieb, Arch. der Leid. § 22. He ends by saying that the narrative evidently rests upon some arrangement with regard to the High Priesthood now unknown to us, but accountable enough by foreign influence and the deterioration of the priestly class through bribes and intrigues, to which Josephus and the Talmud sufficiently testify. This hearing is entirely distinct from that in the other Gospels. There, no questions are asked of Jesus about His disciples or doctrine (ver. 19): there witnesses are produced, and the whole proceedings are after a legal form. That hearing was in a public court of justice, before the assembled Sanhedrim; this was a private and informal questioning. That Annas should be so often called 'the High Priest,' is no objection to this view: see

on Luke as above: see also note on ver. 24. The two hearings are maintained to be one and the same by Luther, Grot., Beugel, Lampe, Tholuck, Lücke, De Wette, Friedlieb, Wordsworth, &c.; — the view here taken is maintained by Chrys., Aug., Euthym., Olsh., Neander, Baumgarten-Crusius, Meyer, Ebrard, Wieseler, Hase, Lange, Hess, von Meyer, von Gerlach, Luthardt, and Stier (vi. 284, edn. 2).

14.] See ch. xi. 49—52 and notes; also on τοῦ ἐνιαυτοῦ ἐκείνου, ver. 13. 15.] [ὁ] ἄλλος μαθ. is here mentioned for the first time. There is no reason to doubt the universal persuasion that by this name John intends himself, and refers to the mention in ch. xiii. 23 of a disciple whom Jesus loved. The idea that it was Judas Iscariot (Heumann), is surely too absurd to need confutation. The [ὁ] ἄλλος, συνεις. τῷ Ἰησ., ἦν γνωστὸς τῷ ἀρχ. (as a matter of individual notice), and the whole character of the incident, will prevent any real student of St. John's style and manner from entertaining such a supposition for a moment. How John was known to the High Priest we have no means of forming a conjecture. The palace of the High Priest was probably the dwelling of both Annas and Caiaphas.

16. τῇ θυρ.] It was not unexampled to have female porters among the Jews: see reff. 17.] See the whole subject

τῷ Πέτρῳ ἡ ^u παιδίσκη ἡ ^s θυρωρὸς ^v Μὴ καὶ σὺ ἐκ τῶν ^u μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκείνος Οὐκ εἰμί. ^u 18 εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ^w ἀν- ^u θρακιὰν πεποιηκότες, ὅτι ^x ψῦχος ἦν, καὶ ^y ἐθερμαίνοντο ^u ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστὼς καὶ ^y θερμαινό- ^u μενος. ¹⁹ Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ ^u τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς ^z διδαχῆς αὐτοῦ. ²⁰ ἀπ- ^u ἐκρίθη αὐτῷ ὁ Ἰησοῦς Ἐγὼ ^a παρῤῥησία λελάληκα τῷ ^u κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ^u ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι ^b συνέρχονται, καὶ ^c ἐν ^u κρυπτῷ ἐλάλησα οὐδέν· ²¹ τί με ἐρωτᾷς; ἐρώτησον ^u τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ^a εἶπον ἐγώ. ²² ταῦτα δὲ αὐτοῦ εἰπόντος εἰς ^d παρεστηκῶς ^u τῶν ὑπηρετῶν ^e ἔδωκεν ^f ῥάπισμα τῷ Ἰησοῦ, εἰπὼν Οὕτως ^u

45. Rev. xiii. 16.

f Mark xiv. 65. ch. xix. 3 only. Isa. 1. 6 only. (—ἰζειν, Matt. v. 39.)

17. rec η παιδ. η θυρ. bef τω πετρω, with AC³ rel [lat-*a* syrr syr-jer coptt goth aeth arm]: txt BC¹LX 33 vulg lat-*b* c [f] ff₂ g Cyr₁.

18. om 1st δε L [lat-ff₂ copt-*d*] arm. aft 1st δε ins και K. rec μετ' αυτων bef ο πετρος and om preceding και, with A rel [lat-*f* g syr-txt goth]: txt BCLXN 1. 33 lat-*a* Syr [syr-jer sah] arm Cyr.

20. at beg ins και K. om αυτω C foss[addg et dixit ei] lat-*a* b: ις bef αυτω K¹. om o (bef ιησ.) BD¹LX: ins AC rel [Bas, Cyr₁]. rec (for λελαληκα) ελαλησα, with C³ rel Chr₁ [Bas₁]: txt ABC¹LXYΔ[Π²]N 1. 33 Cyr. rec ins τη bef συναγωγῃ, with A 69-marg (1, e sil) [Bas₁]: om ABCN rel. Steph (for παντες) παντοτε, with C³D^r rel lat-*g* syr goth: elz παντοθεν: txt ABC¹LX[Π]N 1. 33. 69 latt Syr [syr-jer] coptt aeth arm Bas₁ Cyr₁ Orig-int₁.

21. rec επερωτας (see ver 7), with C³D^r rel Chr-montf: txt ABC¹LXY[Π²]N 33 Chr-mss₁ Cyr₁. rec επερωτησεν (ver 7), with AC³D^r rel: txt BC¹LX[Π²]N 1. 69 Chr Cyr[-p₁].

22. rec των υπηρ. bef παρεστ., with AC³ rel syr sah goth arm: eis τ. παρεστωτων υπ. C¹LX(YN^{3a}) lat-*b* c f copt: txt BN¹ vulg lat-*a* ff₂ g Cyr.—παρεστηκωτων YN^{3a}.

of Peter's denials discussed in notes on Matt. vv. 69—75. This first denial

was to all appearance rashly and almost inadvertently made, from a mere feeling of shame. Lücke suggests that Peter may have set himself among the servants of the High Priest to bear out his denial. The *μη καὶ σύ* (ver. 25), as Luthardt remarks, implies that the other disciple had already been recognized as a follower of Jesus, and had escaped annoyance. 19.] This preliminary enquiry seems to have had for its object to induce the prisoner to criminate himself, and furnish matter of accusation before the Sanhedrim. τῶν μαθ., His party, or adherents, as the High Priest would understand His disciples to be; how many, and who they were, and with what object gathered together;—and what His customary teaching of them had been. Of these, Jesus says nothing: compare vv. 8, 9. But He substitutes for them ὁ κόσμος, to which He had spoken plainly. 20.] ἐγώ, emphatic: q. d.

I am one, who . . . παρῤῥησία, plainly (subjective): not openly, in an objective sense, which the word will not bear (Mey.). ὁ κόσμος here = πάντες οἱ Ἰουδ., or perhaps rather, all who were there to hear.

By the omission of the art. before συναγ., the distinction is made between synagogues, of which there were many, and τὸ ἱερόν, which was but one. ἐν κρ. ἐλ. οὐδ.] Stier thinks there was an allusion in these words to Isa. xlv. 19; xlviii. 16,—in the last of which places the Messiah is speaking. 21.] See ch. v. 31, which appears to have been a legal maxim. οὗτοι, demonstrative: “videtur innuere quod digito extenso ad circumstantes provocaverit.” Bengel. The ὑπηρέται of ch. vii. 46 may have been present: see next verse. 22.] See Acts xxiii. 2.

εἰς παρεστ. τ. ὑπ. was probably one of the band who took Jesus (cf. ὑπηρέται, ver. 12), and had brought Him hither. ῥάπισμα—uncertain whether with the hand or a staff. ῥάπισαι, ῥάβδῳ

20.] ἐγώ, emphatic: q. d.

H -τι
ψυχος...G τον
ιησ...

g = Acts xxiii. 5 (from Exod. xxii. 28). James iv. 3 only. 1 Macc. vii. 42. i h ch. i. 7, r ref. v. 36. x. 25. i Heb. xiii. 18. j = Matt. xxi. 35. Luke xii. 47 al. 2 Chron. xix. 34 A only. k ver. 18 ref. l ch. vii. 47 ref. m Mark vi. 4 ref. n ver. 10 ref. o Matt. xxvi. 5 L. (Mk. & ver. 10 v. r.) only. Deut. xv. 17. p ver. 1 ref. q Matt. xxvi. 34 (ref.). r here bis. ver. 33. ch. xix. 9. Matt. xxvii. 27 || Mk. Acts xxiii. 35. Phil. i. 13 only τ. s Matt. xvi. 3. Mark i. 35 al. Gen. xxxii. 24.

ἀποκρίνη τῷ ἀρχιερεῖ; ²³ ἀπεκρίθη αὐτῷ Ἰησοῦς Εἰ ^{ABCE GHKL MSUX YTAΔ ΠK 1. 33. 69} ^ε κακῶς ἐλάλησα, ^h μαρτύρησον ^h περὶ τοῦ κακοῦ· εἰ δὲ ⁱ καλῶς, τί με ⁱ δέρεις; ²⁴ Ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

²⁵ * Ἦν δὲ Σίμων Πέτρος ἐστῶς καὶ ^k θερμαινόμενος· εἶπον οὖν αὐτῷ ^l Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἡρνήσατο ἐκείνος, καὶ εἶπεν Οὐκ εἰμί. ²⁶ λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, ^m συγγενὴς ὢν οὐ ⁿ ἀπέκοψεν Πέτρος τὸ ^o ὥτιον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ ^p κήπῳ μετ' αὐτοῦ; ²⁷ πάλιν οὖν ἡρνήσατο Πέτρος, καὶ εὐθέως ^q ἀλέκτωρ ^q ἐφώνησεν.

²⁸ Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον. ἦν δὲ ^s πρῶτ' καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς

^{23.} for ἀπεκρ. αυτω ιησ., ο δε ιησ. ειπεν αυτω **Ν** 69 (arm). rec ins δ bef ιησ., with AC³Dr(Ν) rel: om BC¹L. for ελαλησα, ειπον **Ν**¹.

^{24.} [Steph] om ουν [with] AC³ rel lat-g: ins BC¹LXΔ[Π²] 1. 33 lat-a δ fff₂ syr arm Cyr; δε **Ν** 69. 247-51 Syr sah. om δ Dr^g.

^{25.} for αυτου ει, ει εκεινου C¹; ει του ανθρ. εκεινου C². for ειπεν, λεγει A 33.

^{27.} rec ins δ bef πετρος, with C²HMSUX[Π²]**Ν** 69: om ABC¹ rel Cyr¹.

^{28.} rec (for πρωι) προια, with EGHKYG[Π¹] (S, e sil) Chr¹: txt ABC¹ rel Cyr.

πλῆξαι ἢ ἀλοῆσαι, Hesych.;—πατάξαι τὴν γνάθον ἀπλῇ τῇ χειρὶ, Suidas: see Matt. v. 39. **ῥάπισμα** is not good Greek: see Phryn. p. 175, and Lobeck's note. They had staves, and perhaps thus used them: see note on Matt. xxvi. 67. This blow was a signal for the indignities which followed.

^{23.] μαρτύρ.} in a legal way. **εἰ δέ** "vim habet affirmandi," Bengel. It has been often and well observed, that our Lord here gives us the best interpretation of Matt. v. 39—that it does not exclude the remonstrating against unjust oppression, provided it be done calmly and patiently.

^{24.]} From what has been above said, it will be seen that I cannot acquiesce in the *pluperfect* rendering of ἀπέστειλεν, to bring about which the οὖν has apparently been omitted. I believe the verse simply to describe what followed on the preceding:—**Annas** therefore sent **Him** bound to **Caiaphas the High Priest**. εἶτα, μηδὲ οὐτως εὐρίσκοντές τι πλεόν, πέμπουσιν αὐτὸν δεδεμένον πρὸς Καϊάφαν, Chrys. There is no real difficulty in this rendering, if Annas and Caiaphas lived in one palace, or at all events transacted public affairs in one and the same. They would naturally have different apartments, and thus the sending from one to the other would be very possible; as also would the incident related by Luke xxii. 61: see the extract from Robinson, Matt. xxvi. 69, note.

"The Evangelist had no need to relate the hearing before Caiaphas, for he has related ch. xi. 47 ff.: and we have ere this been familiarized with the habit of our Evangelist not to narrate any further the outward process, where he has already by anticipation substantially given us its result." Luthardt. ^{25—27.]} Matt. xxvi. 71—74. Mark xiv. 69—72. Luke xxii. 58—61:—see note on Matt. xxvi. 69. Peter was in the court-yard of the house—the αὐλή. ^{26.]} This was about an hour after the former,—Luke, ver. 59. Notice the emphatic ἐγώ: as we say, *with my own eyes*.

^{28—XIX. 16.]} *Jesus before the Gentile governor.* Matt. xxvii. 2, 11—30. Mark xv. 1—19. Luke xxiii. 1—25. Before this comes in the section of Luke, ch. xxii. 66—71, containing the close of the examination before the Sanhedrim, which did not happen till the morning. This unsigned agreement between Luke and John further confirms the justice of the view respecting the *two hearings* maintained above: see note on Luke, as above. ^{28—40.]} *Pilate's first attempt to deliver Him.*

^{28. κ. αὐτοὶ οὐκ εἰσῆλθ.} I have already discussed the difficulties attending the subject of our Lord's last Passover, in the note on Matt. xxvi. 17—19. I will add here some remarks of Friedlieb's, Arch. der Leid. § 30. "The Jews would not enter the Præ-

τὸ ^τ πραιτώριον, ἵνα μὴ ^ι μιανθῶσιν, ἀλλὰ ^υ φάγωσιν ^{† Tit. i. 15 bis.}
 τὸ ^ν πάσχα. ²⁹ ἐξῆλθεν οὖν ὁ Πιλάτος ἔξω πρὸς αὐτοὺς ^{Heb. xii. 15.}
^{Jude 8 only.}
^{= Lev. v. 3.}
^{u Matt. xxvi.}
^{v Matt. xxvi. 2 reff.}

ree (for ἀλλὰ) ἀλλ' ἵνα, with C² rel vulg[-ed] lat-*a e f ff*₂ [*q*] syr: txt ABC¹D⁺Δ⁸ I [am fuld forj ing] lat-*b (o) g* (Syr) sah goth.

29. rec om ἔξω, with AC³ rel [lat-*q*] coptt: ins BC¹LX[Π⁸ I [33] forj Syr syr-wast (goth) æth, and (but aft αὐτοὺς) 69. 25+ latt [syr-jer arm] Aug.—*προς αὐτους* bef ο πιλατος ἔξω **κ**.

torium that they might not be defiled, but that they might eat the Passover. For the entrance of a Jew into the house of a Gentile made him unclean till the evening. It is surprising, that according to this declaration of the Holy Evangelist, the Jews *had yet to eat the Passover*, whereas Jesus and His disciples had already eaten it in the previous night. And it is no less surprising, that the Jews in the early morning should have been afraid of rendering themselves unclean for the Passover,—since the Passover could not be kept till *evening*, i. e. *on the next day*, and the uncleanness which they dreaded did not, by the law, last till the next day. For this reason, the passage in John labours under no small exegetic difficulties, which we cannot altogether solve, from want of accurate knowledge of the customs of the time. Possibly the law concerning Levitical defilements and purifications had in that age been made more stringent or otherwise modified; possibly, they called some other meal, besides* the actual Passover, by its name. This last we certainly, with our present knowledge of Hebrew antiquities, must assume; for the law respecting uncleanness will not allow us to interpret this passage of the *proper* Passover on the evening of the 14th of Nisan, nor indeed of any *evening meal* at all."

The whole depends on this: can *φαγεῖν τὸ πάσχα* mean *any thing else besides eating the paschal lamb in the strict sense*? This is a question which in our day we have no power of answering; and, as De Wette has shewn (in loc.), none of the instances cited on the affirmative side are applicable. See note on ch. xix. 14.

Mr. Wratishaw, in his little volume of *Sermons and Dissertations* (Lond. J. W. Parker, 1859), has proposed a solution of the difficulties which is at least very ingenious. Its chief point is, that the Jews, reckoning their days from evening to evening, and also holding *two* evenings, the former beginning at 3 P.M., the other at sunset, the space between the evenings, during which the passover was to be sacrificed (Exod. xii. 6), might be reckoned indifferently, sometimes as part of the preceding, sometimes as part of the following

day. Then he thinks that in order to avoid any mistake, they considered the 14th Nisan to begin at 3 P.M. on Thursday, and to end at sunset on Good Friday, thus extending the day to its utmost possible limit. He instances similar confusion between the 14th and 15th Nisan, or rather Abib, in Exod. xii. 18 and Levit. xxiii. 6, arising from the space between the evenings being reckoned in the one case as belonging to the former, and in the other as belonging to the latter day; and suggests that the same ambiguity will account for Josephus's statement that the Jews kept the feast of unleavened bread for *eight* days.

Thus, he says, any time after 3 P.M. on Thursday might be called by St. Mark "the first day of unleavened bread, when they sacrificed the passover," and by St. Luke, "the day of unleavened bread, when the Passover must be killed," it being killed after the first and before the second evening on Friday, and thus, loosely speaking, within the day, which commenced at 3 o'clock, and, strictly speaking, within that which commenced at sunset on Thursday. Similarly any time after 3 or sunset on the Thursday might be called the *παρασκευή* or preparation of the passover, which was to be eaten at some time after sunset on the Friday.

Then he understands, that the disciples made all preparations on Thursday afternoon for the passover, which was to be killed the next afternoon, and eaten the following night: and that the passover of which our Lord so earnestly desired to partake, was that which was thus prepared, but of which He knew He was not Himself destined to partake. This he supports by the true reading (omitting the *οὐκ ἔτι*) in Luke xxii. 16.

"If this view," he adds, "be accepted, there is no longer any question, *as far as the passover is concerned*, about reconciling St. John with the synoptical Gospels. The eucharist will thus have been instituted at an ordinary meal, eaten the evening before the paschal feast in the same room in which it was intended afterwards to celebrate the passover." See this more fully illustrated in the vol. above alluded to, pp.

w w. κατά, καί φησιν Τίνα ^w κατηγορίαν ^x φέρετε κατά τοῦ ἀνθρώπου ^{Θε. xviii.} 29...
 1 Tim. v. 19. Gen. xliii. 18. schol. [gen. pers., (Luke i. 7. r.). ch. vii. 4. gen. thing, Tit. i. 6 only. x = Acts xxv. 18. 2 Pet. ii. 11. 2 John 10. Jer. xlv. (xxxix.) 16. y particip., 1 Pet. iii. 12, from Ps. xxxiii. 16. z ch. vii. 24. a ch. v. 10 reff.

rec (for φησιν) ειπεν (corrⁿ of tense to εξηλθεν), with AC³ rel latt: txt BC¹LXN 1. 33 C^{yr}. om κατά B N¹(ins N-corr¹) [lat-e (q). (Θε def, but hardly has space enough.)]

30. (ειπαν, so BCN.) rec (for κακον ποιων) κακοποιος (corrⁿ of constr; the word from 1 Pet ii. 12, 14; iii. 16; iv. 15), with AC³[Θε.] rel vulg lat-b c f [ff. 2 g q Chr.] Eus.; κακον ποιησας N¹: κακοποιων C¹ 33 lat-a [C^{yr}-p₁]: txt BLN^{3a} lat-e. παρεδωκειμεν (sic) N [tradidisse^m latt(not b e q)].

31. rec ins ο bef πιλατος, with AC³[Θε.]N rel: om BC¹. om 2nd αυτον [Θε.]N¹ 1 lat-e arm [C^{yr}-comm.]. rec aft ειπον ins ουν, with N rel vulg [lat-a b c f ff. 2 g syr-jer] Chr Cyr; δε AD¹KU¹Θ.Π¹ 1 syr goth [ath]: om BC lat-e [q] Syr copt arm. (aft ουδενα ins ιουδενα (sic) N: corrd N¹(appy)^{3b}).

168—175. The main objections to it seem to me to be, 1) the total absence of any trace of such an usage, of eating a preliminary solemn meal in the passover-chamber; 2) the plain and undeniable impression on the mind of every unbiassed reader of the synoptic Gospels, that the meal of our Lord and the Twelve was a passover, and that His ἐπιθυμία ἐπεθύμησα describes, not that which He desired to do, owing however to His predetermined course would not do,—but that which He was then doing in the fulfilment of that His earnest desire. So that I am afraid Mr. Wratlslaw's ingenious solution leaves us, for all essentials of the question, where we were before: merely, by suggesting the introduction of possible new elements of confusion, giving us an additional warning not to be rash in assuming a discrepancy between the Evangelists, where computations of time may have been so vague and various.

29.] Though Pilate, having granted the service of the σπεῖρα to the Sanhedrim, must have been aware of the circumstances under which Jesus was brought before him, he demanded a formal accusation on which legally to proceed: “se scire dissimulabat,” Rupert. in Meyer. 30.] They do not mention the charge of blasphemy brought against Him by the Sanhedrim, for fear of the entire rejection of their cause, as by Gallio, Acts xviii. 16. The Procurators in such cases had a discretionary power. On what they did say, Grot. observes, “Quod probationibus de erat, id supplere volunt sua auctoritate.”

31.] This answer is best regarded as an ironical reproach founded on their apparently proud assertion in ver. 30—and amounting to this:—‘If you suppose

I am to have such implicit confidence in your judgment concerning this prisoner as to take his guilt on your word, take him and put him to death (for κρίνατε must be thus understood,—see below) according to your law;’ reminding them that the same Roman power which had reserved capital cases for his jurisdiction, also expected proper cognizance to be taken of them, and not that he should be the mere executioner of the Sanhedrim. ἥμ. οὐκ ἐξ.]

From the time when Archelaus was deposed (A.D. 6 or 7), and Judæa became a Roman province, it would follow by the Roman law that the Jews lost the power of life and death. Josephus tells us, Antt. xx. 9. 1, that οὐκ ἐξον ἦν χωρὶς τῆς ἐκείνου (the Procurator's) γνώμης καθίσαι συνέδριον,—i. e. to hold a court of judgment in capital cases. Some have thought that this power was reserved to them in religious matters, as of blasphemy and sacrilege; but no proof has been adduced of this; the passages commonly alleged—Jos. Antt. xiv. 10. 2: B. J. vi. 2. 4, and Acts vii. 58, not applying (see note on Acts ut supra). The Talmud relates that this had taken place forty years (or more, see Lücke, ii. 737 note) before the destruction of Jerusalem. Biscoe, on the Acts, pp. 134—167, argues at great length that the Jews had this power; and that the words here merely mean that they could not put to death on the Sabbath, which, according to the usual custom of executing the next day after judgment, would now have been the case. But this treatment of the word is unjustifiable. Can we suppose for a moment that this can have been meant, when there is not a word in the text to imply it? We may hope that the day for such forced interpretations

Ἰησοῦ πληρωθῇ, ὃν εἶπεν ^b σημαίνων ^b ποίω ^b θανάτῳ ^b ἐχ. xii. 33
 ἤμελλεν ^b ἀποθνήσκειν. ³³ εἰσῆλθεν οὖν πάλιν εἰς τὸ ^(ref.)
^c πραιτώριον ὁ Πιλάτος καὶ ^d ἐφώνησεν τὸν Ἰησοῦν καὶ ^e Mt. reff.
 εἶπεν αὐτῷ Σὺ εἶ ὁ ^e βασιλεὺς τῶν ^f Ἰουδαίων; ³⁴ ἀπ- ^g Matt. vii. 16
 ἐκρίθη Ἰησοῦς ^f Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι ^h of Jews, John
 εἰπὸν σοι περὶ ἐμοῦ; ³⁵ ἀπεκρίθη ὁ Πιλάτος ^g Μήτι ἐγὼ ^{always, ch.}
^h Ἰουδαῖός εἰμι; ⁱ τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρ- ^{xi. 48, 50, 51,}
 ἔδωκάν σε ἐμοί· τί ἐποίησας; ³⁶ ἀπεκρίθη Ἰησοῦς Ἡ ^{52 only.}
^{...xviii.} ³⁵ ^{Θε.} ^{Luke vii. 5.}
^{Acts x. 22.}
^{xiv. 3, 10,}
^{17. xxvi. 4.}
^{xxviii. 19}
^{only.}

32. om ου ειπεν N¹.

33. rec eis το πραιτ. bef παλιν, with A^N rel syr: om παλιν C³ 33 Syr sah: txt BC¹D¹LXYA latt [syr-jer] copt arm Cyr₁. [Θε²] for αυτω, αυτοις A³.

34. απεκρινατο AD¹U[Θ.Π] 1. 33. rec aft απεκ. ins αυτω, with C³N rel lat-c
 Syr [syr-jer æth]: om ABC¹D¹LMUXY 1. 33 [latt goth arm] syr coptt Cyr₁. [Θε²]
 rec ins ὁ bef ιησ., with A[Θε]²N rel: om BLX 1 Cyr₁. rec αφ' εαυτου, with
 AC²[Θε]² rel: txt BC¹L¹N Chr₁ Cyr₁. om ου D¹N¹ [latt (not b e q) æth] sah arm
 Chr. for λεγεις, ειπας N¹. rec σοι bef ειπον, with AC³[Θε]²N rel am(with fuld
 forj ing) lat-a b c e f goth arm [(Chr)]: txt BC¹D¹L vulg-ed syrr [syr-jer] coptt Cyr.

35. for μητι, μη N¹ [1]. for οι αρχ., ο αρχιερευς N¹ [lat-b e]. for εμοι, μοι A³.
 36. rec ins ὁ bef ιησ., with Δ[Π²(but erased)] 69: om ABC¹N rel Cyr₁.

is fast passing away. Friedlieb (§ 31) gives the most consistent account of the matter. In the Roman provinces generally the Proprætor or Proconsul conducted judicial proceedings. But Judæa, which belonged to the province of Syria, was an exception. There was a Procurator cum potestate, who exercised the right of judicial cognizance. Jerusalem however possessed the privilege of judging all lighter causes before the *three-and-twenty*, and heavier causes, with the sole exception of judicæ de capite, before the great Sanhedrim: so that none but these reserved cases remained for the Procurator. Pilate seems to have judged these cases at his visits during the festivals; which would fall conveniently for the purpose, it being the custom in Jerusalem, to execute great criminals at the Feasts. In other provinces the governors made circuits and held assizes throughout their jurisdictions. See on this subject Lücke's note, ii. 736.

32.] See Matt. xx. 19 al.: ch. xii. 32, 33. Had the Jews taken Him and judged Him, He would have been *stoned*, not crucified. And this whole section, vv. 28—32, serves to shew how the divine purpose was accomplished. 33.] This question probably arose out of what Pilate had previously heard, not from any charge to this effect being made between our vv. 31 and 34. Had such a charge been made, our Lord's question ver. 34 would be unnatural. Pilate summoned Jesus in, who had been as yet outside with the Jews. This was the formal *reception* of the case before him;—as the Roman

soldiers must now have formally taken charge of Jesus, as servants of the Roman authorities: having previously, when granted by Pilate to the Chief Priests, acted as *their* police. The judgments

of the Romans were always public and subdiao, see ch. xix. 13;—but the enquiries and examinations might be private. In this case Pilate appears to have wished to obtain an account from Jesus apart from the clamours of the chief priests and the mob.

34.] On this whole interview, see note on Luke vn. 3, 4.

I regard this question *ἀπὸ σεαυτ.* κ.τ.λ. as intended to distinguish the senses of the word *King* as applied to Jesus: and of course not (De Wette, Lücke) for the information of Him who asked it, but to bring out this distinction in Pilate's mind. If he asked *of himself*, the word could certainly have but one meaning, and that one would be wrongly applied;—if from information derived from the Jews, this very fact would open the way to the true meaning in which He was King of the Jews. Stier and Ebrard think there may be some reference in *ἀπὸ σεαυτοῦ* to a momentary earnestness in Pilate's own mind,—a suspicion that his prisoner *was* what he was charged with being (see ch. xix. 8, 12), from the mention of which he immediately (ver. 35) recoils, and implies the other side of the dilemma.

35.] Pilate at once repudiates the idea of *his* having any share in Jewish expectations, or taking any personal interest in Jewish matters: all his information he has derived from the public accusation of the people and chief

i ch. iii. 31 reff.
k Luke xiii. 24.
Col. i. 29.
iv. 12.
1 Tim. vi. 12.
2 Tim. iv. 7.
1 Cor. ix. 25
only t. Sir.
iv. 28 al.
Dan. vi. 14
Theod.
l Luke iv. 9.
James iv. 1 al.
m here only t.
n || only.
o Mark i. 38.
Acts ix. 21.
1 John iii. 8.
p = ch. v. 33
(3 John 3).

βασιλεία ἢ ἐμὴ οὐκ ἔστιν ¹ ἐκ τοῦ κόσμου τούτου. εἰ ¹ ἐκ
τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἢ ἐμὴ, οἱ ὑπηρέται αὐ-
οἱ ἐμοὶ ^k ἡγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν
δὲ ἡ βασιλεία ἢ ἐμὴ οὐκ ἔστιν ¹ ἐντεῦθεν. 37 εἶπεν οὖν
αὐτῷ ὁ Πιλάτος ^m Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη [ὁ]
Ἰησοῦς ⁿ Σὺ λέγεις, ὅτι βασιλεὺς εἰμι [ἐγώ]. ἐγὼ ^o εἰς
τοῦτο γεγέννημαι καὶ ^o εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον,
ἵνα ^p μαρτυρήσω τῇ ^p ἀληθείᾳ. πᾶς ὁ ^q ὧν ^q ἐκ τῆς
constr., 3 John 6 al. q 1 John iii. 19. r = Rom. ii. 8. iii. 26. iv. 12, 14. Gal. iii. 7.

for η βασ. η εμη, η εμη βασ. (3 times) N, and (2nd time) D^r Chr.-ms. ins και bef
oi υπηρ. N. oi εμοι ηγωνιζ., bef αν B^[2](om αν B¹) LXN 1. 33. 69 arm Orig₃ Chr₁
Cyr[-p₁]: txt A rel aeth Orig.

37. om ὁ (bef ιησ.) LXN 33: ins AB[A(sic)]N rel Cyr₁. om 1st εγω (easily
passed over) BD^rLYN 1. 33. 69 foss lat-a c arm Chr₁ Cyr₁ Ambr₁: ins A rel
vulg lat-b f ff₂ g [q syr-jer] syrr coptt goth. μαρτυρηση N¹(txt N¹ or -corr¹).
for τη αληθεια, περι της αληθιας N¹. om εκ N¹.

priests. Then in **τί ἐπ.** is implied, 'There is no definiteness in their charge: let me have thine own account, thy ex-parte statement, that I may at least know something definite of the case.'

36.] This answer goes to explain the injustice of the charge of διαστρέψαι τὸ ἔθνος (Luke xxiii. 2), and to shew Pilate something of the nature of the kingdom which Jesus really came to establish.

οὐκ . . . ἐκ τοῦ κόσ. τούτου] not belonging to (ch. viii. 23; x. 16) this world; not springing from, arising out of this world;—and therefore not to be supported by this world's weapons. There is no denial that His Kingdom is *over* this world—but that it is to be established by this world's power. The words not only deny, they affirm: if not of this world, then *of another world*. They assert this other world before the representative of those who boasted of their 'orbis terrarum.' Notice the solemn repetition of ἐκ τοῦ κόσμου τούτου.

οἱ ὑπηρ., certainly not *angels* (as Stier) nor *angels and disciples* (as Lampe). This sentence is elliptical, and οἱ ὑπηρ. is included under the supposition introduced by εἰ. 'If &c.,—I should have had servants, and those servants would have fought.' παραδοθῶ] This delivering up is referred to ch. xix. 16—παρέδωκεν αὐτὸν αὐτοῖς. The νῦν has been absurdly pressed by the Romanist interpreters to mean that at some time His Kingdom would be ἐντεῦθεν—i. e. ἐκ τοῦ κόσμου τούτου—as if its essential character could ever be changed. νῦν implies, 'as the case now stands;'—a demonstratio ad oculos from the fact that no servants of His had contended or were

contending in his behalf: see similar usages of νῦν, ch. viii. 40; ix. 41; xv. 22, 24: Rom. vii. 16, 17 al. 37.] It is best to take οὐκοῦν β. εἰ σύ as interrogative, **Art Thou then a King?** on account of what follows. σύ, emphatic and sarcastic.

σὺ λέγεις] A formula neither classical nor found in the LXX, but frequent in the Rabbinical writings: see Schöttgen, Hor. Hebr. on Matt. xxvi. 25. It seems best to punctuate at λέγεις, and regard ὅτι as the reason for the affirmation conveyed in σὺ λέγεις. This agrees best with the order of the words, β. εἰμ. [ἐγώ], and with the continued affirmation which follows. The first ἐγώ, if genuine, refers to Pilate's σύ. ἐγὼ . . . τῇ ἀληθείᾳ] Our Lord here preached the Truth of his mission, upholding that side of it best calculated for the doubting philosophic mind of the day, of which Pilate was a partaker. He declares the unity and objectivity of Truth;—and that Truth must come from above, and must come through a Person sent by God, and that that Person was Himself. ἐγώ,

both times emphatic, and majestically set (see above) against the preceding scornful σὺ. εἰς τοῦτο γεγέννημαι implies that He was *born* a King, and that He was born with a definite purpose. The words are a pregnant proof of an Incarnation of the Son of God. This great truth is further expressed by ἐλήλυθα εἰς τ. κ.: 'I have been born, but not therein commencing my being—I *have come into* the world.' Thus certainly are the words to be understood, and not of his public appearance, his ἀνάδειξις (as Lücke, De Wette), nor as synonymous with γεγέννημαι. It is this saying which began the *fear* in Pilate,

⁹ ἀληθείας ^s ἀκούει μου τῆς ^s φωνῆς. ³⁸ λέγει αὐτῷ ὁ ^s = ch. x. 3, 16, 27.
 Πιλάτος Τί ἐστὶν ἀλήθεια; καὶ τοῦτο εἰπὼν πάλιν ἐξήλ- ^t = ch. xix. 4,
 θεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς Ἐγὼ οὐδεμίαν ^{6. Acts xiii.}
 εὐρίσκω ἐν αὐτῷ ^t αἰτίαν. ³⁹ ἔστιν δὲ ^u συνήθεια ὑμῶν ^{1s. Prov.}
^v ἵνα ἕνα ὑμῶν ^w ἀπολύσω ἐν τῷ πάσχα ^x βούλεσθε οὖν ^{xxviii. 17.}
 ὑμῶν ^w ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; ^u 1 Cor. (viii. 7
 γασαν οὖν πάλιν πάντες λέγοντες Μὴ τοῦτον, ἀλλὰ τὸν ^{v. r.) xi. 16}
 Βαραββάν. ἦν δὲ ὁ Βαραββᾶς ^z ληστής. XIX. ¹ Τότε ^{only γ. Prov.}
^{xxvii. 9 Symm.}
^{(-θης, 2 Macc.}
^{iii. 31.)}
^{v = Matt. x.}
^{25. ch. ii. 23}
^{al.}
^{w = ll. ch. xix.}
^{10, 12 bis.}
^{Matt. xviii.}

27. Acts iii. 13 al. Sus. 53.

Matt. xiii. 28. see Mark xiv. 12.

41 v. r.) Acts xxii. 23. Ezra iii. 13.

x constr. w. βούλεσθαι, here only. see Isa. xlii. 21. w. θέλειν,
 y ch. xix. 6 al. John only, exc. Matt. xii. 19. xv. 22. (Luke iv.
 z Matt. xxi. 13 ll., from Jer. vii. 11. Luke x. 39 al.

^{38.} τις ^{N¹}. rec αιτιαν bef ευρ. εν αυτω, with AN rel lat-g syrr [syrr-jer goth arm] Chr₁: txt BLX vulg lat-b c e ff₂ g [Cyr-p₁].

^{39.} απολυσω bef 2nd υμιν conform in subseq clause in || Matt Mark) BD⁴KLUXΔ[Π]N 1. 33 latt syrr [syrr-jer] copt arm Cyr[-p₁]: txt A rel goth aeth. om εν B. aft ουν ins ινα KUY[Π]N. απολυσω bef 3rd υμιν (order in || Matt Mark) ABD⁴KLUXΥ[Π]N 1. 33. 69 latt syrr [syrr-jer] copt goth arm Cyr[-p₁]: txt E rel.

^{40.} om παντες (confusion seems to have arisen from the similar beginnings of παλιν and παντες, and the same endings of παντες and λεγοντες) BLXN: ins A rel vss. (λεγοντες bef παντες Dr.)

which the charge of the Jews, ch. xix. 7, increased.

τῇ ἀληθείᾳ, not τὴν ἀλήθειαν: not 'the truth,' so that what He said should be true,—but to the Truth, in its objective reality: see ch. xvii. 17, 19, of which deep saying this is the popular exposition for his present hearer.

The Lord, besides, sets forth here in the depth of these words, the very idea of all kingdom. The King is the representative of the truth: the truth of dealing between man and man;—the truth of that power, which in its inmost truth belongs to the great and only Potentate, the King of Kings.

Again, the Lord, the King of manhood and the world, the second Adam, came to testify to the truth of manhood and the world, which sin and Satan had concealed. This testimony to the Truth is to be the weapon whereby His Kingdom will be spread;—'every one who is of the truth,' i. e. here in the most general sense, every one who is a true dealer with his own heart, who has an ear to hear,—'of such are my subjects composed:—they hear my voice.' But for the putting this true dealing on its proper and only ground, see ch. viii. 47; vi. 44.

^{38.}] To this number Pilate did not belong. He had no ear for Truth. His celebrated question is perhaps more the result of indifferentism than of scepticism; it expresses, not without scoff and irony, a conviction that truth can never be found: and is an apt representative of the state of the polite Gentile mind at the time of the Lord's coming. It was rather an

inability than an unwillingness to find the truth.

He waits for no answer, nor did the question require any. Nay, it was no real question, any more than τί ἐμοὶ κ. σοί, or any other, behind which a negation lies hid.

ἐγὼ οὐδεμ. αἰτ. . . .] ἐγὼ, opposed to ὑμεῖς, who had found fault in Him. Pilate mocks both—the Witness to the Truth, and the haters of the Truth. His conduct presents a pitiable specimen of the moral weakness of that spirit of worldly power, which reached its culminating point in the Roman empire.

^{39.}] At this place comes in Matt. xxvi. 12—14;—the repeated accusation of Jesus by the chief priests and elders, to which He answered nothing;—and Luke xxiii. 5—16, the sending to Herod, and second proclamation of His innocence by Pilate,—after which he adopts this method of procuring His release (Luke, ver. 17).

ἔστιν συνήθ.] See note Matt. xxvii. 15, and compare, for an instructive specimen of the variations in the Gospel narratives, the four accounts of this incident.

^{40.}] They have not before cried out in this narrative: so that some circumstances must be pre-supposed which are not here related: unless vv. 30 and 31 be referred to.

ἦν δὲ ὁ Β. λ.—in Mark xv. 7 and Luke xxiii. 19, a rioter;—but doubtless also a robber, as such men are frequently found foremost in civil uproar. There is a solemn irony in these words of the Apostle—a Robber! See the contrast strongly brought out, Acts iii. 14.

α = Matt. xiii. 31. Luke xxiv. 43 al. b Matt. x. 17. x. 19 ||. xxiii. 34. Heb. xii. 6 (from Prov. iii. 19) only. Jer. v. 3. c || only. Exod. xxviii. 14. Isa. xxviii. 5 only. d ||, & ver. 5 only in Gospp. 1 Cor. ix. 25. Rev. ii. 10 al. e Matt. vii. 16 reff. Ps. cxviii. 12. f constr., Luke xxiii. 26 al. see || Mt. g here & ver. 5. (-ρα, || Mk. reff.). Rev. xvii. 4. xviii. 16 only. Esth. i. 6. see Num. iv. 13. xiii. 11. i ||. Mark x. 47. Luke xii. 32. xviii. 11, 13 al. m ch. xviii. 38 reff. n Matt. xi. 8. Rom. xiii. 4. 1 Cor. xv. 49 bis. James ii. 3 only. Prov. xvi. 23, 27. Sir. xi. 5. xl. 4 only. o Mark xv. 17 only. Isa. xxxiv. 13 B⁸ only. p ver. 3 (reff.). q ch. xviii. 40 reff.

οὖν ^a ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ^b ἔμαστίγωνσεν, ² καὶ οἱ στρατιῶται ^c πλέξαντες ^d στέφανον ἐξ ^e ἀκανθῶν ^f ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἰμάτιον ^g πορφυροῦν ^h περιέβαλον αὐτόν, ³ καὶ ἤρχοντο πρὸς αὐτόν καὶ ἔλεγον Χαῖρε ⁱ ὁ ^k βασιλεὺς τῶν ^k Ἰουδαίων· καὶ ^l ἐδίδοσαν αὐτῷ ¹ ῥαπίσματα. ⁴ καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς Ἴδε ἄγω ὑμῖν αὐτόν ἔξω, ἵνα γνῶτε ὅτι ^m αἰτίαν ἐν αὐτῷ οὐδεμίαν εὐρίσκω. ⁵ ἐξῆλθεν οὖν ὁ ^{...} ^{ABEH} ^{KLMS} ^{UNY} ^{ΓΑΔΑΠΝ} ^{1. 33. 69} Ἰησοῦς ἔξω, ⁿ φορῶν τὸν ^o ἀκάνθινον ^p στέφανον καὶ τὸ ^p πορφυροῦν ἰμάτιον. καὶ λέγει αὐτοῖς Ἰδοὺ ὁ ἄνθρωπος. ⁶ ὅτε οὖν εἶδον αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ^q ἐκραύ-

CHAP. XIX. 1. λαβων and om και L^{XN} 33 lat-*a* coptt.

2. ἐπεθηκεν **Ν**¹. for τη κεφαλῇ, ἐπὶ τὴν κεφαλὴν A(G)U[Π].

3. rec om και ηρχ. προς αυτον (i. e. from αυτον to αυτον; but see note), with A rel lat-f q Syr goth: ins BLXΛ[Π] 33 Syr jer coptt æth arm Cyr, Noni[appy]. for ο βασ., βασιλευ **Ν**. rec εδιδουν, with A rel: txt BLX^N 1 Cyr₁.

4. rec (for και εξηλθ.) εξηλθεν ουν, with Δ rel vulg-ed lat-b ff₂ Chr: εξηλθεν (only) D⁷Γ^N 1 ev-y am (with fuld em forj foss gat ing mt) lat-a c e f g q syr coptt goth arm: txt ABKLX[Π] 33 Syr æth Cyr₁. ο πιλατος bef εξω L^{XN} 69 vulg [lat-a b c f ff₂ g q syr-jer æth arm]: εξω bef παλιν Y. rec εν αυτω ουδεμ. bef αιτιαν, with D^r rel am (with fuld foss mt tol) syr goth: ουδεμ. εν αυτω αιτ. ευρ. A 122(Sz): ουδ. αιτ. ευρ. εν αυτω B 33 [1 coptt æth]: αιτιαν ουδεμ. ευρισκω εν αυτω **Ν**-corr^{1a} (the origl scribe of parts of the Codex, Tischdf: see ch. xxi. 25 digest): αιτιαν ουχ ευρισκω (omg εν αυτω) **Ν**¹(appy, Tischdf): εν αυτω ουχ ευρ. αιτ. 69: txt LXY. (I adopt txt, with Tischdf (edn 7), as more probably having originated the other transposns, than a transposn itself.)

5. om ὁ (bef ιησ.) B. om το **Ν**. rec ιδε, with A rel: txt BLXY[Π²]**Ν** 1. 33 Cyr₁ Hesych₁. om ὁ (bef ανθρωπος) B.

Luthardt (after Krafft) remarks on the parallelism with Levit. xvi. 5—10. Thus was Jesus "the goat upon which the Lord's lot fell, to be offered for a sin-offering." See the same idea expanded by Mr. Wratislaw, in the first of the sermons in his volume.

CHAP. XIX. 1.] The reason or purpose of this scourging does not here appear; but in Luke xxiii. 21—23 we read that after the choice of Barabbas, Pilate asked them what should be done with Jesus? And when they demanded that He should be crucified, Pilate, after another assertion of his innocence, said παιδεύσας αὐτὸν ἀπολύσω. Thus it is accounted for.

2, 3. κ. ἤρχοντο πρ. αὐτ.] This has been perhaps erased as not being understood. It was their mock-reverential approach, as to a crowned king: coming probably with obeisances and pretended homage. In the χαῖρε ὁ β. τ. Ἰουδαίων, "non tam Christum derident, quam Judæis insultant:" Lampe. See notes on Matt. vv. 27—30;—and on

πορφύραν, Mark ver. 17.

4.] The unjust and cruel conduct of Pilate appears to have had for its object to satisfy the multitude by the mockery and degradation of the so-called King of the Jews: and with that view he now brings forth Jesus. His speech is equivalent to—"See what I have done purely to please you—for I believe Him innocent." Ver. 5 is the

accurate and graphic delineation of an eye-witness, and intimately connected with the speech of Pilate which follows. For the ἰδοὺ ὁ ἀνθ. is to move their contempt and pity;—"See this man who submits to and has suffered these indignities—how can He ever stir up the people, or set Himself up for King? Now cease to persecute Him; your malice surely ought to be satisfied."

6.] This had been cried before, see Matt. ver. 22 and parallels. Possibly St. John had not heard the cry. According as men have been in different parts of a mob, they will naturally report differently, according as those nearest to

γασαν λέγοντες Σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ r = Luke xvii.
10. ch. xiii.
14 al.
s = Matt. xx.
12. ch. v. 18
al.
t ch. xviii. 28
reff.
u Luke xx. 7.
ch. vii. 27
bis. ix. 29,
30. 2 Kings
i. 13.
v Luke ii. 47.
xx. 26, ch. i.
22 only. Job
xxxiii. 5.
w Matt. ix. 6.
Mark iii. 15.
ch. v. 27.
1 Macc. x. 35.
x ch. xviii. 39
reff.
Πιλάτος Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ
οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. ἡ ἀπεκρίθησαν αὐτῷ οἱ
Ἰουδαῖοι Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει
ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν. ὅτε οὖν
ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,
καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ
Ἰησοῦ Πόθεν εἰ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν
αὐτῷ. λέγει [οὖν] αὐτῷ ὁ Πιλάτος Ἐμοὶ οὐ λαλεῖς;
οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολῦσαί σε, καὶ ἐξουσίαν

6. ἐκραξαν **N**¹. om λεγοντες **YN** [lat-a b e ff₂]. aft 2nd σταυρωσων ins
αυτων (from || Mark Luke and ver 15) **AN** rel [vss] **Chr**₁: om **BL** 1 am (with em forj
[fuld] ing mt tol) lat-e **Cyr**[-p₂ Aug₁] **Hil**₁. ins και bef λεγει **N**.

7. om αυτω **N** 1 lat-b c e f ff₂ aeth Orig₁. rec aft νομον ins ημων, with **A** rel vss
[**Chr**]: om **BD**² **L** **AN** latt Orig₁ [int₂] **Hil**₁ Aug₁. elz ins του bef θεου: om **ABN**
rel Orig **Chr** **Cyr**. rec εαυτον bef υιον θεου, with **A** rel vss: txt **BLMXYN** 1. 33.
69 vulg lat-c e f ff₂ g (aeth) Orig **Cyr**[-p₁].

8. τον λογον bef τουτον **N** Scr's b p t¹ ev-P.

9. om παλιν **N**¹ (ins **N**-corr¹) ev-47-49 sah-ms aeth.

10. om ουν **AN**¹ 69 ev-y lat-q **Syr** copt arm: ins **BN**^{3a} rel vulg **syr** sah. rec
transp απολυσαι and σταυρωσαι, with **L** rel: txt **AB** E-corr¹ **N** lat-e **Syr**.

them cried out. **λάβ. αὐτ. ὑμ.]** The words of Pilate shew vacillation between his own sense of the innocence of Jesus and his fear of displeasing the Jews and their rulers. He now, but in ironical mockery, as before, ch. xviii. 31, delivers the matter entirely into their hands: perhaps after having received the message from his wife, Matt. ver. 19.

7.] In consequence of this taunt, they now declare the cause of their condemnation of Him—see Levit. xxiv. 16—and their demand that, though found innocent by the governor, He should die.

8.] This charge served to increase the fear which Pilate had before: see note on ch. xviii. 37. The name υἱὸς θεοῦ served also to confirm the omen already furnished by the dream of his wife. That this fear was not a fear of the Jews, nor of acting unjustly, but of the Person of Jesus, is evident from what follows.

9.] He entered, taking Jesus with him.

πόθεν—i. e. not 'from what province?'—for he knew this, Luke xxiii. 6, 7: nor, 'of what parents?'—but whence? in reference to υἱὸς θεοῦ: cf. πόθεν γένος εὔχεται εἶναι, Hom. Od. p. 373. Observe that the fear of Pilate is not mere superstition, nor does it enter into the Jewish meaning of υἱὸς θ.: but arises from an indefinite impression made on him by the Person and bearing of our Lord. We must not therefore imagine any fear of Him as being a 'son of the gods,' in

Pilate's mind (so even Luthardt): this gives a wrong direction to his conduct, and misses the fine psychological truth of the narrative.

Our Lord, in His silence, was acting according to His own precept, Matt. vii. 6. Notwithstanding Pilate's fear of Him, he was not in earnest;—not determined to be led by his conscience, but had already given way to the unjust demands of the people; and He who saw his heart, knew how unworthy he was of an answer to so momentous a question. Besides, this silence was the most emphatic answer to all who had ears to hear it;—was a reference to what He had said before, ch. xviii. 37, and so a witness to His divine origin. Would any mere man, of true and upright character, have refused an answer to such a question, so put? Let the modern rationalist consider this.

10.] As in ch. xviii. 35, Pilate at once recoils from his better conscience into the state-pride of office. "Objurgans increpato timori praecedenti plane contraria." Lampe. This very boast was a self-conviction of injustice. No just judge has any such power as this, to punish or to loose (see 2 Cor. xiii. 8); but only patiently to enquire and give sentence according to the truth.

ἐμοί, emphatic: it perhaps being implied, 'Thou hast, I know, refused to reply to others before.'

ἀπολῦσαι first seems most natural, as appealing most to the prisoner: σταυρῶσαι follows, as the alter-

^x ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλέα^c ε = ch. v. 18. viii. 53.
 ἑαυτὸν^e ποιῶν ἰ ἀντιλέγει τῷ Καίσαρι. 13 Ὁ οὖν Πιλά-^f x. 33.
 τος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, Luke ii. 34
 καὶ^h ἐκάθισεν ἐπὶ^h βήματοςⁱ εἰς τόπον λεγόμενον^k Λιθό- reff. Isa. 1.
 στρωτον, 1^l Ἐβραῖστί δὲ Γαββαθά. 14 ἦν δὲ^m παρασκευὴ 5.
 τοῦ πάσχα. ὥρα ἦν ὡς ἔκτη, καὶ λέγει τοῖς Ἰουδαίοις q intr., Matt. v.
 xlii. 10. 2 Cor. v. 10 (Acts vii. 5) only. 2 Macc. xiii. 28. see Neh. viii. 4. i al.
 ix. 7 al. fr. k here only. 2 Chron. vii. 3. Esth. i. 6. Cant. iii. 10 only. h = Matt.
 v. 2. xx. 16. Rev. ix. 11. xvi. 16 only. see Acts xxi. 40. 4 Kings xviii. 26. xxvii. 19.
 xxvii. 62. Mark xv. 42. Luke xlii. 64. vv. 31, 42 only. (Exod. xxxv. 24 Ed-vat. [κατασκ. AB]. xxxix. Acts xii. 19.
 42 A [ἀποσκ. B]. 2 Macc. xv. 21 only.) Jos. Antt. xvi. 6. 2. i Matt. ii. 23. ch.
 1 vv. 17, 20. ch. m (=) Matt.

ree (for *εαυτον*) *αυτον*: txt ABI₈N rel syrr goth aeth arm Orig Constt Chr Cyr.

13. rec *τουτον τον λογον* (from ver 8), with KU Syr æth Chron₁, *τον λογον τουτον* Λ[Π] Scr's w Cyr₁: txt ABN, *τον λογον τουτων* L, *των λογον τουτων* M 33, *τουτων των λογον* D^eEHI₈YΔ [S(Tischdf) Γ] Aug. rec ins *του bef βηματος*, with E rel: om ABD^eI₈LUX[Π]N 1. 33 Cyr₁ [Chron₁]. om δε D^eN¹. for *γαββαθα, γολγοθα* N¹!

14. rec (for 2nd *ην*) δε, with EHI₈SYΔ[Γ lat-ff₃] syr arm: δε *ην* K 127(Sz): txt ABN rel lat-a c copt. rec *ωσει*, with D^eHMÜΔ 1. 69: txt AB [S(Tischdf)] N rel. for *εκτη, τριτη* D^e-gr L X(txt but not comm) ΔN^{3a} Chron₂(*καθὼς τὰ ἀκριβῆ ἀντίγραφα περιέχει, αὐτό τε τὸ ἰδιόχειρον τοῦ εὐαγγελιστοῦ*) Non₁ Sev, (in a schol often found, appealing to Eus-ad-Marin, vol iv. p. 1009) Ammon₁ Thl₁ (see note).

himself to deliver Him. Pilate himself was deeply struck by these words of majesty and mildness, and almost sympathy for his [own] weakness, and made a last, and, as *ἐκ τ.* seems to imply, a somewhat longer attempt than before, to deliver Him. φίλος τ. K.] There does not seem to be any allusion to a title of honour, *amicus Cæsaris*; indeed, to judge from the citations in Wetstein, a good deal of fancy has been employed in making out the fact of such a title having been in use, any further than that the appellation would naturally arise and be accounted honourable.

φίλ. τ. K. here is 'well affected to Cæsar.' This was a terrible saying, especially under Tiberius, with whom (Tacit. Ann. iii. 38) "majestatis crimen omnium accusationum complementum erat." πᾶς ὁ β. . . .] This was true: their application of it to Christ a lie. But *words*, not *facts*, are taken into account by tyrants, and this Pilate knew.

13.] τ. λόγων τούτων —viz. these two last remarks. "In such a perplexity, a man like Pilate could not long hesitate. As Caiaphas had before said, it were better that one even innocent man should die, than that all should perish: so now in like case Pilate decided rather to sacrifice Jesus though innocent, than to expose himself to so great danger." Friedlieb, Arch. der Leid. § 34. ἔξω] See on ch. xviii. 33. The βῆμα was in front of the prætorium, on an elevated platform; —Gabbatha, probably from גַּבְּתָא, *altus fuit*, —which was paved with a tessellated pave-

ment. Such a pavement Julius Cæsar carried about on his expeditions, Suet. Cæs. c. 46.

14. παρασκευὴ τοῦ π.] The signification, 'Friday in the Passover week' (using *παρασκευή* for 'day before the sabbath,' as reff. Matt., Luke, and τοῦ π. as in *σάββατον τοῦ π.* Ps.-Ign. ad Philip. c. 13, p. 937, ed. Migne), has found many and some recent defenders: see especially Wieseler, Chron. Synops. i. 335 ff. But this is not its natural meaning, nor would it ever have been thought of in this place, but for the difficulty arising from the whole Passover question, which I have discussed on Matt. xxvi. 17—19, and on ch. xviii. 28.

παρ. τοῦ π. answers to *נִסְבָּה לַלַּיְלָה*, and is 'the vigil of the Passover,' i.e. the day preceding the evening when the passover was killed. And so it must be understood here, especially when connected with ch. xviii. 28. See on the whole matter the notes above referred to.

ὥρα ὡς ἔκτη] There is an insuperable difficulty as the text now stands. For Mark relates, ch. xv. 25, that the *crucifixion* took place at the *third hour*: and that it certainly was so, the whole arrangement of the day testifies. For on the one hand, the judgment could hardly have taken the whole day till noon: and on the other, there will not thus be time left for the rest of the events of the day, before the sabbath began. We must certainly suppose, as did Eusebius, Theophylact, and Severus (in the Catena, Lücke, ii. 756), that there has been some very early erratum in our copies; whether the interchange

n Mark iii. 34.
ch. i. 29 al.
o ch. xviii. 40
reff.
p Luke xxiii.
18 reff. see
ch. xvii. 15
reff.
q = ch. x. 10.
2 Cor. xii. 13.
Eph. iv. 9.
r = Acts xvi.
33. xxi. 21
al.
s = Luke xiv.
27. Acts xv.
10. Gal. vi.
2, 5. constr.
w. dat., here
only.
t only. Judg.
ix. 53.
4 Kings ix.
35 only.
u ver. 13 reff.
xxii. 55. ch. i. 26. 2 Macc. x. 30.

π¹ Ἴδε ὁ βασιλεὺς ὑμῶν. ¹⁵ ὁ κραυγασαν οὖν ἐκείνοι
π² Ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος
Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς
Οὐκ ἔχομεν βασιλέα ^q εἰ μὴ Καίσαρα. ¹⁶ τότε οὖν παρ-
έδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.
^r Παρέλαβον οὖν τὸν Ἰησοῦν ¹⁷ καὶ ^s βαστάζων ... βασ-
ταζὼν τὸν Δ.
αὐτῷ τὸν σταυρὸν ἐξήλθεν εἰς τὸν λεγόμενον ^t κρανίου
τόπον, ὃ λέγεται ^u Ἑβραϊστὶ Γολγοθᾶ ¹⁸ ὅπου αὐτὸν
ἑσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ^v ἐντεῦθεν καὶ
ἐντεῦθεν, ^w μέσον δὲ τὸν Ἰησοῦν. ¹⁹ Ἐγραψεν δὲ καὶ
1. 33. 69

‘v here (Rev. xxii. 2 v. r.) only. Dan. xii. 5 Theod. see Ezek. xl. 34, 37. w = Luke

15. rec (for *εκρ. ουν εκεινοι*) *οι δε εκρ.*, with *AI_a* rel vulg lat-*a* (*c f ff*) [copt aeth arm]: *οι δε ελεγον* *N¹*: *εκρ. ουν, οινε εκεινοι*, 33: txt *BLXN^{3a}* lat-*b e q* Cyr.,—*κραυ- γασον* *A*: *εκραυγασον* *D^r KY[Π]*: *εκρανασαν* *L*. [om 1st *αρων* *N^{3a}* (but marks of erasure removed) lat-*c*.]

16. *αυτοις* bef *αυτον* *N* [latt(not *a e*) Cyr.], rec (for 2nd *ουν*) *δε*, with *AI_a* rel vulg lat-*g* syr [Chr, Cyr-*ms*]: txt *BD^r LX 33* foss lat-*a b c e ff² q* copt [Cyr.],—*οι δε λαβοντες* *N¹* [sah], so (but *paral.*) *M 1*: *παραλαβοντες ουν* *N^{3a}* *ενν-Η₁-P₁-Z₁* *Orig¹*. rec aft *ιησ. ins και απηγαγον*, with *A* vulg-ed [lat-*g q*] syr sah aeth; *απηγαγον* *MU[Π² N¹]* 1 arm: *και ηγαγον* *D^r EHI_a KSYΔΛ[ΓΠ^{1,3}]* am (with foss mt) lat-*f* Chr Cyr-*ms*: om *BLX 33. 69* lat-*a b c e ff² q* syr copt Orig Cyr. ins further *αυτον* *N*.

17. rec (for *αυτω τ. στ.*) *τον σταυρον αυτου*, with *E* rel; *τον στ. εαυτου* *AI_a UY* Chr [Cyr-*ms*]: *εαυτου τ. στ.* *D^r 239*: txt *BX(L[Π] N¹ 1) 33* latt [syr-*jer*] *Orig(κατὰ τ. Ἰωαν. Ἰησοῦς εαυτῷ βαστάζει τ. στ.)* Cyr., but of these *L[Π] N¹ 1* Cyr. have *εαυτω*. rec (for *ὁ*) *ὁς*, with *I_a* rel lat-*e* syr: txt *A[B] K N* *ev-y* lat-*a c f q* [syr-*jer*] Cyr.—om *ο λεγεται* *LX 33* vulg lat-*b ff² g* Syr copt Chr.

of *Γ* (3) and *ς* (6), or some other, cannot now be determined. Lücke and Friedlieb defend the *sixth* hour: but the above difficulties seem to me decisive against it.

We certainly may approximate the two accounts by recollecting that as the crucifixion itself certainly did not (as in Mark) take place *exactly* at the third hour, and as here it is *ὥρα ὡς ἔκτη*, some intermediate time may be described by both Evangelists. But this is not satisfactory: see note on Mark xv. 25. The solution given by Bp. Wordsworth after Townson and others, that St. John's reckoning of the hours is different, and like our own, so that the sixth hour = 6 A.M., besides being unsupported by any authority (see ch. i. 39; iv. 6, 52; xi. 9, and notes), would leave here the difficulty that there must thus elapse three hours between the hearing before Pilate and the Crucifixion. Besides which, we may ask, is it possible to imagine St. John, with the other Gospels before him as these expositors believe him to have had, adopting without notice an independent reckoning of his own which would introduce utter confusion into that history which (again on their hypothesis) he wrote his Gospel to complete and clear up? The words *ἴδε ὁ βασ. ὕμ.* seem

to have been spoken in irony to the Jews—in the same spirit in which afterwards the title was written over the cross:—partly perhaps also, as in that case, in consequence of the saying in ver. 12,—to sever himself altogether from the suspicion there cast on him.

15.] *οὐκ ἔχ. βασ. εἰ μὴ* *K.*,—a degrading confession from the *chief priests* of that people of whom it was said, “The Lord your God is your King.” 1 Sam. xii. 12. “*Jesum negant usque eo, ut omnino Christum negent,*” Bengel. However, it furthered the present purpose, and to this all was sacrificed, including truth itself; for the confession was not only degrading, but false in their mouths. Some of those who now cried this, died miserably in rebellion against Cæsar forty years afterwards.

16.] Here the scourging seems (Matt., Mark) to have taken place, or perhaps to have been renewed, since the former one was not that customary before execution, but conceded by Pilate to the mob in hope of satisfying them.

16 b—42.] *Jesus surrenders himself to death.* Matt. xxvii. 31—61. Mark xv. 20—47. Luke xxiii. 26—56. Compare the notes on the four throughout.

παρέλ., viz. the chief priests. 17—22.]

^x τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ. ἦν δὲ ^x here bis
γεγραμμένον, Ἰησοῦς ὁ ^y Ναζωραῖος ὁ βασιλεὺς τῶν ^y so Matt.,
Ἰουδαίων. ²⁰ τοῦτον οὖν τὸν ^x τίτλον πολλοὶ ^z ἀνέγνωσαν Luke (Gosp.
τῶν Ἰουδαίων, ὅτι ^a ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου xviii. 37
ἐσταυρώθη ὁ Ἰησοῦς καὶ ἦν γεγραμμένον ^b Ἑβραϊστὶ [but not iv.
^c Ῥωμαῖστὶ ^d Ἑλληνιστί. ²¹ ἔλεγον οὖν τῷ Πιλάτῳ οἱ 34. xxiv. 19],
ἀρχιερεῖς τῶν Ἰουδαίων Μὴ γράφε, Ὁ βασιλεὺς τῶν and Acts),
Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπεν Βασιλεὺς τῶν Ἰουδαίων John.
εἰμί. ²² ἀπεκρίθη ὁ Πιλάτος Ὁ γέγραφα γέγραφα. ²³ Οἱ Naζαρηνός,
οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον Mark i. 24.
τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσερα μέρη, ἐκάστῳ x. 47. xiv.
στρατιῳτῇ μέρος, καὶ τὸν ^e χιτῶνα. ἦν δὲ ὁ ^e χιτῶν 67. xvi. 6.
ἄραφος, ^g ἐκ τῶν ^g ἄνωθεν ^h ὑφαντὸς ⁱ δι' ὅλου. ²⁴ εἶπον = Matt. xxiv.
οὖν πρὸς ἀλλήλους Μὴ ^k σχίσωμεν αὐτόν, ἀλλὰ ^l λάχω- 15. Acts xviii.
μεν περὶ αὐτοῦ, τίνος ἔσται. ἵνα ἡ γραφὴ πληρωθῇ 28, 30 al.
ἡ λέγουσα ^m Διεμερίσαντο τὰ ἱμάτιά μου ⁿ ἑαυτοῖς, καὶ Deut. xvii.
ἐπὶ τὸν ^o ἱματισμόν μου ^p ἔβαλον ^p κλήρον. Οἱ μὲν οὖν 19 al.
στρατιῳται ταῦτα ἐποίησαν· ²⁵ ^q εἰστήκεισαν δὲ ^r παρὰ a ch. iii. 23 reff.
of time, Luke v. 5. k ch. xxi. 11. Matt. xxvii. 51 (bis) ||. Isa. xxxvii. 1. b ver. 13 reff.
only. Diod. Sic. iv. 63. {Luke i. 9 reff.} m Ps. xxi. 18. = ||. Luke xxi. 17. Acts ii. 45.
n reff. pron. aft. mid. voice, Tit. ii. 7. Isa. vii. 11. Xen. Cyr. viii. l. 2, 9. Winer, edn. 6, § 38. 6. o Luke
vii. 25. ix. 29. Acts xx. 33. l Tim. ii. 9 only. Ps. xlv. 9. p || only. Joel iii. 3 al. see Acts i. 26.
q Matt. xii. 46. ch. i. 35. vii. 37 al. Josh. iv. 10. Dan. xii. 5. r Luke ix. 47.

^{19.} ἐπεθηκεν (|| Matt) AK[Π] coptt.
^{20.} om ver and ver 21 to 2nd ιουδαιων (homœotel) N¹(ins N-corr¹).—om 1st clause
(homœotel) 69. rec της πολεις bef ο τοπος, with 1. 69 latt Syr [syr-jer] coptt
arm: txt ABI_a N-corr¹ rel lat-q syr æth Cyr. rec ελληνιστι bef ρωμαιστι, with
AI_a rel latt syrr: txt BLX N-corr¹ 33 lat-e [syr-jer arm] coptt æth Cyr[-p].

^{21.} rec εμι bef 3rd των ιουδ., with AI_aN rel latt [sah]: txt BLX 33 æth.
^{23.} for στε εσταυρ., οι σταυρωσαντες N. (rec τεσσαρα, with BI_a rel: txt AL
MN.) om και τον χιτωνα N¹ lat-a b c ff² Syr. (αραφος, so all mss but B(sic:
see table).)

^{24.} (ειπαν LXX [Eus, Ps-Ath-ms,]) for αλληλους, αυτους N¹, εαυτους N^{3a}.
om η λεγονσα BN lat-a b c e ff² sah Eus, [Ps-Ath] (aft ch xiii. 18, and ver 36).
μου bef τα ιματια N.

His Crucifixion. 17.] See on Matt. ver. 33. αὐτῷ is dat. commodi: 'carrying the cross for himself.' 19.] Matt., ver. 37. 20—22.] The same spirit of mockery of the Jews shewed itself in the title, as before, ver. 14. They had prevailed on Pilate by urging this point, that Jesus had set Himself up for a king; and Pilate is willing to remind them of it by these taunts. Hence their complaint and his answer.

The Latin was the official language, the Greek that usually spoken,—the Hebrew (i.e. Aramaic) that of the common people. δ γέγ. γέγ.] The first perfect denotes the past action; the second that it was complete and unalterable. 23—30.] *His death.*

23, 24.] οὖν goes back to ver. 18. There were four soldiers, a τετράδιον,

Acts xii. 4, and a centurion?—"centurio supplicio præpositus," Seneca de Ira, 16 (Friedlieb).

The garments of the executed were by law the perquisite of the soldiers on duty. Dig. xlviii. 20. 6 (Friedlieb). The tunic was the so-called 'toga ocellata,' or 'byssina.' It reached from the neck to the feet, and was fastened round the throat with a clasp. It was properly a priest's garment (see Jos. Antt. iii. 7. 4), and was woven of linen, or perhaps of wool (Friedlieb).

The citation is verbatim from the LXX. In it, ἱμάτια = the upper garments, ἱματισμός the tunic. Again, beware of any evasion of ἵνα. 25.] In Matt. xxvii. 55, 56 ||, we learn that two of these were looking on afar off, after Jesus had expired, with Salome. Considering then that John's

τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ
 τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ
 Μαγδαληνὴ. ²⁶ Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν
 μαθητὴν ^s παρεστῶτα ὄν ^t ἡγάπα, λέγει τῇ μητρὶ [αὐτοῦ]
 Γύναι, ἰδὲ ὁ υἱός σου. ²⁷ εἶτα λέγει τῷ μαθητῇ Ἴδὲ ^G μαθη-
 ἡ μήτηρ σου. καὶ ^u ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ ^{τη...}
 μαθητὴς αὐτὴν εἰς ^v τὰ ^v ἴδια. ²⁸ Μετὰ τοῦτο εἰδὼς ὁ ^{...xix.}
 Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα ^w τελειωθῇ ἡ ^T
^{Rev. 17.}

^{26.} om *ισθ. ουν ιδων την μητερα* **N**¹ (ins **N**-corr¹, reading *δε* for *ουν* [as do foss lat-a
b c e f f₂ Syr coptt]). [ins kai bef λεγει **N**¹: om **N**-corr¹⁻³.] om *αυτου* (as *not*
expressed before) **BLXN** 1 [lat-b e arm [Cyr₁]: ins **A** rel vulg lat-a c f syr Orig₁.
[T_d ?] rec (for *ιδε*) *ιδου* (not so common in *John*, only ver 5; ch iv. 35; xvi. 32;
 and xii. 15, from **LXX**), with **AN** rel: txt **BD^rM** [**T_d** **XA** 33 (appy) Orig₁ Chr₁ Cyr₁.
^{27.} rec *ιδου*, with **A** rel: txt **BL** [**T_d** **N** 33 Chr₁ Cyr₁.] [om kai **T_d** lat-a e sah.]
 for *ωρας, ημερας* **A** **E**¹ (appy) 33. 69 sah. rec *αυτην* bef ο *μαθητης*, with
D^rU [**T_ar** **N** 1. 69] latt copt: txt **AB** rel lat-e sah arm Cyr.
^{28.} *ισθ. bef ειδως, οmg δ, B.* rec *παντα bef ηδη*, with **N** rel lat-f [*q* arm] syr:
 om *ηδη* 1 Scr's d g t evv-π₁-P₂-γ₁-z₂ vulg[-ed(with for)] syr-jer] Syr sah aeth Chr₁ Hil:
 txt **ABD^rLUXY** [**π**] 33 am (with em [fuld] ing mm) [copt] Did. for *τελ., πληρωθη*
D^rN 1. 69 [**Eus**₂].

habit of not naming himself might extend to his mother (he names his father, ch. xxi. 2), we may well believe that ἡ ἀδελφὴ τ. μητρὸς αὐτοῦ here represents *Salome*, and that *four* women are designated by this description. So Wieseler and Meyer, Luthardt opposing them. So also Ewald: and, which is no mean evidence, the *Peschito*, inserting a *καὶ* between αὐτοῦ and Μαρία. ἡ τοῦ Κλωπᾶ, wife of Klopas (Alphæus, see Matt. x. 3, and Prolegg. to Ep. of James, § i. 4), the mother of James the Less and Josès: Matt., Mark. ^{26.} ἰδὲ ὁ υἱός σου] The relationship in the flesh between the Lord and His mother was about to close; hence He commends her to another son who should care for and protect her. Thus,—as at the marriage in Cana, when His official independence of her was to be testified, so now,—He addresses her as γύναι. ^{27.}] The solemn and affecting commendation of her to John is doubly made,—and thus bound by the strongest injunctions on both. The Romanist idea, that the Lord commended all His disciples, as represented by the beloved one, to the patronage of His mother, is simply absurd. The converse is true: He did solemnly commend the care of her, especially indeed to the beloved disciple, but in him to the whole cycle of disciples, among whom we find her, Acts i. 14. No certain conclusion can be drawn from this commendation, as to the 'brethren of the Lord' believing on Him or not at this time.

The reasons which influenced Him in his selection must ever be far beyond our penetration:—and whatever relations to Him we suppose those brethren to have been, it will remain equally mysterious why He passed them over, who were so closely connected with His mother. Still the presumption, that they did not then believe on Him, is one of which it is not easy to divest one's self; and at least may enter as an element into the consideration of the whole subject, beset as it is with uncertainty. ἀπ' ἐκ. τ. ὥρας is probably to be taken literally,—from that time;—so that she was spared the pangs of witnessing what was to follow. If so, John returned again to the Cross, ver. 35. εἰς τὰ ἴδια need not imply that John had a house in Jerusalem. It would equally apply to his lodging during the feast; only meaning, that henceforth, wherever he was, she was an inmate with him; and certainly that his usual habitation was fixed, and was his own. Ewald remarks (see Meyer in loc.), "It was for the Apostle in his later years a sweet reward to recall vividly every such minute detail,—and for his readers a sign that he alone could have written all this." ^{28.}] μετὰ τοῦτο is generally, but not necessarily, immediate. Here we must suppose the ἑλῶτ ἑλῶτ to have been said meantime, and the three hours' darkness to have taken place. Perhaps during some of this time John was absent: see above. ἵνα τελ. ἡ γρ.] Various needless objections have been raised to the

^α γραφή, λέγει ^γ Διψῶ. ²⁹ ^z σκευός ^α ἔκειτο ^β ὄξους ^ε μεσόν· ^δ σπόγγον οὖν ^ε μεσόν του ^β ὄξους ^ε ὑσώπῳ ^φ περιθέντες
^ε προσήνεγκαν αὐτοῦ τῷ στόματι. ³⁰ ὅτε οὖν ^h ἔλαβεν τὸ
^β ὄξος ὁ Ἰησοῦς, εἶπεν ⁱ Τετέλεσται, καὶ ^j κλίνας τὴν κεφα-
^{λὴν} ^k παρέδωκεν τὸ ^l πνεῦμα. ³¹ Οἱ οὖν Ἰουδαῖοι, ἐπεὶ
^m παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα
ⁿ ἐν τῷ σαββάτῳ (ἦν γὰρ ^ο μεγάλη ἡ ^p ἡμέρα ἐκείνου

xxiii. 28. Rom. i. 29. xv. 14. James iii. 8, 17. 2 Pet. ii. 14 only. Ezek. xxxvii. 1.
 only t. e Heb. ix. 19 only. Exod. xii. 22 al. f Matt. xxviii. 28 reff.
 g = here only. h = Mark xv. 23. Acts ix. 19. i Tim. iv. 4. i = Luke xli. 50. Rev. x.
 7. Ezra vii. 12. j = Luke xxiv. 5. (Matt. vii. 20 reff.)
 i = [Mt. L. Eccl. xii. 7. m ver. 14 reff. n = Matt. xii. 2 al. fr. o = ch. vii. 37 reff.
 p here only. Neh. x. 31. see Luke iv. 16 reff.

29. rec aft σκευος ins ουν, with D^r rel vulg lat-*c f g q* syr; δε Ν [syr-jer copt arm]:
om ABLX foss lat-*a b e*. rec (for σπογγον ουν μεστον του οξους) οι δε πλησαντες

σπογγον οξους και (the *ver* has been corr'd aft Matt xxvii. 48 and Mark xv. 36, and the *ovv* transposed to suit), with Δ rel vulg lat-f-g syrr (copt aeth) arm: txt BL(XS)
1. 33 lat-b e ff₇ (sah [Eus₂]) Cyr Hil. (om του XS¹ Eus₂.)

30. om ó (bef $\eta\sigma$.) B : om $\eta\sigma$, also \aleph^1 [em] lat- α : o $\eta\sigma$, bef $\tau\sigma$ o ξ . E 69 vulg lat- b
c [e f f f, g g æth] arm Eus, Hil.

31. rec *wa* to σαββατω bef *επει παρασκευη ην*, with A(D²) rel syr: txt BLXYN 33.
69 latt Syr [syr-jer] coptt ath Chr₁ Cyr₁ Non₁ [Hesych₁], *επι παρασκευη*, omg ην,
Dr. om *η* AE[Γ]N. elz *εκεινη*, with [B¹(Tischdf) (N. T. Vat.), expr] H 33
(69) vulg lat *c f g* syr: txt A B³(Tischdf) N rel lat-*a b e f f₂ q* Syr coptt ath arm

application of these words to the saying of the Lord which follows, and attempts have been made (by Luthardt and Meyer among others: see on the other hand Ewald) to connect them with τετέλεσται (τετέλεσται, ἵνα τελεωθῇ). That St. John does use ἵνα . . . as applying to what follows, ch. xiv. 31 shews. And so here, —‘that the Scripture might be accomplished’ (not πληρωθῇ),—having it in view to leave no pre-appointed particular of the circumstances of his suffering unfulfilled, Jesus, speaking doubtless also in intense present agony of thirst, but only speaking because He so willed it, and because it was an ordained part of the course which He had taken upon Him, said this word. “Nec hoc levamentum petisset, nisi scrivisset id quoque ad κριτήρια Messiae secundum Prophetas spectare. Unde hæc altera motiva additur: *ut consummaretur Scriptura.*” Lampe in loc. 29.] The ὄσος was the posca,

the sour wine, or vinegar and water, the common drink of the Roman soldiers.

ῥισσάπω—an aromatic plant growing on walls, common in the south of England and on the Continent, with blue or white flowers, and having stalks about 1½ foot long, which would in this case be long enough, the feet of the crucified person not being ordinarily raised above that distance from the ground. It was much used for sprinkling, Exod. xii. 22 as Levit. xiv. 4 &c.: Ps. li. 7. 30.] ΤΕΤΕΛΕΣΤΑΙ

expresses the fulfilling of that appointed course of humiliation, obedience, and suffering, which the Lord Jesus had undertaken. ("Verbum τελῶ convenit rebus, τελειῶ scripturæ sacræ," Bengel.) That was now over,—the redemption of man accomplished,—and from this time "the joy that was set before Him" begins. It is beyond the purpose of a note to bring out the many meanings of this most important and glorious word. There is an admirable sermon on it by Schleiermacher (vol. ii. serm. 10); and Stier's Comment, vi. 473 ff., should be read. κλῖνας

τ. κεφαλὴν] We have the minuteness of an eye-witness, on whom every particular of this solemn moment made an indelible impression. παρέδωκεν τὸ

πνεῦμα—viz. in the words given by Luke, *πάτερ, εἰς χεῖράς σου παρατίθειαι τὸ πνεῦμα*,—which was also the *φωνὴ μεγάλη* of Matt. and Mark. This *παρατίδοναι* was strictly a voluntary and determinate act—no *coming* out of death, which had no power over Him,—see ch. x. 18, and note on Luke xxiii. 46. 31—42.]

Jesus in Death: and herein, 31—37.]
Proof of His Death. 31.] On the

Jewish custom, see note, Matt. xxvii. 57.
 ἡν γὰρ μεν., being as it was (see note on ch. xviii. 28, and Matt. xxvi. 17) *a double sabbath*: the coincidence of the first day of unleavened bread (Exod. xii. 16) with an ordinary sab-

ἀληθῇ λέγει, ^ο ἵνα καὶ ὑμεῖς πιστεύσητε. ³⁶ ἐγένετο γὰρ ^{c ch. xx. 31.}
 ταῦτα, ἵνα ἡ ^f γραφὴ πληρωθῇ ^ε· Ὅσοι οὐ ^h συντριβή- ^{f sing., ch. xii.}
 σεται αὐτοῦ. ³⁷ καὶ πάλιν ἑτέρα ^f γραφὴ λέγει ⁱ· Ὅψον- ^{g ref.}
 ται εἰς ὃν ^j ἐξεκέντησαν. ³⁸ Μετὰ δὲ ταῦτα ^k ῥώτησεν ^{g Matt. xiii.}
 τὸν Πιλάτον Ἰωσήφ ^l ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ ^{l Luke}
 Ἰησοῦ, ^m κεκρυμμένος δὲ διὰ τὸν ⁿ φόβον τῶν Ἰουδαίων, ^{xiv. 39.}
 ἵνα ^ο ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ^p ἐπέτρεψεν ὁ Πιλάτος. ^{Ephe. v. 30.}
 ἦλθεν οὖν καὶ ^ο ἦρεν τὸ σῶμα αὐτοῦ. ³⁹ ἦλθεν δὲ καὶ ^q ^{Heb. xi. 22}
 Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν ^q νυκτὸς ^r τὸ πρῶτον, ^{only. Exod.}
 φέρων ^s μίγμα ^t σμύρνης καὶ ^u ἀλός, ὡς ^v λίτρας ἑκατόν. ^{xii. 46.}
^{7, 12.} ^{o ver. 31. 3 Kings xiii. 29.} ^{n constr., ch. vii. 13. xx. 19. Heb. ii. 15. Rev. xviii. 10, 15. Esth. vii. 17.}
^{r ch. x. 40. xii. 16 only.} ^{p Mark v. 13. q L. 1 Cor. xvi. 7. Heb. vi. 3.} ^{s here only. Sir. xxxviii. 8 only.} ^{t Matt. ii. 11 only. Ps.}
^{xiv. 8. Cant. v. 5. (νίξιν, Mark xv. 23. νίνος, Esth. ii. 12.)} ^{u here only. Cant. iv.}
^{14 N Ald. only. there also w. σμύρν. so Aq. v ch. xii. 3 only t.}

rec om και (bef υμεῖς), with EGMSY[Γ]Δ copt: ins A B(Tischdf) N rel latt syrr [syrr-
 jer] sah arm Orig, Cyr. for πιστεύσητε, πιστευητε B N¹(txt N-corr¹) Orig.

36. ins απ' bef αυτου [Γ]N 33. 69 (latt) syr sah aeth [Non.].
 38. rec ins ο bef ιωσηφ, with AHSYΔΔ: om BN rel. rec ins ο bef απο, with N
 rel [syrr syr-jer] Chr Cyr Thdrt: om ABD¹L. (The art would be more usual in indi-
 cating a well-known person: but cf λαζ. απο βηθ., ch xi. 1.) om του (bef 1st ιησ.)
 B. om κ. επετρ. to end of ver (i. e., prob, from ιησ. το ιησ.) A. ηλθον and
 ηραν N¹, simply lat-a b c e ff₂ [foss sah] syr-jer arm [-zoh]. rec (for αυτου) του ιησου
 (specification: cf next ver), with D^r rel vulg lat-f g q syrr copt aeth-pl Thdrt₁ (A see
 above): txt BLXAN^{3a} 33 sah aeth-rom Cyr.—for το σωμα αυτου, αυτον N¹ [foss lat-a b
 c e ff₂ syr-jer arm].

39. rec (for αυτου) τον ιησουν, with D^r U(Treg, expr) N rel [vss]: txt ABLXY sah-
 mnt Cyr., for φερων, εχων N. for μίγμα, ελιγμα BN¹. σμυρνης N.
 rec ωσει, with AUXY 69 (1. 33, e sil): txt BN rel.

John constantly uses ἐκεῖνος merely as emphatically taking up again the main subject of the sentence. The use of πιστεύειν in John makes it probable that he lays the weight on the proof of the reality of the death, as above. The ἵνα depends on the three preceding clauses, without any parenthesis, as the final aim of what has gone before: in order that; not, 'so that.'

36.] 'For'—i. e. as connected with the true Messiahship of Christ, 'these things were a fulfilment of Scripture.' It is possible that Ps. xxxiii. 20 (LXX) may be also referred to;—but no doubt the primary reference is to the Paschal Lamb of Exod., as in ref.: see 1 Cor. v. 7.

37.] LXX, ἐπιβλέψονται πρὸς με, ἀνθ' ὃν κατωρχήσαντο—but the Evangelist has given the literal and, as now acknowledged (Lücke), true sense of the word ἔψονται. The ὅψονται does not refer to the Roman soldiers,—but to the repentant in the world, who, at the time the Gospel was written, had begun to fulfil the prophecy: and is not without a prophetic reference to the future conversion of Israel, who were here the real piercers,

though the act was done διὰ χειρὸς ἀνδρῶν. 38—42.] His Burial.

38.] μετὰ ταῦτα—not, 'immediately after this'—but 'soon after.' The narrative implies, though it does not mention (as Mark and Luke do), that Joseph himself took down the Body from the cross. Lücke thinks the soldiers would have done this: but their duty seems only to have extended to the ascertaining of the fact of death. The ἀρθῶσιν of ver. 31 need not imply, 'by their hands.'

It was customary to grant the bodies of executed persons to their friends. "Per-
 cussos sepeliri carnifex non vetat," Quintil. Declam. vi. On Joseph, and the other particulars, see notes on Matt.

ἦλθεν—to Golgotha. 39.] John alone mentions Nicodemus. The Galilæan narrative had no previous trace of him, and does not recognize him here. Joseph bore too prominent a part not to be mentioned by all. Luthardt beautifully remarks on the contrast between these men's secret and timid discipleship before, and their courage now, "Their love to Jesus was called out by the might of His love. His Death is the

w = ch. xi. 44.
 x Luke xiv.
 12. ch. xi. 5,
 6, 7 only.
 Judg. xiv. 13
 B. Hos. ii.
 5, 9 only.
 y Matt xxvii.
 65. Luke ix.
 39.
 z Mark xvi. 1.
 Luke xxiii.
 56. xxiv. 1
 only. 4 Kings-
 xx. 13.
 a Luke i. 9 reff.
 constr., Acts
 xxv. 16.
 Heb. x. 25.
 b Matt. xxvi. 12 only. Gen. 1. 2 bis only. (-ασμός, ch. xii. 7.) c ch. xviii. 1 reff. d Luke xi.
 41 reff. e ver. 14 reff. f absol., = Eph. ii. 13, 17. Matt. xxiv. 33. Exod. xiii. 17.
 g || = Acts xx. 7. 1 Cor. xvi. 2. Gen. i. 5. Ezra iii. 6.

40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδωκαν αὐτὸ
 ὀθονίοις ὑμετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς
 Ἰουδαίοις ἐνταφιάζειν. 41 ἦν δὲ ἐν τῷ τόπῳ οὗρου
 ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν ἐν
 ᾧ οὐδέπω οὐδεὶς ἐτέθη. 42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν
 τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν
 Ἰησοῦν.

XX. 1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγ-

40. for *ἰῶ, θῦ* A. ins *εν* bef *οθονιοις* A rel foss lat-*q* sah Nyss₁ : om BKLXY
 [1¹⁻³] N 69. for *εστιν, ην* N¹ [Nyss₁].
 41. *ουδεις* bef *ουδεπω* N [syr-jer]. for *ετεθη, ην τεθειμενος* (|| *Luke*) B¹ Cyr₁.
 42. ins *οπου* bef *εθηκαν* N¹ ev-y.

Power which constrains men. And thus this act of love on the part of both these men is a testimony for Jesus, and for the future effect of His death. Hence also it appears why the Evangelist mentions the weight of the spices, as a proof of the greatness of their love, as Lampe observes." *σμύρνης, myrrh*,—the gum of an aromatic plant, not indigenous in Palestine, but in Arabia Felix, see reff. and Exod. xxx. 23 : Prov. vii. 17 (Hebr. and E. V.): Cant. iii. 6, and Winer, Realwörterbuch, ii. 126 (edn. 3). *ἀλός, the name of various sorts of aromatic wood in the East*,—see Winer, Realw. i. 54. Both materials appear to have been pulverized (the wood by scraping or burning?) and strewed in the folds of the linen in which the body was wrapped (De Wette). The quantity is large; but perhaps the whole Body was encased, after the wrapping, in the mixture, and an outer wrapper fastened over all. The proceeding was hurried, on account of the approaching Sabbath: and apparently an understanding entered into with the women, that it should be more completely done after the Sabbath was over. This plentiful application of the aromatic substances may therefore have been made with an intention to prevent the Body, in its lacerated state, from incipient decomposition during the interval.

40.] See ch. xi. 44. Little is known with any certainty, except from these passages, of the Jews' ordinary manner of burying. Winer, Friedlieb. 41.] See note on Matt. ver. 60. The words *ἐν τῷ τόπῳ οὗρου ἐσταυρώθη* are so far in favour of the traditional site of the Holy Sepulchre, that Calvary and the Sepulchre are close together, under the roof of the same church. And those who have found an objection in

that circumstance have forgotten this testimony of John. *καινὸν . . .*, and therefore *given for the purpose*—so that the additional particular not here mentioned, that it *belonged to Joseph*, is almost implied. The *newness* of the tomb was important, that it should be seen "*neminem præter Jesum, neque Jesum alterius virtute, ut olim circa sepulchrum Elisæi acciderat, resurrexisse*" (Lampe): so that (Luthardt) no room might be left for the evasions of unbelief. 42.] *τὴν παρασκ. τ. Ἰουδ.* seems to indicate clearly the *παρασκ. of the Passover*, as I have before maintained that the words mean; not the mere day of the week so called, which, as it was by the Christians also in the Apostles' time named *παρασκευή, would not be qualified by τῶν Ἰουδ.*

The words *ὅτι ἐγγ. ἦν τὸ μν.* certainly at first sight appear as if John were not aware that the tomb belonged to Joseph; but it is more likely that the thought of asking for the body may have been originally suggested to Joseph by his possessing a tomb close to the place of crucifixion, and so *ὅτι ἐγγ. ἦν τὸ μν.* may have been the real original reason of the whole proceeding: and John, not anxious to record every particular, may have given it as such.

CHAP. XX. 1—29.] JESUS ALIVE FROM THE DEAD. COMPLETION OF THE DISCIPLES' FAITH WROUGHT THEREBY. And herein, 1—18] Contrast between His former life, within the conditions of the flesh, and His present, in which His communion with His own partakes of His new relation to the Father. Compare Matt. xxviii. 1 : Mark xvi. 1 : Luke xxiv. 1. On the chronology of the events of the Resurrection, see note on Matt. xxviii. 1. I attempt no harmony of the ac-

δαλνὴ ἔρχεται ^h πρὸς ⁱ σκοτίας ἔτι οὐσης εἰς τὸ μνημεῖον, ^h ch. xviii, 28
καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. ² τρέχει ⁱ = ch. vi, 17
οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ^k ἄλλον ^k here 3ce!
^{kl} μαθητὴν ^l ὃν ^l ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς ^l here only.
Ἦραν ^{elsw.}
τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδμεν ποῦ ἔθηκαν
αὐτόν. ³ ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ^k ἄλλος ^k μαθητής,
καὶ ἦρχοντο εἰς τὸ μνημεῖον. ⁴ ἔτρεχον δὲ οἱ δύο ^m ὁμοῦ.
καὶ ὁ ^k ἄλλος ^k μαθητής ⁿ προέδραμεν ^o τάχιον τοῦ Πέτρου
καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, ⁵ καὶ ^p παρακύψας
βλέπει ^q κείμενα τὰ ^r ὀθόνια, οὐ μέντοι εἰσῆλθεν. ⁶ ἔρχε-
p || L. ver. 11. James i. 25. 1 Pet. i. 12 only. Gen. xxvi. 8. q = ch. xix. 29 reff. r ch.
xix. 40 reff.

CHAP. XX. 1. ins απο της θυρας bef εκ Ν (1 lat-^f D-lat coptt æth arm).

2. ins tov bef σιματα N. aft κυριον ins μov X[Δm] fuld mt [Eus₂(om₁)] Chr, Aug₁(nonnulli codices etiam graeci habent "tulerunt dominum meum," quod videri dictum potest propensiore caritatis vel famulatus affectu: sed hoc in pluribus codicibus quos in promptu habuimus non invenimus. In Joan. Tract. cxx. 6).

3. οἱ ἔρχοντο εἰς τὸ μνημεῖον Ν¹.

4. for $\epsilon\tau\rho$. $\delta\epsilon$, και $\epsilon\tau\rho$. \aleph^1 . for και ο, ο $\delta\epsilon$ (for contrast) AU 33 lat- $a f f_2$ Syr
 sah.—om και ο άλλος μαθητης and aft προεδ. ins $\delta\epsilon$ \aleph^1 (om ο \aleph^{3a} also). εις το
 μνημειον bef πρωτος \aleph [om πρωτ. lat- e].

5, 6. N¹ has only the first clause of ver 5, i.e. the scribe passed from τα θονια
κειμενα ver 5 to τα θθ. κειμ. ver 6.

5. τα θονα bef κειμενα (see ver 6) AXN mt lat-c [\mathcal{H}_2 syrr] coptt æth arm: om
κειμενα A: txt B rel [Cyr_i].

counts:—*I believe all such attempts to be fruitless;—and I see in their failure strong corroboration of the truth of the evangelic narratives.* It is quite impossible that so astounding an event, coming upon various portions of the body of disciples from various quarters and in various forms, should not have been related, by four independent witnesses, in the scattered and fragmentary way in which we now find it. In the depth beneath this varied surface of narration rests the great central fact of the Resurrection itself, unmoved and immovable. As it was THIS above all other things to which the Apostles bore their testimony, so, in their testimony to this, we have the most remarkable proof of each having faithfully elaborated into narrative those particular facts which came under his own eye or were reported to himself by those concerned. Hence the great diversity in this portion of the narrative:—and hence I believe much that is now dark might be explained, were the facts themselves, in their order of occurrence, before us. Till that is the case, (and I am willing to believe that it will be one of our delightful employments hereafter, to trace the *true* harmony of the Holy Gospels, under His teaching of whom they are the record,) we must be content to walk by faith, and not by sight. We must also remember in

this case, that our Evangelist is selecting his points of narration with a special purpose,—to shew us how the belief of the disciples was brought out and completed, after the unbelief of Israel: cf. vv. 30, 31. 1. 2. *Maō. ἡ Μαυδ.* She was

31. 1, 2. Map. ἡ Μαγδ.] She was not alone (Matt., Mark, Luke). Does this appear in the οἰδαμεν below? This is not, as Meyer says, precluded by the οἶδα in ver. 13. Mary there speaks in her own person, which she might do however accompanied. Still, probably not. She uses the plural as involving all the disciples in her own feeling of ignorance and of consequent sorrow. So Meyer: and it is more natural to take it thus. One thing we may conclude for certain, that *she*, for some reason, *did not see* the vision related in Matt., Mark, and Luke.

3.] Luke, ver. 12, speaks only of *Peter's* going. Meyer directs attention to the interchange of aorists and graphic imperfects in this and the following verse.

4—8.] Full of most interesting and characteristic detail. John, probably the younger, outruns Peter;—but when there, reverently (not "*ne polluere-tur*," as Wetst.) abstains from entering the sepulchre. The ardent and impetuous Peter goes directly in—John follows—and *believes*. What can exceed the inner truth of this description? And what is *not* re-

s Luke xix. 20.
ch. xi. 44.
Acts xix. 12
only τ.
t ad r., here
only τ. Xen.
Cyr. iv. 1. 18.
u Matt. xxvii.
50 || L. only τ.
v xv. 2. &c.
w sing., ch. vii.
38 reff.
z = Matt. xxiv.
6 reff. pres.
ch. i. 40 reff.
y = Mark vi. 14
al. Isa.
xxvi. 19.
z = || L. only.
Num. xxiv.
25.
a ch. xix. 25
reff.
b Mark v. 11
reff.
c ver. 5.
d see Exod.
xxxiii. 4.

ται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν
εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ῥοθόνια ^α κείμενα, ^γ καὶ τὸ
^ς σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ οὐ μετὰ τῶν
^τ ῥοθονίων ^α κείμενον, ἀλλὰ ^ι χωρὶς ^υ ἐντετυλιγμένου εἰς ἓνα
τόπον. ⁸ τότε οὖν εἰσῆλθεν καὶ ὁ ^ν ἄλλος ^ν μαθητῆς ὁ
ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν
⁹ οὐδέπω γὰρ ᾗδειςαν τὴν ^ω γραφήν, ὅτι ^χ δεῖ αὐτὸν ἐκ
νεκρῶν ^ς ἀναστῆναι. ¹⁰ ἀπῆλθον οὖν πάλιν ^z πρὸς ἑαυ-
τοὺς οἱ μαθηταί. ¹¹ Μαρία δὲ ^α εἰστήκει ^β πρὸς τῷ μνημεῖῳ
ἔξω κλαίονσα. ὥς οὖν ἔκλαιεν, ^ς παρέκλυψεν εἰς τὸ
μνημεῖον, ¹² καὶ θεωρεῖ δύο ἀγγέλους ^δ ἐν λευκοῖς ^ε καθεζο-

e Matt. xxvi. 55 reff.

Frag.
Mosq.
απηλθον

...καθ-
εζόμε-
νους H.
ABEG
KLMSU
ΧΤΔΔ
ΠΠ
Frag.
Mosq.
1. 33. 69

6. rec om 1st καί, with A D^r(sic) rel latt syrr [syrr-jer Cyr₁]: ins BLXN^{3a} 33 (lat-a coptt). (The reading of the xith century supplement of the Codex Bezae was ascertained by personal inspection of the ms itself.)

9. for ᾗδειςαν, ᾗδει Ν¹ [gat mm lat-b c e q].

10. for εαυτους, αυτους BLN¹: txt AN^{3a} rel [Chr₁].

11. for προς, εν Ν. rec to μνημιον, with KUX Frag-mosq 69 (S 33, e sil) Cyr: txt AB(N) rel Nyss Chr-mss Sev. (for τω, το (itacism) D^rHL.) rec κλαιουσα bef εω, with D^r rel lat-g syr Sev: om εξω AN¹ lat-a b c e ff₂ Syr sah: txt BLXΔN^{3a} Frag-mosq 1. 33 vulg lat-f g D-lat Nyss Cyr Ambr.

12. om δυο Ν¹.

καθεζομενους bef εν λευκοις Ν.

lated; is as full of truth as that which is. For, vv. 6, 7, we seem to hear the very voice of Peter describing to his companion the inner state of the tomb. On σουδ.

see reff. Notice βλέπει, of the cursory glance of John, who did not go in,— θεωρεῖ, of the exhaustive gaze of Peter who did. Notice also that John when he stooped and looked in saw only the ῥοθόνια, which seem to have been lying where the Feet were, nearer the entrance, whereas Peter, on going in, saw the σουδάριον which was perhaps deposited further in, near the place of the Head. Nor should, as Meyer observes, the minute distinction of κείμενα τὰ ῥοθόνια in ver. 5 and τὰ ῥοθόνια κείμενα in ver. 6, be altogether overlooked. 8. ἐπίστευσεν] Nothing

is said of Peter—did he believe too? I think not;—and that John modestly suppresses it. But what did John believe? Was it merely, “corpus fuisse translatum, ut dixerat Maria?” (Bengel, so August., Erasm., Grot., Stier, Ebrard.) Surely not; the facts which he saw would prevent this conclusion: nor does John so use the word πιστεύειν. He believed that Jesus was risen from the dead. He received into his mind, embraced with his assent, THE FACT OF THE RESURRECTION, for the first time. He did this, on the ocular testimony before him; for as yet neither of them knew the Scripture,

so as to be à priori convinced of the certainty that it would be so. But (see above) Peter does not seem to have as yet received this fact;—accounting probably for what he saw as Mary had done. Lampe beautifully says “Concludimus, ab hoc momento in ipsiis monumenti tenebris animum Joannis fide salvifica resurrectionis Jesu, tanquam novo quodam orti solis justitiae radio, collustratum fuisse.” 10.] Luke has the very same expression, ἀπῆλθεν πρὸς ἑαυτόν. This is remarkable, as he evidently has a fragment of the same incident.

πρὸς ἑαυτ., to their lodging. 11.] She had come with them, but more slowly. εἰστήκει, was standing, strictly imperfect: not ‘had been standing.’

12.] From what has been said above, my readers will not expect me to compare the angelic appearances in the four Gospels. What wonder, if the heavenly hosts were variously and often visible on this great day, when “the morning stars sang together, and all the sons of God shouted for joy?” What can be more accurate in detail than this description of the vision of Mary? Every word was no doubt carefully related to the Apostle, and as carefully recorded. And all is significant: they are in white, because from the world of light: they sit, as not defending, but peacefully watching the Body: at the Head and the Feet, for

μένους, ἓνα ἑ πρὸς τῇ κεφαλῇ καὶ ἓνα ἑ πρὸς τοῖς ποσίν,
ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. ¹³ καὶ λέγουσιν αὐτῇ
ἐκεῖνοι Γύναι, τί κλαίεις; λέγει αὐτοῖς Ὅτι ἦραν τὸν ^{ch. xix. 31,}
κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. ^{38.} ¹⁴ ταῦτα
εἰποῦσα ἑ ἐστράφη ^{g Matt. vii. 6.} ἑ εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ^{Luke vii. 9}
ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ^{al.} ἑστίν. ^{h ch. xviii. 6} ¹⁵ λέγει αὐτῇ ^{reff.}
Ἰησοῦς Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκεῖνη δοκοῦσα ^{i pres., ch. i. 40}
ὅτι ὁ ^{j here only +} ^{(-πος, ch.} κηπουρός ἐστίν, λέγει αὐτῷ Κύριε, εἰ σὺ ^{xix. 41.)} ^{k = here only.} ἐβάστασας ^{1 ch. xix. 38}
αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, καὶ γὰρ αὐτόν ^{reff.} ἄρῶ. ^{m ver. 14.}
¹⁶ λέγει αὐτῇ Ἰησοῦς Μαριάμ. ^m στραφεῖσα ἐκεῖνη λέγει

. κλαίεις
Frag.
Mosq.
D τίνα
ζητεῖς...

Frag.
Mosq.
λεγει...

13. om 1st καὶ N [vulg(not foss) lat-a b f g D-lat sah]. ins καὶ bef λεγει B
æth: τίνα ζητεῖς (ver 15) D 69 æth. τεθεικαν D(X) Cyr-jer.

14. rec ins καὶ bef ταυτα, with E rel [syr-jer] æth Chr, Sev; om ABDSX[Π]N 1.
33 latt syrr coptt arm Cyr.,—ταυτα δε L. rec ins δ bef ιησ., with A: om ABDN
rel Eus, Cyr Sev.

15. rec ins δ bef ιησ., with AD rel: om BLN. aft εκεινη ins δε N¹ [foss
lat-c f syrr syr-jer] coptt [Sev]. for εβασταςας, ηpres sustulisti D vulg lat-b c [f
ff₂ g]: ei o βαστασας N¹. rec αυτον bef εθηκας, with EΔ[Π] lat-g: txt ABDN
rel latt Cyr Sev Thl. [S, usually cited c sil for rec, is omitted altogether by Tischd^f ed
8.]—τεθεικας D[Π²].

16. rec ins δ bef ιησ., with AN rel Cyr: om BDL M¹(appy) Frag-mosq. (μαριαμ,
so BL[Π]N Frag-mosq 1. 33 coptt.) aft στραφεῖσα ins δε D[Π² lat-e copt arm]
N sah.

the Body of the Lord was from head to foot in the charge of His Father and of His servants. (Luthardt.) 13.] Here again the finest psychological truth underlies the narrative. The other women (Mark, ver. 5: Luke, ver. 5) were afraid at the vision; but now Mary, having but one thought or desire, to recover the lost Body of her Lord (τὸν κύριόν μου), feels no fear. The angels doubtless are proceeding further to assure her as they did the women before:—but this is broken off by the appearance of the Lord Himself, or perhaps by Mary's turning away.

14.] ἐστράφη—having her attention attracted by the consciousness of some one [being] present near her—not perhaps by the approach of Jesus. Or it might be (Stier, Ebrard) with intent to go forth and weep again, or further to seek her Lord. Chrysostom's reason is very beautiful, but perhaps hardly probable: καὶ ποῖα αὐτῇ ἀκολουθία, πρὸς ἐκεῖνους διαλεγομένην, καὶ μηδέπω μηδὲν ἀκούσασαν παρ' αὐτῶν, στραφῆναι πρὸς τὰ ὀπίσω; ξυλὸν δοκεῖ ταῦτα λεγούσης αὐτῆς, ἄφρων φανείν δ' ἡμεῖς ὡς ὑπάρχει αὐτῆς ἐκπλήξαι τοὺς ἀγγέλους, καὶ κείνους θεασαμένους τὸν δεσπότην, καὶ τῷ σχήματι, καὶ τῷ βλέμματι, καὶ τῷ κινήματι εὐθὺς ἐμφάνει, ὅτι τὸν κύριον εἶδον καὶ τοῦτο τὴν γυναῖκα ἐπέστρεψε, καὶ εἰς τὰ ὀπίσω στραφῆναι ἐποίησεν. Homil. in Joann. lxxxvi. 1. We need not surely enquire too minutely,

why she did not know Him. The fact may be psychologically accounted for—she did not expect Him to be there, and was wholly preoccupied with other thoughts: or, as Dräseke (cited by Stier, vii. 12, edn. 2) says, “Her tears wove a veil, which concealed Him who stood before her. The seeking after the Dead prevents us from seeing the Living.”

15.] The same kind of repetition by the Lord of what the angel had before said is found in Matt. xxviii. 7—10.

It is idle to enquire why she thought Him to be the gardener (see specimens of such speculations in Lücke and Stier in loc.): but I may once for all observe that we must believe the clothing of His risen Body to have been that which He pleased to assume; not earthly clothing, but perhaps some semblance of it. Certainly, in this case, He was clothed;—or she must at once have recognized Him. But see on στραφεῖσα below.

κύριε, the appellation of courtesy to an unknown person.

σὺ, emphatic. ^{κἀγὼ αὐτ. ἄρῶ} She forgets her lack of strength for this, in the overbearing force of her love. (Meyer.)

16.] With one word, and that one word her name, the Lord awakens all the consciousness of His presence: calling her in that tone doubtless in which her soul had been so often summoned to receive divine knowledge and precious comfort.

n ch. xix. 13

reff.

o Mark x. 51

only τ.

p = ch. i. 39.

iv. 25. xi. 16.

Acts ix. 36.

q = ch. vi. 62.

Eph. iv. 8

(from Ps.

lxviii. 18), 9.

10. Rev. xi.

12. Tobit xii. 20.

ii. 16. xiv. 2, 20. al. fr.

2, 12 (4 times) only.

αὐτῷ ἡ Ἑβραϊστὶ ὁ Ῥαββουνί, ὃ ῥ λέγεται διδάσκαλε.

17 λέγει αὐτῇ Ἰησοῦς Μή μου ἄπτου οὐπω γὰρ ἄνα-

βέβηκα πρὸς τὸν πατέρα πορεύου δὲ πρὸς τοὺς ἄδελ-

φούς μου, καὶ εἰπὲ αὐτοῖς ἡ Ἀναβαίνω πρὸς τὸν ἑαυτοῦ πατέρα

ἑ μου καὶ ἑ πατέρα ἑ ὑμῶν καὶ ἑ θεόν ἑ μου καὶ ἑ θεόν

r = Matt. xxv. 40. xxviii. 10. al. s = Matt. vii. 21. x. 32, 33. xi. 27. xii. 50. ch.

t = Matt. v. 16, &c. x. 20, 29. al. fr. John, here only. u = Rev. [ii. 7] iii.

v here only. see Ezra vii. 17, 18.

rec om εβραιστι, with A rel vulg lat-a f g [q] : ins BDLXΔ[Π']Σ Frag-mosq 33 lat-b c e ff₂ syr syr-jer coptt æth arm. ins κυριε bef διδασκαλε D, simply lat-e ff₂.at end ins καὶ προσεδραμεν ἀψασθαι αὐτου Ν^{3a}(Ν^{3b} disapproving [gat mm lat-g syr syr-jer Cyr₁].17. rec ins δ bef ησ., with ΑΝ rel Cyr : txt BDL. (M¹ uncertain : see Treg. [Frag-mosq ?]) ἄπτου bef μου B arm Tert., (txt Orig₁ Eus₆ [Cyr-p, Sevrn₁] Iren-int₁.)rec aft 1st πατερα ins μου, with Α rel vulg lat-a [e f ff₂ g q] Orig₃ Eus₃ Cyr₁ [Sevrn₁ Non₁] Thdr₁ Tert₁ : om B (sic : see table) DΣ lat-b e [syr-jer] Orig₂ Iren-int₁.for δε, ουν DL Ν^{3a}(but txt restored) Frag-mosq lat-q : om A Orig₁ Did₁ : txt BN¹ rel vss Orig₂ Eus₁ Hil₁.om 2nd μου DN¹ lat-e Orig-ms₁ Iren-int₁. aft αὐτοῖς ins ἰδου Ν.

στραφεῖσα seems to imply that she had not been looking full at Him before.

ῥαββουνί See ref. : רַבִּי, either my Master,—or only Master, the ' being merely paragogic; which last appears (from διδάσκαλε) to be the case here.

That she gives way to no impassioned exclamations, but pours out her satisfaction and joy in this one word, is also according to the deepest psychological truth. The addition of καὶ προσεδραμεν ἀψασθαι αὐτοῦ (see digest: so also, but with προέδραμεν, the cursives 13, 346) is an explanatory gloss to μή μου ἄπτου—but doubtless a correct one. "It was the former name with which He called her: His former appellation in which she replied; and now she seeks to renew the former intercourse." (Luthardt.)

17.] The connexion between the prohibition and its reason is difficult, and has been very variously given. See a complete discussion of the exegetical literature of the passage in Stier, vi. 640—667. The sense seems to me to be connected with some gesture of the nature alluded to in the gloss above quoted, but indicating that she believed she had now gotten him again, never to be parted from Him. This gesture He reproves as unsuited to the time, and the nature of His present appearance. 'Do not thus—for I am not yet restored finally to you in the body—I have yet to ascend to the Father.' This implies in the background another and truer touching, when He should have ascended to the Father. "Vis me tangere, Maria; vis omnino frui amicitia mea: id nunc non licet, quum tantum oikonomikῶs, ad fidem vestram roborandam me do conspiciendum. At ubi ad Patrem ascendero, veniet tempus

quum frui mea amicitia perfectissime poteris, non terrestri contactu, sed tali qui loco illi, i. e. cælo conveniat, spirituali." Grotius. With this my view nearly agrees, not confining (as indeed neither does he) the latter enjoyment to in cælo, but understanding it to have begun here below. So Leo the Great, Sermon lxxiv. (al. lxxii.) 4, p. 295: "Hinc illud est quod post resurrectionem suam Dominus Mariæ Magdalena personam Ecclesiæ gerenti cum ad contactum ipsius properaret accedere dicit; Noli me tangere, nondum enim ascendi ad Patrem meum: hoc est, nolo ut ad me corporaliter venias, nec ut me sensu carnis agnoscas: ad sublimiora te differe, majora tibi præparo: cum ad Patrem ascendero, tunc me perfectius veriusque palpabis, apprehensura quod non tangis, et creditura quod non cernis." The two renderings of ἄπτου to be guarded against are, (1) a laying hold of to retain (= μή με κράτει), (2) a laying hold of to worship (ἐκράτησαν αὐτοῦ τοὺς πόδας Matt. xxviii. 9). Neither of these senses can be extracted from the word without forcing.

πορεύου δέ] Stier remarks that this was a far greater honour than that which had been forbidden her;—just as the handling of the Lord allowed to Thomas was a far less thing than the not seeing and yet believing. τοὺς ἀδελφ. μου] By this term He testifies that He has not put off his humanity, nor his love for his own, in his resurrection state: see Heb. ii. 11.

πατ. μου κ. πατ. ὑμῶν] This distinction, μου κ. ὑμῶν, when ἡμῶν seems so likely to have been said, has been observed by all Commentators of any depth, as indicating an essential difference in the relations. Cyr.-jer. (Stier),—ἄλλως ἐμοῦ,

I₄ προς
τους......θεον
υμων

Frag.

Mosq.

ABDE

GI₄KL

MSUX

ΓΔΔΠΣ

1. 33. 69

ὑμῶν. ¹⁸ ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ὡς ἀγγέλλουσα ^{w here only +} τοῖς μαθηταῖς ὅτι ἑώρακα τὸν κύριον καὶ ταῦτα εἶπεν ^(-λία, 1 John i. 5. iii. 11 only.) αὐτῇ.

¹⁹ Οὕσης οὖν ^{x ch. vi. 16 refl.} ὀφίας τῇ ἡμέρᾳ ἐκείνῃ τῇ ^{w. οὕσης, here only.} ὑμῇ σαβ- ^{y ver. 1 refl.} βάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ ^{z constr., ch. xix. 39 refl.} μαθηταὶ διὰ τὸν ^{a constr., ver. 26. Mark iii. 3 || L.} φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη ^{b here (bis) & || L. ver. 26. Luke x. 5. c ch. xix. 34 refl.} εἰς τὸ μέσον καὶ λέγει αὐτοῖς ^b Εἰρήνῃ ὑμῖν.

²⁰ καὶ τοῦτο εἰπὼν ἔδειξεν καὶ τὰς χεῖρας καὶ τὴν ^c πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. ²¹ εἶπεν οὖν αὐτοῖς [ὁ Ἰησοῦς] πάλιν

Frag.
Mosq.
εχαρη-
σαν...

18. (μαριαμ, so BLN 1. 33 sah.) rec απαγγέλλουσα, with DN^{3a} rel vulg lat-b c f ff₂: αναγγ. EG [S(Tischdf)] Δ 33: txt ABI_d XN¹. aft τ. μαθ. ins αυτου D aeth. rec εωρακεν, with ADI_d rel lat-b c e f [q] syrr [syrr-jer arm], εωρακαμεν S 33: txt BXN [vulg] lat-a ff₂ g coptt aeth. for ταυτα ειπ. αυτη, α ειπεν αυτη εμνηυσεν αυτοις D lat-c e aeth.

19. om 2nd τη N¹. rec ins των bef σαββατων (see ver 1), with D rel Cyr[-p]: om ABI_d L³ N³. rec ins συνηγμενοι bef δια, with L N-corr¹ rel vulg lat-b c e f ff₂ [(syrr-w-ast) syrr-jer] coptt aeth arm Cyr: om ABDI_d A¹ N¹ am (with fuld gat harl¹) lat-a q Syr. om δ DI_d. om αυτοις N¹ 245 [syrr-jer].

20. rec aft εδειξεν ins αυτοις, reading αυτου aft πλευραν, with L rel [vss Eus.] Cyr: txt ABDI_d N³ lat-g. rec om και (bef τας χειρας), with DN rel latt Syr [syrr-jer] coptt aeth arm Cyr] Eus.: ins AB syr. aft οι μαθηται ins αυτου D 127(Sz) aeth.

21. for ειπ. ουν, και ειπ. LX N^{3a} (but txt restored) Frag-mosq coptt aeth. om ο ιησους DLXN Frag-mosq 69 vulg lat-a c e g q coptt arm Eus₁ Cyr: ins ABI_d rel lat-b

κατὰ φύσιν ἄλλως ὑμῶν, κατὰ θέσιν. Aug.:—"Non ait, Patrem nostrum; aliter ergo meum, aliter vestrum; natura meum, gratia vestrum. Et, Deum meum et Deum vestrum. Neque hic dixit Deum nostrum; ergo et hic aliter meum, aliter vestrum. Deum meum, sub quo et Ego sum homo; Deum vestrum, inter quos et Ipsum Mediator sum." Tract. cxxi. 3. The μου is the ground and source of the ὑμῶν,—therefore the Lord so speaks. Stier, vii. 32, edn. 2. "Nos, per Illum: Ille, singularissime et primo." Bengel. But the θεόν μου indicates that He is still man: cf. Eph. i. 3 and passim: 1 Cor. iii. 23: and especially Heb. ii. 11. In the ἀναβαλῶ is included His temporary stay which He was now making with them—I am ascending—q. d. 'I am on my way.'

19—23.] In the freedom of His spiritual and triumphant life, He appears to and commissions His own. Compare Luke xxiv. 36—49: Mark xvi. 14—18.

19.] The circumstance of the doors being shut is mentioned here and in ver. 26, to indicate what sort of appearances these were. Suddenly, unaccounted for by any approach,—the Lord rendered Himself visible to His disciples. Nor did this affect the truth of that resurrection Body, any more than his withdrawing himself from mortal sight occasionally affected the truth

of His fleshly Body. Both were done by that supernatural power dwelling in Him, by which His other miracles were wrought. It seems to have been the normal condition of His fleshly Body, to be visible to mortal eyes:—of His risen Body, not to be. But both these He could suspend when He pleased, without affecting the substance or truth of either.

διὰ τ. φόβ. τ. Ἰουδ.] This was natural enough;—the bitter hatred of the Jews (both people and rulers) to their Master,—and his own prophetic announcements,—would raise in them a dread of incipient persecution, now that He was removed.

ἦλθεν—not, by ordinary approach; nor, through the closed doors;—nor in any visible manner;—but (subjectively, of Himself) the word describes that unseen arrival among them which preceded His becoming visible to them.

ἔστη εἰς τ. μ.] Compare Luke, ver. 36, ἔστη ἐν μέσῳ. The εἰς, as in ch. xxi. 4, denotes the coming, and standing, in one—the standing without motion thither, which in ordinary cases would be standing as the result of motion thither;—so that in this case ἔστη itself is the verb of motion.

εἰρ. ὑμ.] See on Luke ver. 36, and ch. xiv. 27. Ver. 20 answers to Luke, ver. 39.

ἐχάρησαν] The first and partial fulfilment of ch. xvi. 20—22: see notes there. The dis-

d here only.

Gen. ii. 7.
Wisd. xv. 11.
al.
e ch. vii. 39.
xv. 17. Acts
viii. 15, 17,
19. xix. 2.

^b Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατὴρ καὶ γὰρ
πέμπω ὑμᾶς. ²² καὶ τοῦτο εἰπὼν ^d ἐνεφύσησεν καὶ λέγει
αὐτοῖς ^e Λάβετε ^e πνεῦμα ^e ἅγιον. ²³ ἄν τινων ^e ἀφῆτε

f here bis. ch. xiii. 20. xvi. 23 only.

g = Matt. vi. 12. ix. 2 al. Isa. xxii. 14.

ABDE
G¹KL
MSUX
ΓΑΔΙΗΝ
Frag.
Mosq.
1. 33. 69

f f² syrr æth.for πεμπω, αποστέλλω D¹LN^{3a} Frag-mosq 33 Cyr: txt ABD³Ia(appy) N^{3b} rel Eus, [Chr], πεμφω N¹ [lat-c].

22. om kai D-gr latt. aft ενεφυσησεν ins αυτοις D Syr [syr-jer] (coptt) æth arm.

23. (εαυ (twice) AD, 2nd N¹) τινος (twice) B vulg lat-a ef Syr Eus, Orig-int,

ciples seem to have *handed* Him: see Luke, ver. 39: 1 John i. 1, and below, ver. 25.

21.] 'Peace be unto you' is solemnly repeated, as the introduction of the sending which follows. The ministers and disciples of the Lord are messengers of *peace*. This view is more natural than that of Euthym.: ὑπὸ πολλῆς χαρᾶς ὡς εἰκὸς θορυβοῦντας καταστέλλει, ἵνα προσέχωσιν οἷς μέλλει ἔρειν.

καθῶς.] He confirms and grounds their Apostleship on the present glorification of Himself, whose Apostleship (Heb. iii. 1) on earth was now ended, but was to be continued by this sending forth of them. This commission was not now first given them, but now first fully assured to them: and their sending forth by Him their glorified Head, was to be, in character and process, like that of Himself by the Father.

22.] To understand this verse as the outpouring of the Spirit, the fulfilment of the promise of the Comforter, is against all consistency, and most against John himself: see ch. xvi. 7, and ch. vii. 39. To understand it rightly, we have merely to recur to that great key to the meaning of so many dark passages of Scripture, the manifold and gradual unfolding of promise and prophecy in their fulfilment. The presence of the Lord among them *now* was a slight and temporary fulfilment of His promise of returning to them; and so the imparting of the Spirit *now*, was a symbol and foretaste of that which they should receive at Pentecost:—just as, to mount a step higher, *that itself*, in its present abiding with us, is but the first-fruits and pledge (Rom. viii. 23: 2 Cor. i. 22) of the fulness which we shall hereafter inherit. "The relation of this saying to the effusion of the Spirit is the same which chap. iii. bears to Baptism, chap. vi. to the Lord's Supper, chap. xvii. 1 to the Ascension, &c." (Luthardt.) Further: this giving of the Spirit was not the Spirit's personal imparting of Himself to them, but only a partial instilling of His influence. He proceeds forth in His work (as in His essence) from the Father and the Son:

this breathing of His influence was an imparting of Him from the Son in His risen Body, but that Body had not yet been received up, without which union of the God-manhood of the Son to the glory of the Father the Holy Spirit would not come.

What was now conferred is plain from our ver. 23—by which authority to discern spirits and pronounce on them is re-assured (see Matt. xviii. 18)—and from Luke, ver. 45, by which a discerning of the mind of the Spirit is given to them. We find instances of both these gifts being exercised by Peter in Acts i., in his assertion of the sense of Scripture, and his judgment of Judas. Both these however were only temporary and imperfect. *That no formal gifts of Apostleship were now formally conferred, is plain by the absence of Thomas*, who in that case would be no apostle in the same sense in which the rest were.

ἐνεφύσησεν (see reff.) was the word expressing the act of God in the original infusion of the spirit of life into man. This act is now by God incarnate repeated, sacramentally (see λάβετε, Matt. xxvi. 26 ||), representing the infusion of the new life, of which He is become by His glorified Humanity the source to his members: see Job xxxiii. 4: Ps. xxxiii. 6: 1 Cor. xv. 45. 23.] The *present* meaning of these words has been spoken of above. They reach forward however beyond that, and extend the grant which they re-assure to all ages of the Church. The words, closely considered, amount to this: that with the gift and real participation of the Holy Spirit, comes the conviction, and therefore the *knowledge*, of *sin*, of *righteousness*, and *judgment*;—and this knowledge becomes more perfect, the more men are filled with the Holy Ghost. Since this is so, they who are pre-eminently filled with His presence are pre-eminently gifted with the discernment of sin and repentance in others, and hence by the Lord's appointment authorized to pronounce pardon of sin and the contrary. The Apostles had this in an especial manner, and by the full indwelling of the Spirit were enabled

τὰς ἀμαρτίας, ^h ἀφίενται αὐτοῖς· ^h ἂν τινων ^h κρατῆτε, ^h = here bis only, see Rev. vii. 1. ^h κεκράτηνται. ²⁴ Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ ⁱ λε- ⁱ ch. xi. 16 (refl.).

...ο υη-
σους
Frag.
Mosq.

γόμενος ⁱ δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς. ²⁵ ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ Ἐωράκαμεν τὸν ^k = (and Gosp.) here bis only. (Acts vii. 43 al.) ^k κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν ^k τύπον τῶν ^l ἥλων καὶ ^m βάλω τὸν δάκτυλόν μου εἰς τὸν ^k τύπον τῶν ^l ἥλων καὶ ^m βάλω μου τὴν ^l here bis only. Josh. xxiii. 13. ^m = ch. xviii. 11. Mark vii. 33. James iii. 3. ⁿ χεῖρα εἰς τὴν ⁿ πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. ²⁶ Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ^o ἔσω οἱ μαθηταὶ αὐτοῦ, ⁿ ch. xix. 34 refl. ^o = Acts v. 23. Gen. xxxix. 11. ^o καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν ^p θυρῶν ^p ver. 19. ^p κεκλεισμένων, καὶ ^p ἔσθη ^p εἰς τὸ μέσον καὶ εἶπεν ^p Εἰρήνη ^p

Η των
ηλων...

С και
μεθ...

...και θω
I d.

Cyr₁: txt ADN rel vulg lat-b c g [q syr-jer] syr coptt aeth arm Orig₂ [Cyr-jer Bas₁] Novat₁. αφεωνται ADXN^{3a} Frag-mosq 1 [Chr₃ Cyr-p₂]; αφεονται L: αφειονται B¹: αφεθησεται N¹: txt B²I_d rel Orig₂-int₁ Cyr-jer, Bas₁ Ath₁. for an, ean δε N¹ [(syr-jer)]. for κρατητε, κρατησητε D: κρατηνται N¹. 24. om ὁ D [Chr₁]. aft οτε ins ουν N¹. rec ins ὁ bef ιησ., with AI_d rel: om BDN.

25. om ουν N¹ 433(Sz) [arm]. om αλλοι N¹ 122(Sz) [Syr coptt]. aft μαθηται ins οτι D arm. [εορακεν B¹(Tischdf) EGI_dKLMXΓΔΠ¹. for εν ταις χερσιν, εις τας χειρας D lat-c. om 1st αυτου N¹. μου bef τον δακτυλον D[-gr(om μου D-lat) L] N 33. for 2nd τυπον, τοπον AI_d latt syrr [syr-jer arm] Orig₁ Hil₁ Amb₁. —κ. βαλω . . πλευρ. αυτ. bef κ. βαλω . . ηλων D.—for 2nd τον τυπον των ηλων, την χειραν αυτου N¹. rec την χειρα bef μου, with AI_d rel [Cyr]: txt BDLN 33.—τας χειρας D aeth.

26. om αυτου N 1. 69 Scr's c lat-a b c e Syr [syr-jer] sah. ins ὁ bef θωμας D 69. aft ερχεται ins ουν D 1 copt.

to discern the hearts of men, and to give sentence on that discernment: see Acts v. 1—11; viii. 21; xiii. 9. And this gift belongs to the Church in all ages, and especially to those who by legitimate appointment are set to minister in the Churches of Christ: not by *successive delegation* from the Apostles,—of which *fiction I find in the N. T. no trace*,—but by their mission from Christ, the Bestower of the Spirit for their office, when *orderly and legitimately conferred upon them by the various Churches*. Not however to them exclusively,—though for decency and order it is expedient that the outward and formal declaration should be so:—but in proportion as *any disciple* shall have been filled with the Holy Spirit of wisdom, is the inner discernment, the *κρίσις*, his.

κρατεῖν here (see ref.) corresponds to δέειν in Matt. xvi. 19 (see the distinction there); xviii. 18, ἀφιέναι τοῖς.

24—29.] *He proves Himself to His own to be Lord and God, to be believed on by them, though not seen. Thomas's doubt, and its removal.—Peculiar to John.*

24.] οὐκ ἦν—for what reason does not appear. Euthym. says, εἰκὸς γὰρ αὐτὸν μετὰ τὸ διασκορπισθῆναι τοὺς μαθητάς, . . . μήπω συνελθεῖν αὐτοῖς. I incline,

with Stier (vii. 117, edn. 2), to think that it could not have been accidentally (Lücke), nor “negotio aliquo occupatus” (Grot.). On such a day, and in such a man, such an absence must have been *designed*. Perhaps he had abandoned hope;—the strong evidence of his senses having finally convinced him that the pierced side and wounded hands betokened such a death that revivification was impossible.

25.] He probably does not name the Feet, merely because the Hands and Side would more naturally offer themselves to his examination than the Feet, to which he must stoop. He requires no more than had been granted to the rest: but he had *their testimony in addition*, and therefore ample ground for faith to rest on. Olshausen calls him the “Rationalist among the Apostles.” Meyer lays some stress on *τόπον* being used (see var. readd.) instead of *τύπον* in the second place: “τύπος videtur, τόπος impletur,” Grot.;—he would see the *τύπος*, but place his finger in the *τόπος*. *Valeat quantum*: but meantime the authority is but weak, and the mistake so obvious, that we can hardly with any safety adopt *τόπον*. 26.] There is not the least reason for supposing, with

q = here his only.

r Matt. xvii.
17. Luke
xii. 16 ff.
Isa. xvii. 10.
s = 2 Cor. vi.
15 (there also
w. ἀπιστ.).
Gal. iii. 9.
t constr., Matt.
xi. 26 reff.
u ch. xxi. 23
reff.

ὑμῖν. 27 εἶτα λέγει τῷ Θωμᾷ ^a Φέρε τὸν δάκτυλόν σου ὡδε καὶ ἴδε τὰς χεῖράς μου, καὶ ^a φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν ⁿ πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ ^s πιστός. 28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ ὅ κύριός μου καὶ ὁ θεός μου. 29 λέγει αὐτῷ ὁ Ἰησοῦς Ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες ^u καὶ πιστεύσαντες.

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MSUX
ΓΔΛΠΞ
1. 33. 69

27. for γίνου, ισθι D.

28. rec ins καὶ bef ἀπεκρ., with AC³ rel lat-q syrr [syr-jer] aeth: om BC¹DGLXN 1. 33(appy) 69 latt copt-[schw-dz-]ms sah arm Cyr₁. rec ins δ bef θωμας, with LN 33: om ABCD rel Cyr. om δ (bef θεος) D.

29. for λαγει, ειπεν N¹ 69 [dixit vulg(not am fuld ing &c) lat-g]. add δε N 69 (lat-e). om δ B. rec aft με ins θωμα, with vulg-ed(with foss mm mt); καὶ N¹ [gat lat-g q copt-ms arm]: om ABCDN^{3a} rel am(with fuld em ing jae) lat-a b c e f syrr syrr-jer coptt aeth Chr, Cyr, Cyr₁ Hil spec. aft ἰδόντες ins με N¹ [foss gat syrr-jer] syrr.

Olshausen, that this appearance was in Galilee. The whole narrative points out the same place as before.

The eight days' interval is the first testimony of the recurring day of the Resurrection being commemorated by the disciples:—but, it must be owned, a weak one;—for in all probability they had been thus assembled every day during the interval. It forms however an interesting opening of the history of THE LORD'S DAY, that the Lord Himself should have thus selected and honoured it.

27.] Our Lord says nothing of the τύπος τῶν ἡλῶν—He does not recall the malice of his enemies.

The words imply that the marks were no scars, but the veritable wounds themselves;—that in His side being large enough for a hand to be thrust into it. This of itself would shew that the resurrection Body was bloodless. It is φέρε κ. ἴδε in the case of the hands, which were exposed—but merely φέρε κ. βάλε in the case of the side, which was clothed. So Meyer: but query?

μὴ γ. ἀπιστ., not merely, 'Do not any longer disbelieve in my Resurrection;'—but Be not (do not become)—as applied generally to the spiritual life, and the reception of God's truth—faithless, but believing. The E. V. is excellent.

That Thomas did not apply his finger or his hand, is evident from ὅτι ἐώρακάς με below.

28.] The Socinian view, that these words, ὁ κύρ. μου κ. ὁ θεός μου, are merely an exclamation, is refuted—(1) By the fact that no such exclamations were in use among the Jews. (2) By the εἶπεν αὐτῷ. (3) By the impossibility of referring ὁ κύριός μου to another than Jesus: see ver. 13. (4) By the N. T. usage of expressing the vocative by the nom. with an article.

(5) By the utter psychological absurdity of such a supposition: that one just convinced of the presence of Him whom he deeply loved, should, instead of addressing Him, break out into an irrelevant cry.

(6) By the further absurdity of supposing that if such were the case, the Apostle John, who of all the sacred writers most constantly keeps in mind the object for which he is writing, should have recorded any thing so beside that object. (7) By the intimate conjunction of πεπίστευκας—see below. Dismissing it therefore, we observe that this is the highest confession of faith which has yet been made;—and that it shews that (though not yet fully) the meaning of the previous confessions of His being 'the Son of God' was understood. Thus John, in the very close of his Gospel (see on vv. 30, 31) iterates the testimony with which he began it—to the Godhead of the Word who became flesh: and by this closing confession, shews how the testimony of Jesus to Himself had gradually deepened and exalted the Apostles' conviction, from the time when they knew Him only as ὁ υἱὸς τοῦ Ἰωσήφ (ch. i. 46), till now when He is acknowledged as the LORD and their God.

29.] The ὅτι ἐώρ. blames the slowness and required ground of the faith: the πεπίστευκας recognizes and commends the soundness of that faith just confessed.

Meyer remarks on the perf. πεπίστευκας, "thou hast become believing and now believest," and the aorr. ἰδόντες and πιστεύσαντες, which are not usitative (an usage never occurring in the N. T.), but indicate the state of those described from the time of the μακαρίστης predicated of them, "who never saw, and yet became believers." The aorists, as often in such

T₄ xx.30 30 Πολλὰ μὲν οὖν καὶ ἄλλα ^v σημεῖα ἐποίησεν ὁ ^v = ch. ii. 1; ref.
(appy)... Ἰησοῦς ^w ἐνώπιον τῶν μαθητῶν, ἃ οὐκ ἔστιν γεγραμμένα ^w = Luke i. 19.
ἐν τῷ ^x βιβλίῳ τούτῳ. 31 ταῦτα δὲ γέγραπται ^y ἵνα ^x = Gen. xxiv. 51.
^z πιστεύσητε ὅτι ^z Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ ^z υἱὸς τοῦ ^x = Luke iv. 17.
θεοῦ, καὶ ἵνα πιστεύοντες ^a ζῶν ^a ἔχητε ^b ἐν τῷ ὀνόματι ²⁰ ch. xxi.
αὐτοῦ. ²⁵ al.
² Chron.
xxxi. 8.
^y ch. xix. 35.
¹ John iv.
15) v. 5.
^a ch. vi. 53 ref.
^b = Mark xvi.
17 ref.
¹ Cor. vi. 11.
^c = (see note)
ver. 14, pass.,
ch. i. 31 al.
^d = Matt. xxi.
d = Acts vii. 6, xiii. 47 al.

...xx.31
(appy)
T₄ d
Γ' εἰς α-
νερῶσεν

XXI. 1 Μετὰ ταῦτα ^c ἐφάνερωσεν ἑαυτὸν πάλιν τοῖς
μαθηταῖς ^d ἐπὶ τῆς θαλάσσης τῆς ^e Τιβεριάδος, ^c ἐφάνερωσεν
δὲ ^f οὕτως. 2 ἦσαν ^g ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς

19. Luke xxii. 30. (dat., ch. iv. 6. v. 2.)
g ch. xx. 4 ref.

e ch. vi. 1.

f = Acts vii. 6, xiii. 47 al.

30. (α̅ is not added aft σημεῖα in B: see table.) om δ D. rec aft μαθητῶν
ins auton, with CDN rel latt Syr syr-wast [syr-jer] copt aeth arm Chr₁ Cyr₂: om AB
PKSA Δ[(Treg) Π] lat^f [sah-mnt]. βιβλῳ D.

31. for πιστευσ., πιστευητε BN¹. rec ins δ bef ιησ. (with 33, e sil): om ABCDN
rel Cyr₂. for εστιν το υιος, χρ. υιος εστιν, omg δ twice, D. om και N¹.
aft ζων ins αιωνιον C¹DL[T₄]N 33. 69 gat lat-b e f g [q] Syr syr-wast [copt]
aeth arm Chr₁ Non₁ Iren-int₁.

CHAP. XXI. 1. παλιν bef εφαν. εαυτ. D 235(Sz) copt [aeth] arm; bef εαυτον N [Syr].
rec ins ο ιησ. bef τοις μαθ., with AN rel(bef παλιν 69) [Cyr]; ιησους BC (an ead
lection beginning at εφανερωσεν): om DM lat-e Chr. aft μαθ. ins αυτου C³DGH
MUX[r] 69 lat-a b e f g q Syr [syr-jer] copt aeth arm.

sentences (see a remarkable coincidence Luke i. 45), indicate the present state of those spoken of, grounded in the past. Wonderful indeed, and rich in blessing for us who have not seen Him, is this, the closing word of the Gospel. For these words cannot apply to the *remaining Ten*: they, like *Thomas*, had seen and believed. "All the appearances of the forty days," says Stier (vii. 139, edn. 2), "were mere preparations for the believing without seeing." *On the record of them*, we now believe: see 1 Pet. i. 8.

30, 31.] FORMAL CLOSE OF THE GOSPEL (see notes on ch. xxi.). 30.] μὲν οὖν—yea, and,—or, moreover: meaning, 'This book must not be supposed to be a complete account.' καί, and indeed:—many and other signs.

σημεῖα, not, as Theophyl., Euthym., Lücke, Olsh., "proofs of His resurrection,"—but, as ch. xii. 37 and elsewhere in this Gospel, miracles in the most general sense—these after the Resurrection included:—for John is here reviewing his whole narrative, τὸ βιβλίον τούτο.

31.] The mere miracle-faith, so often reproved by our Lord, is not that intended here. This is faith in *Himself*, as the Christ the Son of God: and the Evangelist means, that enough is related in this book to be a ground for such a faith, by shewing us His glory manifested forth (see ch. ii. 11).

πιστ. ζῶν ἔχ.] Thus he closes almost in

the words of his prologue, ch. i. 4, 12.

ἐν τῷ ὄν. αὐτ. (see ref. Acts, 1 Cor.) is the whole standing of the faithful man in Christ,—by which and in which he has life eternal.

CHAP. XXI. 1—23.] THE APPENDIX. THE GLIMPSE INTO THE FUTURE. And herein, 1—8] *The significant draught of fishes*. I reserve the remarks on this chapter to the end, thereby better to put the reader in possession of the evidence which I shall there gather up into one, but which will present itself as we go on. I will only state here, that whether written by John himself or not, it is evidently an appendix to the Gospel, which latter has already concluded by a formal review of its contents and object at ch. xx. 30, 31.

1. μετὰ ταῦτα] Compare ch. v. 1; 1: at a subsequent time. ἐφαν. εαυτ.]

This expression is nowhere else used by John of the Lord's appearances, but only in Mark xvi. 12, 14. We have however φανέρωσον σεαυτὸν, ch. vii. 4; and ἐφ. τὴν δόξαν αὐτοῦ, ch. ii. 11; and the passive of φανερώω is very usual with him. The use of the verb here indicates that the usual state of the Lord at this time was not manifestation, but invisibility to them.

ἐπὶ τῆς θ., elsewhere, see ref., used by John with a *dative* in this sense.

The expression indicates the *locality*, not the *manner*, of the appear-

h ch. xi. 16 reff.
i constr., here
only.
j here only.
Jer. xvi. 16
only. (εὐς,
Luke v. 2.)
k = Matt. viii.
23 reff.
l = ver. 10.
Rev. xix. 20
only. (ch. vii.
30 reff., Cant.
ii. 15.)
m Matt. xxi.
18, xxvii. 1
(ch. xviii. 28
v. r.) only.
Lam. iii. 23.
n ch. ix. 19,
26.
o Matt. xiii. 2
reff.
p pres., ch. i.
40 reff.

ὁ ἡ λεγόμενος ἡ δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς
Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθη-
τῶν αὐτοῦ δύο. ³ λέγει αὐτοῖς Σίμων Πέτρος ¹ Ὑπάγω
ἰάλιεύειν. λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.
ἐξῆλθον καὶ ^k ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ
νυκτὶ ^l ἐπίασαν οὐδέν. ^{4 m} πρῶτας δὲ ἤδη γενομένης ἔστη
Ἰησοῦς ⁿ εἰς τὸν ὁ αἰγιαλόν· οὐ μέντοι ᾗδειςαν οἱ μαθηταὶ
ὅτι Ἰησοῦς ^p ἔστιν. ⁵ λέγει οὖν αὐτοῖς Ἰησοῦς ^a Παιδιά,
μὴ τι ^r προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ Οὐ. ⁶ ὁ
δὲ εἶπεν αὐτοῖς Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ

ABCDE
GHKL
MPSUX
ΓΔΛΠΣ
1. 33. 69

q 1 John ii. 13, 18. (iii. 7 v. r.)

r here only t.

2. for 2nd ὁ, os ἡν D. aft oi ins υιοι D(E)N latt Syr [syr-jer] copt æth: aft
ζεβ. C: om ABP rel syr arm [Cyr]. om του DN. aft αυτου ins του D¹.
3. for αυτοις, τουτοις D. ins και bef εξηλθ. AP vulg lat-b c f g Syr syr-w-ast
[syr-jer] copt æth: aft εξηλθ. ins ουν GLX[Π²]N: om BCD[Π¹.3] rel lat-a e [g] arm
[Cyr]. (εξηλθαν D.) rec ανεβησαν, with ΔΛ Cyr: txt ABCDN rel.
rec aft πλοιον ins ευθυσ, with AC³P rel syr Cyr: om BC¹DLXΔN 1. 33. 69 latt Syr
[syr-jer] copt æth arm. εκοπιασαν N¹(txt N-corr¹.3). ουδε εν C¹.
4. om ἡδη N¹ 69 ev-h vulg-ol lat-a c e Syr copt æth arm. γινομ. C¹EL, γειν.
AB. rec ins δ bef ιησ., with L rel: om ABCDEPN[Π¹.—om ις also S(Tischdf)].
for eis, επι ADLMUXN 33 latt Clem₁ Orig: txt BC rel. for ηδειςαν,
εγνωσαν LXN 33 vulg lat-b c [f g] Cyr: txt ABCDP rel.
5. rec ins δ bef ιησ., with [A²(from here to τι προς is written over an erasure)] CDP
rel: om BN.—om ιησ. also A¹(appy) lat-a. om τι N¹.
6. for ο δε ειπεν, λεγει N¹(txt N^{3a}, but former readg restored) [simly vulg lat-b c g
Syr syr-jer copt arm].

ance; on, i. e. on the shore of the sea of Galilee: see note on Matt. xiv. 25.

ἐφαν. δὲ οὕτως must not be too rashly cited as unlike John's style. We must remember that, in adding an appendix, expressions of this kind would occur, which the narrative itself would not contain.

2.] Nathanael is named by John only, see ch. i. 46 ff.: Thomas also by John only, except in the catalogues of the Apostles.

The junction of ἀπό with a proper name is in John's style: see ch. i. 45; xi. 1; xix. 38.

οἱ τοῦ Ζεβ. are no where else named by John:—they may however be here mentioned as in reminiscence of the draught of fishes which occurred before: see Luke v. 1 ff.

ἐκ τ. μαθ. αὐτοῦ δύο] The same words occur ch. i. 35, with reference to John the Baptist. Who these were does not appear. Probably (as Luthardt) some two not named in the Gospel, and therefore not specified in its appendix.

3.] The disciples returned to their occupation of fishing, probably as a means of livelihood, during the time which the Lord had appointed them in Galilee between the feasts of the Passover and Pentecost. This seems to be the first proposal of so employing themselves.

καὶ ἡμεῖς] See ch. xi. 16. ἐξῆλθον— from the house where they were together.

ἐπίασαν οὐδέν—as before, Luke v. 5. The correspondence of this account with that is very remarkable—as is also their entire distinctness in the midst of that correspondence. The disciples must have been powerfully reminded of that their former and probably last fishing together. And after the “fishers of men” of that other occasion, the whole could not but bear to them a spiritual meaning in reference to their apostolic commission:—their powerlessness without Christ,—their success when they let down the net at His word. Their present part was not to go fishing of themselves, but περιμένειν τ. ἐπαγγελίαν τοῦ πατρός, Acts i. 4 (Luthardt).

4. ἔστη εἰς] See reff. A sudden appearance is indicated by the words. The ἔστιν after ᾗδειςαν is quite in John's manner: see reff.

5.] λέγ. οὖν is in John's manner. παιδιά] See reff. In ch. xiii. 33 we have τεκνία.

προσφάγιον is said by the grammarians to be the Hellenic form equivalent to the Attic ὄψον, signifying any thing eaten as an additament to bread, but especially fish. So that here the best rendering would be as in A.V.R.,

^s δίκτυον, καὶ ^t εὐρήσετε. ἔβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ^s Mark i. 18, 19 reff.
^u ἐλκύσαι ^v ἰσχυον ^w ἀπὸ τοῦ πλήθους τῶν ^x ἰχθύων. ^t absol., Matt. vii. 7, = Luke ix. 12 al.
^τ λέγει οὖν ὁ ^y μαθητῆς ἐκεῖνος ^y ὃν ^y ἡγάπα ὁ Ἰησοῦς τῷ ^u = ver. 11 only, (ch. vi. 44 reff.).
Πέτρῳ Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ^v Matt. viii. 28 al. 1 Chron. xxix. 14.
ὅτι ὁ κύριός ἐστιν, τὸν ^z ἐπενδύτην ^a διεξώσατο, ἦν γὰρ ^w = Matt. xiii. 44 reff.
γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. ⁸ οἱ δὲ ^x John, here bis & ver. 11 only.
ἄλλοι μαθηταὶ τῷ ^b πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν ^c μακρὰν ^y ch. xiii. 23.
ἀπὸ τῆς γῆς, ἀλλὰ ὡς ^d ἀπὸ ^e πηχῶν διακοσίων, ^f σύροντες ^z here only.
τὸ ^g δίκτυον τῶν ^x ἰχθύων. ⁹ ὡς οὖν ^h ἀπέβησαν εἰς τὴν ¹ Kings xviii.
γῆν, βλέπουσιν ⁱ ἀνθρακιὰν ^j κειμένην καὶ ^k ὄψάριον ^l ἐπι- ⁴ A (B def.).
κείμενον καὶ ἄρτον. ¹⁰ λέγει αὐτοῖς ὁ Ἰησοῦς Ἐνέγκατε ² Kings xiii. 18 only.
ἀπὸ τῶν ^k ὄψαριων ὧν ^m ἐπιάσατε νῦν. ¹¹ ⁿ ἀνέβη οὖν ² Cor. v. 2, 4.)
Σίμων Πέτρος καὶ ^o εἵλκυσε τὸ δίκτυον εἰς τὴν γῆν ^a ch. xiii. 4, 5 only. Ezek. xxiii. 15 A.
^μ μεστον ^p μεστον ^q ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν καὶ ^b ch. vi. 22, &c. reff. dat., 1 Cor. ix. 7. xi. 5. 2 Cor. i. 15.
^p R. ^c Matt. viii. ^e Matt. vi. ^f Acts viii. 3. xiv. 19. xvii. 5. Rev. xii. 4 only. 2 Kings xvii. 13. g ellips., Mark xiv. 13. h = Luke v. 2 (xxi. 13. Phil. i. 19) only. i ch. xviii. 18 only +. Sir. xi. 32 only. j = ch. xix. 29 reff. k here bis. ver. 13. ch. vi. 9, 11 only +. (ὅψος, Num. xi. 22.) l = ch. xi. 38 (reff.). m ver. 3. n = Matt. xiv. 32 reff. o ver. 6. p ch. xix. 29 (bis) reff. q vv. 7, 8.

αὐτ ἐυρησετε ins oi δε ειπον δι ολης της νυκτος εκοπισασαμεν και ουδεν ελαβομεν επι δε τω σω ρηματι βαλουμεν (Luke v. 5) N^{3a}(N^{3b} disapproving) [em mm] lat-g æth [Cyr₁].
for εβαλον ουν, οι δε εβαλον DN copt. (ειλκυσαι D(Δ), ιλκ. N.) rec ισχυσαν (to snit εβαλον), with AP rel lat-e q Syr copt: txt BCDLΛ[Π]N 1. 33 latt [syr syr-jer] Cyr.
7. om ὁ (bef ιησ.) D. aft ο κυρ. εστ. ins ημων D. for εβαλ. εαντ., ηλατο D¹, ηλλατο D².

8. ins αλλα bef πλοιαριω N. πλοιω P. (ηλθαν D.) (αλλα, so ABCN.)
πηχεων A Cyr₁.

9. ανεβησαν HN¹ [Syr]. for eis, επι LX N^{3a}(but txt restored). for βαλουσιν, ειδαν P vulg lat-b c [f g].

10. om ὁ B. for απο, εκ DL.

11. ενεβη LN 1 arm Cyr. rec om ουν, with ADP rec vulg lat-a b [e ff₂ g arm]: ins BCLX[P²]N 1. 33 syr [syr-jer] copt Cyr. rec (for eis την γην) επι της γης, with E rel: επι την γην D 1. 69: txt ABCLPXΔN[Π 33].—μeston bef ε. τ. γ. D lat-b. μεγαλων bef ιχθυων A D(μεγων D¹) GLXΔ 1. 33 vulg lat-a b [f ff₂ g]: txt BCN rel lat-c Cyr.

Have ye any fish? 6.] See Luke v. 6.

7.] The οὖν here seems distinctly to allude to the former occasion—the similarity of the incident having led the beloved Apostle to scrutinize more closely the person of Him who spoke to them. διορατικώτερος μὲν ὁ Ἰωάννης . . . θερμώτερος δὲ ὁ Πέτρος. διδὼ γνωρίζει μὲν αὐτὸν ὁ Ἰωάννης πρὸ τοῦ Πέτρου· ἔξεισι δὲ πρὸς αὐτὸν δὲ Πέτρος πρὸ τοῦ Ἰωάννου. Euthym. τὸν ἐπενδ. διεξ. He bound round him his fisher's coat or shirt, to facilitate his swimming. ἦν γὰρ γυμ., i. e. as above, he was stripped for his fisher's work;—[some say] without his upper garment. Some [more probably] take it literally, and understand that he girt round him his ἐπενδύτης as a subligaculum. Theophyl.—ἐπενδ. λινοῦν τι ὀρόμιον, ὃν οἱ Φοίνικες κ. οἱ Σύροι ἀλιεῖς

περιελίττουσιν ἑαυτοῖς.

8.] 200 cubits = 100 yards. The lake was about five miles broad—Jos. B. J. iii. 10. 7: according to Stanley (Sinai and Palestine, p. 369), six in the widest part: according to Dr. Thomson (The Land and the Book, p. 400) nine. ὡς ἀπό] See reff.: a mode of speech peculiar to John.

9—14.] The significant meal: see below on ver. 14.

9.] The rationalist and semi-rationalist interpreters have taken great offence at the idea of a miracle being here intended. But is it possible to understand the incident otherwise? As Stier says, let any child reading the chapter be the judge. And what difficulty is there in such a fire and fish being provided either by the Lord Himself, or by the ministry of angels at His bidding?

ὄψάριον] See reff.: a word peculiar

rch. xix. 24 reff. **τοσοῦτων ὄντων οὐκ ἔσχίσθη τὸ δίκτυον.** ¹² λέγει ABCDE
 s ver. 15. **αὐτοῖς ὁ Ἰησοῦς Δεῦτε ἄριστήσατε. οὐδεὶς ἐτόλμα τῶν** GHKL
 Luke xi. 37 (reff.) only. **μαθητῶν ἕξετάσαι αὐτὸν Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριος** MSUX
 t John, here only. Luke **ἔστιν.** ¹³ ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ ΓΔΔΠΗΝ
 xi. 40 § al. **δίδωσιν αὐτοῖς, καὶ τὸ ὠψάριον ὁμοίως.** ¹⁴ τοῦτο ἦδη 1. 33. 69
 u Matt. ii. 8. x. **τρίτον ἔφανερῶθη Ἰησοῦς τοῖς μαθηταῖς ἔγερθεῖς ἔκ**
 11 only. **νεκρῶν.**
 Deut. xix. 18. **15** Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ
 v pres., ch. i. **ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ**
 40 reff. **ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ**
 vv. 9, 10 reff. **ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ**
 x 2 Cor. [xiii. **ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ**
 14.] xiii. 1 **ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ**
 only. Judg. **ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ**
 xvi. 15. **ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ**
 y as above (x). **ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ**
 ver. 17 (bis). **ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ**
 Matt. xiv. 41. Luke xxiii. 22. 1 Cor. xii. 28 only. z see ver. 1 reff. & note.
 9 reff. see Sir. xlviii. 5. b ver. 12. a Matt. xvii.

12. om 1st ὁ B. rec aft ουδεις ins δε, with ADN rel [syrr syr-jer copt arm Cyr₁]: om BC.

13. rec aft ερχεται ins ουν, with A rel lat-f ff₂ syr copt: om BCDLXN 1. 33 foss (with gat) lat-a b e sah[-mnt] arm Cyr₁. rec ins ὁ bef ιησ., with AN rel [Cyr]: om B C(appy) D. om 2nd και D-gr. for διδωσιν, ευχαριστησας εδωκεν D [mm lat-f g] syr-jer.

14. aft τουτο ins δε GLXN 33 [syr-jer] copt. rec ins ὁ bef ιησ., with AN rel [Cyr₁]: om BCD. rec aft μαθ. ins αυτου, with D rel vulg [lat-b c f] syrr [syr-jer wth] copt Cyr: om ABCLN 1. 33 am(with fuld mt) lat-a e ff₂ arm.

15. ο ιησ. bef τω σιμωνι πετρω D tol lat-a c syrr [syr-jer] copt [wth Chr₁].

to John, and = *ιχθύδια*, Matt. xv. 34: Mark vii. 7. It is probably here not 'a fish,' but fish.

11.] ἀνέβη, into the boat, which apparently was now on the beach, in the shallow water. **ἐκατὸν πεντ.]** This enumeration is singular, and not to be accounted for by any mystical significance of the number, but as betokening the careful counting which took place after the event, and in which the narrator took a part. **οὐκ ἔσχίσθη τὸ δίκτυον,** herein differing from what happened Luke v. 6, when it was broken.

12. ἄριστ.] Hereby is implied the morning meal: see vv. 3, 4. **οὐδεὶς ἐτ.]** I take these words to imply that they sat down to the meal in silence,—wondering at, while at the same time they well knew, Him who was thus their Host. Chrys. says, οὐκέτι γὰρ τὴν αὐτὴν παρρησίαν εἶχον . . . ἀλλὰ μετὰ σιγῆς καὶ δεοῦς πολλοῦ καὶ αἰδοῦς ἐκαθέζοντο προσέχοντες πρὸς αὐτόν, . . . τὴν δὲ μορφήν ἀλλοιοτέραν ὀρῶντες καὶ πολλῆς ἐκπλήξεως γέμουσαν, σφόδρα ἦσαν καταπεπληγμένοι, καὶ ἐβούλοντο τι περὶ αὐτῆς ἐρωτᾶν ἀλλὰ τὸ δέος καὶ τὸ εἰδέναι αὐτοὺς ὅτι οὐχ ἕτερός τις ἦν ἀλλ' αὐτός, ἐπεῖχον τὴν ἐρώτησιν. Hom. in Joann. lxxvii. 2. **τολμᾶν καὶ ἐξετάζειν** are not elsewhere in John.

ἐξετάσαι, more than 'ask' to question or prove Him. **ἔστιν** again, after ἐτόλμα, in John's manner.

13.] ἔρχεται,—from the spot where they had seen Him standing, to the fire of coals. **λαμβ. κ. δίδωσιν** bears evident trace of the λαβὼν ἐδίδου of another occasion, and reminds us

of the similar occurrence at Emmaus, Luke xxiv. 30.

14. τοῦτο ἦδη τρίτον] Compare τοῦτο [δὲ] πάλιν δεύτερον, ch. iv. 54: and 2 Cor. xiii. 1. The number here is clearly not that of all appearances of Jesus up to this time, for that to Mary Magdalen is not reckoned; but only those to the disciples,—i. e. any considerable number of them together. This one internal trait of consistency speaks much for the authenticity and genuineness of the addition. **ἐγερθεῖς]** The participle is not found elsewhere in John, but the participial construction is found in ch. iv. 54.

Without agreeing with all the allegorical interpretations of the Fathers, I cannot but see much depth and richness of meaning in this whole narrative. The Lord appears to His disciples, busied about their occupation for their daily bread; speaks and acts in a manner wonderfully similar to His words and actions on a former memorable occasion, when we know that by their toiling long and taking nothing, but at his word enclosing a multitude of fishes, was set forth what should befall them as fishers of men. Can we miss that application at this far more important epoch of their apostolic mission? Besides, He graciously provides for their present wants, and invites them to be His guests: why, but to shew them that in their work hereafter they should never want but He would provide? And as connected with the parable, Matt. xiii. 47 ff., has the net enclosing a great multitude and yet not broken, no meaning? Has the 'taking the bread and giving to

Ἰησοῦς Σίμων Ἰωάννου, ἀγαπᾷς με ὁ πλέων τούτων; ὁ πλέων
 λέγει αὐτῷ Ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει
 αὐτῷ ὁ Βόσκε τὰ ἄρνια μου. 16 λέγει αὐτῷ πάλιν
 xv. 15 only. 3 Kings xii. 16. Ezek. xxxiv. 3, 14.
 4, 6. Jer. xi. 19. xxvii. (l.) 45 only.
 e here only, exc. Rev. v. 6 al. fr. Ps. cxlii.

rec (for ἰωαννου, here and vv. 16, 17) ἰωνα (from Matt. xvi. 17, with AC²⁻³ rel syrr
 [syr-jer] aeth arm [Bas.] Chr Cyr, Thdrt₁: txt BC¹DL(N) vulg lat-a b [e ff₂ g] coptt
 Non, Jer (cf ch i. 43). (om ἰωνα here N¹: ins N-corr¹⁻³) rec πλειον, with A rel
 [Bas.]: txt BCDLSXAN 33 lat-a b c e Chr. ins ο ιησ. bef βοσκε DU gat(with
 mm) Syr. for αρνια, προβατα C¹D Chr₁.

16. πάλιν bef 1st λεγει αυτω CN lat-b f [syr-jer] copt arm: om παλιν D lat-c e.

them, and the fish likewise 'no meaning, which so closely binds together the miraculous feeding, and the institution of the Lord's Supper, with their future meetings in His Name and round His Table? Any one who recognizes the *teaching* character of the acts of the Lord, can hardly cast all such applications from him;—and those who do not, have yet the first rudiments of the Gospels to learn. 15—23.] *The calling, and its prospect.*

15. *ὅτε οὖν ἦρ.*] There appears to have been nothing said during the meal. Surely every word would have been recorded. One great object of this appearance, observes Stier, certainly was the confirmation, and encouragement of the "*fisher of men*," in his apostolic office.

Σίμων Ἰωάννου] A reminiscence probably of his own name and parentage, as distinguished from his apostolic name of honour, Cephas, or Peter, see ch. i. 43. Thus we have Σ. βαριωνᾶ, Matt. xvi. 17, connected with the mention of his natural state of flesh and blood, which had not revealed to him the great truth just confessed—and Luke xxii. 31, "Simon, Simon," when he is reminded of his natural weakness. See also Mark xiv. 37, and Matt. xvii. 25, where the significance is not so plain.

πλέων τούτων] more than these thy fellow-disciples: compare Matt. xxvi. 33: Mark xiv. 29, "Though all should be offended, yet not I." That John does not record this saying, makes no difficulty here; nor does it tell against the genuineness of this appendix to the Gospel. The narrator tells that which he heard the Lord say, and tells it faithfully and literally. That it coincides with what Peter is related to have said elsewhere, is a proof of the *authenticity*, not of the *connexion*, of the two accounts.

τούτων has been strangely enough understood (Whitby, Bolten) of the *fish*, or the "employment and furniture of a fisherman:"—Olshausen sees a reference to the pre-eminence given to Peter, Matt. xvi. 19,—and regards the words as implying that on that account

he really did love Jesus more than the rest;—but surely this is most improbable, and the other explanation the only likely or true one. Perhaps there is also a slight reference to his present just-shewn zeal, in leaping from the ship first to meet the Lord. 'Has thy past conduct to Me truly borne out thy former and present warmth of love to Me above these thy fellows?' "Mira Christi sapientia, qui tam paucis vocibus efficit, ut Petrus et sibi satisfaceret, quem ter negaverat, et collegis quibus se prætulerat;—exemplum dans disciplinæ ecclesiasticæ." Grot.

Peter's answer shews that he understood the question as above. He says nothing of the πλέων τούτων—but dropping all comparison of himself with others, humbly refers to the Searcher of hearts the genuineness of his love, however the past may seem to have called it in question.

The distinction between ἀγαπᾶν and φιλεῖν must not here be lost sight of, nor must we superficially say with Grotius, "Promiscue hic usurpavit Johannes ἀγαπᾶν et φιλεῖν ut mox βόσκειν et ποιμαίνειν (see below). Neque hic quærendæ sunt subtilitates." If so, why do the Lord's two first questions contain ἀγαπᾷς while Peter's answers have φιλῶ—whereas the third time the question and answer both have φιλεῖν? This does not look like accident. The distinction seems to be that ἀγαπᾶν is more used of that reverential love, grounded on high graces of character, which is borne towards God and man by the child of God;—whereas φιλεῖν expresses more the personal love of human affection. Peter therefore uses a less exalted word, and one implying a consciousness of his own weakness, but a persuasion and deep feeling of personal love. (Hence it will be seen that in the sublimest relations, where, all perfections existing, love can *only be personal*, φιλεῖν only can be used, see ch. v. 20.) Then in the third question, the Lord adopts the word of Peter's answer, the closer to press the meaning of it home to him.

The σὺ οἶδας, the *two first* times, seems to

f Matt. ii. 6.
Acts xx. 28.
1 Pet. v. 2.
2 Kings vii.
7.
g = ch. x. 1.
&c. Matt.
x. 6 al. fr.
Ezek. xxxiv.
passim.
h see ver. 14
reiff.
i ch. xvi. 20.
Matt. xvii.
23 reiff.
j ver. 15.
k here only†.
l Acts v. 6. 1 Pet. v. 5 al. Judg. viii. 20.

δεύτερον Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ Ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ ἸΠοίμαινε τὰ πρόβατά μου. 17 λέγει αὐτῷ τὸ ἡ τρίτον Σίμων Ἰωάννου, φιλεῖς με; ἱ ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ ἡ τρίτον Φιλεῖς με; καὶ εἶπεν αὐτῷ Κύριε, πάντα σὺ οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ Ἰησοῦς ἱ Βόσκε τὰ πρόβατά μου. 18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ἡς ἱ νεώτερος,

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om δευτερον N¹(ins, prefixing το, N-corr¹⁻³) [latt(not c e) arm]. aft δευτ. ins o
κυριος D. om ναι N¹. μου bef τα προβατα D. προβατια BC, oviculas lat-b.
17. om το (bef 1st τριτον) C. aft ελυπηθη ins δε N¹. ins kai bef φιλεις
N¹(marked for erasure by N-corr¹⁻³). om kai A am lat-a b. for 2nd ειπεν,
λεγει ADXN 1. 33 am lat-a b c e f g. om αυτω (bef κυριε) B 249. rec συ bef
παντα, with AC³ rel vulg lat-f aeth [syr-jer Bas.] : txt BC¹DN 33 tol lat-a e ff, syrr
Ambr¹ spec. ins kai bef λεγει N. rec ins ὁ bef ιησ., with A rel [Bas, Cyr₁] : om
BC ev-y.—om ιησ. also DN 1. 33 latt copt. rec (for προβατια) προβατα (repetition
from ver 16?), with DN rel [latt Cyr] : αρνια Δ em(with gat mm) : txt ABC syrr.
18. οτι C¹ ev-y.

refer to the Lord's *personal* knowledge of Peter's heart—in His having given him that name, ch. i. 43, in Matt. xvi. 17 : Luke xxii. 31, and the announcement of his denial of Him. The *last* time, he widens this assertion 'Thou knowest me,' into 'Thou knowest *all things*,' being grieved at the repetition of a question which brought this Omniscience so painfully to his mind. **Βόσκε τὰ ἀρν.**

μου] This and the following answers of the Lord can hardly be regarded as the *reinstating* of Peter in his apostolic office, for there is no record of his ever having lost it : but as a further and higher setting forth of it than that first one Matt. iv. 18 ff., both as belonging to all of them on the present occasion, and as tending to comfort Peter's own mind after his fall, and reassure him of his holding the same place among the Apostles as before, owing to the gracious forgiveness of his Lord.

We can hardly with any deep insight into the text hold *βόσκειν* and *ποιμ.* to be synonymous (Grot. above, Lücke, De Wette, Trench), or *ἀρνία*, *πρόβατα*, and *προβάτια*. The sayings of the Lord have not surely been so carelessly reported as this would assume. Every thing here speaks for a *gradation* of meaning. The variety of reading certainly makes it difficult to point out exactly the steps of that gradation, and unnecessary to follow the various interpreters in their assignment of them : but that there *is such*, may be seen from Isa. xl. 11 : 1 John ii. 12, 13. Perhaps the *feeding of the lambs* was the furnishing the apostolic testimony of the Resurrection and facts of the Lord's life on earth to the first con-

verts; the *shepherding* or ruling the *sheep*, the subsequent government of the Church as shewn forth in the early part of the Acts; the *feeding of the προβάτια*, the choicest, the loved of the flock, the furnishing the now maturer Church of Christ with the wholesome food of the doctrine contained in his Epistles. But those must strangely miss the whole sense, who dream of an exclusive primate power here granted or confirmed to him. A sufficient refutation of this silly idea, if it needed any other than the *ἐλυπήθη* of this passage, is found in the *συμπρεσβύτερος* of 1 Pet. v. 1, where he refers apparently to this very charge : see note on Matt. xvi. 17 ff. "Illud, '*plus his*' (πλέον τούτων), indicio est, Petrum hic restitui in locum suum, quem amiserat per abnegationem (but see above) simulque *quiddam ei prae condiscipulis* tribui, sed nihil a quo ceteri excludantur. Nam sane etiam hi amabant Jesum. Desinat tandem hoc ad se, et ad se unum rapere, qui nec amat nec pascit, sed depascit, per successionis Petrinæ simulationem. Non magis Roma, quam Hierosolyma aut Antiochia aut quivis alius locus ubi apostolum Petrus egit, Petrum sibi vindicare potest : imo Roma minime, caput *gentium* : nam Petrus erat in apostolis *circumcisionis*. Unum Romæ proprium est, quod apostolorum, etiam Petri sanguis in ea reperitur." Bengel. 16. **πάνιν**

δεύτερον] The words are found together in John iv. 54.

17. **φιλεῖς]** See above on ver. 15. **ἐλυπήθη**—not merely on account of the repetition of the question, but because of τὸ τρίτον, the number of his own denials of Christ. **πάντα**

^m ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ ^m ἡγιάσῃς, ὁ ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος ^m ζώσῃ σε καὶ οἴσῃ ὅπου οὐ θέλεις. ¹⁹ τοῦτο δὲ εἶπεν ^p σημαίνων ποίῳ θανάτῳ ^q δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ Ἀκολουθεῖ μοι. ²⁰ ἔπιστραφεὶς ὁ Πέτρος βλέπει τὸν ^s μαθητὴν ^s δὺν ^s ἡγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἠνέπεσεν ^u ἐν τῷ δέλπνῳ ἐπὶ τὸ ^v στήθος αὐτοῦ καὶ εἶπεν

30. viii. 33. 1 Kings x. 9. s ver. 7. ch. xiii. 23. t = Luke xi. 37. ch. xiii.
12 al. Tobit ii. 1. u = Matt. xxvi. 5 al. v ch. xiii. 25 reff. r Mark v.

τὴν χεῖραν ^{N¹} [syrr-jer]. ἄλλοι C²D[Π] ^{N¹} 1. 33 syr-mg [syrr-jer] arm Chr. Cyr[-p₁ Noni]. rec σε bef ζωσ., with AD rel: txt BC²N. [C¹?] ζωσουσιν [Π] ^{N¹} 1. 33 syr-mg [syrr-jer] arm [Chr Cyr-p₁], ζωσωσιν C², ζωσουσιν D: txt ABC¹ rel [latt syr aeth]. οἰσουσιν C² 33; αποισουσιν σε [Π] ^{N^{3a}} 1 syr-mg Cyr[-p₁]: απαγουσιν σε D: οἰσει σε A em lat-a c ff₂ syr copt aeth: for οἰσει σου, ποιησουσιν σοι οσα ^{N¹}. for ου, συ D¹[-gr], συ ου D³ [latt(exe foss mt)].

19. for 1st τουτο, ταυτα D Orig.
20. rec aft επιστραφει ins δε, with DN rel [lat f syr copt Cæs, Cyr₁]: om ABC[Π¹] 33 vulg lat-b c e g arm. om ὁ (bef ιησ.) D. om ακολουθουντα ^{N¹} (ins N-corr¹⁻³). om os ^{N¹}. for αυτου, του ιησου C(arry) lat-a f. for ειπεν, λεγει ^{N¹}

οἶδας] See above. 18.] The end of his pastoral office is announced to him:—a proof of the πάντα οἶδας which he had just confessed;—a contrast to the denial of which he had just been reminded;—a proof to be hereafter given of the here recognized genuineness of that love which he had been professing. There is no implied question, as Lücke thinks:—the futures are prophetic. ἀμὴν ἀμὴν] John's manner again.

ὅτε ἡς νῶτερος—[may be merely] in contrast to ὅταν δὲ γῆρ. [Or] it perhaps includes his life up to the time prophesied of. ἐζών. σ.,—as in ver. 7, he had girt his fisher's coat to him: but not confined in its reference to that girding alone—'thou girdedst thyself up for My work, and wentest hither and thither—but hereafter there shall be a service for thee "paullo constrictor"—ἐκτενεῖς τὰς χ. σου, but not as just now, in swimming; in a more painful manner, on the transverse beam of the cross; and another—the executioner—shall gird thee, —with the cords binding to the cross'—("tunc Petrus ab altero vincitur, cum cruci adstringitur," Tertull. Scorp. 15, vol. ii. p. 151). Such is the traditional account of the death of Peter, Euseb. ii. 25; iii. 1, where see notes in Heinichen's edn. Cf. also Prolegg. to 1 Pet. § ii. 9 ff.

ὀσει, viz. in the lifting up after the fastening to the cross—or perhaps, by a ὕστερον πρότερον, in making thee go the way to death, bearing thy cross. ὅπου οὐ θέλ[.] "Quis enim vult mori? Prorsus nemo: et ita nemo ut B. Petro dicere-tur, Alter te cinget, et feret quo tu non vis." Aug. Sermon. clxxiii. 2. Prof. Bleek (Beiträge zur Evangelien-kritik,

p. 235, note) suggests an interpretation of this prophecy which is surely contrary to ver. 19:—that the former part, ὅτε ἡς ν. . . . applies to the life of Peter before his calling,—the latter ἐκτενεῖς . . . to his life in the service of the Lord, who is the ἄλλος—who was to strengthen him for his work (ζώσει),—that he was to stretch out his hands in the sense of his own weakness, not merely in the feebleness of old age (in prayer?), and finally this ἄλλος, the Lord whom he served, would carry him whither he would not, i. e. to a death of martyrdom. But this says nothing of ποίῳ θανάτῳ, on which the stress evidently is, and which Bleek, while he recognizes, endeavours to get rid of by strangely supposing the idea to have arisen after the death of Peter.

19.] This remark is entirely in John's manner, see ch. ii. 21; vi. 6; vii. 39; xii. 33; as may be also the δοξάσειν τ. θ. used of such a death, see ch. xiii. 31 f.; xvii. 1.

ἀκολουθεῖ μοι] Not to be understood I think of any present gesture of the Lord calling Peter aside;—but, from the next verse, followed perhaps by a motion of Peter towards Him, in which John joined. The words seem to be a plain reference to ch. xiii. 36;—and the following,—a following through the Cross to glory: see Matt. xvi. 24; Mark x. 21. Now, however, ἔρας τὸν σταυρόν is omitted. He had made this so plain, that it needed not expressing. There was also a forcible reminding Peter of the first time when he had heard this command on the same shore, Matt. iv. 19.

20.] The details necessary to complete the narrative are obscure, and only hinted

ellips., Matt.
xxvi. 8.
Mark xiv. 36
end.
x = 1 Cor. xv.
6. Phil. i. 25.
y ch. ix. 4.
1 Tim. iv. 13.
see Luke xix.
13.

Κύριε, τίς ἐστὶν ὁ παραδιδούς σε ; ²¹ τοῦτον οὖν ἰδὼν ὁ
Πέτρος λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ ^w τί ; ²² λέγει
αὐτῷ ὁ Ἰησοῦς Ἐὰν αὐτὸν θέλω ^x μένειν ^y ἕως ἔρχομαι,
^z τί ^z πρὸς σέ ; σύ μοι ἀκολουθεῖ. ²³ ἔξηλθεν οὖν οὗτος

z Matt. xxvii. 4.

a = Matt. ix. 26. Mark i. 28. Rom. x. 18, from Ps. xviii. 4.

...xxi. 22
(appy,
but con-
tinued
by a later
hand?)

II.
ABCDE
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1. 33. 69

[Chr]. add αὐτῷ C^{DN} 33 foss lat-ff₂ [sy-rjer] copt aeth Cyr : om AB rel Orig.
om κυριε C¹ 435 (Sz) ; και (κἔ italicised?) G. παραδιδων D.
²¹. rec om ουν, with A rel Syr aeth arm : ins BCD^N 33 latt syr-w-ast copt Orig,
Cyr. for λεγει, ειπεν N [vulg(not am fuld em) lat-f g] Chr-4-mss. for τω,
αὐτῷ D¹[-gr]. om κυριε N.
²². aft μενειν ins ουτως D lat-ff₂. aft συ ins δε C¹ or 2 [copt]. rec ακολουθει
bef μοι, with C³ rel lat-f copt : txt ABC¹DN 4. 33 latt Orig Cyr.

at in the background. It seems that Peter either was at the time of the foregoing conversation walking with Jesus, and turned round and saw John following,—or that he moved towards Him on the termination of it (but certainly not from a misunderstanding of the words ἀκολ. μοι, see ver. 21). I can hardly conceive Him *moving away* on uttering these words, and summoning Peter away in private. It seems in the highest degree unnatural.

The description of the disciple whom Jesus loved is evidently inserted to justify his following, and is a strong token of John's hand having written this chapter : see ch. xiii. 23. ^{21.} Peter's question shews that he had rightly understood the Lord's prophecy respecting him. He now wishes to know what should befall his friend and colleague,—ἀποδιδούς αὐτῷ τὴν ἀμοιβήν (for his similar service in ch. xiii. 23 just referred to) καὶ νομίσας αὐτὸν βούλεσθαι ἐρωτᾶν τὰ καθ' αὐτόν, εἴτα μὴ θαρρῆν, αὐτὸς ἀνεδέξατο τὴν ἐρώτησιν. Chrysost. (Stier vii. 198, edn. 2.) This was not mere *idle* curiosity, but that longing which we all feel for our friends ; of which Bengel says,—“Facilius nos ipsos voluntati divinæ impendimus, quam curiositatem circa alios, æquales præsertim aut suppres, deponimus.” οὐκ ἀκολουθήσει σοι ; οὐ τὴν αὐτὴν ἡμῖν ὁδὸν τοῦ θανάτου βαδιεῖται ; Euthym. ^{22.} The words

τί πρὸς σέ ; imply a rebuke ;—not perhaps however so sharp a one as has been sometimes seen in them. They remind Peter of the distinctness of each man's position and duty before the Lord ; and the σύ μοι ἀκ., which follows, directs his view along that course of duty and suffering, which was appointed for him by his Divine Master. Notice the emphatic expression of σύ, and the emphatic position of μοι : q. d. ‘His appointed lot is no element in *thy* onward course : it is ME that *thou* must follow.’

On the ἐὰν θέλω . . . , three opinions have been held (for that which refers the words to John's remaining

where he then was, on the shore, till the Lord returned from His colloquy with Peter, is not worth more than cursory mention) : (1) that of Aug., Maldon., Grot., Lampe, Olsh., &c. (it being allowed on all hands, that μένειν means to remain in this life : see reff. and ch. xii. 34), “If I will that he remain till I fetch him,” i. e. by a *natural death*. But this is frigid, and besides inapplicable here. Peter's death, although by the hands of an ἄλλος, was just as much the Lord's ‘coming for him,’ as John's, and there would thus be no contrast. (2) That that ‘coming of the Lord’ is meant which is so often in the three Gospels alluded to (see especially notes on Matt. xxiv.), viz. the establishment in full of the dispensation of the Kingdom by the destruction of the nation and temple of the Jews. This is the view of some mentioned by Theophyl., of Bengel (see below), Stier, Dräseke, Jacobi, &c.—and is upheld by the similar place, Matt. xvi. 28. (3) That the Lord here only puts a case,—“Even should I will that he remain upon earth till My last coming—what would that be to thee?” This view is upheld by Trench, Miracles, p. 466, edn. 2 ; but I think must be rejected on maturer consideration of the character of the words of our Lord, in whose mouth such a mere hypothetical saying would be strangely incongruous, especially in these last solemn days of his presence on earth.

The second view seems then to remain, and I adopt it with some qualification. At the destruction of Jerusalem began that mighty series of events of which the Apocalypse is the prophetic record, and which is in the complex known as the ‘COMING OF THE LORD,’ ending, as it shall, with His glorious and personal Advent. This the beloved Apostle alone lived to see, according to ancient and undoubted tradition (Euseb. H. E. iii. 23). When De Wette (whom Lücke in the main follows : see also Mr. Elliott, Apocal. Alf. p. 160)

ὁ λόγος εἰς τοὺς ^b ἀδελφούς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ^b ἀποθνήσκει ^d καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ' Ἐὰν αὐτὸν θέλω ^x μένειν ^y ἕως ἔρχομαι, ^z τί ^z πρὸς σέ;

²¹ Οὗτός ἐστιν ὁ μαθητὴς ὁ ^e μαρτυρῶν ^e περὶ τούτων καὶ [ὁ] γράψας ταῦτα, καὶ ^f οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν. ²⁵ ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίη-

^b in Gosp., here only.
Acts ix. 30.
xi. 1, 12 al.
fr. see Matt. xxiii. 8.
^c pres., Matt. xxviii. 63 reff.
^d = Matt. xi. 17 bis. xii. 43. ch. i. 5. xx. 29 al.
^e ch. i. 7 reff.
^f 1 John v. 18, 19, 20.

^{23.} rec ο λογος bef αυτος, with A rel vulg syr arm : txt BCDN 1. 33 gat lat-a b c e f, ff₂ [q syr-jer] Syr. aft αδελφους ins και εδοξαν D arm. for και ουκ ειπ., ουκ ειπ. δε BCN 33 (lat-c Syr) [syr-jer Chr] Orig : txt AD rel [latt] syr æth arm. for αυτω, αυτο illud D. om 2nd στι D[A] vulg lat-a b e. αποθνησκεις D lat-e. (αλλα D.) om τι D-gr.—om τι προς σε N¹ (ins N-corr¹) 1 lat-a e arm [Chr-5-mss₁].

^{24.} ins και bef μαρτυρων B [Cyr₁]. om 3rd δ ACN¹ rel [Syr syr-jer Chr₁] Orig : ins BD lat-(a) b (ff₂) copt æth, and (but bef και) N-corr^{1-3b} (appy) 33. 69 lat-c syr-w-ast arm [Cyr]. rec transp αυτου and 2nd εστιν, with AC³N rel latt Chr [Cyr-p₁] : εστιν bef αυτου η μαρτ. D : αυτ. εστ. η μ. 33 : txt BC¹.

^{25.} Tischdf states that ver 25 and the subscription in N are written not by the same hand as that which precedes, but by N-corr^{1a}. rec (for α) οσα, with AC²D

calls this interpretation ganz nichtig, and would interpret this answer by the current idea in apostolic times, that His coming was very near, he is assuming (1) that this *was* the idea of the Apostles themselves (see 2 Thess. ii. 2, 3; 2 Pet. iii. 3, 4, 8, 9); (2) that this answer is not that of our Lord, but apocryphal. If all that he says about the early expectations of the Church were granted, it would not follow that the view above taken is erroneous. And as to the chapter having been written after the death of John and the destruction of Jerusalem, see below.

^{23.} τοὺς ἀδελφούς is an expression of later date than any usually occurring in the Gospels. It is however frequent in the Acts : see reff.

ἐξηλθ. εἰς (see reff.) is more in the manner of the other Gospels.

καὶ οὐκ εἶπ. . . .] This καὶ is much in John's manner, see ch. xvi. 32 ; not meaning *but*, —rather, *and yet*.

The following words are to me a proof that this chapter was written during John's lifetime. If written by another person after John's death, we should certainly, in the refutation of this error, have read, ἀπέθανεν γάρ, καὶ ἐτάφη, as in Acts ii. 29.

This notion of John's not having died, was prevalent in the early Church,—so that Augustine himself seems almost to credit the story of the earth of John's tomb heaving with his breath. Tract. cxiv. 2. "The English sect of the 'seekers' under Cromwell expected the re-appearance of the Apostle as the forerunner of the coming of Christ," Tholuck. See Trench on the Miracles, edn. 2, p.

467 note. The simple recapitulation of the words of the Lord shews that their sense remained dark to the writer, who ventured on no explanation of them; merely setting his own side of the apostolic duty over against that of Peter, who probably had already by following his Master through the Cross, glorified God, whereas the beloved disciple was, whatever that meant, to tarry till He came.

^{24, 25.} IDENTIFICATION OF THE AUTHOR, AND CONCLUSION. See remarks below.

^{24.} περὶ τούτων and ταῦτα certainly refer to the whole Gospel, not merely to the Appendix—and are quite in John's style : see ch. xii. 41 ; xx. 31.

οἶδαμεν is in John's style—see reff. : also 1 John iv. 14, 16 al. fr. On ὅτι ἀλ. ἐστ. . . . see 3 John 12, and ch. v. 32.

^{25.} The purpose of this verse seems to be to assert and vindicate the fragmentary character of the Gospel, considered merely as a historical narrative : —for that the doings of the Lord were so many,—His life so rich in matter of record,—that, in a popular hyperbole, we can hardly imagine the world containing them all, if singly written down ; thus setting forth the superfluity and cumbrousness of any thing like a perfect detail, in the strongest terms,—and in terms which certainly looked as if fault had been found with this Gospel for want of completeness, by some objectors.

The reader will have perceived in the foregoing comment on the chapter a manifest leaning to the belief that it was written by John himself. *Of this I am fully convinced.* In every part of it, his hand is

g = Acts x. 41
al. fr.
h 1 Cor. xiv.
31. Eph. v.
33 only.
Xen. Anab.
iv. 7. 8.
i Phil. i. 17.
James i. 7
only. Job xi. 2.
iv. 5.

ἦσεν ὁ Ἰησοῦς, ὁ ἅτινα ἐὰν γράφηται ἡ καθ' ἡ ἔν, οὐδ' αὐτὸν
ὀϊμαι τὸν κόσμον κ χωρῆσαι τὰ ἡ γραφόμενα βιβλία.

ABCDE
GHKM
SUX
ΓΔΔΝ
1. 33. 69

ΚΑΤΑ ΙΩΑΝΝΗΝ.

1 Macc. v. 61. 2 Macc. v. 21. vii. 24 only.
1 pres., ver. 23. Matt. xxvii. 63 reff.

k = ch. ii. 6. Mark ii. 2 only. 2 Chron.

rel syr-mg-gr: txt BC¹1XN 33 vulg lat-c f [q] Orig₁ Chr Cyr. ins *χριστος* bef
ιησ. D. (ουδ', so BDΔN 1 [69 Orig₁].) χωρησεν BC¹1X: txt AC²D rel syr[-mg-
gr Orig₂ Chr Cyr]. rec at end adds *αμην*, with E rel am lat-c f syr[and -mg-gr]:
om AB C₂(appy) D^N 1. 33 [vulg-ed] fuld(with ing &c) lat-a b [e, ff₂ g q] Syr syr-mss
syr-jer [coptt] æth arm Orig₁ Chr₂.

SUBSCRIPTION. *κατα ιωαννην* B: *ευαγγελιον κατα ι.* ACEΔΔN[-corr¹] 33: *ευαγγ.*
κ. ι. ετελεσθη αρχεται ευαγγ. κ. λουκαν D, simply lat-a b e f ff₂ [q]: om KMUX[ΓN¹]
69: *ευ. κ. ι. εξεδοθη μετα χρονους λβ της του χυ αναληψεως* S Scr's k l m n p [so G,
but with κ for λβ and *αναλυσσεως*]: *τελος του κ. ιω. ευαγγελιου* H [Π-suppl.(insg *αγιου*
bef *ευαγγ.*) Scr's d].

plain and unmistakeable: in every part of it, his character and spirit is manifested in a way which none but the most biassed can fail to recognize. I believe it to have been added some years probably after the completion of the Gospel; partly perhaps to record the important miracle of the second draught of fishes, so full of spiritual instruction, and the interesting account of the sayings of the Lord to Peter;—but principally to meet the error which was becoming prevalent concerning himself. In order to do this, he gives a complete account, with all minute details,—even to the number of the fish caught,—of the circumstances preceding the conversation,—and the very words of the Lord Himself; not pretending to put a meaning on those words, but merely asserting that they announced no such thing as that he should not die. Surely nothing can be more natural than this. External evidence completely tallies with this view. The chapter is contained in *all the principal* mss.: and there is no greater variety of reading than usual. In these respects it differs remarkably from John vii. 53—viii. 11, and indeed from even Mark xvi. 9—20. Internal evidence of style and diction is nearly balanced. It certainly contains several words and constructions not met with elsewhere in John; but, on the other hand, the whole cast of it is his;—the copulæ are his;—the train of thought, and manner of narration. And all allowance should be made for the double alteration of style of writing which would be likely

to be brought about, by lapse of time, and by the very nature of an appendix,—a fragment,—not forming part of a whole written continuously, but standing by itself. The last two verses, from their contents, we might expect to have more of the epistolary form; and accordingly we find them singularly in style resembling the Epistles of John.

On the whole, I am persuaded that in this chapter we have a fragment, both *authentic* and *genuine*, added, for reasons apparent on the face of it, *by the Apostle himself*, bearing evidence of his hand, but in a 'second manner,'—a later style;—probably (as I think is shewn, *inter alia*, in the simplicity of the *ὀϊμαι* in ver. 25) in the decline of life. I cannot, with Luthardt, regard the last two verses as an addition by the Ephesian Church. If, as he thinks, the *οἶδαμεν* favours this view, does not the *ὀϊμαι* as much disfavour it? Nor does the ingenious reasoning of Bp. Wordsworth at all convince me that this chapter originally formed a part of the Gospel, or that the view here advocated arises from a "non-apprehension of the connexion between the 20th and 21st chapters." His *à priori* reason, that had it been an appendix afterwards added, we should have had two distinct editions of the Gospel, whereas now all the mss. contain it, is not reliable, in the uncertainty which rests on the origin of our present mss., and also on the length or shortness of the interval during which it may have been wanting to the Gospel.

NOTE ON CH. V. 2.

AN interesting notice has been forwarded me respecting the probable locality of the pool of Bethesda. My correspondent believes that it must have been identical with Siloam, and thinks he has obtained evidence on the spot which renders this exceedingly probable. I subjoin an extract from his letter :—

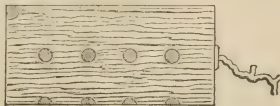
“The excavation, near the Mosque of Omar, which from a comparatively recent date has been designated ‘Bethesda,’ lays claim to that title only from its proximity to the modern ‘St. Stephen’s Gate,’ which is *supposed* to be near the site of the ‘Sheep Gate’ mentioned in Nehemiah, which again is only *presumed* to be the locality referred to in St. John as τῆ προβατικῆς.

“The greater number of eye-witnesses reject this ‘ditch of Antonia’ on the evidence of a first impression, which being so general, is not to be despised. Dr. Robinson, the first to upset many similar legends, came at once to the conclusion, that wherever Bethesda had been, it was never in *that ditch*, and setting himself to discover a more probable substitute, unluckily pitched upon an even more unlikely spot, to wit, the ‘Fountain of the Virgin,’ which could never have been within Jerusalem or near to the ‘Sheep Gate,’ and, being a cave, into which you descend by a flight of steps, can by no stretch of imagination answer the requirements of a ‘pool having five porches.’ But he was directed to this spot from the singular coincidence presented by the phenomenon for which that fountain is celebrated. It seems curious that, having himself explored the narrow tunnel, which connects this cave with the well-established pool of Siloam; and having remarked that the pool, being supplied with water from the cave, necessarily shares the phenomenon, he should not have erected his porches upon the more eligible spot. For the Pool of Siloam, for any thing to the contrary in Nehemiah or Josephus, might have been within the city wall; nay there is a strong probability that it *was* so, founded on the only intelligible use of the connecting conduit, namely, to supply the city with water in times of siege, and (as appears from its formation) without the knowledge of the besiegers. The solution seems to be that, as there was no necessity to upset the Pool of Siloam for the *substitution* of Bethesda or any thing else,

its *identity* with any other spot never occurred to him.

“Dr. Kitto, who I believe never visited the places about which he so ably wrote, refused Robinson’s theory, 1st, on the proper grounds of distance, and impossibility of porching the Virgin’s cave; 2ndly, on the less reasonable objection, of an inconsistency between a *regular* descent of the angel, and an *irregular* action of the syphon. But upon a reference to the original this second objection falls through, for the expression there used, κατὰ καιρὸν, simply conveys an impression of *recurrence*, and indeed our translation ‘at a certain season’ does not seem to imply *regularity*.

“Armed therefore with Robinson’s (in this respect) unimpeached hypothesis, and conceiving that a pool may have both a topographical and an eleemosynary designation—nay, *concluding*, that it had more names than one, from the expression ἐπιλεγομένη, we proceed to erect our *stoas* over this pool of Siloam, to see how better *it* will steer clear of Kitto’s *first*, and more reasonable, objection. And lo! we find the requisites for such a structure appear (I would rather say have never *disappeared*),—the remains of four columns built into the (north) *east wall* of the pool, and the remains of four corresponding columns, yet visible down the *centre* of the pool, as in the subjoined sketch,—



clearly shewing that at a former period Siloam was *half covered over*. And it is something more than a coincidence, when we perceive that by such an arrangement the colonnade would be divided into exactly *five equal portions*, the whole being neither more nor less than a *κολυμβήθρα πέντε στοὰς ἔχουσα*. I need not say that this fact alone at sight, pro-

duced in my mind the strongest conviction.

"The taste of the water of Siloam resembles flat Seltzer, and from Wilde's narrative we find its analysis is as near as possible the same as Harrogate, which you are aware is famed as a specific in cutaneous disorders. Dr. Wilde mentions that the people about believe in the efficacy of this water in similar diseases, particularly eye disorders; and of this I satisfied myself on the spot, though I was not fortunate enough to see it so used or to witness the bubbling.

"To this day such springs are as common in the East as with us. Invalids in great numbers resort to the hot springs at Tiberyeh (Tiberias), and there is something of the kind at Panias (Casarea Philippi). That the water should have been considered more efficacious immediately after the bubbling, seems not unnatural, and that such bubbling should have been ascribed to supernatural agency is much less so, when we remember, that the phænomenon defied explanation, until a quite late date,—at that date it could be scarcely supposed otherwise."

On this I may make one or two remarks, both by way of illustration, and as referring to objections which may be made to the supposition.

1. No meaning has ever been assigned to ἐπὶ τῇ προβατικῇ which should affect this or any other view of the site of Bethesda.

2. It is perhaps hardly fair to lay stress on ἐν τοῖς Ἱεροσολύμοις as implying that Bethesda was within the walls. The expression may be a wide one, as in ch. x. 22: Luke xiii. 4: Acts ii. 5, &c.

3. On the other hand the long and crooked tunnel connecting the two fountains, which Robinson explored, would seem as if it could have served no other purpose than that of a secret means of water-supply unknown to besiegers; and if so, then perhaps it may be allowable to claim for the words ἐν τοῖς Ἱεροσολύμοις, as my correspondent does, the above meaning.

4. The fact of the two pools, the Fountain of the Virgin and Siloam, being simultaneously intermittent, was established by Robinson.

5. I am informed, that the "troubling of the pool" is exactly similar to what might be expected from a rush of water up through a narrow tunnel: and occurs at irregular intervals of from two or three days to a fortnight: depending on the quantity of rain that has recently fallen.

6. Robinson observed the drums of pillars under the water, but makes no comment on them, nor does he mention their number.

7. Irenæus, Hær. iv. 8. 2, p. 236, says of our Lord, "Et Siloâ etiam sæpe Sabbatis curavit: et propter hoc assidebant ei multi die Sabbatorum." And Prudentius (*Contra Homuncionitas*, 129 ff.) says:—

"Variis Siloâ refundit
Momentis latices, nec fluctum semper anhelat,
Sed vice distincta largos lacus accipit haustus.
Agmina languentum sitiunt spem fontis avari,
Membra maculas puro ablutura natatu:
Certatim interea roranti punice raucas
Expectant scatebras, et sicco margine pendent."


And again, *Enchiridion Vet. et Nov. Test.* xxxiii.,—

"Morborum medicina latex, quem spiritus horis
Eructat variis, fusum ratione latentis,
Siloam vocitant: sputis ubi conlita cæci
Lumina Salvator jussit de fonte lavari."

8. We have nothing to do with the descent of the angel, nor with the existence of any miraculous power in the water: the former existing only in the spurious part of the passage, and the latter being merely implied as matter of popular belief in the speech of the paralytic, ver. 7: see note there.

9. One objection will suggest itself: if the pools of Bethesda and Siloam were but one, why should St. John call it in ch. v. 2 by one name, and in ch. ix. 7 by another? An answer may perhaps be suggested: that the latter appellation is chosen by the Evangelist in ch. ix. 7, because of the mystical meaning there predicated of the word, ὃ ἐρμηνεύεται ἀπεσταλμένος.

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